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«Cultural socialization of bilingual children in Russian-Norwegian families»

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List of Acronyms

DNA - Deoxyribonucleic Acid

UNCRC - The UN Convention on the Rights of the Child

NSD - Norwegian Social Science Data Services

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Abstract

This master's thesis explores the perspectives of children who were born in multicultural families and what obstacles and advantages they meet during childhood. I did research with children who were born in Russian-Norwegian families and in this thesis, I explore the ways these children perceive Russian culture while growing up in Norway.

The aim of the thesis is to look at bilingualism as a social and cultural phenomenon and how this phenomenon shapes the space of childhoods. The master thesis represents the nature of bilingualism from the point of view of children and how knowledge of two languages as mother tongues shapes their social world.

The master thesis shows how the socio-structural aspect of children, their agency and living as social actors is not left without a major influence by those surrounding them and caring for them in the first place - their families. The multicultural lifestyles of families that are the context for the process of cultural identity formation of children, include languages and cultural diversity. The methods of how those languages and other elements of culture are incorporated in the daily life of the family are often unique for each family individually. Agency of bilingual and bicultural children is also present and active when facing negotiations of more than two cultures and two languages as a standard way of life.

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Chapter 1: Introduction

The idea to write a master thesis about bilingual children came to me as a result of my impressions after I met some Russian- Norwegian families in Norway. I thought that it can be interesting to look at bilingualism not as a linguistic phenomenon but as a cultural phenomenon. I think that looking at bilingual children as holders of two cultures and how they transform each of them is fascinating. But, at the same time, it can be difficult to see and recognise even for children. So, I was intrigued by the idea of how it is possible to combine two cultures and make something new or is it possible at all? I was interested to hear the experiences of bilingual children and how they understand the world around them. I have a background from Cultural studies and because of it, for me it is more important to see how both cultures shape everyday lives of children who have parents and relatives from different countries. Choosing the topic for my thesis I tried to concentrate attention on words of cultural socialization because bilingual children are unique in terms of appropriation of their identity. Also, coming from Russia and studying in Norway, it is important for me to meet Russian- Norwegian families and write about children who partly belong to Russian culture and see what kind of attachment they have and how they view themselves.

1.1 Personal interest

Growing up in Russia, in a country with many cultures and ethnic groups, I met a lot of people who grew up in bilingual families. Even though many of them don't speak two languages in everyday life, they still meet two cultures each time they are at home. It is interesting to see how they interact with each other and construct their own in-between culture. And I was always wondering about how they identify themselves and how it is possible to speak in two languages at the same time from an early age. By meaning at the same time, I want to say that some children can speak in both languages fluently. Some children can speak fluently just in one language and another language can be less developed. The second language can be used sometimes in simple phrases which they remember. I have many friends in Russia and Norway who were born in bilingual and bicultural families, and I think nowadays there is a growing number of people who will be born in multicultural families due to our globalized world. When I moved to Norway and met Russian people, I started to wonder how their children see Russian culture, do they have a feeling of belonging to this culture? My particular curiosity is to know how things work and if I can find easy answers to my questions. Some questions do not have clear-cut answers, which makes me even more curious to find ways to answer and discuss them. Besides that, my motivation for this topic is influenced by my desire to know more about what children think about such topics. Children are a fascinating source to find out why things are the way they are and how they might develop in the future. Becoming aware of children's perspectives, taking children's experiences into account in decision-making processes and hearing children out in matters that concern them are all essential parts of a modern society.

1.2 Research topic

There has been much research done about bilingualism as a linguistic phenomenon and a lot of data about bilingual children in terms of language development. For example, Timofeeva and Wold (2012) have done research on language choice in Russian- Norwegian families and how parents develop their children bilingual but this research was made with Russian mothers and children did not participate in the research. Pavlenko (2010), Tuominen (1999), Palviainen (2013) also made research where they investigated parents' choice of languages

when they are speaking with their children in different countries.

But there are some researchers (Lambert, LaFromboise, Sand, Fandrem, Folge, Liland, Anderson) who started to investigate the identity development of bilingual children and use the word biculturalism. This new concept was made because more and more people have a multicultural background and therefore belong to two cultures or even more. A bicultural person is a person who has a sense of belonging to two cultures by carrying the cultural heritage from both (LaFromboise, 1993). Biculturalism is a phenomenon when people have an ability "to use behaviors and language at the appropriate times and contexts because they have experience and knowledge of both cultures" (LaFromboise, 1993, p.402). Researchers have argued that "biculturalism is the most adaptive outcome for some minority groups, in part because the nature of their environment is bicultural" (LaFromboise, 1993, p.402). But there is a lack of data about Russian-Norwegian children, except research about their language development (Timofeeva and Wold (2012), Tuominen (1999)).

I decided to focus my research on the idea of identity and formation of bicultural identity during childhood among Russian- Norwegian children. Identity is our vision of ourselves in the world, a strong understanding of where we belong (Sand, 2008). In the case of bilingual children, we can speak about bicultural identity when interactions with the world are floating between the cultures and languages. Children born in a bicultural family can see and interact with two cultures by looking at and interacting with their parents and relatives. "The bicultural identity allows people to interact with more than one culture, and on top of that, they are enriched with the vast heritage that not one, but two cultures carry with it" (Sand, 2008, p.33). Furthermore, children inherit experiences and traditions of both cultures, enrich their personality by carrying two languages and therefore two points of view on the world.

1.3 Research aim and research questions

The study aims to look at bilingualism as a social and cultural phenomenon and how this phenomenon shapes the space of childhoods Russian- Norwegian children who grow up in Norway. My main interest is to investigate children's views and perspectives on their daily lives. I want to understand the views of children who were born in multicultural families and what obstacles and advantages they meet during childhood.

Children may struggle with finding identity or either build a strong sense of belonging to both cultures. If the children, who were born in Russian- Norwegian families or were born in Russia and then moved to Norway due to different reasons, experience the migration and adaptation in a good way, learn both languages and are able to feel at home in both countries, this can enrich their lives and they can develop a Russian-Norwegian identity, or become functionally bicultural (Sand, 2008). If the children have problems with adapting and do not feel at home in Norway, there is belief that the children might experience a conflict within themselves where they feel that they do belong neither to Norway nor to Russia (Timofeeva and Wold, 2012). Living in a multicultural world gives us a wider perspective on what it means to blend cultures and languages on a daily basis, also by children. In my research I also want to look at how children as social actors who have agency are not left without a major influence by those surrounding them and caring for them in the first place - their families.

I decided to find the answers for the following research questions. All of them connected to everyday lives of bilingual children and their views on cultures.

1. What are Russian-Norwegian children's perspectives on being bilingual and bicultural?
2. How do they view and relate to belonging to two cultures?
3. What are their views on learning and using two languages in their everyday life?
4. How do they think being bilingual and bicultural influences their social world and relationships with others?

1.4 Thesis outline

Introduction chapter – chapter 1 gives information about the general overview of the chosen topic and master thesis. The chapter provides crucial information about project idea and why this topic is interesting and important for me, and gives an outline about identity and biculturalism. The chapter covers the aim of the topic, research questions and gaps of the chosen topic.

Chapter 2 – background chapter provides larger information about previous research with bilinguals in terms of language and socialization. The concept of "good childhood" in Norway and Russia have been explored. Moreover, data about the Russian population in Norway have been presented. Also, information about Russian schools in Norway and why they are important for the Russian community was demonstrated.

Chapter 3 – Theory chapter contains a presentation and discussion of the crucial points about children's identity and biculturalism. Furthermore, chapter 3 also presents the key perspectives of childhood studies and my master project. The discussions of childhood studies have also been explained and linked to the investigated topic. Children's agencies and actor -oriented approach were widely discussed in the chapter.

Chapter 4 covers the information about research methodology and methods, sampling procedures, research design and ethics of the chosen topic. It also explores the researcher role and the importance of chosen methods. The ethical challenges and difficulties have also been mentioned in the methodology chapter.

Last three chapters are presenting the outcome of the data collection. These chapters are providing the encompassed information about children's everyday experiences in bilingual and bicultural families. Reflections of children on ideal world, Russian culture and their life as a bilingual are presented. Chapters also focuses on the perspectives of child participants on being bilingual and bicultural. These chapters include the answers to the chosen questions of the master thesis. 5th and 6th chapters are exploring child views on themselves, people around them and Russian and Norwegian cultures. 7th chapter is the discussion of the analyses which is linked to the theoretical torrents that are chosen for the master thesis.

Chapter 2: Background

2.1 What was researched about bilingual children: language

There is a lot of research about bilingual language development but here I want to focus on research made with children who have Russian language as their second language. Many studies were performed with focus on Russian development and maintenance by Russian immigrants in other countries, particularly in Israel (for example, Tannenbaum and Berkovich 2005, Timofeeva and Wold 2012, Kukarenko 2016). Previous research results give the overview on language maintenance among bilingual children and how strong the influence of language on lives of children.

Children in multicultural families often meet such phenomena as receptive bilingualism which means that children cannot speak the second language but can understand. They become passive bilinguals. Another phenomenon is code-switching when children during the conversation can change the language from one to another or just use some words from the second language during the conversation in the first language. In case of receptive bilingualism parents may speak in Russian with each other, or to the children, but the children don't answer back in Russian language. They answer back in Norwegian language, understanding everything in the mother tongue (Timofeeva and Wold, 2012).

Russian mothers are determined to get their children to speak Russian, and in a study by Timofeeva and Wold (2012), mothers whose children attend a Russian school said that the children quickly take to speaking Norwegian to one another after class. And some of the mothers say: "Either you speak Russian or we go", but not all mothers do that and it presents a difficulty when one mother does and the mother of the other child doesn't make the same rule.

The researchers concluded that bilingual children often see the world from both perspectives, through the eyes of both cultures. Bilingual children often mix languages, switch codes, and take some words from one language and add them to another. This often happens when both parents are bilingual, allowing children to switch languages during the conversation. Research shows that code switching is a normal process of assimilation of two languages, the process of full assimilation and understanding of languages (Timofeeva & Wond, 2012). Few bilinguals can separate two languages without changing the code. It's no problem if the children add a few Norwegian words to the Russian sentence. For the development of the Russian language, it is better to mix languages than not (Timofeeva and Wond, 2012). When the children mix languages, it still helps to develop both languages because in the future the children will learn to separate the languages. It's just a way for kids to explore both languages and learn a second language.

Parents usually have a tendency to teach their children how to speak in their language due to the importance of connection with their home country and family there. They want to give them the basics of their culture which are transmitted in the language. "Parents invested in the transmission of the mother tongue underscore the importance of teaching the children their linguistic, cultural and religious heritage, and maintaining cross-generational communication and family ties" (Tuominen, 1999, p.67). Parents believe that children have to get to know their family heritage and keep the communication with their family in another country.

Children have a choice to not speak both languages even though they have one parent who

speaks another language. It can happen for a number of reasons including conflict over cultural values and norms (Hua, 2008), the higher status of a school language (Tuominen, 1999), and children's own identity formation (Caldas and Caron-Caldas, 2002).

Study by Tuominen (1999) shows that at some point, the children can bring the dominant language (Norwegian) into the home, using it when they speak to their parents even though one parent tries to speak a minority language (Russian). Also, children sometimes tell their parents not to speak to them in another language in public than the dominant language or refuse to listen when they do. Sometimes they can be even embarrassed when one parent starts to speak their language in front of friends. Some of the children are willing to use their parents' language as a "secret language" in public, but they do not want to use it most of the time. For example, children can start to speak more Russian outside home because they do not want others to understand them (Tuominen, 1999).

2.1.1 What was researched about bilingual children: socialization

Socialization, at first, was understood as the process that shaped the child into an adult through which the integration into society was ensured (Corsaro, 1997; James, 2013). In the socialization process children are not seen as active agents but as passive recipients of adult socialization (Corsaro, 1997).

In the research of Lambert (1977) about bilingual children has been made claims about socialization of bilingual children. Her view on socialization shows a traditional understanding of children's socialization into society. According to Lambert (1977) socialization in the context of bilingual children isn't a process of integration into society but the process of formation of their bicultural identity. They learn how to cope with a dualism in mindset and everyday life. Lambert claims that values and norms of one culture (for example, it is Norwegian culture) are stronger than another (for example, Russian culture) because, as an example, children live in Norway. But these children still go through acceptance or denial of influence of two cultures. In traditional interpretation "socialization occurs through internalization, which is often described as a process during which the external factors (values and norms of a culture) are assimilated, therefore becoming a part of the self" (Lambert, 1977). Therefore, we can see that in traditional understanding of socialization, socialization seems like an action made on children. Nowadays, this view has changed and children can choose what they want to take and integrate into their identity.

In the process of socialization, the child becomes part of a culture that he or she can eventually claim as his or her own. But if a child grows up in a multicultural family, then bilingualism appears, and the child becomes part of two cultures. "The shared values and norms that he acquires eventually internalize and play an important role in the development of his identity. This internalization is assimilated unconsciously, simply by living within a particular culture and is directly related to the daily exposure of the language of that culture" (Lambert, 1977, p.14). Children accept the culture and integrate into the society subconsciously by speaking language and meeting with other children and adults in the kindergarten and later at school. They share the language and cultural norms with other people around and it helps them to build their identity.

Socialization takes place in the interaction between the child and the social group that forms part of that interaction. Within a traditional view of socialization, the child adapts into the roles presented in front of him, copying behavior and gradually behaving like the adult with whom he or she identified. "Positive attitude of important persons plays an essential role in

the development of a communicative competence that will further motivate the child's learning processes and uses of the language." (Lambert, 1977, p.18). Members of family are important in the transmission of the culture and cultural norms but children can or cannot accept these norms. They grow up as individuals who have similar patterns with their family but they are different from their parents and can change these cultural norms of their family. Family plays the most important role in language maintenance and transmission, because "if these languages are not transmitted in the home they will be lost as they are not part of the language curriculum offered in schools" (Lambert, 1977, p.18). Despite the long and complex time-period, socialization of children into a society cannot be completely over, but it is the family of the child that sets the first base for it to grow and develop and discover who she or he is, also in cultural matters.

In the next paragraphs I want to give an overview of childhoods in Russia and Norway in the context of societal and cultural norms that each society has.

2.2 The "good childhood" in Russia

Russia went through big changes in history and therefore changes in many spheres of life and it is impossible to choose one concept of "good childhood". Understanding of this changed throughout the history of the country and never was the same. Russian culture was influenced by many different ethnic groups and nations which lived in the country. Maybe because of this people who migrate from Russia can easily accept the culture and traditions of another country and make it their own (Kelly, 2007).

In the time of Russian empire, it was important to get an education and only the rich part of the society could get it for free. If a child can get free education, it is considered as he or she has a "good childhood". Also, there were main ideas that children should be living in safety, steeping themselves in imaginative experience, and gaining an education. The correlative was a conviction that it was not "normal" for a child to be at work, or undertaking family responsibilities (Kelly, 2007).

Soviet Union period changed the view on childhood and what can be seen as good for children as future citizens. Children have to be ecologically aware, collectively minded and active citizens of society. Children had the power to make decisions about their lives and can help people by becoming pioneers and participating in organizations for young people (Kelly, 2007).

In the USSR children were surrounded by the care of the entire nation. "The socialist society, the party of Lenin and Stalin are concerned that the younger generation should grow up healthy and physically strong, cheerful and full of joy in life, educated and cultured, in order that it is able to continue with the project that has been successfully begun by the older generation of builders of Communism". (Kelly, 2007, p.76) Children have to go to school and study well, except this, they have to do something after school, preferably some kind of sport and visit museums and theaters. Children are the future generation of well-educated people in all spheres of life who will build a strong society and powerful country.

According to materials from the international conference "History of childhood as a subject of study: heritage of Philippe Aries in Europe and Russia" which was held in Russian Humanitarian university in 2016, in modern Russian society the "good childhood" is constructed from six basic needs which the government and society try to follow. First of all, safety when the child grows up in a stable, safe family environment, parents are available both physically and emotionally. Affection which can be met if we experience love, attention,

understanding, respect, and guidance. Children need this experience from both parents and peers. Another need is autonomy. It is the ability to live separately, to have your own interests and activities, to represent who you are and what you like, to have goals that do not depend on the opinions of parents. It is the ability to act independently.

In an ideal world children have childhoods that recognize their unconditional value. Children have to feel loved and appreciated by parents, accepted by peers and successful in studies. Children are praised and encouraged without excessive criticism or rejection.

Children have to feel the freedom of expression of feelings and needs. In an environment that satisfies this need, children are encouraged to follow their interests. Their needs are considered when making decisions. Children can express emotions, such as sadness and anger, to the extent that it does not harm others. They are regularly allowed to be playful and enthusiastic. Children are taught the balance of study and play. Also, children should have realistic boundaries and self-control.

All of these principles' parents and pedagogues try to take into consideration while raising and educating children in the modern Russian society.

2.2.1 The "good childhood" in Norway

The social vision of "good childhood" in Norway is different from Russia first of all, because of the different history of countries. But there are still some aspects which will make a difference in understanding "good childhood". First of all, the location of Norway in Europe with such different views on children and education. Another difference is how much pressure parents and teachers put on children. Secondly, "the Nordic countries are well known for their relatively long-standing and strong commitment to child-centeredness, manifested for example in schooling, day-care and other aspects of the law and institutions, such as the establishment of a Children's Ombudsman (1981 in Norway)" (Nilsen, 2008, p.38). "Good childhood" should be secured by the state and local authorities, children have rights as an adult in society.

In Norwegian cultural context there is an understanding of children, their childhoods and nature being intertwined concepts in the past and present. Nature and outdoor life are central in traditional and contemporary constructions of "a good childhood" (Nilsen, 2008). In addition, Nilsen argues that it is important for children to engage in self-governed play while they are in nature. There is a common belief among many parents in Norway, that happy children are children that play outside most of the day irrespective of season and weather (Nilsen, 2008).

"For our children this is an important part of growing up in this country because nature is so close to us and because we have passed laws that make it possible. To a far greater degree than in many other countries closeness to nature is a shared value, which is an important part of being Norwegian and a natural part of our children's upbringing" (Nilsen, 2008, p.40).

Norwegian images of the child and childhood in nature are not natural, but cultural. Even though there is a strong influence of the digital world and children spending less time in nature, Norwegian society still relies on the concept of outdoor life as the best for "good childhood". Nilsen (2008) claims that cultural values and practices of outdoor life always fit into cultural constructions of "good childhood" both in the past, present, and future.

Norwegian society has an idea of raising robust children who will be physically strong, as

well as mentally strong. In addition, "a rational child subject, acting independently with agency, feeds into constructions of a robust child subject" (Nilsen, 2008, p.40). The physical aspect of 'the robust child subject' can be illustrated in children's practices during the winter, for example, playing with and in the snow. Children have to cope with such conditions as cold, wetness and tiredness because "such vigorous activities inevitably lead to various degrees of (wet) snow on clothes and skin, but the children put up with it, and even enjoy it, in order to be able to initiate and participate in rough physical play" (Nilsen, 2008, p.41). Children are not protected from the cold and wet weather and accept it as a part of everyday life. In Norway most of the time of the year there is a lot of snow outside, so children play a lot with snow. "The practices of playing with, and in, the snow manifest Norwegian cultural ideas where there are strong ideological associations among childhood, nature and rough, self-governed play" (Nilsen, 2008, p.41). Association, in the context of Norwegian society, children playing with snow is associated with strong and independent children who build themselves strong as physically as emotionally.

The concept of robust child fits well within the national context: "to become and be a subject who loves the Norwegian version of 'nature' encompasses an independent subject with the competence necessary to roam about in 'unspoiled' nature" (Nilsen, 2008, p.43). Children in nature learn through experience how to cope with the environment, cold long winters and learning about flora and fauna and environmental issues that reoccur in daily life.

2.3 Russian population in Norway

In this part I want to describe the Russian population in Norway as an illustration of the numbers of Russian- Norwegian children who grow up in Norway and which parent usually represent Russian and Norwegian culture.

I want to make a note that citizen of Russian Federation and Russian is not the same. Here, I will call Russians who identify themselves as Russians even though they are from different ex-Soviet countries. According to the statistics for January 1, 2004, there are about 670 Russian and Ukrainian citizens in Oslo, 255 in Trondheim, 300 in Bergen, 180 in Stavanger (the numbers however do not include those living in the nearby areas of these cities). The number of Russian and Ukrainian citizens for the whole country is almost 7000. These figures are somewhat lower than the true Russian population of Norway, as explained above that this statistic was collected from citizens of Russia. Most of Russians from ex-Soviet countries speak Russian very well and have similar cultural background, anyway. This amounts to one Russian per 500 Norwegians (much more in Northern Norway, less in rural areas of the rest of the country). In 2006 there were about 10 000 Russian people in Norway (Henriksen 2007) and in 2010 numbers increased to 16 000 (Henriksen, Østby and Ellingsen 2010). The Russian population includes more women than men, and many of them have married Norwegian men. The remaining 30 percent of all Russian immigrants in Northern Norway, both women and men, include experts in different specialties and students who moved to study in schools, colleges and universities in this part of the country (Tevlina, 2015).

The highest number of Russians live in the Oslo area, while the highest proportion of Russians live in the northern county of Finnmark, bordering Russia (Henriksen 2007). The research of Tevlina (2015) shows that the largest influx of Russian migrants came to Northern Norway and especially to Finnmark during the period of 1997-2003, an average of 149 people per year. In the next few years, from 2004 to 2010, immigration from Russia to Finnmark was on average 92 persons per year. From 1991-2012, about 5,624 immigrants

came from Russia to Northern Norway, which makes up nearly 38 percent of all the Russians who migrated to Norway throughout the entire post-Soviet period.

Immigration of Russian people and mostly women, going for family reasons and in the period 1991 – 2004 about 20 % of all immigrants coming from not-Nordic countries came as spouses. Among all the Russian immigrants in Northern Norway, over 70 percent are Russian women, most of whom have moved from Russia because of marriage with Norwegian men (Tevlina, 2015). Currently, Russian women outnumber Russian men in Norway 2.5 to 1. Looking at statistics from 2012 we can see that 1500 children live in Norway with one Russian and one Norwegian parent which is three times as many as the number of children with two Russian immigrant parents.

2.3.1 Weekend based Russian schools in Norway

Based on a search on the internet, nowadays, in Norway there are about 10 Russian schools which provide opportunities to study Russian language and culture on the weekend. Most of them are situated in Northern Norway and Oslo. The biggest Russian school where you can learn, besides Russian language, also mathematics in Russian located in Oslo. On the website of the school, it said that the school provides Russian language lessons for Russian-speaking children and bilingual children temporarily or permanently residing in Norway, as well as Russian language lessons for children and adults. In addition to teaching Russian, they talk about the history of Russia and its culture. In addition to lessons, the school conducts free master classes in art, literature, history, and archeology.

All these schools were established by Russian migrants who wanted to support learning of Russian language and culture and build a community of people who share the same culture and language.

For my project I decided to do field work in Norway, in a weekend based Russian school. The mission of the school is to organize leisure activities and communication of children and adults in Russian language with the joy of discovering new knowledge. The director began the Russian school for the continual improvement and empowerment of parents and children in the Russian community. It is not only a Russian language school, but more as a school with a holistic approach to language learning.

According to Moorman, Sheridan &Kwon (2011) usually migrant parents, more often mothers, want to have a sense of belonging to the community. They want their children to know their language, here Russian language. Parents, usually mothers, come to school together with children to meet other mothers and discuss something or just talk with people who speak in their native language. From my experience of visiting Russian school before the research I saw that children were excited to learn Russian. I also talked to some mothers who explained that they are glad about having an opportunity for their children to learn Russian at school because they don't have enough time to learn it at home. This school is the place where children experience Russian culture through language and literature at a deep level.

These schools help children to touch the culture of one of their parents and partly belong to this culture. Also it is a good way to meet other bilingual children and be friends and share the same experiences of living in a multicultural environment.

Chapter 3: Theory

The theory chapter will cover the information about the theoretical aspects of the chosen topic. The main emphasis is to discuss the previously debated perspectives of Social Studies of Children and Childhood. Children's agencies and an actor-oriented approach are necessary in terms of studying children's role in society and their day-to-day lives as bilingual individuals. Doing fieldwork by prioritizing the actor-oriented approach is crucial in terms of bilingual and bicultural studies. Moreover, I have pointed to outline the elements of biculturalism by mentioning the bilingual children phenomenon.

The chapter also covers the problem of identity and points out the place of children in society. The concept of identification is crucial to mention in terms of children's lives in bicultural families. Despite the fact of being bilingual there is a phenomenon of bicultural children. This phenomenon is also widely discussed in terms of investigated master thesis.

The theoretical perspectives are carefully chosen to fulfill the master project. The researcher should be attentive while choosing the concepts and approaches to the investigated subject. The chosen concepts will be proceeded in my discussion chapter to strengthen the arguments.

3.1 Theoretical approach: Two perspectives in Social Studies of Children and Childhood

Childhood Studies is an interdisciplinary field that investigates the life of children from different aspects of science. The learned lesson from this field is never-ending, however, progressing. As long as childhood will exist, childhood studies will evolve and bring up new ideas, approaches to children's lives. The field of childhood studies explores the daily lives of children from the aspects of sociology, psychology, pedagogy, as well, juridical. Researchers of this field investigate geographies and reveal the components of childhoods in different parts of the world.

The Social Studies of Children and Childhood explores the social systems, societal norms, and human interactions in everyday life from the perspectives of children. The approaches of social studies of children and childhood are essential to glimpse in terms of bicultural and bilingual children. The problem of bilingualism is a new phenomenon in the globalized world. The establishment of new international families increases the number of bilingual and bicultural children. To approach the mentioned phenomenon from the perspectives of Social Studies of Childhood is prior in my investigation. Several approaches to social studies of children will be explained in the following paragraphs.

3.2 Combination of Approaches are useful

Children in the research are active, they are competent, and have a strong passion for participation. Children are seen as social subjects in the society where their present lives and childhoods are worth studying in their own right (Prout & James, 1990). While researching researchers must bear in mind that children should be studied carefully, additionally, they are not objects of the research but subjects. Viewing children as participants of the research opens new pathways for the development of the fieldwork, as well, introduces new chances for the investigation of children's daily lives thoroughly. For childhood researchers, it is

important to see children's perspectives and views on different subjects and situations and more importantly to give children a voice during the research. Children are the main actors of childhood research (Christensen & James, 2000). Assuming and affirming children as the main actors of the research is essential in modern childhood studies context.

Sometimes children's choices and the decision of adults or child bearers can contradict. Despite the possibility of contradicting adults in decision-making regarding children's lives, young people's voices are needed to be heard. It is necessary to ask children's opinions to clarify what is seen as "the best" or "good" for children. Children do not only learn from adults' experiences, but they also experience life in their ways. Children's own experiences can sometimes even deconstruct some of the orthodox cliches and change adults' opinions on them. As childhood researchers, we have to take children's opinions seriously and respect their everyday experiences and the social world which they construct around them. We have to share children's experiences of childhood with adults to give young people a "good childhood" from the point of view of children (Christensen & James, 2000).

I will also rely on the concept that childhood is understood as a social construction and variable of social analysis (Jenks, 2004). "As such, it provides an interpretive frame for contextualizing the early years of human life. Childhood, as distinct from biological immaturity, is neither a natural nor a universal feature of human groups but appears as a specific structural and cultural component of many societies" (Jenks, 2004, p.82). The author mentions that despite being a biological or psychological phenomenon, childhood is also a cultural event that is a part of almost all societies. Childhood is not also specified as a group of individuals, but it can be developed in terms of individual and group form. Childhoods are plural and diverse. They can be different in the historical perspective but also, they are different in many cultures and societies. Nevertheless, from the modern observations, and the process of globalization, it is also possible to assume that modern childhoods share some patterns. Therefore, we can see that the concept of "good childhood" and what makes children be "good citizens" varies in different cultures. There is no universal image of childhood. Different societies present pictures of childhood very differently (Jenks, 2004). As an example, Western societies represent children of the Global South as needy. The image of childhood in the Global South is shaped by the scientist and researchers of Global North who assume that young individuals' basic needs are not fulfilled, and children starve, as well, face safety concerns in developing states. They draw a picture of helpless and needy children who are waiting for the financial aid of wealthy Western people. At the same time, children in the West are happy and have everything they want. They always smile and eat candies; they are pictured in the surroundings of toys and parents. But in reality, children in the West and South equally can be in both situations. In all societies, we can meet happy and unhappy children and they can live close to each other and have such diverse childhoods (Holland, 2008). This is a paradigm of representation of childhoods and the socio-economic status of the state.

3.3 Children's agencies

What is an agency, how to describe it? The basic conjunction about children's agencies is that children have agency and can construct their everyday lives in the way they want. Agency is understood as an individual's capacities, competencies, and activities through which they navigate the contexts and positions of their lifeworld, fulfilling many economic, social, and cultural expectations, while simultaneously charting individual, collective choices,

and possibilities for their daily and future lives (Robson, 2007). "Children are and must be seen as active in the construction and determination of their own social lives, the lives of those around them, and of the societies in which they live. Children are not just passive subjects of social structures and processes" (Prout & James, 1990, p. 11). Viewing children as having the capacity of constructing their lives means providing them with freedom of choosing the life-major decisions over their actions. The necessity of the mentioned assumption is to approach children as active participants in their own lives. Children should have the right to take any action considering their choices. Hearing children, letting them build an agency among each other can also be helpful in terms of adaptation and raising a future citizen. They do actively participate in creating their own experiences and they might negotiate and resist adult control, social and cultural expectations. Resisting against adult power can be observed daily. A simple instance for the given notion can be mentioned as refusing to do homework/having lunch to show dominance over adults. However, other examples can be added as well.

There is the rising problem of limitation of agency due to different circumstances that the children live in. But also, children can act their agency by showing resistance to different kinds of expectations of adults. For example, it can be cultural expectations (Nilsen, 2008). Bilingual children in their families, as culturally 'in-between', are not just passive recipients of competing for cultural values and mores, not just unconscious consumers of competing for socializing techniques, but are participative agents, engaging with those cultural models of childhood from which they make their own pragmatic and hybridized choices (Anderson, 1999). They have many choices about how the second culture will be used. They can even reject being a part of both cultures, choosing to belong to just one culture or take something that they need or like from the second culture. For example, they can use a second language to speak with relatives but other than that they can live as ordinary citizens of the society where they grew up (Anderson, 1999). These are the possibilities of children's agencies in terms of bicultural and bilingual families which overlap with my master thesis topic. Moreover, the problem of agency hereby is linked to the matter of belonging. Individual's choice on being belonged into a culture and being socialized is the matter of agency.

3.4 Identity

Loss and search for traditions, ease in overcoming distances, and boundaries allow a person not only to choose and change their cultural reality but also influence changes in society generally. The processes of globalization associated with the integration and unification of value-semantic principles in the field of economics, politics, and culture, influence the formation of the cultural identity of nations, peoples, and individual personalities. Building cultural identity is a pressing issue for families where they speak several languages because children are drawn into this environment. Any manifestations of everyday life that exist in parents' lives have an impact on the process of identifying a child with a certain culture. Parents are mature members of society with a certain cultural identity they every day (like the society in which the family lives) are transmitted in the form of values and meanings of culture to their children. In this context, the upbringing of bilinguals in a multicultural environment helps to reduce the overall cultural and ethnic tension, develop empathy and tolerance of representatives of society (Galchyk, 2017).

What sense of identity do children inherit? How does a child learn to belong culturally to a family in which their parents have different nationalities and different cultural socialization

traditions? Sand (2008, p. 27) describes identity as “man's inner sense of who he is, what he can do and where he belongs”. When identity takes shape, the process is influenced by the person's conscious awareness and emotional experiences. Identification is the basic cognitive mechanism people use to evaluate themselves and those around them (Jenkins, 2008). Without identification processes, humans would not be able to identify or distinguish objects and social neighborhoods. The differentiation of people according to their social roles in our lives, the recognition of objects for their use is a crucial element. Identification is therefore a fundamental basis for the organization of the world (Jenkins, 2008). Defining ourselves means defining others. Meanwhile, assumptions about the lives of others can reveal certain elements of human nature.

3.4.1 The problem of identity

Analyzing the factors influencing the formation of identity, researchers distinguish two kinds of factors. Mentioned crucial key points of the identification of a person are the societal viewpoints, and factors that are significant from the viewpoints of the person himself/herself. Consequently, the structure of the identity is divided into two levels: social and individual. If individual identity is a set of characteristics that give an individual the quality of uniqueness, then social identity is the result of the identification of an individual with the expectations and norms of his social environment. Among the most important functions of social identity is the realization of the basic need of a person to be a member of a particular group, where the individual will feel secure, at the same time influence and evaluate others for self-realization and self-expression. Identification occurs during the entire life of a person. The emphasis on the identification of a person lies in society. A certain group of people is needed to fulfill the process. It is impossible to fully identify an individual without the constant participation of other people.

Thus, one of the leading human needs is identification with the ideas, values, norms, etc. of other people, his/their habitat (Galchyk, 2017). Identifying the values, norms, and ideas of other people assist to make society more sustainable. At the same time, the necessity of being perceived as an individual comes from human nature, which is the actual consequence of the identification problem. The progress of the children's identities and themselves as individuals are interlinked with the well-developed social interaction (Sand, 2008). The process of formation of identity gives us an understanding of the world around us and identity as a completed process gives us an understanding of our place in the world.

Thus, it can be noted that, on one hand, individuals have their identities, manifested, for example, through special features, character, or profession; on the other hand, individuals are always part of some context. The identity of the individual is reflected in the surrounding environment, for instance, in the representations of native speakers of any language, nationality, or culture. From the mentioned examples it is getting clearer that, the phenomenon “identity” is a complex concern that includes certain components. Therefore, social identity includes different sides of identity, including ethnicity, culture, and language (Galchyk, 2017).

3.5 The link of ethnicity and identity

What is ethnicity? The term is explored and debated from different aspects. From the viewpoint of sociology, ethnicity is explained as:

“Ethnicity is a concept referring to a shared culture and a way of life. This can be reflected in language, religion, material culture such as clothing and cuisine, and cultural products such as music and art” (Crossman, 2020).

Ethnicity can sometimes also be related to the specific tags of the people. It is undeniable that in some countries people are judged by the ethnicity, and culture that they belong to. However, in terms of bilingual and bicultural perspectives, the link between ethnicity and identity overlaps. In the study of Baumann (1999) author indicates ethnicity as an identification that is created through social action. Ethnicity is not given by nature, it is a product of people’s actions and identifications, “it is about the cultivation and refinement of all the possibilities first given by nature, but not finished by nature” (Baumann, 1999, p.42). From this point of view, the nexus of ethnicity with nature is interlinked, however, there are other components for the fulfillment of the “ethnicity” phenomenon. According to Baumann (1999), the same rule suits the construction of culture. He argues that in social science, ethnicity and culture are contextual, and thus changing. Situations and contexts are important in understanding one’s own identity likewise social climate are important for the formation of culture. Ethnicity and culture are foundations for the formation of identity. And as a consequence, identity is created through social action. The way the children’s identity is constructed by the circumstances is an example of how children while coping with the situation, are taking an active part in the construction and reconstruction of their lives (Prout & James, 1990b). Children’s construction of their own identities is varied and fluid, depending on different situations and contexts in which they grow up.

3.5.1 The role of language: “Bilingualism phenomenon”

While mentioning ethnicity it is also necessary to mention the language that each ethnic group represents. Sharing the common language is another element that forms the ethnic group. According to Edwards (2009), every language presents reality in different ways and, therefore, the language in which a person speaks, influences his worldview. The literature, folklore represent the social practices of the ethnic groups. One of the branches of anthropology explores the nations’ practices. All together mentioned issues assist to shape the identity of groups and as well individuals. Thus, we note that language is one of the most important sides of identity. People express themselves through the language, in particular, through language could be expressed ethnicity, nationality, culture, and belonging of a person to that of another language group. Hence, identity is built, changed, shaped through language. Likewise, culture is often reflected in the language and therefore, identity is language and culture in interaction with each other. In other words, culture affects language and a person's identity, and vice versa. It can be noted that language produces identities and identities are produced by language. This circular effect formulates the process of identity, enables the researchers to have a better vision of cultural practices. Through the language, children become integrated into society, find new friends, communicate, socialize and be a part of society. It includes learning your own identities as well as acquiring the skills needed to get along with others. Language, therefore, is a tool for experiencing integration.

3.5.2 The paradigm of bilingual phenomenon

Bilinguals can meet conflict between two different linguistic and cultural patterns and may

find the inaccessible goal of achieving “balanced bilingualism” presented to children by two environments. In the process of socialization, it can lead to feelings of frustration in the formation of identity. If children will lose a second language, it also can cause them to lose the identity that belongs to that language, and that consequently, the children would not be able to belong, and they would be lost (Sand, 2008). For example, at the beginning of school, especially bilingual children are most often identified with native speakers of the language of education instead of the frequently used language. But children can identify themselves with two cultures later during childhood or choose to belong to the culture where they grew up (Galchyk, 2017). The reasons of feeling belonged to different cultures vary. Possibly, the reason of mixed cultural elements in the life of the child is the method of child-rearing.

However, there are two types of bilingualism that Lambert (1977) has investigated: additive and subtractive. The concept of additive bilingualism refers to a situation in which two languages and cultures exist together and don’t replace each other. It is the process of developing bilingual and bicultural skills in children who, “with no fear of ethnic/linguistic erosion, can add one or more foreign languages to their accumulating skills, and profit immensely from the experience, cognitively, socially and even economically” (Lambert, 1977, p.5). Additive bilingualism develops when both languages and the culture are associated with a positive impact on children’s development in childhood. On the contrary, subtractive bilingualism is the process of the loss of home or dominant language of children. It can happen if the language of society showed as privileged and the home language showed as disadvantaged. The second language and culture get ghosted by the language and culture of society. In other words, “subtractive bilingualism develops when the two languages are competing rather than complementary” (Lambert, 1977, p.5). Based on these two types of bilingualism children can construct their identity either one way or another.

The bicultural family provides an intriguing context in which children learn to belong and not belong, construct, and deconstruct their identities, through the embodiment and trading of personal perceptions of cultural sameness and difference (Anderson, 1999). Agency of bilingual and bicultural children is also present and active when facing negotiations of more than two cultures and two languages as a standard way of life.

3.6 The phenomenon under study: Cultural dualism in the world of bilingual children

The growing multicultural society increases the need for knowledge about bicultural or multicultural childhoods. When working with children in a multicultural environment, it is important that the pedagogue, child welfare worker, or other people working with the mentioned group have some knowledge about young people’s choices, or how children might experience migration and grow up in-between cultures. Mentioning children’s needs it is necessary to view their psychological, physical well-being. What do children really need for the well-being? According to the studies 8 components are necessary for children’s wellbeing. These elements are security, stability, consistency, emotional support, love, education, positive role model, structured life (“What Every Child Needs”, 2022). This can be elaborated as the elements to formulate the culture and behavior of children. By focusing on children’s cultural luggage as a resource rather than a challenge, the children’s cultural skills, such as language, can be used for strengthening children’s identity and belonging (Fandrem, 2011). The interaction of language and culture cannot be separated. It is almost

impossible to imagine the mentioned components without one another.

Bicultural families are growing in the shade of the globalization process. The ease of traveling and the growing number of internationally established families are the instances of bicultural families. Children who are born in these unions are examples of the bicultural phenomenon that I am going to research. The children can have use for their bilingual skills and cultural flexibility. The experience of different cultures can make children more open-minded and flexible, additionally, give them a broader understanding of other cultures. Growing up in bicultural families can assist children to accept the differences among people easily. But keeping and abandoning the literary practices of the culture of parents is the choice of children.

Bicultural childhood experiences are diverse. Like the term childhood, it has no single meaning. Depending on how the two cultures are practiced in their lives, children are experiencing biculturalism differently. Children do thus have different conditions for developing their bicultural identity (Fandrem, 2011). Development of a certain part of bicultural identity, as we notice, is the choice of the young individual. As an example, a child who was born in a Norwegian-Russian family can inherit both cultures, based on his/her practices, choices, and lifestyle. The child-rearing practice also plays an essential role in terms of inclination of the child.

Children's identities in bilingual circumstances derive largely (if not entirely) from conforming to and challenging, parental and grandparental contexts of their cultural placement and displacements (Anderson, 1999). It is in the small things – the details of language use that begin to make sense of them as vehicles and sources of bicultural identity and intrafamilial, cultural conflict. From a place 'in-between' conformity and non-conformity to others' constructions and reconstructions of times (memories and futures) and places, the child makes a personal home in cultural hybridity with the ability to emphasize and suppress fragments of behavior, language, thought, and feeling to the pragmatic demands of varying circumstances (Anderson, 1999). Anderson (1999) investigates the integrity of culturally multiple identities. These tensions between two cultures “provide new and unique personal opportunities for the expression of an individual, and a means by which the internalized cultural constituents of selfhood can be consciously compared by the agents themselves” (Anderson, 1999, p.19). The outcome of the study presents that an individual meets tensions between cultures, these tensions or how so called “conflicts” are not necessary to be reflected to the daily lives but can be linked with the feeling of belonging. However, the individuals themselves prioritize the predominant cultural practices. It is observable that, in bicultural families, the children usually incline to the one culture more than other.

3.7 The bicultural families – the perspective of belonging

The bicultural family home consists of culturally different pasts and stories. In addition, there are pasts and stories that the expulsion process of a parent reveals. The very incongruity of parental language, style, anecdotes from another place, attitudes toward health, gender, religion, the body, etc., confirms this cultural shift and therefore influences which elements of each are passed on (Anderson, 1999). Furthermore, Sand (2008) states that the multicultural lifestyles of families, which provide the context for the process of children's cultural identity formation, include languages and cultural diversity. The ways in which these languages and other cultural elements are integrated into the daily life of the family are

often unique to each individual family. Typically, identity formation is strongly influenced by society's cultural expectations. Identity is shaped not only by a person's own knowledge and beliefs about who they are, but also by other people's knowledge and perceptions of them (Sand, 2008).

Research by Sand (2008) suggests that children's ability to develop a positive bicultural identity depends on how well children can be part of both cultures and feel a part of. She claims that successful bilinguals are bilinguals who are fluent in both cultures. This means that a bilingual child's identity has a code from both cultures and the child can choose when and where to use these codes. Children do not necessarily need to feel that they belong to both cultures as long as they feel that they belong to at least one of them where they also feel recognized and safe, as I have mentioned in the previous paragraph.

It is beneficial when children develop a sense of belonging to both cultures and when children have the opportunity to build a social network with children of the same background (Sand, 2008). By being in contact with children from the same background or with children who have the same migratory or bicultural childhood experience, children may have the opportunity to develop a sense of equality with these children. The challenges of negotiating between different cultural values can lead the children to create a space between the two cultures in which to develop their hybrid identity (Bhabha, 1994; Christopoulou and deLeeuw, 2008). The term hybrid identity here refers to families with different ethnic backgrounds. In my study, the target group will be Norwegian-Russian families. This topic is covered in the next paragraph. However, in the case of immigrants (second generation) who mix the culture of their country of residence with their country of origin, cultural hybridization takes the perspective that globalization causes a mixing of cultures and thus the production of new cultures and multiple identities. Devine's (2009) study examines immigrant children's reflections on the places where they identify as 'home' and 'other' (not home) – definition of origin and country of migration. Migrant children, but also children from bicultural families, are models of the individual in late modernity that represent the reflexivity and flexibility of identity in today's world, "in a bilingual situation there are two identities, two social systems and two parties. of the self " (Devine, 2009, p. 526). Children 'live in two worlds' in which they encounter different, and potentially contradictory, environmental expectations and demands (Hylland Eriksen, 2001, p. 52). The conflict of expectations and demands can deprive the individual of the adjustment process. A lack of alignment can lead to the creation of gaps and misunderstandings between cultures. In the gap between two cultures, children negotiate between cultural values, search for themselves and develop their hybrid identity (Bhabha, 1994). Therefore, the loopholes and misunderstandings mentioned cannot always be classified as deconstructive. However, the internal negotiations of young people can be fully integrated into their identity within the framework of family support.

3.8 Bicultural identities

As I have outlined before the master thesis topic will explore the children's daily lives in Russian and Norwegian mixed families. Children of these families who are born in Norway inherit the Russian language as a second tongue of their migrant parent and this becomes an element of the past that transform into the basis for another language. Consequently, it becomes the basis for the formation of a new understanding of the world, a new identity. Throughout the generations due to the direct influence of the society, the "dominant

culture" – the country where the children are born, completely displaces the "second" language, culture which is inherited from a migrant parent(s). If we glimpse into genetics, of course, the DNA will be carrying out the memory of previously practiced culture and language. Yet, the memory of DNA cells does not cease to influence the individual, his views, and actions (Bhabha, 1994). Thus, hybrid identity is the result of realizing individual of his/her ambivalence in the process of interaction of several cultures in society. It is important to outline the elements of DNA for a broader explanation.

Here are two directions in the studies of bicultural identity which have developed in the last decades of the twentieth century. One of the possible types of biculturalism is analyzed insufficient details in the model of alternation or "switching" of ethnic codes, which, like the Berry model. This model presupposes that an individual can have a sense of belonging to both cultures at the same time. Rashid (1984) identified this type of biculturalism for African Americans as the ability to function effectively and efficiently in the context of American culture while maintaining a sense of "I": ethnic and a physical identity. According to LaFromboise and Rowe, this type of biculturalism for American Indians is a use of the development of two ways of social behavior in different situations (LaFromboise & Rowe, 1983).

The alternation model assumes that people who can read codes of behavior following the requirements of the culture, in which they are involved in each specific situation, are less stressed and less anxious than assimilated indies species (LaFromboise, Coleman, Gerton, 1993). At the same time, attention is an emphasis on cognitive and affective processes, that allow you to resist the negative effects of stress acculturation which is defined as the reduction of the health status (Berry, Kim, Minde & Mok, 1987). The main advantage of this model is that it emphasizes the active role of the individual in the choice of a way of interacting with the two cultures in which he/she is involved.

Alternation model focus on the notion of bicultural competencies, i.e., behavioral ability, which implies the ability to function effectively in two cultures. There are described various cases of code-switching in situations where "coexisting cultural and linguistic systems serve, condition and institutionalize social behavior influence at different levels and in different spheres" (LaFromboise, Coleman, Gerton, 1993, p.397). Clement and Noels, who believe that "bicultural can be considered the individual who can construct his/her identity, deviating from group membership under the requirements: situation and social norms" (Clement & Noels, 1992, p.221). A person with a bicultural identity is the individual, in whose perception there is a partial overlapping of two cultures. The difference in the types of biculturalism stems from a different perception of their place in them (LaFromboise, Coleman, Gerton, 1993). The identity of the individual who is aware of himself being in the area of fusion of two cultures is called "merged". Identity, possessing which the individual in different situations is aware of his staleness to different cultures, or rather, to them did not merge in his perception these parts are called "alternating" (LaFromboise, Coleman, Gerton, 1993). In this case, a person with bicultural competence "switches codes" in a literal and figurative sense, moving from one language to another. As culturally 'in-between' then, children in bicultural families are not just passive recipients of competing for cultural values and mores, not just unconscious consumers of competing for socializing techniques, but are participative agents, engaging with those cultural models of childhood from which they make their own pragmatic and hybridized choices. Bilingual children help us to see the combination of two cultures and as a result a combination of two views on the childhood of their parents who

grew up with different approaches to “good”, “normal” childhood. “The very familiarity of developmental ways of thinking and organizing children’s lives means it is easy to overlook how powerful age/stage thinking has become in contemporary constructions of childhoods, as well as respects in which these expectations of childhood may be culture-specific.” (Woodhead, 2013, p.115).

3.9 Conclusion

The mentioned perspectives of the Childhood Studies create insight for the readers to have a better understanding of the master thesis. The necessity of mentioned hybrid identity and the structures of ethnicity could not be passed by. Explanation of the given assumptions assists me – a researcher to expand researched topic. Theoretical reflections previously conducted studies strengthen the vision of the researcher. In the discussion and analysis chapters, the presented theoretical conjunctions will be used to enrich the project with strong basal argumentations. The concept of identity is explored by several researchers from various aspects. The utilization of previous research, investigation of articles, and conclusion of the theoretical perspectives is an opportunity for the researcher to create a fruitful and strong basis for the defense of the forwardly given assumptions.

Chapter 4: Methodology

The Childhood Studies program prepared me for doing my master thesis and gave me information about the spectrum of methods which I can use in my research and which of them are effective to use with children. However, it was not easy to choose which I should use in my research to get as much data as I need to make good research which could be interesting for both children and me as a researcher. This has been a long process of preparing and conducting the research which included fascinating experiences as well as many challenges. In this chapter I will present my methods and data collection, my ethics, and challenges which I met during preparation and research.

4.1 Methodological reflections

Views on children and childhood changed during the last decades, as well as views on research with children. Even within the Childhood Studies field there are different perspectives and positions. James (2008) claims that there has been an influence of the notion about "giving voice to children". If researchers try to understand children's opinions and experiences, they receive fruitful insights of their social worlds. Some researchers even talk about including children in all steps of the research. For a long time children were seen as objects of research but now they are becoming more and more subjects of research (Woodhead & Faulkner, 2000). They claim that there is a need of "empathizing with children's experience, understanding their beliefs and respecting their concerns" (Woodhead & Faulkner, 2000, p.2). Children can be seen as experts of their own lives and Childhood researchers have to get into contact with them in order to build trust between participant and researcher.

According to Punch (2002) there have been two extreme ways of seeing children. Children can be seen as completely different or similar to adults. Nevertheless, depending on how researchers see children, they will choose their own methods and techniques. Punch (2002) argues that researchers have to have an inventory of different methods which can be adapted to each research setting and each child individually.

James (1998) claims that researchers do not need to treat children as adults and thus try to reduce the feeling of being the oppressed part in the research. However, the author says that it can be interesting to see whether these imbalances make a significant difference. This could give valuable information about the children's position in the society. I view children as co-constructors of knowledge who contribute actively in giving insight in their perspectives, without giving them responsibility. In this respect, children are experts in their own lives, but not the only experts. Humans are always unfinished, and no one can be fully knowing, competent, and rational. Both researcher and participant are thus competent and learning at the same time (Gallacher & Gallagher, 2008).

The main focus of my research is giving voice to children and seeing their everyday lives from their point of view and because of it, I used a participatory approach to the research. Participatory research gives an opportunity to children to participate in research at any stage of the research. During the participatory research children identify or help to identify problems, children develop or help to develop research questions, children help to design and test research tools and research plan, children provide data using research tools, children analyse or help to analyse data, children provide feedback and are involved in advocacy. I do use a part of the participatory research, some tools and techniques. I wanted to explore the unique contribution of children to adult's understanding of the social world

that children's perspectives can provide. The perspective of children as active (co-)participants in research is supported by the UNCRC and children's participation rights. The UNCRC clearly states that children have to be seen as fellow human beings and active citizens. These rights have been written in articles 3, 12, 13 where we can read that children are capable of forming their own views and opinions and expressing them. Children thus should be involved, informed, consulted, and heard in their lives and in research. But here as a researcher I should be aware of how children's voices are constrained and shaped by multiple factors such as parental education, use of language and overall, ideological, and cultural climate in society (Woodhead & Faulkner, 2000).

The ambition behind the research was to gain information about experiences of bilingual children. I choose to do qualitative research because it can provide me with data with deep understanding of the children's experiences compared to quantitative research. I wanted to give children a feeling of experts in the field. Qualitative research has more flexible and open research design while quantitative research is more about precise results and numbers e.g. a questionnaire is fixed. Ritchie et al. (2013) state that a qualitative research design can be adapted to the setting and the children. Also, qualitative research provides a rather holistic perspective. Thus, I was able to get answers to my research questions, but also to gain more information about the children and context behind their stories.

4.2 Access to the field

Before I even started to plan my research, I knew that I would do it in Russian school where I have already been and met the head of school. I talked with her in September 2020 about my research and asked if they are interested in it. Unfortunately, school was not open at that time and I said that I will get back to them if I still will do my research with Russian school. In February 2021, I started to reach out to Russian school again to finally begin my research online. First, I was writing them an email and waited for a response. The head of school responded very quickly, and we discussed that she would help me to reach out to children. At first, she sent a short description and consent letter to the emails of parents. But after 3 days I didn't get any emails about their willingness to participate in research. We decided then to promote my research on Facebook and I also joined online classes to explain more about research and what kind of tasks children will do.

After some time, I received 5 emails from mothers of children from school and 3 messages from mothers on Facebook. It was enough to start research, but it took time to get their consent and find suitable time for the meeting in Zoom. I think that it will be easier if I did it in person but, unfortunately, I had to spend more time on the recruitment process than I expected. Fortunately, I had enough time to wait for participants, but the process of fieldwork took me around 4 months. I informed all the children and parents about my study and asked for their informed consent by email. I sent it by email and they had to put their signature on it before we started to discuss the time of our meetings.

In terms of gatekeepers, I did not have any problems because I did my research online and all parents showed strong willingness to be a part of the research. Also, I get support from the head of a school as a person who knows me in person. Liamputtong (2008) argues that relying on «knowing the person» concept to gain access to research informants is advantageous. He further explains that «not only must the researcher know about the group being studied, he or she must be known by at least some group members to gain access that allows for trust building» (Liamputtong, 2008, p.11). Ennew et al. (2009, p. 54) argue that «children are more likely to trust researchers who are accompanied by someone known

and trusted». Furthermore, I saw some parents and their children before because I visited some events for Russian migrants, and it is easy to find contact inside the Russian community. For that matter, knowing and having good relationship and «connections with members in the community or culture is extremely beneficial since potential research participants want to identify a common person whom they themselves and the researcher know as a way for them to check the researcher's credibility and trustworthiness» (Liamputtong, 2008, p.16). Parents and children trust and feel more comfortable with a person who is a part of the same community or has something in common. It was easier for me to get in touch with participants because I was familiar with the school's community.

Most of the mothers were sitting next to the children and helped if they had problems with language or reminded them of something when they were struggling to find the answer. It can be problematic but parents during my research did not put pressure on children. During the research, parents helped small children to feel comfortable in unknown situation. The head of school helped me during the process of recruitment to arrange my presentation of the research online during their classes and asked me about my progress while I conducted the research, asking if I needed any help. I did not encounter any conflicts or misunderstandings during my fieldwork because everyone was positive and enthusiastic. Many of the participants sent me messages with gratitude after the research.

4.3 Data collection

The important issue was confidentiality and my exposure to sensitive topics. Respecting privacy and ensuring confidentiality are two of the main ethical guidelines a researcher should follow. According to the handbook of Ennew et al. (2009) it is normal for both children and adults to become emotionally sensible when they talk about difficult topics. The researcher should discuss the issue with the child and his/her parents first and discuss the case of confidentiality in this situation.

For my research I recruited 7 children and 5 of them were from Russian school while others I found through Facebook. Unfortunately, Russian school is online now and because of it, many children did not go to the school. It was difficult to invite children to participate because at first, they said that they were ready to participate but after parents did not reach out to me. I think I could get more attention to the research if it was made at school. But I had to accept the new circumstances and work with a small group of children. Anyway, these children gave me a lot of data to analyze, and it was enough to get some results.

Participants of my master thesis project were children who grow up in mixed families aged 6-12. Most of the children were born in a family of Russian or Russian speaking mothers and Norwegian fathers. Only two girls were born in Norway but have both Russian speaking parents from Latvia. It was an initiative to balance the gender of research participants. Consequently, 4 of the research participants were boys aged 6, 7, 8, and 12. The age of female participants was 11, and two of them were 12. Mothers of children were from 6 different post Soviet countries such as Russia, Ukraine, Belarus, Latvia, Estonia and Tajikistan. Also, most of them live outside Trondheim, in different cities of Norway. After getting acquainted with research participants the interview guide and methods were modified to draw the attention of participants for the conduction of research and obtaining valid data for the researched topic.

During my research design and fieldwork, I experienced several situations where I had to stay flexible about my research plan. For example, I waited for school to open after COVID-

19 closing but, unfortunately, it did not happen, and I had to change my design. And also during fieldwork I tried to adapt my methods to each child because there was a task which was hard to finish for children who had never traveled to Russia or the country where his/her mother was from. I told them that they can draw a picture of good things from Russia as they know it from the stories they heard from mothers or other relatives about the countries of their mothers. According to Punch (2002, p.329) we have to adapt our chosen methods depending on the "age, competence, experience, preference and social status of the research subjects but also on the cultural environment and the physical setting, as well as research questions". This is necessary to reflect during the fieldwork regarding the children's experiences, their surroundings.

As a researcher my role was quite hard to define. I planned on having a rather equally treated basis with the children. By this I mean that I wanted to create a friendly atmosphere and did not force them to do things that they did not like. I wanted to make sure that they understood that they never had to feel forced to do what I was asking them for and that they could make their own decisions in my research, as e.g., do not do drawings or do not answer during the interview on some questions.

4.4 Ethical considerations

Before the research, I asked the consent of parents as well as research informants in both verbal and written form. I had an informed consent form approved by NSD for the study. This form was given to parents as well as informants ahead of schedule time for the research so that they could read and fully understand the purpose, level of participation and their right to withdraw from the research process whenever they deemed it necessary to do so and were asked to sign. «Informed consent means that a participant has agreed (consented) to taking part in research, after being informed of and understanding what the research entails» argued Ennew et al., (2009, p.76). In addition, it is argued that «all research participation must be voluntary. Voluntary means that informed consent to taking part in research must be obtained from research participants before any research tools are used» (Ennew et al., 2009, p.76). I cannot start the research before children and parents say that they agree to be participants and all their actions during the research are voluntary and they have a right not to participate if they do not want to. The field work started after children and parents had signed the consent form.

In the consent form were sections that dealt with confidentiality and anonymity. By confidentiality, Kvale and Brinkman (2009, p.180) state that it is the «agreements with participants about what may be done with the data that arise from their participation. Most often it implies that private data identifying the participants will not be disclosed» (Kvale and Brinkman, 2009, p.180). Research informants were informed that whatever piece of information they provide would be used for the purpose for which it had been stated. The information was also going to be protected from the reach of any person not authorized to have access to it. Furthermore, after the study all information would be permanently deleted and in the final report, none of them would be identified.

Additionally, they were assured in the form that no trace of them would be made possible. For that reason, they were asked not to provide their personal names, places of residence or addresses or any information that could be used to easily link them up to the information they provide during the research and interview process. These were communicated to the research informant well in advance before the scheduled research dates. Ethical issues span beyond scope of the life interview situation and are «embedded in all stages of an interview

inquiry» noted (Kvale and Brinkman, 2009, p. 181). These authors further argue that matters of ethics «go through the entire process of investigation, and potential ethical concern should be taken into consideration from the very start of an investigation and to the final report» (Kvale and Brinkman, 2009, 181). This I took to heart and tried as much as possible to apply them throughout the study.

At every point during my research and interviews, I ensured that informants were not exposed to anything that could harm them in any way be it emotionally, physically or any other form.

4.5 My methods

Based on my own experiences from working with children of different ages and nationalities, I know that children are not a homogeneous group, and their interests and attention spans vary (Punch, 2002). I wanted to use several participatory tools which will be interesting for my selected age group of children and get a diversity of data with different perspectives. At the same time, I wanted to use participatory tools which help children to reflect and make our research meaningful for them. For my research I decided to do a combination of interviews and other participatory tools. Combination of interviews with visual and written methods can equalize the power relationship between the researcher and the child (Punch, 2002). Task-based methods which combine visual, written methods and interviews allow for many children to complete the research tasks and also it is less time consuming than doing many interviews (Punch, 2002). Through task-based tools, children can interact with the paper while slowly getting to know the researcher, rather than talking face-to-face all the time. (Punch, 2002).

At first, I had a lot of tools in my research plan but then I thought that there would be a lot of data to analyze. I decided to reduce my tools. But, as a result, my face-to-face research in groups was impossible to make. I changed my plan again. Finally, I decided to do individual interviews, drawings, and mind-mapping activities. These methods were different and gave me rich and good insights. All of my methods build on each other as a thread through the whole research.

The first task was writing some information about yourself, free time and favorite food and using it as a way to get to know each other better. This icebreaker activity can be used to establish a relaxed and comfortable environment between participants and the researcher (Gibson, 2007).

The second task was a discussion about a family drawing which children prepared at home. And this method I used to start a conversation/interview. The third task was to draw a picture of a perfect place for Russian-Norwegian children which I combined with a mind-mapping activity about their associations with Russia and Norway. The last task was a mind-mapping activity where children have to write something positive and negative about being a bilingual and Russian-Norwegian child. Doing this task, I wanted to make a summary of everything we discussed and make some kind of conclusion of the days we spent during the research.

4.5.1 Interview

According to Ennew et al.(2009) and their manual upon how to do right-based, scientific research with children, interview method “include informal, unstructured discussions on undefined topics, semi-structured interactions about pre-defined topics, and a variety of

questionnaires, which can be responded to by talking or writing" (Ennew et al, 2009, p. 54). The authors argue that interviews are very useful in the research but at the same time can be also difficult to design as a successful tool. The result of this method depends on questions asked and analysis made afterwards.

I want to briefly explain the method of interviews and why I decided to do them in my research.

Method of interviews is important for Childhood researchers because it helps children to show their agency, actively participate in the research. In my opinion, interviews empower children to participate and make them more equal with adults. I experienced that when I asked a girl about her favourite book in Russian and when I said that I like the same book, she started to ask me questions as we were just two adults who discussed a book. The children may then be regarded as experts of how they experience their life and as researchers who we need to answer our questions. And as Kvale and Brinkmann said in the beginning of the book about interviewing: "If you want to know how people understand their world and lives, why not talk with them?" (Kvale & Brinkmann, 2015, p.177). They claim that interviews are actually usual talks between people to get information through a normal conversation. Thus, many children can feel comfortable and natural during the interview because conversations are the main part of human life.

However, the success of interviews depends on researchers who avoid leading questions in order to keep the answers unbiased. These questions "invalidate research results" (Ennew et al, 2009, p.83). Moreover, researchers have to avoid direct questions which can be too intimate and irritating. Interviews have to be a conversation which flows easily and does not look like an exam.

I think interviews with children can help researchers to get opinions and views which usually are salient but at the same time, children can be shy and answer shortly due to their limited experience which does not present their views fully. From my experience doing interviews I did not get fully explained answers, only some of the children can express themselves. In my case, it can be because I spoke with bilingual children in Russian whose Russian language is weak compared to Norwegian. But asking them to speak Norwegian, if they struggle to say something in Russian, made them confused and they completely rejected speaking Norwegian with me but sometimes asking parents for help with translation. For example, one boy consistently asked his mother to translate from Norwegian words during the conversation. Also, small children tried to answer me on some questions very long because they wanted to tell me everything but mostly out of context. Here it can also be my mistake that I did not try to explore each question more deeply presenting other options for exploring the issue.

While preparing my interview guide, I tried to avoid leading questions by asking the children questions about understanding of the terms "bilingual" and "bicultural" and in general tried to exclude such terms from questions. My main focus was to write questions which help me and them to look at their everyday lives, tell me how they experience life as children who grow up in multicultural settings. For example, what they like in travelling to the country of their mothers, what they like in Russian culture.

In the beginning of the construction of the research I wanted to do group interviews where children will listen to each other and discuss if their experience is the same or different about the same topics. But then I met difficulties, such as closing the school due to coronavirus

restrictions and impossibility to find another place, which did not give me an opportunity to meet children in person and do group interviews with them. I remade my interview guide and instead of group interviews I decided to do individual interviews in Zoom.

I recorded interviews instead of writing down answers of children because I wanted to be sure not to change their words and meanings (Kvale & Brinkmann, 2015).

I divided the interview into two parts and the first part I put in the beginning of the research because I wanted to get to know children and make them feel comfortable in front of the camera during our meetings in Zoom. First part of the interview I made was in the form of "get to know each other". My goal was to show them in the beginning that research is about their life, and they do not need to find a correct answer. Their goal is to be themselves and talk with me. I asked the children about them, we discussed their favorite food, books, movies and what they like to do in their free time. Children liked to talk about their preferences and some of them told me everything in the details.

Second part of the interview was about children's usage of languages in everyday life, their relationships within family members and with friends. Also, we talked about their identity and what it means to be Russian-Norwegian for them.

My interview guide included questions about feelings to be a Russian-Norwegian while growing up in Norway. Also I asked about family and languages they use at home and language rules which they have in their family. We discussed their travels to Russia or other countries of their Russian speaking mothers. I had an idea to see through their experience of travelling to the country of their mothers how they interact with other people and what kind of attachment they have. Another important question was about friends and how often they use Russian language in everyday life. Children told me about their views on good and bad aspects in knowing more than one language. I asked about their experiences with languages when they felt proud or glad that they know Russian and Norwegian. We imagined children's future as adults and how they think they will use both languages often.

The children were, as I interpreted them, very open during the interview and willing to participate. The interviews were between 30 and 40 minutes long, and I tape-recorded them. Children have different experiences and how rich these experiences are. Some of the questions were not answered because of lack of experience. Although I got quite rich data and interesting findings about each subject we discussed.

4.5.2 Drawings

Drawings are a popular way for many children to communicate with the world. Drawings can activate an involvement of children in research, as it can be a fun and creative method (Punch, 2002). According to Fargas -Malet et.al (2010) drawings command no direct and verbal answers to intimating questions. Children get the opportunity to think about answers and decide how they want to express their opinion. Additionally, Ennew et. al (2009) raises positive arguments for drawings such as reduced eye contact between the researcher and participant and as a result a higher self-assurance of the child. This again may decrease the power imbalance between the child and the researcher. Also, drawings can encourage discussions that give voice to children in a different way. And finally, using an example from my research, drawings can be useful for some children who cannot express themselves in words due to limited vocabulary in Russian or avoid misunderstanding due to my limited knowledge of Norwegian and also it can be just fun for some children. Many researchers like

to use this method because it offers a variety of uses and many children feel comfortable during the research.

On the other hand, drawings are not perfect and have their own downsides. Ennew et al.(2009) argue that each drawing always needs the interpretation of the child. The researcher cannot understand the drawing without explanation from the owner. Furthermore, not all children like to draw, and it can be difficult for them to express themselves on paper if they have weak abilities in drawing. (Punch, 2002) According to Fargas-Malet et al. (2010) we as researchers have to be reflective and include the children from the beginning of the design-process of the research. I made my research plan, at first, without consulting with children but then I decided to do trial research with a child and she finished my tasks with enthusiasm. After that I decided that it will be interesting to do it with other children.

At the first stage of the research I asked children to draw all drawings beforehand. During our meeting children showed me drawings and explained the context and what they wanted to say with these pictures. After our meetings they sent me these pictures by email. Drawings in my research helped me to see children's ability to reflect on their experiences and the world around them. All children showed the willingness to draw even though some of them drew in a simple way. One girl drew me even more than the two pictures I asked. She was so excited to show me her favourite places in Norway and Latvia that she drew two pictures for each country and told me a story behind it.

First drawing which I wanted children to draw is their families. After they drew pictures at home, we discussed what family members they drew and why they are important in their lives. Given this task I had an intention to see which members of the family they include in the picture. All children drew their nuclear family. No one did not draw the grandparents or anyone except parents and siblings. I think they decided to draw their closest relatives with whom children live in Norway. There was one girl who also drew a pet and bicycle as a part of her family but again it was something close to her home.

Another drawing was about children's view of a place with the best things from Russia and the best things from Norway. I used this drawing to combine with mind-mapping for the development of the data collection process. By using this tool, I wanted children to use their imagination and make their own imaginary world where all Russian-Norwegian children can live. But the children did not understand the task as I thought it was supposed to look and drew two separate pictures of what they like in Russia and Norway. I can admit that children understand this task is too unrealistic and it was hard for most of them to combine two worlds although I said that they can draw everything they think. Only the two oldest girls combined their favourite things from two countries in one picture. It was interesting to see that children drew just one or two things that they liked but when I asked them what else they remembered, they could tell me more. As a result, I got one picture with things they like in Russia and one picture with things they like in Norway. And it was also interesting that their pictures of Russian things were quite similar as I will explore further in the coming analysis.

4.5.3 Mind- mapping activities

The idea of doing mind-maps with children came to me from my previous experience of participating in the research while I did my bachelor thesis. I recalled that it is easy for

participants to organize their ideas and also for the researcher it is easy to analyze afterwards. Mind mapping process starts with a topic at the center of the paper. Important concepts and phrases are then linked to the center topic on branches which can continue to branch into other concepts and phrases. In addition, the text can be accompanied by images, and color can be used for emphasis or to facilitate organization.

Mind maps allow participants to create a visual image of their thoughts where at the same time it is possible to write and draw and use everything you wish, in a way which is comfortable for participants. And this method can be used as a metacognitive tool that allows children to make connections to thoughts in meaningful ways. Also, mind-mapping can be used as complementary tools for knowledge construction and sharing. I wanted to use this tool to construct knowledge about Russian-Norwegian children from the children's point of view.

The first activity aimed to know how much children are attached to each country and what kind of associations they have. Children are supposed to write down what they associate with 'Russia' and 'Russian', "Norway" and "Norwegian". Also, I asked them to find some pictures which portray these countries and attach them to paper. The children wrote their thoughts and ideas on paper in the language which they wanted to write. Almost all children wrote in Russian. Maybe they did it because we spoke in Russian, and they knew that I am Russian. But I think it could make results less advanced than I expected because of limited language vocabulary. By doing this activity, I wanted to know if I could get a perspective of what Russia and Norway mean for children. This activity can remind of what is called "spider diagram" (Punch, 2002) where the diagram has a title, and the child writes their associations on the legs of the spider.

The second mind-mapping activity was on the last day of research where children were answering how it is to be half Russian and half Norwegian in Norway, if they feel like they belong to both cultures. I asked them to write positive things or things they like on one paper and things they do not like or challenges on another paper. It is a good way to conclude the research as for the researcher as for children. We could reflect together just by writing some likes and dislikes. Children were open to write their ideas, but some children said that they do not feel like half Norwegian because they think that they are Norwegian. They explained to me that they have a mother from Russia, but they were born in Norway and do not feel a strong connection to Russia. Another struggle for children was to find something that they do not like or challenges because they said it is good to know two languages and they are completely satisfied with their heritage.

4.6 The role of the researcher

I have explored some researcher roles that assisted me during the data collection. The power imbalance in the research is one of the main problems while data collection. The problem can be solved with the assistance of suggested researcher roles. Choosing the proper researcher role can also aid the researcher to certain the validity of collected data. Some of the researchers also suggest using the participatory methods (Christensen and James, 2000) during data collection.

Researcher can take the responsibility of creating "space for dialogue", nevertheless, it is also important to avoid the questions that can revive traumatic memories of children during the dialogues (Kjorholt, 2012). Avoiding "harm" to children, researcher can observe the researched institution(s) or individual(s) before the conduction of participatory methods.

Another suggestion for researchers to avoid harming children and making them feel comfortable during data collection is to become familiar with child informants (Mayall, 2008).

The method would be beneficial with the physical attendance of the researcher and informants in the field. Though, it is very challenging to introduce yourself as a researcher to informants online.

“Atypical or incompetent” adult role is also another suggestion (Corsaro, 2003). But it is also important to explore the term “typical adult” within the researched geography (Beazley, Bessel, Ennew and Watson, 2009). Determination of the term would assist researcher to regulate the data collection process properly. The suggestion of the “atypical adult” role is to leave the role of researcher/adult and represent some elements of the childhoods, for instance talking during silent times, making funny faces when teacher is writing something on the board etc. However, sometimes, researchers are acting from the role of adults, but researcher should not forget that, they must consider the generational issues while data collection with children (Mayall, 2000). This can be considered as a wrong approach of the researcher towards child informants (Alderson, 1995), additionally, being over-critical as a researcher (Conolly, 2002) might cause the relevant problem.

Moreover, research with children is also different according to their life experiences. For instance, the experience of 3 years old child is different from 12 years old. Child development models cannot be considered as universal. These models are culturally and socially different and specific (Woodhead, 1998). Researcher is also responsible for the “creating” ability of entering to the worlds of informants with different age groups.

Using least adult role (Mandell, 1991) can also benefit the researcher to keep the balance with child informants during research. Least adult role is aiming to minimize the power during the interaction with children. However, including adults to research is also challenging. Another assumption is to include children as co-researchers and invite them to participate actively in research process. But this cooperation should not harm or misdirect the flow of the research and might be unreal in terms of online data collection process. Friendly role (Abebe, 2009) is aiming to minimize the power and build the trust with child informants. The role perfectly fits the researched topic and geography. Children’s trust to researchers and approaching them as friends can be a guarantee of getting valid and proper information, children’s real viewpoints about the researched subject. Nevertheless, the difficulty of the mentioned researcher role can be determined as the deep emotional connection with informants.

Children are also needed to be viewed as an important part of the research (Kjorholt, 2012). Building trust, spending time with children can help the researcher for the further progress of data collection, however, the relationship between researcher and informants varies due to social cultural context and the topic of investigation (Kjorholt, 2012).

Overall, the conduction of data, researching needs to be organized with the help of reflexivity and at the same-time self-criticism. Researchers need to improve their visions on researching children and they need to question themselves for further practices as researchers (Beazley, Bessel, Ennew and Watson, 2009). These issues are duties of researchers for the development of their research strategy.

4.7 Analysis of data

According to the manual from Ennew et al. (2009), I thoroughly read through my data and

searched for main messages and key findings that surprised me or made me feel interested. Analyzing all data and particular interviews included several steps. After each recorded session I wrote down some specialties of the session, such as non-verbal signs and the sphere that I felt during the session because these are not possible to hear back on the record. These notes I would add later to my written transcriptions. Very useful was that with the use of my written notes I clearly remembered all the situations and could visualize the situation while transcribing. My transcriptions were therefore more detailed than when someone else would have transcribed my data (Brinkmann & Kvale, 2009). In the process of writing this thesis I kept the transcriptions as long as possible in the original language (Russian) so that no information would get lost in translation. After I decided which parts to use for analysis, I translated them into English. Even though the text could not be literally translated in the same way as the children spoke their words, I have tried to at least translate the data as close as possible to the actual meaning. Even when using this approach some details might have gotten lost. Throughout the analysis I therefore have tried to interpret the meaning of the data from the Russian meanings of the words. In this way, the meaning of the data is being kept as close as possible to the meaning in the original language.

After having transcribed all interviews, I tried to get more familiar with my data by reading it several times and after that I group all data in categories. I also did coding of data which means "attaching one or more keywords to a text segment in order to permit later identification of a statement" (Kvale & Brinkmann, 2009, p.183). I tried to find categories which present the full variety of my data. Already during my fieldwork, I began reflecting upon grouping and organizing the reflections of children. According to Kvale and Brinkmann (2009, p.183), to design the study "with regard to obtaining the intended knowledge and taking into account the moral implications of the study". I continued to follow the plan of Kvale and Brinkmann (2009) by comparing the different findings from the individual interviews and trying to find similarities and differences.

Depending on these results, I decided to analyze my data within two main topics: The role of Russian culture in children's everyday lives, Russian- Norwegian identity. According to Spyrou (2011), reporting the data created by the children is determined by how they are situated and represented. Information about the same subject can be presented from different sides depending on stories children heard from their parents and relatives and experiences they had. It depends on the researcher, how and where the findings will be presented. While writing this thesis, it was good to keep in mind to not over-generalize the findings, for the reason that small-scale research might not always be reflective for bigger research settings (Alderson & Morrow, 2011).

Chapter 5: Analyses of drawings

The following chapter explores the most important features that have been collected during fieldwork. Participants of my master thesis topic were seven children: three girls and four boys. The children are members of Russian-Norwegian families. As it was indicated in the methodology chapter, for data collection interviews, drawings and mind-mapping are used. These methods assisted me to clarify the daily lives of children in bicultural families. Children were asked about their daily experiences in bicultural and bilingual families. With the help of an interview guide, children's challenges have been elaborated. Besides the interview, the drawing method assisted me to enlarge children's reflections on the identification of the world that surrounds them. General notes on drawings and child participants ideal world reflections will be discussed in this chapter. The chapter also gives information about the children's concept of the ideal world.

5.1 The general notes about the drawing session

As a researcher, I was interested in exploring senses of belonging among children living in bicultural families. The mentioned phenomenon is important to glimpse. Some of my findings from the research were the understanding that children who were born in Norway from only one Russian parent (in my research there are only Russian mothers) do not feel any connection to the country where their mother was born. Most of them were there just one time and hardly remember that time. It is hard for them to say or draw any associations with the country of their mother.

Two children from my sample with both Russian-speaking parents have an attachment to a second country in terms of connection to their family there and they spend more time there and even have friends whom they miss when they come back to Norway. Some children during drawings emphasized that they asked help for ideas from their parents. However, in this chapter, I will present the children's portrays of their families.

5.2 The picture of the Russian-Norwegian families

As I have emphasized, the first part of the drawing session was about drawing a picture of children's families. I wanted to clarify the role of each family member in the lives of child participants of the research. This part of the data collection revealed that children reside in nuclear families. The drawing session lasted overall 30 minutes. The first drawing I have included in the analyses chapter was drawn by a boy named himself "schokolade lover".



Drawing 1. The illustration of the family by a male research participant.

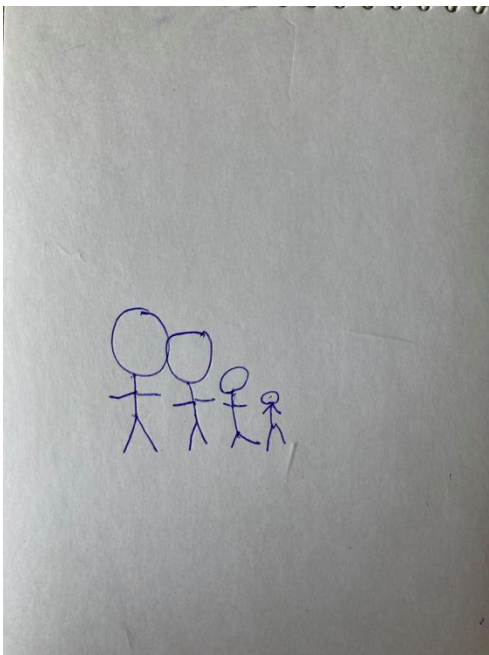
While narrating about the family the research participant mentions that he has forgotten to draw the hair of his mother. He tells: "This is me, my mother, father, and sister. Mother

prepares lunch, she likes to watch films. I think she earns a lot of kroner. My mother is Russian. Sister is 2 years old; she likes to take a shower, makes trains, and annoys me by doing the things that I do not like to do. Father works a lot; he is Norwegian, and he works from home. We usually speak Norwegian at home as my dad does not speak Russian. Well, he speaks few words in Russian."



Drawing 2. The research participant drew herself, her mother, father, and brother.

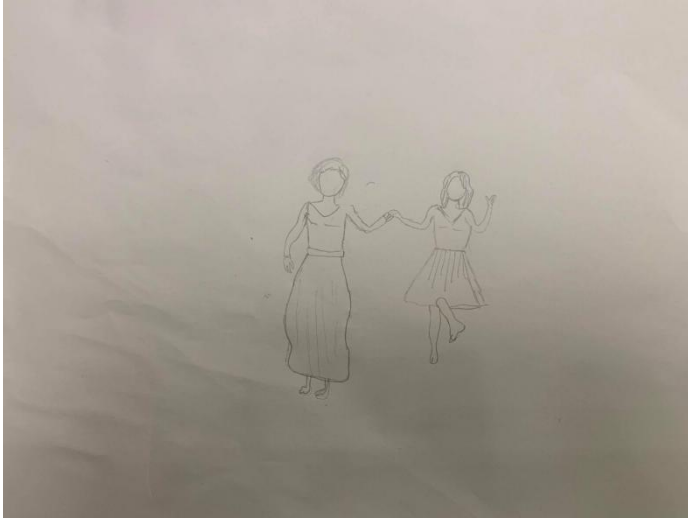
The research participant 11-years-old female "Alenka" draws the family portrait. She says that she likes to spend time with her dog and surf the internet in her leisure time. She speaks Russian, Norwegian, and a little English. She emphasizes that she likes to read, and she can read in Russian as well. About the picture she narrates: "My mother and brother are Russians; my dad is Norwegian. I feel mostly as Norwegian but a little Russian too. My brother speaks a little Russian, at home, we usually speak in Norwegian. I only speak Russian to my mother"



Drawing 3. Illustration of "my family".

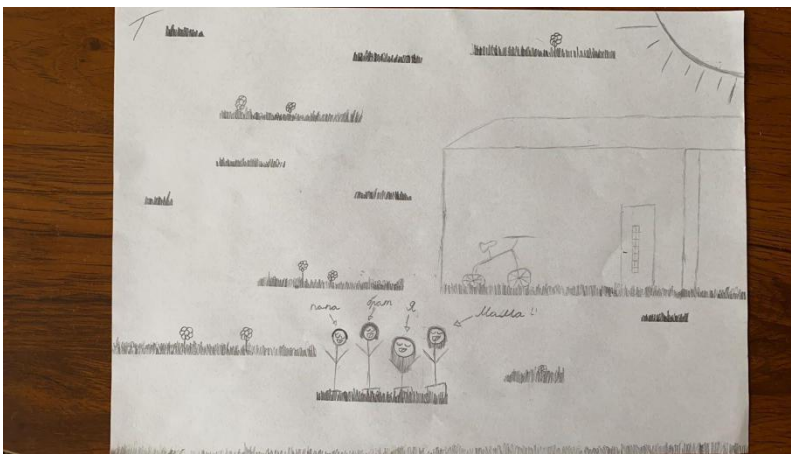
This is the drawing by an 8-years-old research participant. He mentions that he likes to play computer games, walking with friends in his leisure time. He speaks Russian and Norwegian.

About the drawing he speaks: "Here I drew the picture of my family: me, my little brother, mother, and father. My brother is 3-years-old. He speaks in Russian and Norwegian. At home, we mostly speak in Russian rather than Norwegian. I only speak Norwegian at school and gymnastics. I do not know the Cyrillic alphabet, when I write in Russian, I use the Latin alphabet."



Drawing 4. Illustration of my family – mother and I.

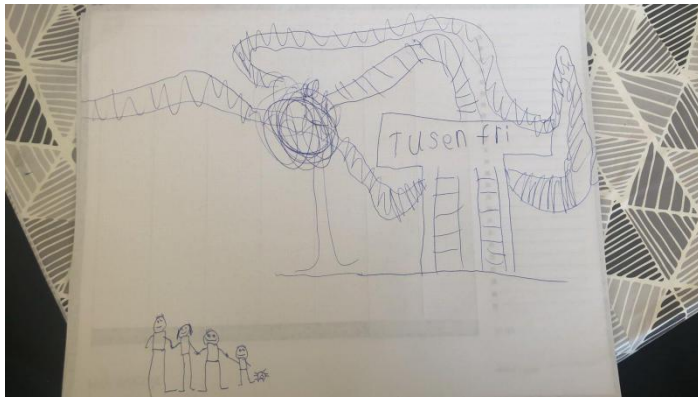
A 12 years old participant draws the picture of her mother and herself in the family picture. She likes to walk with her friends on a sunny day, mostly spends her time at home, she also likes to watch movies and TV series. She illustrates: "I speak Russian, English, and Norwegian. At home, I am usually Russian because I speak this language with my mother."



Drawing 5. The drawing of family – father, brother , me, and mother.

Another 12-year-old female participant "sea lover" illustrates the family portrait. She speaks Norwegian, Russian, English and wants to learn Spanish. In her leisure time, she likes to rest as she mentions that she is hard-working. She reads "Alice in Wonderland" and watches YouTube. She prefers to read and watch in Russian. The research participant likes to cycle and identifies herself as Russian and Norwegian. She says: "I drew my family – father, brother, mother, and I. We usually speak Russian at home. My brother speaks Russian very well. I like communicating with them in Russian and generally, I like the Russian language. I am both Norwegian and Russian. I like visiting my Russian relatives in Latvia in New Year.

Most of my friends are in Latvia and Russia. I love the Latvian sea and Norwegian mountains. In Latvia, you can tan under the sun. I can write in Russian as well.”



Drawing 6. The picture of my family

The other 6-year-old male participant illustrates the family picture. He speaks Russian and Norwegian. The research participant likes to swim, plays with friends, and watches Norwegian cartoons in his free time. He mentions the drawing: “Here I want to speak about our family. In my family, my mother is from Ukraine, and my father is Norwegian. My brother is little, he is a 3-year-old boy. We speak with him in Russian and Norwegian. I am a little bit Norwegian boy. At home, we speak in Norwegian but sometimes in Russian with my mom and brother.”

All of these family portraits illustrate that children prefer to speak about their families in Norway and draw their closest people and something that surrounds them. Here, we can see children’s agencies in terms of who they decided to portrait. Even though they have more people in their families they construct their own picture in the way they wanted.

5.3 Ideal world of Russian-Norwegian children

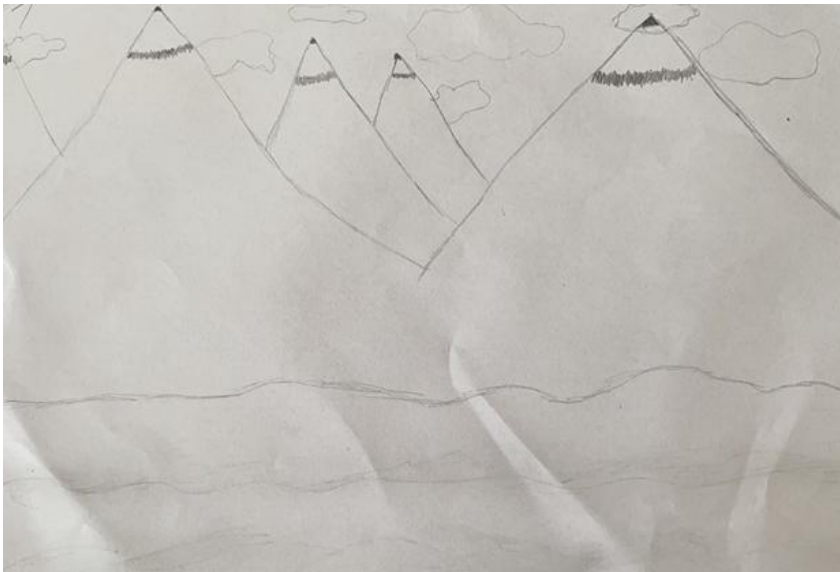
During the drawing process, I have asked children to describe the definition of the ideal word on the picture. Not all of them understood the task. Also, not each child wanted to participate in this part of the data collection process. Nonetheless, I will represent some of the drawings and thoughts of children on the theory of the “ideal world”. Viewing bicultural children’s definitions of the ideal world might also be helpful to observe the features of these families worldwide.

One of the research participants draw the picture and says: “I would define the ideal world with high-buildings (skyscrapers), this looks like Minsk as well, I like skyscrapers. Along with these buildings, the mountains like in Bergen would be a combination of the ideal world”. From the conversation, the participant clarified that he would define the ideal world as the combination of Minsk and Bergen. He also illustrated the electricity lines in the drawing. Here is the picture of the ideal world by 8 years-old informants:



Drawing 7. The definition of ideal world – Skyscrapers and Mountains.

Meanwhile, the other participant specified the concept of the ideal world by this drawing:



Drawing 8. The definition of ideal world – Mountains and Sea.

She has told me that she enjoys the sea back in Latvia and also enjoys hiking in her leisure time. She narrates: "I like mountains in Norway and home of my grandmother in Latvia where I spend my summers. The ideal world for me is the sea from Latvia and mountains from Norway. In Latvia, I can get tan on the beach, and we have the Baltic Sea. I like to go hiking. Yet, I like the sea more My ideal world is the combination of Latvia and Norway".

The other participant emphasizes the ideal world as in the following pictures:



Drawing 9. The definition of ideal world.



Drawing 10. The definition of ideal world – nature.

The research participant mentions her sympathy in Sea and mountains; however, she says that she likes the sea more than the previous research participant. Moreover, she mentions: "I like hiking only if the height is not that much, because I can get tired easily from climbing. I enjoy the sea and I like beaches, sun tanning. This is relaxing, I also like listening to the sound of waves. This is magical".

From the illustrations and furtherly conducted conversations, it was clear that the perception of the ideal world for children is the combination of their current living place along with their home country. According to my experience gained during the fieldwork, I'd assume that bicultural children's conception of the ideal world would be the same. However, there, of

course, will be the predominant part where they belong.

5.4 Interviews and further progress of the research

The wider information about the interviews and mind-mapping method will be presented in the next chapter of the analysis. I will therefore focus on the children's day-to-day experiences by focusing on human relations and interactions.

Chapter 6: Analyses of interviews and mind-mapping

In the previous chapter, I have indicated the important key features from the drawing part of data collection. Yet, in this part of the analysis, I have tried to expand the interesting points from interviews that drew my attention and are strongly connected to the investigated topic of the master thesis. Moreover, I have entitled the analyses chapter with the help of the mind-mapping method which has been utilized for getting more reflections from the children. The chapter also focuses on the perspectives of child participants on being bilingual and bicultural. I have also tried to elaborate the link between being bicultural and bilingual and their social relations. Child participants' language preferences and their daily social lives, as well as experiences and challenges, are discussed within the frames of this chapter.

6.1 The role of Russian literature and television programs in everyday lives of children.

The role and definition of Russian culture are challenging to glimpse from the perspectives of children. During the interviews, I have realized that children perceive Russian culture in the same way as I do. Children watch and read the same as I did in my childhood and because of it we tell each other something that all Russians know. Children growing up in Norway understand Russian culture through language and the possibility to speak in Russian. Some of them are more familiar with Russian cuisine, cartoons, and literature than others and most of them speak in Russian every day at home. During the interviews some of the participants defined the role of culture as their daily practices. Some participants also expressed the influence of Russia by mentioning the sympathy towards television programs and cartoons. For instance, one of the male participants said: "I like to watch "Fiksiki " and I speak Russian on a daily basis with my mom"; after that he adds – "I like Russian meals and my mom cooks it very well, she says that she learned it from my grandmother".

From this talk, it can be observed that the boy is interested in watching Russian cartoons and TV shows. It is also obvious that his mother's meals are his favorites and he enjoys them. Usually, in Russian TV shows and cartoons.

In general, while asking children about their preferences in reading books and watching shows, most of the children indicated that they are interested in watching tv shows either in English or in Norwegian. Still, some of them said that they also do not mind watching tv shows in Russian as was indicated in the previous conversation. While researching the concerns about their reading preferences it was clarified that, for children, the Cyrillic alphabet seems "exotic", and for learning the alphabet with the help of parents they read in Russian.

6.2 "I am confused, I feel like Norwegian and Russian too"

During the fieldwork and interviews, participants were asked to express their identities . Children's reflections were different, and answers varied. The problem of identification and belonging to one dominant culture, however, will be discussed in the discussion chapter . One of the male participants said: "Well, I think I am both Norwegian and Russian... I like being both", he gets confused, and his emotions show that he is having the hardship to decide which culture/part is dominant for him and afterward answers again: "Well, umm.... I think I am mostly Norwegian. I like being in Norway and I have a lot of friends here. I like spending time with them and playing games".

The reaction of another participant who is female was confused: "I feel like a Norwegian. I think I am a little bit confused." I did not want to interrupt the participants and asked whether she needs further explanation, she kindly said she needs to think over this question a little more. After some time, she answered: "I am mostly a Norwegian girl, and less Russian because I cannot speak Russian properly". The answer here outlined the role of language for belonging to one nation.

Usually, the answers of research participants determined the importance of the spoken language to emphasize their national identity. Participants usually focused on common sentences like "I can say that I am Norwegian and Russian at the same time because I speak both languages". Yet, they determine their national identity with the help of social spaces such as school and family. Friends can also be added to the concept of children's identification as one of the nations.

Overall, research participants determine the sense of belonging to the spoken language mostly . However, they are also seen confused whether they belong to Russian or Norwegian roots. Children admitted that the place where they usually spend time affects their national identities. For instance, one of the research participants mentions: "At home, I am more Russian, because I speak Russian to my mother, however, at school I am mostly Norwegian.", and also adds "Speaking Norwegian to my teachers and my classmates, makes me Norwegian", she looks a little confused and concludes the sentence "... inside I feel Russian, because I think in Russian and analyze daily issues with myself in Russian".

Still, the feature of belonging and biculturalism will further discussed in the 6th chapter widely. However, it is not easy for Russian-Norwegian children to resolve the issue of self-identification - who they are more in their mind - Russians or Norwegians. One girl, who speaks Russian fluently, though not without a slight accent, has decided for herself that she is a "person of the world."

6.3 "Borsh and tacos are my favorite dishes!"

It was also interesting to investigate the preferences of children on food. I have asked about their favourite dishes and most of them answered that "borsh" – national Russian food – is their favourite Russian dish. However, one of the participants mentioned: "I think I like mostly Russian food, however, I like eating salmon, and this must be, err, no, I am quite sure, this is also quite popular in Russia. I like eating tacos on Thursday with my family".

Another participant added: "My mom is an amazing cook, and she is Russian. I honestly enjoy the food that she cooks and prepares. I would say my favourite food is my mom's food", - she laughs and adds – "but my most favourite is borsh!".

One of the participants also shares his reflections on food "I like eating pizza and tacos, and of course the special Russian dish", - he forgets the name of the food for a while and tries to remember it and happily adds – "it is pelmeni of course! How could I forget the name of the food?!" – he laughs loudly. The other participant answered: "I don't know Norwegian food. I like pizza, fried potatoes. I like Russian candies from Alenka, pryanki, baranki".

Most of the research participants declare their sympathy towards Russian food and say that when they visit Russia , they mostly eat pancakes from cottage cheese and in cold winter days, borsh. Discussions with children about food reveal that culture is non-static. Understood in this context, food can fit into the Russian, the partly Russian, and the non-Russian category, for the reason that opinions about this could differ between people . The

wider discussions will be provided in discussion chapter.

6.4 “I visited Russia 5 times and I liked it there! Alenka shop is the best!”

During the data collection interview stage, I was wondering if children have the chance to visit their relatives or go to Russia on an annual basis. Some participants told me that they have relatives that have migrated to several parts of the USSR, such as Latvia, Ukraine, and Belarus. One of the male participants admiringly speaks about his Moscow visits: “I was in Russia 5 times! It is so interesting for me to be there, all the time I visit, I discover something new. Only one thing remains unchanged, it is the sweet shop Alenka! I think you also know this place, and Russian chocolate is very popular as my parents say. I also like sightseeing in Moscow, Kremlin the building that looks like yummy candy is my favourite along with Vasily Blashennyi”. He also mentions that he likes taking rides in the metro and visiting the Moscow metro - “We travel to Russia to visit my grandmother”.

Another participant says that she has been to Moscow 2 times. The reason for her visit was to meet and spend time with her relatives. She tells that generally she likes the city, and she has some cousins there: “My grandmother lives in Moscow, I love Moscow, but I was born here, and I love everything connected with these places. Many people understand that knowledge of languages and culture is important”.

One of the research participants emphasizes the visit to Belarus: “I do not remember exactly how many times I have visited Belarus, but I like being there. The country is very green and beautiful. I like going to the national library which is situated in Minsk. As I visit my grandparents, they take me to different castles and narrate anecdotes about the 2nd World War. Tour to castles and hearing the stories from grandparents are my favourite parts of the visit”.

Another boy adds: “I remember I was in Belarus 2 years ago on Victory Day – 9th of May. We went to watch the parade and that was so beautiful. It was magical, I have never seen a military parade live before. I also visited my uncle. We went fishing and hiking together.”

Female participant says that she visits Latvia every summer, and she finds it easy to navigate there, as everyone speaks Russian there: “It is easy to be in Latvia, we usually go there to visit our relatives. Almost 3 times a year we go there”. Another participant narrates that he could only visit Ukraine once: “I was in Ukraine, Kyiv once, last year. I went there with my mother when I was 5. I visited my grandmother. I cannot remember everything, still, I enjoyed parks and drove car in children’s playground.”

Hereby, the good childhood concept of Norwegian and Russian culture has similarities and differences at the same time. Children are engaged to play which is common in Norwegian culture (Nilsen, 2008). As children attend Norwegian schools the child-centered approach to children is a priority in educational institutions of Norway. At the same time, children are engaged with their parents. Their parents take good care of their children which is the most important feature of the Russian definition of good childhood (Kelly, 2007).

6.5 Communication with Friends – “My friends have different roots”

I have tried to research the daily lives of children from various points. One of the focuses was their friends. Bicultural and bilingual children often face challenges to find a room to express themselves. While determining the friends of research participants I have witnessed several answers and reactions. As an example, one of participants explores: “I do not have a lot of Russian-speaking friends, except two. But one of them does not speak Russian well

and his vocabulary is limited. He understands me but answers me in Norwegian. I had another friend who was Alesha, we were good friends. We cannot talk to often because he moved to Oslo with his parents”.

Another research participant emphasizes: “I do not have Russian-speaking friends, my friends are Norwegians. I like spending time with them. I do not think that I am different as I share different roots ”. The participant who attends international school says that “My friends have different backgrounds. At school my friends usually are foreigners, and they all are bilinguals. Even Norwegian classmates have different national roots. It is easy to understand one another as we share the common issue – belonging to different societies. Still, I speak to them Norwegian. I only have one friend who is from Latvia, and we mostly speak Russian ”.

One of the participants who is at her early teenage period feels a little frustrated from the question, nevertheless, does not decline answering: “My friends are in Latvia, I mean I have friends in Norway but most of my friends are in Latvia,” – she thinks a little bit more and adds – “I almost do not have friend in Norway, before I had then we stopped communicating. She was also Russian and Norwegian. But I know some Russian girls from the sport club training. I think it is easier to find a common language with Russians, because my vocabulary in Russian is wider than Norwegian and I have more experience in speaking Russian, maybe I am shy speaking Norwegian ”.

Meanwhile, most of the research participants added that they have Russian-speaking friends but mostly they speak Norwegian with one another. They also mostly agreed that they use the Russian language with their parents and mostly in household or when they visit their relatives .

6.6 Can a language “barrier” be followed by troubles (?) – notes from the experiences of children

In this paragraph, I am going to assemble several issues regarding the daily experiences of child participants who are living in bicultural families. Children’s struggles and challenges can be seen as never-ending and at the same time, some of them find creative ways to evade these troubles by doing it uniquely. The problem of language, identification, daily experience, cultural differences, etc, are the challenges in adaptation period. I will discuss these perspectives in terms of the master thesis topic in the 7th chapter.

From the experiences of bilingual children and communities which are fast-growing as a result of a globalization, children have some difficulties in expressing their opinions in both languages. For example, it can be challenging for children living in Norwegian-Russian families to speak Norwegian fluently without an accent. For instance, one of the research participants emphasizes that it always causes some misunderstandings as: “Sometimes children at school say that I speak strangely because I am from Russia, but I tell them that I am from Norway.”

This example also demonstrates the problem of cultural identity.

Still, not each participant thought that being bilingual has negative impacts only. More reflections on the positive and negative impacts of bilingualism will be added in the upcoming paragraphs. Though, in everyday practises of children it was crucial to mention the role of languages. For instance, one child says: “I like to speak Russian with my mom in the shop when I don’t want people to understand me or if I don’t want my friends to

understand us with my mom. It's funny."

He thinks that it is enjoyable to have a privacy with parent in public place. Sometimes, young encounters enjoy helping elderly people with language barrier. For instance: "I was proud when I helped my grandmother to translate. So, I was a translator for my grandmother."

From the experiences of the other participant, I could observe that she thinks that it is "cool" to be viewed as bilingual as her friends ask her to translate words: "Friends ask about the Russian language, how to say some words in Russian, how to say something. When I'm going to training (gym), I help my trainer to translate from Norwegian to Russian. I can write in Russian but only Norwegian letters in Russian."

She meant that she has not practiced learning the Cyrillic alphabet, however, with the Latin alphabet she writes the words that she knows in Russian.

One of the research participants reflects on an anecdote that happened during his visit to Russia. He narrates: "In Russia, I spoke in Russian at the playground. One boy came and said, "Let's play" and I wanted to say that I am from Norway, from a different country. And then the boy started to speak in English."

6.6.1 Children's further plans about improvement of the language skills

The interest of knowing whether children would like to progress their language skills or not brought me to the new discourse. I wanted to clarify the reason why would they be interested in learning Russian while living in Norway. The previous paragraph is one of the examples where the boy says "I was proud to help my grandmother" that keeps child to feel special and have the privacy. From the other example, the other boy enjoys privacy with his mother while being outside among others. Children's replies on "why would they like to learn and progress the language" are analysed. One of the male participants says: "I will continue to speak in Russian when I get older because I will travel to Russia if I do not have a wife in Norway. But if I have a Russian wife, I will live in Russia. It depends on how lucky I am." - this response is funny but also shows how culture affects the primary school-aged child. The highlight about the future life and marriage is the common phenomenon of socialist mindset which is inherited by Russian culture. Getting married, having children, and rearing them, providing children are seen as the duties of families in Russia and I would say in post-soviet states. However, another respondent narrates the importance of learning language as: "I would like to learn and speak in Russian in the future. I like this language. I like to speak in Russian."

One participant also expresses that knowing Russian helps him to share his experiences with his mother privately: "I like to speak Russian. Sometimes I don't want my father to understand me, and I say something to my mom in Russian. And father can't understand, so it's our secret with Mom".

One of the research participants says that the reason of learning and speaking Russian is: "I like to learn Russian. I want to learn to write a letter to mother".

The knowledge of another language can create the feeling of belonging and assist children to have better socialization: "Russian helps to get friends on the Internet and when I was little, I wanted to work in the police or immigration office to help in translating because my knowledge of the language is very good. In the future, I think I will use Russian a lot. Additionally, this term was debated by many researchers. Meanwhile, as I have outlined in

the background chapter, children are seen as passive recipients of “adult” socialization (Corsaro, 1997). On the other hand, socialization can be seen as the formation of children from the perspectives of bilingual and bicultural young people (Lambart, 1977).

Although I have emphasized receptive bilingualism (Timofeeva and Wold, 2012), participants of my fieldwork do not match with the term “passive bilinguals”. I have also argued the phenomenon of code-switching (Timofeeva and Wold, 2012). Child participants usually switched their speech in between the Russian and Norwegian languages during the interviews. From everyday life experience as well, they mentioned that children often switch the language. From the interviews, while socializing some participants said that – “I speak both languages with my bilingual friends”, while others add – “When my bilingual friends ask me something in Norwegian sometimes, I cannot find the exact meaning, so I answer them in Russian, or simply respond them in Russian. Anyways they will understand what I mean ”. But in these families, I have clarified that parents do not force their children to choose between languages.

Parents from Russia actively support the development of both languages and have a desire to maintain both identities equally. It's no secret that not all children love to study on Sundays . The parents of the Russian school also need to convince the children living in Norway that they need the Russian language. The first reason for participants communication with the relatives who have remained in the countries of their mothers. As they get older, many children begin to appreciate the opportunity to learn another language, which increases their self-esteem in the eyes of their peers.

6.6.2 “Speaking two languages is cool and helpful to socialize” – positive impacts of speaking two languages

While speaking about the phenomenon of bilingualism it was interesting to investigate the reflections of children on speaking two/many languages. Here are some of the response: “Speaking two languages is cool. I want to improve my Russian and speak in future, even go to the university to study as a teacher of Russian language”

The other participant adds: “It’s good to know two languages because you can speak with many people and get more friends. It helps to speak with others when I make deals. I can watch movies which I like”

One of the respondents emphasizes: “It’s cool to speak in two languages because you can say something rude in Russian, for example, and this person can’t understand anything. Also, I help my parents translate from Norwegian because they are stuck sometimes.”

6.6.3 Negative impacts of being bilingual and bicultural

Sadly, despite the positive experiences of the child participants some of them try to hide their bicultural background. This can result as a form of defending or justification of themselves in several social conditions. One of the participants emphasizes that announcing her mother’s cultural difference can be interpreted differently at school: “I don’t like situations when someone knows that my mom is from a different country and because of it they think I have some mistakes in Norwegian because I’m not only Norwegian.”

Additionally, in the sphere of cognitive processes, some switches are being observed . Still, we have argued that this is a quite normal and common case in bilingual and bicultural children(Timofeeva and Wold, 2012). This is mentioned by participants as well: “Sometimes I can’t understand something in Russian and Norwegian, in both languages”, the major

problem is also associated with mixing the languages during the speech: "Sometimes I forget Norwegian words during the conversation in Norwegian and remember just word in Russian. My brain just switches off and I can't say nothing."

As it is obvious that from the perspectives of the social lives of children, they face several challenges. These challenges can be seen in the education of children as well: "Sometimes at school, teachers say that I should speak Norwegian because I like to speak quietly in Russian or speak with myself in Russian. Then teachers can say to be quiet because I am in Norway, and I am only allowed to speak Norwegian at school. I was very angry at that moment because I thought that "Are you crazy? This is my native language. Why should I speak only Norwegian?"

This is an example of inner conflict a bilingual child faces while growing up in Norway and speaking Russian. Meanwhile, children can also refuse to learn the second language, in this case Russian. Why would children refuse to learn and develop the language? The reason could be based on different features, yet researchers argue that the clash between the cultures (Hua, 2008), the influence of school on choosing a predominant language (Touminen, 1999), and the identification problem of children (Caldas and Caron-Caldas, 2002) are the crucial elements which reinforce regression of the other language. As I have outlined that the code-switching process is quite common in bicultural families (Timofeeva and Wond, 2012). From the perspective of a Russian-speaking research participant that I have outlined above who has several challenges at school – misunderstanding with her tutors, friends, the problem of communication bilingualism creates a ground for new hardships. To avoid this, educators could be trained and warned. Utilizing Norwegian words in Russian speech or vice versa must be accepted as non-problematic. Mixing languages does not stop children from the progress of language learning (Timofeeva and Wond, 2012)

For people both living in and moving to Norway, language is an important aspect in the creation of their social identity, according to the children. For someone wanting to become Norwegian or belonging to the society, language is an influential factor. Language is described by the children as a feature through which one can acquire "Norwegianess". One of the boys argues that someone can acquire "Norwegianess" by practicing the Norwegian language. A similar result was found in research on what it takes to be Danish, where respondents argued that the first requirement for becoming Danish was to learn the Danish language (Jenkins, 2011).

6.7 Mind-mapping

As I mentioned in the methodology chapter, I have also used the mind-mapping method for the further development of the data collection process. I have used two maps with child participants. The first activity aimed to clarify the attachment of children to each country. For the use of this method children were asked to say words that associate with "Russia and Russians", "Norway and Norwegians". After the association words, children were asked to find pictures that match with these words. A flip chart was needed for the method and children wrote down their ideas beside each picture. Children showed that they like to give their ideas but at the same time it was hard for them to write in Russian. Then I told them to say these words out loud.

Most of the children were proud to demonstrate their skills of Russian language by indicating words in Russian such as "Путин, медведь (Putin, bear), etc." The use of a spider diagram (Punch, 2002) assists the researcher in widely analyzing the associations.

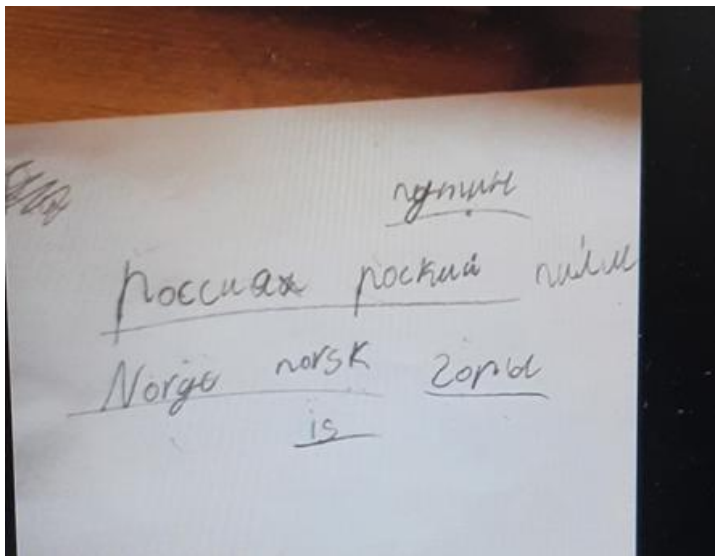
Here is the full list of word associations. However, as some of the words are common I have combined them all:

The word associations with "Russia" – matryoshka, pelmeni, Putin, birch, underground, St.Petersburg (winter palace), Russian passport, language, USSR. The word associations with "Russians" – bear, kvas, forest, fields, square.

Here, we can see children saying and writing words which quite often heard in newspapers, TV and casual talks among people. It can be said that children said many stereotypes about Russia but at the same time some children add associations which they met in their visits to Russia and what they liked about that.

The word associations with "Norway" – Vikings, mountains, fjords, snow, cold, king's castle in Oslo, norwegian passport, language. The word associations with "Norwegian" – forest, salmon, fish, taco Friday, hytta (cabin).

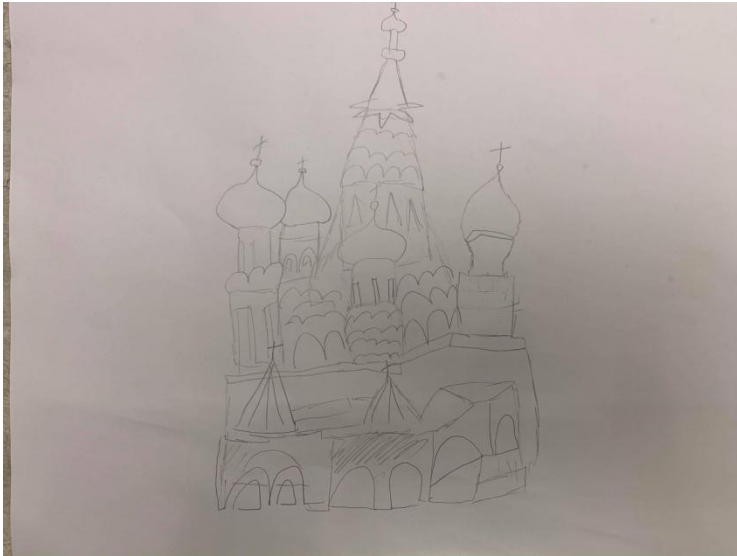
Here, we see the same picture as it was with Russia. Children did not put on paper their more personal associations and attachments that they have with these two countries.



Drawing 11. The example of the answers of one of the female participants.

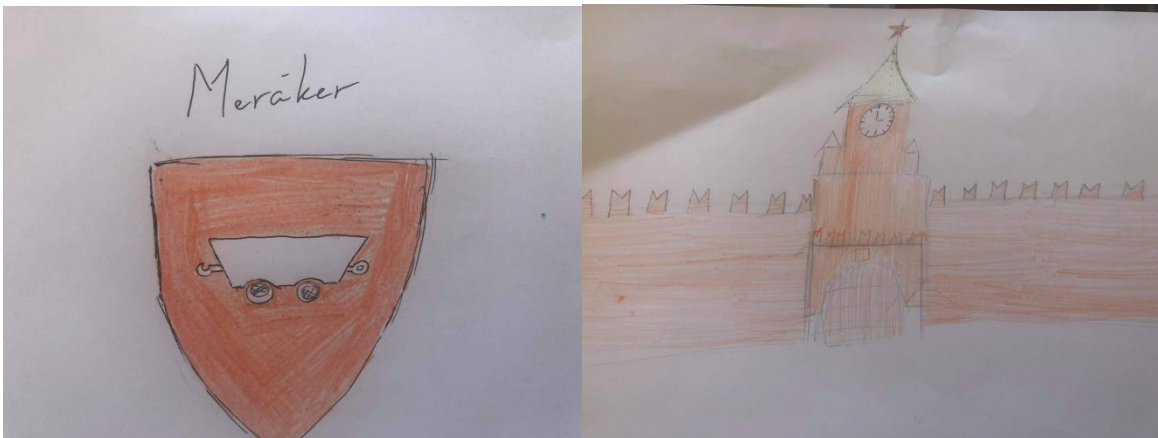
The second part of the mind-mapping activity has been elaborated on on the last day of the research. It was in the style of "focus group discussion" and the participants reflected on being half Norwegian and half Russian.

While using this method I have combined the drawings as well. On this part, I have also asked children to draw associations regarding Russia and Norway. All of the participants drew a picture of Red Square, even the ones who have never been there. The following drawings are examples from the research. The research participant illustrates the Kremlin as an association with Russia. She tells that the first thing that comes to my mind when I hear or speak about Russia is the Kremlin palace:



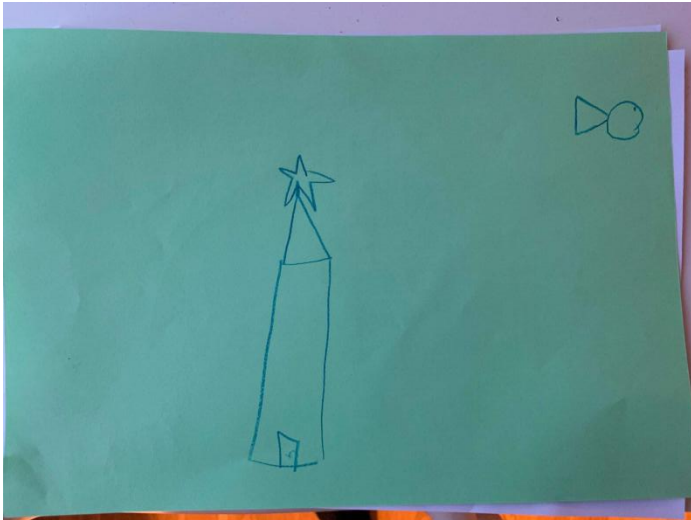
Drawing 12. The illustration of the Kremlin

The research participant illustrates the associations with Russia and Norway. He draws Kremlin – Red Square and narrates: “Everyone knows that when we speak about Russia’s sightseeing the first thing that comes to mind is Kremlin and Red Square. I love this place, and this is beautiful.”



Drawings 13 and 14. The illustrations of Red Square and the Emblem of Meraker city.

Research participants draw the Red Square and the Sign of Meraker city. He mentions: “I of course remember the Red Square, it is a very beautiful place. When I need to associate something with Russia the first thing that comes into my mind is that place. But I also love my city of Meraker and it feels like home. I drew the symbol of my home city.”



Drawing 15. The illustration of associations with Russia and Norway.

One of the research participants illustrates the Kremlin Palace and fish and says: "Russia is well known for Kremlin and Red square. Norway is known for fish – salmon, so while thinking about Norway first fish came to my mind. I love eating salmon and this is my favourite dish in Norway."

The feeling of cultural belonging is clarified through the pictures. From the research, I could understand that, children who are born in Norway and interact with Norwegians more than Russians, they consider themselves Norwegians rather than Russians. Yet, children also realize that they are bicultural and bilingual, additionally they also belong to Russia. However, some of the children who are in their early adolescent age used to emphasize the belonging phenomenon to either Norway or Russia depending on their previous experiences. Their reflections are organized from the positive and negative perspectives in paragraphs 6.7.2 and 6.7.3. Still, children associate their feeling of belonging with the country that they were born – Norway. They mention that if they are born in Norway, then they are Norwegians.

6.8 Concluding remarks from Analyses chapters

In the first part of the analyses chapter, I have tried to demonstrate the reflections of children who agreed to participate in the drawings part of the research. From the used methods I could find the answers to the set goals of the master thesis. I could find out the children's perspectives on being bicultural and bilingual. Moreover, children's reflections' represented their views of belonging to both cultures. The data collection outlined the daily lives of multi-cultural and multi-lingual children's practises. Interviews with children was beneficial to detect the views of children on learning and progressing two languages at the same time.

Chapter 7: Discussion

The following chapter elaborates the master thesis and shows the links between chapters. Previously presented childhood studies theories are utilized to state the arguments and emphasize the importance of collecting data. Fieldwork assisted me to view the features of bilingual and bicultural children. I would like to focus on understanding children of their cultural identity. I separated their opinions into three categories: cultural differentials, cultural convergence, and cultural hybridization. These perspectives focus on whether cultures around the world are very different from each other, converging to each other, or creating new forms of culture as a combination of other cultures. The examples are analyzed through these three perspectives. From the research it was outlined by child participants that they are being a part of Norwegian culture, however, keep their other national practices. Belonging to the two cultures at the same time is a natural life process that involves features of socialization as well (Lambert, 1977). Speaking the language is subliminally acceptance of belonging to a culture. Nonetheless, belonging to this category opens new discourses such as a matter of language, culture, socialization, etc. Additionally, children's cultural belongings are being developed in bi or multi-cultural surroundings which reinforces to glimpse to the problem of cultural or national identity along with the belonging phenomenon.

7.1 The role of children's agencies for bicultural children

Children are active social agents and are competent (Prout & James, 1990). While investigating I have tried to research children carefully and viewed children as research subjects. This helpful approach assisted me to find out the answers to my research questions. The decisions of parents do not always overlap with children's choices. Sometimes parents think that only they would pick the best solution for their children's choices. Nevertheless, it is important to provide children with voices (Christensen & James, 2000) to acknowledge their needs. Childhood as a concept is understood as a variable of social analyses also developmental issues (Jenks, 2004). As there is no universal portrayal of the definition of childhood (Jenks, 2004), the master thesis explored the image of childhoods in bilingual and bicultural families. Children's agencies in bicultural and bilingual spaces are being developed better. The presence of empathy and mutual understanding of family structure helps them to develop a certain way of socialization, connection. This process makes them the active subjects of social movements (Prout & James, 1990). Children in my research also mentioned the joy of communicating with bicultural culture. For instance, one of the research participants mentioned that it is easier to understand one another when there is a common structure of the family. At the same time, the other participant noted the hardship of deprivation from her Russian-speaking friend. The limitation of bi/multicultural children's agencies is interlinked with the several circumstances.

7.2 Socialization

Socialization plays a crucial point in the development of every person. This phenomenon is a discourse of childhood studies and has been viewed from different perspectives. For instance, children are seen as passive recipients of adult power (Corsaro, 1997). In my research children's socialization features are analyzed from several perspectives – adult interaction, time with family, leisure time activities, etc. In bilingual families, the socialization issues are followed by the phenomenon of "belonging". As an example, the socialization phenomenon does not overlap with the orthodox approach from the frames of multi-national families, rather it is a formation of children's multi-cultural identity (Lambert,

1977). From the drawings, children clarified the explanation of the ideal world. Children describe the ideal world as a mixture of Norway and the home cities of their parents. As they grow up, their cultural identities are being developed and the feeling of belonging differs.

In the interviews and drawings, children's reflections on being both Russian and Norwegian demonstrate the formation of bicultural identity. Children face the challenge of a dual mindset in their everyday lives. However, in my research, I found out that, children's development is being proceeded in a multi-cultural environment. Research participants of my study were children with a multi-cultural background, however, not all of them were born and raised in Norway. From this category, some of the research participants agreed that they reject socializing with new surroundings as they romanticize their previous nostalgic memories back in their home countries. There is also a possibility that children consider the second country but not Norway as their home country. Meanwhile, I need to mention that birthplace plays an important role in the further development of cultural identity and socialization. The cultural identity discourse will be presented in the next paragraph. However, from the perspective of the research participant who was born in Latvia, and spent her childhood there, later, migrated to Norway, her socialization and adaptation process of hers were less dynamic. On the other hand, children who were born in Norway and usually socialized with Norwegians and identify themselves culturally as Norwegian, their socialization and integration processes are being developed stably.

7.3 Language

Children's emotional, intellectual development is closely linked to the spoken language. Hereby, I would have to emphasize that the language emerges as a cultural practice. People in bicultural and bilingual families are usually called "bilinguals" and "bicultural". The language phenomenon is interlinked with cultural practices. Language is spoken by a group of people who share the same geography. As language is part of cultural practices, I can assume that people who speak the same language and live in the same geography share almost the same lifestyles. From the data collection and analyses chapter, it was clear that the Russian language plays an important role in the daily lives of children. As they answered interview guide questions, I observed that code-switching and receptive bilingualism (Timofeeva and Wold, 2012) are part of their daily lives which I have presented in the background chapter. For instance, some of the research participants answered me in Russian during interviews, and they slightly switched to Norwegian asking for assistance from their parents to express their thoughts. While some participants understood the questions and explanations in Russian, however, answered these questions in Norwegian.

The role of the parents in learning the other language is essential. The previous research outcomes (Timofeeva and Wold, 2012) outlined that parent as gatekeepers force their children to learn a second language, for instance, in my study it would be considered in Russian. Nonetheless, this could be named as the effort of inheriting the experiences of parents' cultural practices (Tuominen, 1999). Previously researched bilingual families emphasize that parents' efforts on forcing their children to learn their language as a second tongue is an attempt to keep their cultural practices, as parents perceive the knowledge of the language as a transmission of the family, culture, and religious practices (Tuominen, 1999). During the data collection process of my study, I observed several situations when children refused to speak Russian. I have tried to clarify the reason for rejecting speaking in Russian and found out several patterns. For instance, most of the children are born and raised in Norway, and their dominant tongue is Norwegian. Most of the time children

socialize with their Norwegian friends and do not use Russian on daily basis. They might get shy to speak to a native speaker as they might make mistakes while delivering a speech in Russian. Still, these children are concerned as passive language bearers.

The language is perceived by the children as a social and practical necessity for living in Norway. Speaking the same language is, therefore, according to the children, a practical necessity for living successfully together in the same country. For making new friends and communicating with other members of the society there is a need for speaking the same language. Gumperz and Cook-Gumperz (1982) explain that it becomes increasingly important for individuals from different cultural backgrounds to cooperate and communicate together. Especially when there is communication between people with different backgrounds, misunderstandings are commonplace.

The growing multicultural society increases the need for knowledge about bicultural childhoods. The pedagogue, child welfare worker, or other people working with the bicultural groups of children, must have some knowledge about the challenges, needs, and lifestyles of these children. The professionals should also know children's well-being. What is understood as children's well-being? According to the studies 8 components are necessary for children's wellbeing. These elements are security, stability, consistency, emotional support, love, education, positive role model, structured life ("What Every Child Needs", 2022). This can be elaborated as the elements to formulate the culture and behavior of children. By focusing on children's cultural luggage as a resource rather than a challenge, the children's cultural skills, such as language, can be used for strengthening children's identity and belonging (Fandrem, 2011). The interaction of language and culture cannot be separated.

7.3.1 "Bilingualism phenomenon" and paradigm of bilingualism in Russian-Norwegian families

As I have argued the language is strongly interlinked with cultural practices and ethnicity. Languages shape the worldview of people (Edwards, 2009). By knowing the language, people can understand the direct meaning of the literature examples of nations, can watch original movies in that language, and have general information about the country or society. Literature also forms people and shapes their personalities. In the research during interviews, some children mentioned that they watch Russian cartoons and read Russian literature. This is the impact of the language and culture on forming people's identities. Especially, if we agree on the assumption that a person's identity formulates during childhood and adolescent period, the knowledge of the language, the flow of information from another culture would affect the people's further lives. Children become integrated into society, make new acquaintances, communicate, socialize, and become a member of society through language. A language is thus a tool for experiencing integration. From the fieldwork, I could experience, children with a better knowledge of Norwegian, communicate, socialize, make friends easily. However, children who refused to learn Norwegian, actually refuse to integrate into society. I would mention that language, socialization, and identity are intensively connected variables in my study. There is a necessity to balance the languages in bilingual families. The disparity of lingual balance in families can result in the loss of identification of children (Sand, 2008). In the conducted study, the child participants declared that they belong to both cultures and speak both languages. The spoken language forms the identity. I would like to reflect on the interviews as one of the research participants mentioned that he would feel like Norwegian and a little bit Russian. In the mentioned case, the dominant culture is seen as Norwegian. This is the effect of children's

surroundings (Galchyk, 2017). As I have mentioned the phenomenon of "loss identity", in my study, I did not come across with mentioned phenomenon.

Regarding the types of bilingualism as Lambert (1977) emphasized, in my fieldwork, I noticed both additive and subtractive bilingualism. Even though children mostly use Norwegian in their daily lives, all of the participants of my research mentioned that they would like to develop their knowledge of the Russian language and are willing to integrate into Russian culture along with Norwegian culture. This is the phenomenon of additive bilingualism. Meanwhile, in one case I came across the example of subtractive bilingualism. This is the phenomenon when a child discards the dominant language (Lambert, 1977). The child participant is in inner conflict to balance the use of languages, still, the participant needs to abandon one. This affects shaping children's identities as well. The phenomenon of language and identity are closely interlinked with one another. The important segment of the bicultural families is the erudition of children to detect cultural differences and similarities (Anderson, 1999). The outcome of successfully shaped family unions can create feelings of empathy and tolerance in children.

7.4 Identity of bicultural children

One of the aims of the study was to discover the children's reflections on belonging issues. "Who are you?" or "Where do you belong to?" these questions brought a large number of discussions which were accompanied by reflective brainstorming of the research participants. Children claimed that they perceive their families as unusual, and they are part of bicultural families. Child participants also mentioned that they can find a common language with other bicultural children easily. The empathy is built and constructed as a result of their backgrounds. As children have their own "strategies" to build their bicultural identity (Fandrem, 2011), the participants of my research try to develop themselves as future citizens and adjust to the culture of their residing country by preserving the other cultural segments. From the interviews and drawings, it was clear that children tend to inherit the culture of both countries – Russian and Norwegian; as they go hiking, love sunbathing, eat borsht, etc. The daily practices represent the general features of cultural practices.

Meanwhile, culturally bipolar identities face several conflicts (Anderson, 1999) such as tensions between cultures. From the perspective of my research, children do not necessarily face these tensions on a daily basis, however, some of them, especially the girl who has migrated from Latvia, have difficulty in adopting the cultural practices of Norway. She refuses to socialize with peers, make new friends and apply the cultural practices of Norway daily. Yet, the tensions could be mitigated if the children are reared in multicultural (Galchyk, 2017) environments. Identity phenomenon is discussed by several researchers (Sand, 2008; Jenkins, 2008; Galchyk 2017; etc.) and the common notion is that the development of identity is linked with the experiences of individuals, in other words, individuals' emotional experiences. The daily practices of humans form their identities. In bicultural families, the formation of children's identities is strongly linked with social outlooks. Usually, children's social surroundings and experiences of other people, shape their identities and knowledge (Sand, 2008). Moreover, Sand (2008), argues that children's ideal identity example in bicultural families is the harmonious development of both cultural experiences. In my research, I found out that, children inherit their parents' cultural traditions. Despite inheriting the cultural tradition, children also use them daily. For instance, the care for the younger and older generations is the Russian cultural practice. Additionally, the role of play is not only socially but politically important in Norwegian culture. Research

participants mention the importance of play and care to the environment. Children also underscore the importance of playing with their peers and parents or siblings. This is the form of bicultural identity by the development of the feeling of “belonging” to both cultures.

7.5 Good Childhood of bicultural identities

In the background chapter, I have emphasized the features of good childhood from the perspectives of Norwegian and Russian cultural practices. As an example, if a child is educated, it was mentioned as having a “good childhood” in Russian Empire. Provision of shelter, safe place, food, development of imaginative cognition, mental wellbeing is current elements of a good childhood in Russia. Also, it is not acceptable to use child labor in Russia (Kelly, 2007), people are quite sensitive on this topic. Children are viewed as future citizens and the society of Russia agrees that children should take an active part in decision-making. According to Russian society, children must be surrounded by love, care, and space to develop.

The definition of good childhood in Norway is built differently. Children are raised more liberally, additionally, the government authorities offer child-centered policy (Nilsen, 2008). The society also takes a crucial role in monitoring the accepted guidelines for the development of children. Play, time spent outdoor, hiking are the traditional and political components that define good childhood within the frames of Norway (2008). Despite the weather, it is said that “There is no bad weather in Norway, all you need is good clothing” which emphasizes the necessity of spending time outdoor no matter what the weather is. The other component of good childhood is the development of the ability to work independently.

Russians can easily adapt and inherit the cultural practices of other countries (Kelly, 2007). Russians also prefer to save the cultural practices while integrating into other societies. In my study, most of the children (7 out of 8) rated their daily practices highly. For instance, they say that they enjoy hiking, spending time with their families, eating food together, and taking vacations, as well, as spending time with their friends. children also mention the importance of play in their daily lives. Parent-child interaction is being developed in harmony, care, and love. This is the integration of cultures which is defined as good childhood in Russian-Norwegian bicultural families.

7.6 Concluding remarks

The investigated topic discovered the senses of belonging and the matter of language in bicultural families. The development of the “sameness” phenomenon is helpful for the development of children’s bicultural integrity as individuals (Sand, 2008). The development of hybrid identity is the best form of identification in bicultural families (Bhabha, 1994; Christopoulou & deLeeuw, 2008). The development of hybrid identity is also a dependent variable with globalization. Children’s identities in bicultural families have dual features – they have dual identities, dual perceptions, and dual societal norms which enlarge the reflexivity of children and their knowledge about the world (Devine, 2009). During the fieldwork children’s responses outline that dualism is not always challenging, but also helpful, as some children expressed their joy in reading literature in the original language. There might be the dilemma of belonging to two different worlds. The contradiction between cultural practices might create a dilemma of belonging (Hylland Eriksen, 2001, p.52). This has resulted in a deficiency from society, an identification crisis. Individuals might neglect or abandon the second culture or can be uncomfortable with integrating into the second

culture.

The study showed that the link between practicing Russian is closely interlinked in the shaping of children's identities. The knowledge of language also opens a new path for the development of the children's cultural identities. Outcomes of my study showed that children growing up in Norway understand Russian culture through language and the possibility to speak in Russian. Another finding was that children with Russian roots who grow up in Norway understand Russian culture through the eyes of their Russian parents and even the way of thinking about Russia is different from children who grow up in Russia.

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materials from the international conference "History of childhood as a subject of study: heritage of Philippe Aries in Europe and Russia" which were held in Russian Humanitarian university in 2016

Appendices

Appendix 1: Interview guide

Appendix 2: NSD Form

Appendix 3: Informed consent - Norwegian

Appendix 4: Informed consent - Russian

Appendix 1 Interview guide

- 1.How do you feel about growing up Russian- Norwegian?
- 2.Do you have siblings? Do they also speak on both languages?
- 3.What language is the main at home? Are there language rules in the house?
- 4.Do you travel to Russia? How often? Tell me about your experience?
- 5.Tell me about your friends? Do you have Russian-speaking friends?
- 6.Could you tell me about when you speak Russian and when Norwegian?
- 7.What do you think is good about knowing (or speaking or learning) two languages? What do you think is not so good (/bad) about it?
- 8.Were there any moments you remember where you were proud of or glad you spoke two languages?
- 9.How often would you say you use both of your languages now? Do you think you will continue to use both languages as you get older?
- 10.Is there anything else you would like to add?

Appendix 2 NSD Form



NSD's assessment

Reference number

290790

Project title

Cultural socialization of bilingual children in Russian-Norwegian families

Data controller (institution responsible for the project)

Norges teknisk-naturvitenskapelige universitet / Fakultet for samfunns- og utdanningsvitenskap (SU) / Institutt for pedagogikk og livslang læring

Project leader (academic employee/supervisor or PhD candidate)

Linn Cathrin Lorgen, linn.c.lorgen@ntnu.no, tlf: 99701552

Type of project

Student project, Master's thesis

Contact information, student

Lidiia, lidiyakovalenko96@gmail.com, tlf: 48646766

Project period

26.10.2020 - 20.05.2022

Assessment (3)

29.11.2021 - Assessed

NSD has assessed the change registered on 29.11.2021.

The research period has been extended until 20.05.2022.

Please note that in case of further extensions, it may be necessary to inform the sample.

NSD will follow-up the project at the new end date in order to determine whether the processing of personal data has been concluded.

Good luck with the rest of the project!

Contact person at NSD: Jørgen Wincentzen

Data Protection Services for Research: +47 55 58 21 17 (press 1)

12.02.2021 - Assessed

NSD has assessed the change registered on 11.02.2021.

We find that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 12.02.2021. Everything is in place for the processing to continue.

The changes are that Zoom has been added as a data processor in the project. The information letter has been updated to reflect the change. NSD presupposes that the processing of personal data by a data processor meets the requirements under the General Data Protection Regulation arts. 28 and 29.

FOLLOW-UP OF THE PROJECT

NSD will follow-up the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

Contact person at NSD: Jørgen Wincentzen

Data Protection Services for Research: +47 55 58 21 17 (press 1)

24.11.2020 - Assessed

Our assessment is that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 24.11.2020, as well as in correspondence with NSD. Everything is in place for the processing to begin.

NOTIFY CHANGES

If you intend to make changes to the processing of personal data in this project it may be necessary to notify NSD. This is done by updating the information registered in the Notification Form. On our website we explain which changes must be notified. Wait until you receive an answer from us before you carry out the changes.

TYPE OF DATA AND DURATION

The project will be processing general categories of personal data until 26.10.2021.

LEGAL BASIS

The project will gain consent from data subjects to process their personal data. We find that consent will meet the necessary requirements under art. 4 (11) and 7, in that it will be a freely given, specific, informed and unambiguous statement or action, which will be documented and can be withdrawn. The legal basis for processing personal data is therefore consent given by the data subject, cf. the General Data Protection Regulation art. 6.1 a).

PRINCIPLES RELATING TO PROCESSING PERSONAL DATA

NSD finds that the planned processing of personal data will be in accordance with the principles under the General Data Protection Regulation regarding:

- lawfulness, fairness and transparency (art. 5.1 a), in that data subjects will receive sufficient information about the processing and will give their consent
- purpose limitation (art. 5.1 b), in that personal data will be collected for specified, explicit and legitimate purposes, and will not be processed for new, incompatible purposes
- data minimisation (art. 5.1 c), in that only personal data which are adequate, relevant and necessary for the purpose of the project will be processed
- storage limitation (art. 5.1 e), in that personal data will not be stored for longer than is necessary to fulfil the project's purpose

THE RIGHTS OF DATA SUBJECTS

Data subjects will have the following rights in this project: transparency (art. 12), information (art. 13), access (art. 15), rectification (art. 16), erasure (art. 17), restriction of processing (art. 18), notification (art. 19), data portability (art. 20). These rights apply so long as the data subject can be identified in the collected data.

NSD finds that the information that will be given to data subjects about the processing of their personal data will meet the legal requirements for form and content, cf. art. 12.1 and art. 13.

We remind you that if a data subject contacts you about their rights, the data controller has a duty to reply within a month.

FOLLOW YOUR INSTITUTION'S GUIDELINES

NSD presupposes that the project will meet the requirements of accuracy (art. 5.1 d), integrity and confidentiality (art. 5.1 f) and security (art. 32) when processing personal data.

To ensure that these requirements are met you must follow your institution's internal guidelines and/or consult with your institution (i.e. the institution responsible for the project).

FOLLOW-UP OF THE PROJECT

NSD will follow up the progress of the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

Contact person at NSD: Jørgen Wincentsen

Data Protection Services for Research: +47 55 58 21 17 (press 1)

Appendix 3 Informed Consent- Norwegian

Vil du delta i en studie om tospråklige barns erfaringer med å tilhøre to kulturer?

Jeg heter Lidiia Kovalenko og skriver en masteroppgave om barns erfaringer med å tilhøre to ulike kulturer og bruke to ulike språk i hverdagen. Jeg ønsker å forstå fordeler og utfordringer barn møter når de vokser opp i et slikt miljø. I dette brevet vil jeg forklare målene for forskningen og hva det innebærer å delta i studien.

Denne forskningen skal ligge til grunn for en masteroppgave og gjøres i regi av Norges teknisk-naturvitenskapelige universitet (NTNU), som har ansvaret for dette studiet. I dette brevet vil jeg forklare målene for denne forskningen og hva som vil gjøres for å nå disse målene.

Sammen med barn, vil jeg se på muligheten for å snakke på to språk som et sosialt og kulturelt fenomen for å finne ut hvordan dette påvirker barndommen deres. Det er viktig for barna å ha en forståelse av seg selv og deres identitet, fordi kunnskapen om to språk som morsmål former hverdagen deres.

Jeg vil prøve å tegne et bilde av hvordan hvert språk former hvert barns barndom og hvordan de ulike barnas opplevelse er forskjellig, avhengig av innflytelse fra familie, kjære og venner.

Du mottar denne invitasjonen til å delta i prosjektet fordi jeg ønsker å snakke med barn som har et forhold til både russisk og norsk språk og kultur, for eksempel ved at en forelder er russisk og en forelder er norsk. Rundt 10 barn blir spurt om å delta. Utgangspunktet er barn mellom 7 og 13 år.

Forskningen vil bestå av Zoom- møter. Som forskningsdeltaker blir du spurt om å delta på aktiviteter og intervju som beskrevet under:

- Den første delen blir du spurt om å skrive, tegne og fortelle litt om deg selv og familien din. Dette tar omtrent 1 time.
- Den andre delen inkluderer et intervju der vi vil diskutere hvordan og når du snakker begge språkene i hverdagen din. Dette tar også omtrent 1 time. Det vil være spørsmål om familie, venner og språkbruk. Jeg vil gjerne ta opp intervjuet med diktafon.
- På delen to blir dere bedt om å lage et tankekart hvor dere skriver ned hva dere tenker på når dere hører ord som «russisk» og «norsk». Dette tar omtrent 30 minutter.
- Også vil det er en tegneoppgave hvor man lager et bilde av et sted der alle de gode tingene fra Norge og Russland er samlet. Dette tar omtrent 30 minutter. Alle diskusjoner blir tatt opp på en opptaker.
- På den tredje delen vil vi skrive på to eget ark hva som er bra og dårlig i å være halvt norsk og halvt russisk. Dette tar omtrent 1 time. Alle diskusjoner blir tatt opp på en opptaker.

Deltakelse i prosjektet er frivillig. Hvis du velger å delta, kan du når som helst trekke deg uten å oppgi noen grunn. All informasjon om deg vil være anonym. Hvis du bestemmer deg for ikke å delta eller bestemmer deg for ikke å delta i fremtiden, vil det ikke ha noen negative konsekvenser for deg.

Jeg vil bare bruke dine personlige data til de formål som er spesifisert i dette brevet. Personopplysninger behandles konfidensielt og i samsvar med databeskyttelseslovene og taushetsplikt.

Jeg vil erstatte navnet ditt og kontaktinformasjonen din med en kode. Listen med navn, kontaktdetaljer og tilknyttede koder holdes atskilt fra resten av de innsamlede dataene. Dataene skal lagres på en passordbeskyttet og kryptert måte.

Opplysningene anonymiseres når prosjektet avsluttes/oppgaven er godkjent, noe som etter planen er 26.10.2021. All kontaktinformasjon, personopplysninger og opptak blir da slettet.

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

- innsyn i hvilke personopplysninger som er registrert om deg, og å få utlevert en kopi av opplysningene,
- å få rettet personopplysninger om deg,
- å få slettet personopplysninger om deg, og
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger.

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra Norges teknisk-naturvitenskapelige universitet NTNU har NSD – Norsk senter for forskningsdata AS vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Hvis du har spørsmål om prosjektet, eller ønsker å utøve dine rettigheter, kan du kontakte:

- Norges teknisk-naturvitenskapelige universitet (NTNU) via Lidiia Kovalenko, på e-post: lidiyakovalenko96@gmail.com, Linn Cathrin Lorgen (veileder), på e-post: linn.c.lorgen@ntnu.no.
- Vårt personvernombud: Thomas Helgesen, på e-post: thomas.helgesen@ntnu.no eller på telefon: 93 07 90 38.
- NSD - Norsk senter for forskningsdata AS, via e-post: (personverntjenester@nsd.no) eller på telefon: 55 58 21 17.

Jeg godtar herved å delta i forskningen og til behandlingen av personopplysningene mine til slutten av skriveingen av masterarbeidet, 26.10.2021

Barns underskrift og dato:

Foreldres underskrift og dato:

Appendix 4 Informed consent - Russian

Хотите ли вы принять участие в исследовании о детях-билингвах, об их социализации и восприятии двух культур?

Меня зовут Лидия Коваленко, и я пишу магистерскую диссертацию о детях, которые принадлежат к двум разным культурам и говорят на двух языках в повседневной жизни. Я хочу понять преимущества и проблемы, с которыми сталкиваются дети, когда они растут в такой среде. В этом письме я объясню цели исследования и что означает участие в исследовании. Основная цель это узнать мнения и взгляды детей на свое детство, детей родившихся и воспитывающиеся в среде, где одновременно есть влияние двух культур.

Данное исследование является частью магистерской работы. Ответственным за данное исследование является Норвежский университет естественных и технических наук (NTNU).

Вместе с детьми мы посмотрим на возможность говорить на двух языках как на социальное и культурное явление и на то, как это явление оказывает влияние на их детство. Важно понять мнения детей на самих себя, как знание двух языков в качестве родных языков формирует их повседневность.

Мы попытаемся составить картину того, как каждый язык формирует детство каждого ребенка и как опыт каждого ребенка различен в зависимости от влиянии семьи, близких и друзей.

Для данного исследования я решила выбрать детей у кого один родитель из Норвегии, а для второго родителя русский язык является родным. Возраст детей должен быть между 7 и 13 лет.

Исследование будет состоять из встреч в Zoom. Вам, как участнику исследования, будет предложено принять участие в мероприятиях и интервью, которые описаны ниже:

- В первой части исследования это предоставление личной информации о себе в форме письменных работ и рисунков. Будут вопросы о тебе, любимых вещах, семье. Это займет около 1 академического часа.
- Вторая часть включает интервью, на котором мы обсудим, как и когда вы говорите на обоих языках в повседневной жизни. Это займет около 1 часа. Будут вопросы о вашей семье, друзьях и использовании языка. Информация будет собираться с помощью диктофона.
- Также дети будут составлять карту разума, где они должны будут записать, что они ассоциируют с «Россией» и «русским», «Норвегия» и «норвежец». Дети запишут свои мысли и идеи, а потом мы соберем все слова в один документ. Выполняя это задание, моя цель это получить представление о том, что Россия и Норвегия значат для детей и как они привязаны к этим странам. Это займет около 30 минут.
- Во второй части исследования каждому ребенку нужно нарисовать картину с местом, где собраны все хорошие вещи из Норвегии и России. Это займет около 30 минут. Все обсуждения будут записываться на диктофон.

- Также мы напишем на разных листках, что хорошего и плохого в том, чтобы быть наполовину норвежцем и наполовину русским. Это займет около 1 академического часа.

Участие в проекте добровольное. Если вы решили участвовать, вы можете отозвать свое согласие в любое время без объяснения причин. Вся информация о вас будет анонимна. Если вы решите не участвовать или решите не участвовать в дальнейшем, то для вас не будет никаких негативных последствий.

Я буду использовать ваши персональные данные только для целей, указанных в этом информационном письме. Личные данные будут обрабатываться с конфиденциальностью и в соответствии с законодательством о защите данных.

Я заменю ваше имя и контактные данные на код. Список имен, контактные данные и соответствующие коды будут храниться отдельно от остальных собранных данных.

Если вас можно идентифицировать в собранных данных, вы имеете право:

- получить доступ к обрабатываемым персональным данным о вас;
- запросить удаление ваших личных данных;
- потребовать исправления неверных персональных данных о вас;
- получить копию ваших личных данных, и
- отправить жалобу сотруднику по защите данных или в Норвежский орган по защите данных относительно обработки ваших личных данных.

В конце написания магистерской работы все личные данные будут стерты.

Я даю согласие на участие в исследовании и обработку моих персональных данных до конца написания магистерской работы, 26.10.2021

Подпись ребенка и дата:

Подпись родителя и дата: