Anne Grethe Sønsthagen

Leadership and responsibility

A study of early childcare institutions as inclusion arenas
for parents with refugee backgrounds

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A PhD dissertation in
**Pedagogical resources and learning processes
in kindergarten and school**

Til Knut Are og Thea.

Acknowledgments

Abstract

In this article-based dissertation, I have investigated how Norwegian early childcare institutions function as inclusion arenas for parents with refugee backgrounds and the leadership's responsibility in this matter. Previous research has illustrated a lack of, among other things, multicultural competence in Norwegian educational institutions and a lack of research on leadership and parent cooperation in culturally diverse early childcare settings. Thus, more knowledge on the interaction between management, staff, and parents, their recognition of parents with refugee backgrounds, the leadership's support of staff in cooperation with parents, and the leadership of multicultural professional development, are imperative. The study addressed in this dissertation provides new knowledge in these areas.

I use critical theory to discuss symbolic power issues and constructivism to discuss leadership and learning organizations. Symbolic power is understood as an overarching term for recognition, multiculturalism, and inclusion. It is a concealed form of power that neither the dominant group nor the dominated groups reflect upon or resist. The dominant group defines the understanding of *reality*, and there is a common consensus connected to this understanding, contributing to reproduce the social order. Leadership is understood as an influence of change or action, aiming to achieve a shared purpose in the institution. A learning organization is, among other things, defined as a well-managed institution that emphasizes hybrid leadership. The learning line leaders facilitate individual and collective learning and reduce structural and personal obstacles that might hinder learning. The staff is continually learning how to learn together.

The study, which consists of a pre-study and a main study, is qualitative, with elements of a case study design. The pre-study includes mothers and pedagogical leaders from four institutions, whereas the main study includes parents, staff, pedagogical leaders, and managers from two institutions that participated in the national in-service program, Competence for Diversity. I have used several data

collection methods: individual interviews and focus group interviews, participant and non-participant observations, researcher-directed process diaries, and field notes. The aim of the study is investigated through four research questions discussed in four articles.

The first article, *"Jeg savner barnet mitt." Møter mellom somaliske mødre og barnehagen* [*"I miss my child." Encounters between Somali mothers and early childcare institutions*] investigated how trust was established and developed between mothers with Somali backgrounds and pedagogical leaders and how the mothers experienced their cooperation with the management and staff. The analyzed results exemplified that the mothers appeared to be in a constant negotiation process where they tried to adapt themselves and their children to the institution's culture. The management and staff seemed to, unconsciously, reproduce the majority's cultural capital. Still, the mothers described the relationship with the management and staff as a trusting relationship.

The second article, *Early childcare as arenas of inclusion: the contribution of staff to recognising parents with refugee backgrounds as significant stakeholders*, investigated how the institutions functioned as inclusion arenas through the management and staff's recognition of the parents. The analyzed results illustrated that the parents seemed to need sufficient Norwegian language skills and understanding of the institution's social codes to be recognized as significant stakeholders. Moreover, cultural diversity did not appear implemented in the institution's pedagogical practice, even though the parents' backgrounds seemed recognized in everyday life. I question whether the majority's discourse and capital dominated the institutions and whether the institutions functioned more as integration arenas than inclusion arenas.

In the third article, '*Learning by talking?*' – *The role of local line leadership in organisational learning*, we discuss the leadership role in professional knowledge development of multicultural competence. Through the analyses, one of the institutions that participated in Competence for Diversity appeared to have implemented more measures that promoted more productive work with the

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professional development work than the other. We developed the concept of hybrid leadership further to a hybrid named *the learning line leader*. The leader balances staff and tasks, systems and individuals, and daily operations and development.

The fourth and last article, *Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid* [*Intercultural competence development – a study on the leadership of early childcare staff who learn to learn about parent cooperation*], investigated the leadership and support of staff to ensure equitable collaboration with parents with refugee backgrounds through the professional development of intercultural competence. A tool to analyze this professional development leadership was developed and used to analyze and discuss the results. A structured organization of the professional development work and distribution of responsibility appeared to affect the collective learning processes. Moreover, a systemic leadership of organizational learning seemed to be necessary to ensure collective knowledge building. Even though inclusive practices were evident in both institutions, both appeared to lack a common objective when working with all parents' inclusion. We question whether some of the expressed practices and perspectives contribute to reproducing inequalities and marginalize parents with refugee backgrounds.

The analyzed results of this study contribute to both a national and international discussion on leadership in early childhood education and care and add an essential element to this discussion, namely the significance of studying the institution's work with multiculturalism, inclusion, and recognition of parents, and how the management can work to detect and challenge potentially symbolic power.

Early childhood education and care, professional development, management and leadership, learning organization, multicultural competence, symbolic power

List of papers

This dissertation consists of an extended introduction and the following publications:

Article I

Sønsthagen, A. G. (2018). "Jeg savner barnet mitt." Møter mellom somaliske mødre og barnehagen. ["I miss my child." Interactions between Somali mothers and early childcare institutions.] *Nordic Journal of Comparative and International Education*, 2(1), 55-71. https://doi.org/10.7577/njcie.2289

Article II

Sønsthagen, A. G. (2020). Early childcare as arenas of inclusion: the contribution of staff to recognising parents with refugee backgrounds as significant stakeholders. *European Early Childhood Education Research Journal*, 28(3), 304 - 318. https://doi.org/10.1080/1350293X.2020.1755486

Article III

Sønsthagen, A. G. & Glosvik, Ø. (2020). 'Learning by talking?' – The role of local line leadership in organizational learning. *Forskning og Forandring, 3*(1), 1–22. https://doi.org/10.23865/fof.v3.2124

Article IV

Sønsthagen, A. G. & Bøyum, S. (2021). Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid. [Development of intercultural competence – a study on the leadership of staff in early childcare institutions who learn to learn about parent cooperation.] In S. Bøyum & H. Hofslundsengen (Eds.), *Barnehagelærerrollen: Mangfold, mestring og likeverd.* Universitetsforlaget.

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Abbreviations

CfD   -   Competence for Diversity

ECEC   -   Early childhood education and care

ECI(s) -   Early childcare institution(s)

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1 Introduction and contextualization

1.1 My position

From early on in my studies, I have concerned myself with inequalities, hegemonic knowledge, and domination. During my bachelor's degree and master's degree, my main emphasis was on the hegemony of Western knowledge and how this affected people living in non-western countries such as Zambia and South Africa. My bachelor thesis with data from early childcare institutions (ECIs) in Zambia illustrated that the teachers appeared to treat the children differently according to the children's social background and thus, reproducing inequalities. Moreover, the children from wealthier families and thus with higher social status appeared to be socialized into what could be characterized as more western values, whereas children from more impoverished families seemed to be socialized into more traditional values. For my master thesis, I conducted fieldwork in five South African high schools of various socioeconomic, cultural, and racial backgrounds. I concerned myself with how the schools had addressed differences and inequality inherited from their apartheid past. Furthermore, I investigated the value of various cultures and knowledge traditions perceived by the learners, teachers, and principals participating in the study. When I finished my master's, I started working at a refugee center where I functioned as a supervisor for adult refugees, among other things, giving guidance on their further education or work. This experience made me aware of the situation for refugees coming to Norway and their different and often challenging transition into Norwegian society. I also became aware of the many challenges those who had children in ECIs or schools faced.

This background has in many ways shaped my research interest and is the primary reason why I find the critical theory useful because of its emphasis on, among other things, social injustice and oppression and its aim to change such situations (Lincoln et al., 2011; Sørensen, 2012).

1.2 Background of the study

The issues addressed in this study are how ECIs function as inclusion arenas for parents with refugee backgrounds[1] and the leadership's responsibility in this regard. Parents are significant stakeholders in the ECI, and parental engagement is essential for ECI quality, children's development, learning, and well-being (Fantuzzo et al., 2006; Hryniewicz & Luff, 2021; OECD, 2019). Dominating norms tend to be executed in institutions such as the ECI, affecting everyday practice (Bundgaard & Gulløv, 2008). Thus, it is necessary to investigate the relations between majority and minority groups in specific social settings. Moreover, professional development appears to ensure high-quality interactions between management, staff, and children (OECD, 2019), and likely between management, staff, and parents.

The study has investigated the interaction and relations between the pedagogical leaders, staff, and parents, the management and staff's recognition of parents as significant stakeholders in the ECIs, the leadership's support of staff in cooperation with the parents, and the leadership of professional development of multicultural competence. The study consists of a pre-study and a main study. The pre-study addressed the cooperation between pedagogical leaders and parents, mainly by exploring how a relationship based on trust was established and developed. The experiences and results from this study provided significant implications for the main study's planning and conduction. One relevant implication was that I realized the leadership's vital role in establishing and developing a trusting relationship. The main study addressed the leadership of multicultural professional development in two ECIs and how the ECIs functioned as inclusion arenas for the parents.

Previous research has illustrated a lack of competence in multicultural pedagogy, multilingualism, and second language learning in the education field in Norway, and management and staff in ECIs expressed uncertainty in their communication with

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[1] In this dissertation, parents with refugee backgrounds are referred to as parents. When other parental groups are mentioned, I differentiate between parents with majority backgrounds or parents with refugee backgrounds and parents with minority backgrounds.

children and parents of different cultural backgrounds (Andersen et al., 2011; Gotvassli et al., 2012; Lauritsen, 2011). To respond to the evident lack of, among other things, multicultural competence, the Norwegian Directorate for Education and Training (2013) started the national, five-year in-service program, *Competence for Diversity* (CfD). CfD aimed to include management and staff in the entire education system through work-placed professional development and addressed multicultural pedagogy, multilingualism, and second-language learning. In the main study, I followed two ECIs that participated in the program for approximately two years. There is also an expressed lack of research on leadership, the leadership role in professional development and in improving the ECI as a learning organization, and what strategies management and staff use in cooperation with parents with different needs in Norwegian early childhood education and care (ECEC) (Douglass, 2019; Kunnskapsdepartement, 2018; Mordal, 2014; Vannebo & Gotvassli, 2014). Additionally, research on cultural diversity that explores cooperation between ECIs and the home and the parents' experiences with the ECI is needed (Bergsland, 2018; Smette & Rosten, 2019). This study contributes new knowledge to these areas. I provide an overview of relevant research within ECEC and further elaborate on this study's contribution in **Chapter 2,** and I discuss the study's significant results and implications to the ECEC field in **Chapters 5** and **6**.

Theoretically, the study addresses two significant areas within ECEC: (1) theories on leadership and learning organization and (2) theories on symbolic power. In this dissertation, the main theories I use are Senge's (2006) understanding of a learning organization as a place where people continually learn how to learn together. I also address Moilanen's (2001b, 2005) emphasis on the individual and collective level to capture an organization's holistic side. Additionally, among other things, the notion of hybrid leadership where the leader continually balances between system-level and individual level (Bøe & Hognestad, 2017; Gronn, 2009), and the Spiral of knowing (Wells, 2008), which illustrates both individual and collective learning, are used as theories on leadership and learning. Moreover, I use symbolic power as an overarching theme covering multiculturalism, recognition, and inclusion (Bourdieu, 1991; Guibernau, 2013; Gundara, 2000; Honneth, 1995; Korsvold, 2011). **Chapter 4** further discusses the study's

theoretical framework, expanding and combining the theories on symbolic power, leadership, and learning organization relevant for the ECEC field. Moreover, I suggest a general model of learning in ECI.

Epistemologically, I have used critical theory to discuss symbolic power issues and constructivism to discuss leadership and learning organizations. Both the pre-study and the main study used qualitative methods, and I planned and conducted the main study with elements of a case study design (Baxter & Jack, 2008; Yin, 1981, 2018; Zainal, 2007). The pre-study consisted of qualitative interviews, whereas I used several data collection methods in the main study. I also conducted participant and non-participant observations, researcher-directed process diaries, and field notes in addition to both individual and focus group interviews. In **Chapter 3**, I elaborate on the epistemological and methodological framework of the study.

1.3   Research aim, objectives, and research questions

This study has aimed to investigate how Norwegian ECIs function as inclusion arenas for parents with refugee backgrounds and the leadership's responsibility in this regard. To achieve this aim, I have documented how management and staff cooperate with parents and collected information on parent cooperation leadership. Additionally, I have analyzed how the leadership initiates, supports, and engages with the professional development of multicultural competence. I address the study's aim in four research questions:

1.   How is trust established and developed between parents with refugee backgrounds, management, and staff? (Pre-study).

2.   What is the leadership role in individual and organizational professional development on multicultural competence? (Main study).

3.   How do management and staff recognize parents with refugee backgrounds as significant stakeholders in early childcare institutions? (Main study).

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4.   How does management in early childcare institutions lead and support staff in establishing equitable cooperation with parents with refugee backgrounds? (Main study).

Table 1.1 *Overview of the study*

Research aim	To investigate how Norwegian ECIs function as inclusion arenas for parents with refugee backgrounds and the leadership's responsibility in this regard.			
Sub-studies	Pre-study (June 2015 – Aug. 2015	Main study part I (Nov. 2016 – Sep. 2018)	Main study part II (Apr. 2017 – Apr. 2018)	Main study part III (Apr. 2017 – Apr. 2018)
Sub-study research questions	How is trust established and developed between parents with refugee backgrounds, management, and staff?	How does management and staff recognize parents with refugee backgrounds as significant stakeholders in early childcare institutions?	What is the leadership role in individual and organizational professional development on multicultural competence?	How do management in early childcare institutions lead and support staff in establishing equitable cooperation with parents with refugee backgrounds?
Design and foundation	Qualitative, critical theory	Qualitative case study design, critical theory	Qualitative comparative case study design, constructivism	Qualitative case study design, critical theory, and constructivism
Sample	From four ECIs: Mothers with Somali backgrounds (n=5) Pedagogical leaders (n=4)	From two ECIs: Parents with refugee backgrounds (n=12) Managers (n=2) Pedagogical leaders (n=6) Childcare worker/assistant (n=3)	From two ECIs: Managers (n=2) Pedagogical leaders (n=6) Childcare worker/assistant (n=3)	From two ECIs: Managers (n=2) Pedagogical leaders (n=6) Childcare worker/assistant (n=3)
Data	Semi-structured interviews with all participants	Semi-structured interviews with all participants (n=23) Focus group interviews with pedagogical leaders and staff (n=8) Researcher directed diaries (n=8) Participant observations of entrance hall (n=27) Non-participant observation of parent conversations (n=4) Non-participant observations of parent meetings (n=3)	Semi-structured interviews with all participants (n=11) Focus group interviews with pedagogical leaders and staff (n=8)	Semi-structured interviews with all participants (n=11) Focus group interviews with pedagogical leaders and staff (n=8)
Analysis	Inductive thematic analysis	Inductive and deductive thematic analysis	Inductive and deductive thematic analysis	Inductive thematic analysis
Article	**Article I** (Sønsthagen, 2018)	**Article II** (Sønsthagen, 2020)	**Article III** (Sønsthagen & Glosvik, 2020) **Article IV** (Sønsthagen & Bøyum, in press)	**Article IV** (Sønsthagen & Bøyum, in press)

Concerning the research aim, particularly **Articles I** and **II** (Sønsthagen, 2018; 2020) address how the ECIs' functioned as inclusion arenas, whereas **Articles IV** and **III** (Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020) address the leadership's responsibility and how they worked with multicultural professional development. When analyzing my data, the ECIs appeared to function more as integration arenas than

inclusion arenas for the parents. The parents could start their integration process in Norwegian society through education or work by sending their children to ECI. Nonetheless, the management and staff did not seem to challenge potential power relations or inequalities or critically explore inclusion- and exclusion processes in the ECI. I argue that such challenging and critical exploration of the ECI's practice is necessary for the ECI's to function as inclusion arenas. This dissertation further discusses both aspects of the research aim by posing several hypotheses concerning how the ECIs' can function as inclusion arenas in **Chapter 4,** when discussing the articles in **Chapter 5**, and when proposing a model illustrating how learning ECI's can function as inclusion arenas in **Chapter 6**.

The study provides new knowledge on under-researched areas (Bergsland, 2018; Douglass, 2019; Kunnskapsdepartement, 2018; Mordal, 2014; Smette & Rosten, 2019); both the role of leadership in professional development processes, development of multicultural competence, and cooperation between staff and parents with refugee backgrounds. The study results that I further discuss in **Chapter 5** illustrate the significant role of leadership in developing multicultural competence among staff. Moreover, a symbolic power seemed to be evident, to various extent in the different ECIs, also after the two ECIs development work on multicultural competence. Thus, the need for continuing, systemic work on enhancing ECIs management and staff's multicultural competence appears necessary.

1.4 Clarification of some of the key terms used in this dissertation

In this dissertation, I use several terms that may have different meanings to different readers. In this section, I clarify my understanding of these terms.

Assistant: Assistant is the term I use on the employees without early childhood teacher education. Some may have a Child Care and Youth Work certificate, while others may not have a specific education or have other education.

Childcare worker: This staff has a certificate in Child Care and Youth Work. They are often employed as assistants or referred to as skilled workers.

Children with a minority language: Sometimes, I name some children, children with a minority language. I follow the definition in the guidelines for state subsidies for ECIs. When children have a different language background than Norwegian, Sami, Swedish, Danish, or English, the Government defines them as children with a minority language (Meld. St. 6 (2012-2013), p. 49).

Class: I understand class in this study as "differential access to power and control over society's means of provisioning" (Acker, 2011, p. 71).

Early childhood education and care (ECEC): When using early childhood education and care (ECEC), I refer to the entire field of early childhood education and care in Norway, not the specific institutions.

Early childcare institutions (ECIs): The common term used in the Norwegian context to describe the institutions that are part of this study is *kindergarten*, which provides services to children from 0 – 5 years. However, I have experienced that this term can be confusing in an international context, so I use *early childcare institutions* (ECIs). ECIs in Norway emphasize the child's development, social competence, and learning through play in indoor and outdoor activities (The Norwegian Government, 2014). The holistic pedagogy emphasizing children's play is often known as the *Nordic model of early childhood education and care* (Einarsdottir et al., 2015; Moss, 2006)*.* I emphasize that ECIs in Norway should "work in partnership and agreement with the home to meet the children's need for care and play" (Norwegian Directorate for Education and Training, 2017, p. 7).

Early childhood teachers: The standard term in Norway is kindergarten teachers. In Norway, they have a minimum of a relevant bachelor's degree and are typically the pedagogical leaders of their department or the institution's manager.

Ethnicity: In the study, I mainly used the term *country of origin* and not ethnicity. When I use ethnicity, I share Acker's definition, referring to "cultural differences, often including historical experiences and language. Ethnicity may involve differences in skin

color and other aspects of appearance seen as racial" (Acker, 2011, p. 71). Even though ethnicity and race are overlapping categories, they distinguish each other.

Inclusion: In this study, I use the term inclusion related to the ECIs inclusion of the parents. Inclusion implies a process where all parents should have the opportunity to participate in and affect the ECI's community, regardless of potential cultural differences. Inclusion is a dialectic process, where the relationship between management, staff, and the parents, must be based on people's uniqueness and the emphasis on equity.

Integration: The term integration in this study implies that everyone should have the same opportunities, rights, and duties to participate in the community. It does not demand the same relationship-building and social participation as inclusion. In an ECEC context, integration can refer to all children's rights to attend ECI.

Intersectionality: I see intersectionality as "a metaphor, a heuristic principle that reminds us that focusing on one basis of oppression or inequality prevents us from telling the whole story" (Acker, 2011, p. 69).

Leadership: Leadership in ECIs involves both pedagogical and administrative functions. I understand leadership as "influencing change or action to achieve a shared purpose or goal for an organisation or a system" (Douglass, 2019, p. 6). However, as I understand leadership as distributed within the organization (Gronn, 2008), I also use the term to describe the management's leadership of the staff's learning processes and professional development. Even though the manager and pedagogical leaders appear to have different leadership responsibilities within the ECI (Børhaug & Lotsberg, 2014), I see them as a collective unit where both managers and pedagogical leaders are local line leaders (Senge, 1996).

Learning organization: Building on Senge (2006, p. 3) and Moilanen (1999, p. 8), I define ECIs as learning organizations as well-managed, emphasizing hybrid leadership (Gronn, 2009) and ensuring the facilitation of individual and collective learning. The learning line leaders (Senge, 1996) reduce structural and personal obstacles that might hinder learning (Moilanen, 1999). The management and staff are continually learning how to learn together, their capacity to create desired results is continually expanded, and new,

expansive thinking patterns are nurtured (Senge, 2006, p. 3). Organizational learning is the foundation for its daily operations, values, visions, and goals (Moilanen, 1999).

Local line leaders: On occasions, I use the term local line leaders. Even though the manager and pedagogical leaders have different leadership practices and responsibilities, I see them as local line leaders, leading through active participation (Senge, 1996).

Majority backgrounds and minority backgrounds/dominant and non-dominant groups: When I include other parents than parents with refugee backgrounds, and when discussing the interactions between the management, staff, and the parents, I divide them into groups of majority backgrounds and minority backgrounds. Occasionally, I also use the terms *dominant group* and *non-dominant groups*. Members of the majority or dominant groups have Nordic or English mother tongues, whereas minority or non-dominant groups have other language backgrounds. The latter groups include parents with various backgrounds and experiences, e.g., work immigrants, refugees, and asylum seekers. I do not equate their experiences and backgrounds, but I see them as different groups within the minority group of parents. The majority and minority are not static categories; they are developed in specific social settings, such as in the ECI (Bundgaard & Gulløv, 2008). I connect these concepts closely to Bourdieu's (1997) economic, cultural, and social capital, which I discuss in **Chapter 4**. The different forms of capital and majority and minority groups also relate to class, race, and ethnicity.

Management: The term management in this study always refers to the early childhood teachers' specific formal positions, constituting the manager and the pedagogical leaders. I understand the management's responsibility as managing the ECI system.

Manager: The term manager refers to the institution's headteacher. In Norway, the manager has the day-to-day responsibility for pedagogical practices, pedagogical leaders, staff, and administration. The manager must ensure that the pedagogical practices comply with the legislation and frameworks and follow up on the planning, documentation, evaluation, and development of the content and methods used in the ECI. The staff should be involved in these processes (Norwegian Directorate for Education and Training, 2017, p. 16).

Multicultural competence: When discussing the management and staff's multicultural competence, I understand it as consisting of three parts: (1) their awareness of their cultural attitudes, (2) their understanding of other worldviews, and (3) "the development of culturally appropriate interpersonal skills" (Mio et al., 2012, p. 266). I combine this understanding with a holistic understanding of *intercultural* competence, stressing the management and staff's ability to shift perspective by using various cultural frames, how they "understand and integrate challenges" to their beliefs and identity, and whether they appreciate and embrace differences in interactions with the parents (Mascadri et al., 2017, p. 220).

Multiculturalism and diversity: The study investigates, among other things, two ECIs work with the national in-service program Competence for *Diversity*, where, among other things, *multicultural pedagogy* was one of the issues addressed**.** This sentence illustrates that the concept of diversity and multiculturalism are used correspondently in the Norwegian context. As will be evident in **section 2.1**, several researchers criticize the Norwegian Government's use of *mangfold* [diversity]. I mainly use multiculturalism, multicultural education, or multicultural competence in this study, which appears to be the standard practice in Norwegian academia and government documents. *Multi* "describes the multiply of different cultures which live on the same territory" (Allemann-Ghionda, 2009, p. 135). I use multiculturalism to "characterize the social and political realities of the interaction between a minority group and a dominant society" (Ben-Peretz & Aderet-German, 2016, p. 133), in this case, parents with refugee backgrounds and the management and staff.

Organizational learning: I connect organizational learning closely to professional development. I share the understanding of *new* organizational learning, emphasizing that learning is a situational process where the organization's members learn collectively (Örtenblad, 2001).

Parents with refugee backgrounds: People who have come to Norway as refugees and their families together constitute persons with refugee backgrounds (Integrerings- og mangfoldsdirektoratet, 2015). In this study, they have children in the ECI and are referred to mainly as *the parents*.

Pedagogical leader: The pedagogical leader has the responsibility of a specific department/base and must ensure that the planning, implementation, documentation, assessment, and development of the pedagogical work at the department/base comply with legislations and frameworks. Moreover, the pedagogical leader is responsible for the children and the department/base's staff (Norwegian Directorate for Education and Training, 2017, p. 16).

Professional development: I understand professional development as an umbrella term for any activity that helps management and staff critically reflect upon their responsibility and tasks (Fitzgerald & Theilheimer, 2013). It involves both individual and collective learning processes related to professional issues.

Race: I have not used the term race often in this study, but when I use the term, I define it as "social and cultural differences usually marked by physical differences such as skin color, rooted in economic and social practices, and ideologies" (Acker, 2011, p. 71).

Staff: Staff includes the assistants and childcare workers.

1.5   The context of Norwegian early childhood education and care

All children in Norway have a right to attend ECI with children of the same age (Kunnskapsdepartement, 2018). 92,2% of all children in Norway between 1-5 years attended ECEC in 2019 (Utdanningsdirektoratet, 2020). The number of children with a minority language background attending Norwegian ECIs has steadily increased in the last decade. The Government has expressed that they want more children with minority language backgrounds[2] to attend ECI (Meld. St. 6 (2012-2013); Utdanningsdirektoratet, 2020). 83,9% of children with minority language backgrounds attend Norwegian ECIs,

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[2] The Norwegian Directorate for Education and Training refer to these children as minority speakers. The children are defined as minority speakers due to their parents' mother tongue. Thus, their status as a minority speaker does not imply that they do not speak any Norwegian.

and of all children, 19% have minority language backgrounds (Utdanningsdirektoratet, 2020).

After its relocation from the Ministry of Children and Families to the Ministry of Education and Research in 2005, ECEC has experienced increased interest from politicians and the Government (Gotvassli, 2013a). Gradually, the emphasis on understanding the ECEC as part of children's overall education has increased. Typically, different actors in the surroundings have quite specific perceptions of how ECIs, schools, and other public institutions should function. The interplay between such surroundings and public institutions is called institutional surroundings. Institutional surroundings refer to "certain perceptions, values, norms, and expectations prevalent in the surroundings," determining how the surroundings perceive institutions (Jacobsen & Thorsvik, 2007, p. 186, my translation). For ECIs, institutional surroundings refer to, among other things, the parents, the municipality, media, other ECIs, the early childhood teacher education, the Government, and politicians in general. The national culture and understanding of the ECEC also influence the specific ECIs, and so can international perspectives on ECEC. The ECI might feel pressured to present themselves in a particular way, so the different surroundings perceive them positively. Moreover, the institutional surroundings have certain opinions of how the ECI should be established and organized and how the management should coordinate, manage, and lead the ECI (Jacobsen & Thorsvik, 2017, p. 198). The Government transfers its expectations to the ECEC through various government documents, legislations, and frameworks. The increased attention awarded to ECEC, the current engagement, and the different emphasis put on the content in ECEC is a central concern for the ECI's management. In addition to expectations and demands from politicians and the Government, the ECIs face expectations and requests from, among others, the municipalities, local surroundings, and parents, which might not correspond with each other. This can lead to paradoxes that might be challenging to solve in daily work. The manager is particularly responsible for handling these different expectations and demands (Norwegian Directorate for Education and Training, 2017). The situation

described here is significant to keep in mind when looking into this study's results as it might explain some of the management's actions and priorities.

The mandate of the Norwegian ECEC is to offer children below compulsory school age a caring and learning environment. The practice of the ECI should be holistic, emphasizing the intrinsic value of childhood. Moreover, they should "work in partnership and agreement with the home to meet the children's need for care and play, and they shall promote learning and formative development as a basis for all-round development" (Norwegian Directorate for Education and Training, 2017, p. 7). The mandate underlines the *Nordic model of ECEC* and parents' role as significant stakeholders in the institution. Moreover, the ECI should reduce social injustices and support the child according to their cultural and individual preconditions. Educational institutions should view diversity and multilingualism as resources and ensure that all actors feel seen, included, and valued (Meld. St. 6 (2012-2013)). These expectations are just some of the expectations expressed in these different documents. Thus, the management might have to choose what to focus on in their everyday practice, and it might be challenging to meet all the different expectations they are facing.

Until the mid-2000s' integration was a commonly used term in the Norwegian education system (Korsvold, 2011). The aim was to ensure that all children, regardless of ability, had the opportunity to attend ECI or school with children of the same age. The emphasis on integration mainly involved children with reduced functional abilities. From the mid-2000s, inclusion replaced integration in the education system. Several Norwegian government documents concerning ECEC highlight the importance of inclusion (Meld. St. 6 (2012-2013); Meld. St. 24 (2012-2013); Meld. St. 19 (2015-1016); St. Meld. 41 (2008-2009); Norwegian Directorate for Education and Training, 2017); nevertheless, they seldom define the term. The Framework Plan for ECEC states that the ECI shall be "inclusive communities in which everyone is allowed to express themselves, be heard and participate" (Norwegian Directorate for Education and Training, 2017, p. 8). Moreover, the diversity perspective that the government highlights in several documents, including inclusion and appreciating cultural variations, is "central to further developing the kindergarten role as an arena for prevention, inclusion and social

equalization" (Meld. St. 24 (2012-2013), p. 12, my translation). The use of the term inclusion in government documents is ambiguous (Korsvold, 2011). All children are equals that should be able to participate on their terms. However, the groups of children that should be included are referred to as *different*, as *excluded*. The children from minority groups are mainly representatives of the children that the ECI should include. The documents do not sufficiently address inclusion and exclusion processes and how the actors in the ECI and the environment function. **Chapter 2** further illustrates this ambiguity in several government documents, and **Chapter 4** further discusses the concept of inclusion.

During this study, the Government has revised the Framework plan (Norwegian Directorate for Education and Training, 2017) and the strategy concerning competence in Norwegian ECEC (Kunnskapsdepartement, 2017). It is significant to note some of the changes that have implications for the ECEC leadership. The leadership's responsibility and tasks are more explicit in the new framework than in previous frameworks (Sæther, 2017). As illustrated in **section 1.4**, the manager and pedagogical leaders in ECIs have different leadership responsibilities (Norwegian Directorate for Education and Training, 2017). The manager appears to have the primary leadership responsibility at an institutional and executive level, whereas the pedagogical leaders have the leadership responsibility at an operationalized level (Børhaug & Lotsberg, 2014). The competence strategy replaced previous national initiatives, as the CfD initiative, and supports implementing the new Framework plan (Kunnskapsdepartement, 2017). The competence strategy, among other things, aims to ensure that all ECIs develop their pedagogical practice through workplace-based professional development. As expressed in the strategy plan, the manager's role is to lead and follow up on the ECI's change- and development processes by motivating, inspiring, and facilitating the staff. The pedagogical leaders should lead the reflection- and development work in the ECI in cooperation with the manager. I discuss theories on leadership in **Chapter 4**.

1.6 The refugee situation in Norway

As this study investigates, among other things, the management and staff's cooperation with parents with refugee backgrounds, a short overview of the refugee situation in Norway follows.

From the beginning of this research process until the end, I will argue that the refugee situation in Norway, politically, has changed quite drastically. When conducting the pre-study in 2015, Norway received 31 145 applications for protection, the highest number of applications Norway had ever received (Utlendingsdirektoratet, 2015). Because of this, 2016 was the year with the highest amount of people who got their applications accepted (Utlendingsdirektoratet, 2019b). All over Europe, the number of refugees increased rapidly in 2015, mainly due to the war in Syria. After 2016 the number of refugees coming to Norway decreased quite drastically, with the lowest numbers of accepted applications in the last decade in 2018 (3875) and 2019 (5123) (Utlendingsdirektoratet, 2019b). In 2016 the European Union conducted an agreement with Turkey that migrants and refugees coming to Greece from Turkey should be returned to Turkey if the European Union transferred Syrian refugees from refugee camps in Turkey to European countries (Ersland, 2018). Moreover, European countries' border control, including Norway, became stricter (Statistics Norway, 2017). Each year, Norway receives resettlement refugees according to a politically determined quota. In 2019, the number of resettlement refugees was higher than asylum seekers for the first time in 20 years, and the determined quota in 2020 was 3000 (Utlendingsdirektoratet, 2019a, 2020). At the beginning of 2020, the number of refugees globally, including internally displaced persons, was 79,5 (Flyktninghjelpen, 2020). At the beginning of 2016, the number was 65,3 (Flyktninghjelpen, 2016).

All the parents participating in this study had refugee status. A few of them had lived in Norway for several years; some had newly arrived, whereas most had lived a couple of years in Norway. A few came to Norway as resettlement refugees, whereas most of them came to Norway as asylum seekers or by family reunification. A person who receives a refugee status in Norway is granted asylum or residence under the UN

Refugee Convention (Integrerings- og mangfoldsdirektoratet, 2015). When given a refugee status, the refugee should become a resident in a municipality. The refugee has a right and a duty to participate in the Introductory scheme for refugees, aiming to provide necessary Norwegian skills, fundamental insight into Norway's social life, and prepare for participation in the work-life (Introduksjonsloven, 2003, §4). The Introductory scheme can last for two years and, when necessary, be extended to three years (Introduksjonsloven, 2003, §5). The program should be full-time, typically 37,5 hours per week (Integrerings- og mangfoldsdirektoratet, 2016). Hence, parents with children under school age that are obliged to participate in the Introductory scheme are dependent on ECEC for their children.

1.7 Structure of the extended introduction

This extended introduction consists of six chapters. **Chapter 1** introduced and contextualized this study with its aim, objectives, research questions, and relevant terms. **Chapter 2** answers three literature review questions and discusses relevant research within two areas – research on leadership and learning organizations and research on symbolic power, including cooperation between the home and the ECI. Finally, I discuss the study's contribution to the ECEC. **Chapter 3** presents and discusses the epistemological and methodological framework of the study, emphasizing critical theory and constructivism, qualitative methods, and case study design. I discuss the main theories and theoretical concepts used in this dissertation in **Chapter 4** before addressing the core elements of this study's four articles and significant results in **Chapter 5**. Finally, in **Chapter 6**, I propose a model to understand learning ECIs as inclusion arenas and discuss the study's implications for ECEC.

2 An overview of relevant research within the field and this study's contribution

This chapter highlights relevant research in early childhood education and care (ECEC) and discusses how the studies connect and how my study further contributes to the field. The study address two areas within ECEC: (1) theories and research on leadership and learning organizations, and (2) theories and research on symbolic power, including multiculturalism, recognition, and inclusion.

From the fall of 2016 until 2020, I have done several rounds of literature searches, where I used search terms related to the two addressed areas in the databases Oria, Eric, Web of Science, Google Scholar, Idunn, and Academic Search Elite (see the appendices for further insight into my literature searches). Besides exploring research on leadership and learning in early childcare institutions (ECIs) and management and staff's cooperation with parents with minority backgrounds, I was interested in the discourse of relevant government documents regarding concepts such as diversity, culture, and inclusion. I have found some relevant research that has conducted such analyses. This chapter addresses three literature review questions:

1. What appears to be the discourse in Norwegian government documents concerning the concepts of diversity, culture, and inclusion in early childcare institutions?

2. What does the research literature address about cooperation between management, staff, and parents with minority backgrounds?

3. What does the research literature address about the leadership's work with early childcare institutions' professional development?

In the database searches, I selected peer-reviewed articles or dissertations. Additionally, I found relevant articles from different journals' lists of issues and when skimming through relevant articles' reference lists. To ensure conceptual stringency, I have

emphasized literature from the Norwegian context in this literature review chapter. However, I added some research from the Swedish and Danish context, which is similar to the Norwegian context, considering, among other things, their historical emphasis on the Nordic ECEC model. The Nordic ECEC model emphasizes a holistic pedagogy, prioritizing play and interactions between children, management, and staff [3] (Einarsdottir et al., 2015; Ministry of Education and Research & Union of Education Norway, 2019; Moss, 2006; OECD, 2006). The Nordic ECEC model permeates much of the legislation and framework, ECEC research, and the understanding of the child in the Scandinavian countries. Leadership in ECEC differs internationally in context, structure, and use, so it can be challenging to compare research from different countries (Mordal, 2014). However, the Scandinavian countries' working life and leadership models emphasize equality, participation, cooperation, and trust (Byrkjeflot, 2015; Grennes, 2012; Vie, 2012). The leadership approach in these countries is different from leadership in other countries due to their emphasis on equality, little hierarchy, and a relatively flat structure (Byrkjeflot, 2015; Grennes, 2012; Vie, 2012). Due to their similarities, Norway, Sweden, and Denmark are often compared. Since 2006, annual reports have assessed the Scandinavian ECEC empirically (Dansk Clearinghouse for Uddanelsesforskning, 2017).

Research from the Nordic countries Finland and Iceland could also be relevant for this study; however, I could not get the whole picture from these contexts due to my lack of competence in the languages. I disregarded literature that was not from Scandinavian countries or addressed direct work with children or higher education. International research beyond the Scandinavian context could add relevant insights; however, to do the other contexts justice, I would have to thoroughly explore the ECEC systems in the different countries (Bray & Thomas, 1995). When comparing different countries or contexts, it is essential to acknowledge cultural differences, various world views, and values (Crossley & Watson, 2003). It is beyond the scope of this literature

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[3] In recent years there have been discussions in the Nordic countries regarding whether the Nordic ECEC model is under pressure, because of among other things, pressure of more standardization in ECEC (Sandgrind, 2017; Tveter Thoresen, 2017).

review to conduct such a complex investigation. The four articles include international research beyond the Scandinavian context.

I limited myself to research that was no older than approximately ten years. ECEC is a rapidly changing field, which in the Norwegian context received more considerable political attention during the 2000s and got relocated to the Ministry of Education and Research in 2006 (Kunnskapsdepartement, 2018). The expert team responsible for the report *The kindergarten teacher role in a professional perspective* expresses limited research on ECEC in Norway and a great need for more knowledge within several areas. Two of the areas they highlight are (1) research on leadership and (2) research on what strategies management and staff use in cooperation with parents with different needs (Kunnskapsdepartement, 2018). Both Mordal (2014) and Douglass (2019) have conducted literature reviews on leadership and states that there is little international research on the leadership role in ECEC (Douglass, 2019) and on educational leadership in general (Mordal, 2014). There is also little knowledge of what characterizes parent cooperation on an individual level in Norwegian ECIs and how the Framework plan's obligations concerning parental cooperation are fulfilled (Kunnskapsdepartement, 2018). There is a need for research on cultural diversity, including, among other things, cooperation between ECI and the home (Bergsland, 2018) and how parents with minority backgrounds experience the ECI (Smette & Rosten, 2019). My study contributes to research on leadership in Norwegian ECEC by addressing leadership's work with professional development and research on cooperation with parents with refugee backgrounds and their perceptions of this cooperation.

Most of my search results were qualitative studies, without this being one of my inclusion criteria, which illustrates the lack of, and need for, more quantitative research on ECEC in general (Kunnskapsdepartement, 2018) and leadership and symbolic power in ECIs specifically. For my research questions, qualitative methods were the most suitable. I continue by discussing the literature review questions.

2.1 Government documents – a majority discourse in disguise

Different government documents' discourse concerning diversity, culture, and inclusion is relevant because they provide the ECI management and staff guidelines and requirements and illustrate the Government's expectations of ECIs as discussed in **section 1.5**. In my study, the management and staff participated in organized, professional development projects initiated by the Ministry of Education and Research, aiming to enhance competence to handle diversity among children, adolescents, and adults in the entire education sector. The Framework plan appears to function as a knowledge base and theoretical reference point for Norwegian ECI management (Kunnskapsdepartement, 2018). It is reasonable to assume that the requirements and guidelines found in Barnehageloven [the Kindergarten Act] (2018) and different parliamentary reports are also read and executed by management and staff. Hence, it is necessary to critically investigate the discourse on diversity, culture, and inclusion in these documents. Different researchers have been concerned with the discourse used in Norwegian government documents regarding these concepts (e.g., Burner & Biseth, 2016; Otterstad & Andersen, 2012; Thun, 2015; Westrheim & Hagatun, 2015). It appears to be a common thread; the analyzed government documents express a common consensus concerning diversity, culture, and inclusion without defining them. It seems to be a taken-for-granted and simplified approach to the concepts. **Table 2.1** offers a short overview of the documents analyzed in the research literature.

Table 2.1 Government documents analyzed in the research literature

Legislations and framework	The Education Act (Ministry of Education and Research, 1998) The Education Act is for the public primary and secondary school, as well as for apprenticeships and adults over school age who have not completed primary school **Analyzed in:** Burner and Biseth (2016)	The Kindergarten Act (Kunnskapsdepartement, 2006) The Kindergarten Act provides guidelines and legislations for the daily operation of ECIs. **Analyzed in:** Burner and Biseth (2016); Hovdelien (2017)	The Core Curriculum for schools (L97) (Royal Ministry of Education, 1997) The core curriculum elaborates on the Education Act's objective clause's core values and the overriding principles for primary and secondary education and training. (Renewed in 2020). **Analyzed in:** Burner and Biseth (2016)	Framework plan for kindergartens The Framework Plan is a supplement to the Kindergarten Act. (Kunnskapsdepartement, 2011), **analyzed in:** Burner & Biseth (2016); Otterstad and Andersen (2012); Thun (2015) (Utdanningsdirektoratet, 2017), **analyzed in:** Hovdelien (2017)
Government documents	Meld. St. 6 (2012-2013): *En helhetlig integreringspolitikk: Mangfold og fellesskap.* (Barne-, likestillings- og inkluderingsdepartementet, 2012). The document presents principles and frameworks for future policy for diversity and community to provide a comprehensive representation of the government's integration policy. It was also a background document for the in-service program Competence for Diversity. **Analyzed in:** Burner and Biseth (2016); Westrheim and Hagatun (2015)	*Likeverdig opplæring i praksis! Strategi for bedre læring og større deltakelse av språklige minoriteter i barnehage, skole og utdanning (2007-2009).* (Kunnskapsdepartementet, 2007). This a revised strategy plan to facilitate and follow up targeted measures to ensure that all education system actors are equally educated and included. **Analyzed in:** Otterstad and Andersen (2012)		
Pamphlets	Temahefte om språklig og kulturelt mangfold (Gjervan, 2006) The Ministry of Education prepared a series of pamphlets to support the ECIs in implementing the 2006 framework plan. This pamphlet provides support for linguistic and cultural diversity. **Analyzed in:** Otterstad and Andersen (2012); Thun (2015)			

The pamphlet on linguistic and cultural diversity in ECEC (Gjervan, 2006) seems to have impacted future government documents as it expresses the importance of having a "resource-oriented approach to diversity" (Gjervan, 2006, p. 8, my translation). Several later documents argue that diversity is an asset to both the individual and the community, including the latest Framework plan for the Norwegian ECEC (Norwegian Directorate for Education and Training, 2017). To understand the resource-oriented approach, Otterstad and Andersen (2012) conducted a discourse analysis of the pamphlet, the Framework plan from 2011, and the strategy plan Likeverdig opplæring i

praksis [*Equal education in practice*] (Gjervan, 2006; Kunnskapsdepartement, 2007, 2011). The key results relevant for this literature review are that the underlying strategy for working with and analyzing multicultural pedagogical issues is not problematized, reducing opportunities for critical analysis of current discursive practices in ECIs, contributing to inequality and silence of disagreement (Otterstad & Andersen, 2012). Furthermore, these documents' different concepts are not clarified or defined, which appears related to an unclear understanding of culture, also discussed by Kasin (2010) and Thun (2015). If the documents questioned power relations, it could open an investigation of who has the responsibility to express how to handle diversity. When highlighting diversity as normality, the *normal* is viewed as the *usual* way of doing things, represented by the majority, whereas the minority represents the *unusual*. Thus, through their documents, the Government risks reproducing established understandings amongst the management and staff and maintaining the dichotomy between *them* and *us*, where the majority appears included in *us*, and the minority groups risk exclusion (Otterstad & Andersen, 2012). It might be that these results illuminate a disguised majority discourse and that symbolic power as a reproduction of inequalities appears to be evident in these documents (Bourdieu, 1991, 1997)[4]. The documents, however, express the opposite objectives (Otterstad & Andersen, 2012; Thun, 2015).

It is reasonable to claim that the government delegates much responsibility to the ECIs regarding inclusion, diversity, and social cohesion through their legislation and documents. The importance of local, social, national, and historical diversity discourses appears neglected (Otterstad & Andersen, 2012; Thun, 2015). The Norwegian Directorate for Education and Training states that the current Framework Plan (2017) considers more than previous framework plans, that Norwegian ECIs have increasingly diverse demography. They see more systematic work with, among other things, diversity as an aid in ensuring ECIs as inclusive arenas. I have not been able to find much relevant

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[4] The theory on symbolic power is further explored in **Chapter 4**.

analysis of this document's use of diversity, inclusion, or culture. Hovdelien (2017) has investigated what guidelines are used for religion and faith at different societal levels in the new Framework plan and how these guidelines relate to the object clause in Barnehageloven (2018). An evident change from previous framework plans is the decrease of Christian heritage, making room for other religious traditions (Hovdelien, 2017).

There has been an expressed lack of formal competence regarding multicultural and multilingual issues in Norwegian ECIs and schools (Andersen et al., 2011; Gotvassli et al., 2012; Lauritsen, 2011; Lødding, 2015; Lødding et al., 2018; Sand, 2014). Intending to increase the management and staffs' competence in this regard, the Norwegian Directorate for Education and Training started the national in-service program Competence for Diversity (CfD) in 2013. CfD was based on parliamentary report number 6, *A comprehensive integration policy* (Meld. St. 6 (2012-2013)). Thus, this document is highly relevant to this study. Researchers have analyzed this document and connected documents, problematizing its understanding of diversity (e.g., Burner & Biseth, 2016; Westrheim & Hagatun, 2015).

Researchers (e.g., Nyléhn & Biseth, 2015) argue that diversity is a multifaceted concept with multiple understandings and definitions. Westrheim and Hagatun (2015) investigated the discourse around *diversity* in parliamentary report number 6 and how CfD operationalized the concept. They found few critical perspectives, and CfD did not clearly express what values and theoretical foundations it addressed. One reason for this can be that the principles for CfD derive from a political level. Therefore, one should view the initiative critically and reflect upon what the Government excludes in its use of the concept of diversity. CfD was seen as an answer to management and staff's expressed need for more theory-based knowledge, providing them with new perspectives and concepts as a basis for reflection and development of practice (Sand, 2014). I question whether it was possible to fulfill this request when the Government appears ambiguous in its meaning of diversity.

Another research focusing on diversity in CfD is Burner and Biseth's (2016) research on teachers participating in CfD. They investigated how these teachers

understood and worked with diversity and how their understanding of the term followed the program's understanding. They employed mixed-method research, conducting questionnaires with 86 teachers, individual and focus group interviews with 40 teachers, and document analysis of legislation and frameworks for ECIs and schools and the parliamentary report number 6 (Meld. St. 6 (2012-2013); Kunnskapsdepartement, 2006, 2011; Ministry of Education and Research, 1998; Royal Ministry of Education, 1997). Some of their key results that I found particularly relevant were how the teachers understood diversity and how they experienced it in practice. The parliamentary report number 6 described a different and narrower understanding of diversity than the curriculums and laws for ECEC and schools. The teacher's *experiences* with diversity overlapped with the laws of ECEC and schools. However, the teachers' *understanding* of diversity coincided with the parliamentary report's understanding. Burner and Biseth (2016) argue that since CfD initially disconnected from the practical field, its understanding is too narrow, emphasizing immigrants' diversity and not the society at large.

Based on this section's discussion, the government documents appear to consist of a disguised majority discourse, expressed as equality, social cohesion, and inclusion. Moreover, the teachers seem to continue the majority's disguised discourse, trickled down from the government documents as arguably is not surprising considering the Government's influence on educational institutions (Jacobsen & Thorsvik, 2007).

2.2   Cooperation between parents, management, and staff – an issue of symbolic power

According to OECD's latest *Starting Strong Survey* (2019), several ECIs have children with minority backgrounds. Both management and staff express the importance of learning about other cultures; however, concrete practices when working with diversity are less common, especially in Norway, Germany, and Japan. Research shows that the majority's

language, cultural capital, and habitus[5] dominate Scandinavian ECIs (Bergsland, 2018; Bundgaard & Gulløv, 2008; Haugset et al., 2015; Lunneblad, 2010; Palludan, 2005; Solberg, 2018). In the following section, I discuss some of the research concerning cooperation with parents with minority backgrounds.

For ten days, Solberg (2018) observed parents bringing their children to a Norwegian ECI and analyzed how the staff socialized parents to the institutional routines. She analyzed three deviant cases of parents who did not follow the institutional routine. She found elements of teaching and exchange tones[6] (Palludan, 2005). Results of interest to my study were that the staff acted differently towards the parents according to their background (Solberg, 2018). When a parent with a majority background did not follow the institutional routine, the staff did not act. In the two cases where parents with a minority background did not act as expected, the staff used a teaching tone, apparently aiming to socialize the parents into the perceived correct conduct. Bergsland's (2018) study on staff's interactions with parents with a minority background and Lauritsen's (2011) study on leadership and staff's challenges when cooperating with parents show similar results. The pedagogical leaders appeared to instruct and introduce the parents into the perceived correct conduct, emphasizing a Norwegian view on children's best. The participants in Lauritsen's (2011) study did this simultaneously as they stressed treating everyone equally. One risk overlooking essential differences when expecting everyone to act according to the same norms and rules, typically defined by the majority (Lauritsen, 2011; Otterstad & Andersen, 2012; Thun, 2015). This practice of *equality of sameness* (Bergsland, 2018) can be understood as part of the symbolic power the ECI management and staff appear to conduct when cooperating with parents with minority backgrounds (Bourdieu, 1991). In Solberg's (2018) study, the parents' behavior had lasted for several weeks without intervention

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[5] I further elaborate on these concepts in **Chapter 4**.
[6] The teaching tone involves an emphasis on introduction, explanation, and instruction from the staff, whereas the exchange tone implies that the interaction is conducted on equal terms, as interacting subjects exchanging questions, experiences, interpretations, meanings and knowledge (Palludan, 2005).

from the staff members. Hence, she concludes that the staff appeared passive in their orientation.

Solberg's (2018) results of a passive staff coincide with Bundgaard and Gulløv's (2008) ethnographic study. For six months, they studied how two Danish ECIs shaped everyday life. Results from one ECI are significant for this literature review. A mother with a minority background did not act according to the staff's expectations to ensure her child's smooth transition period. The staff often appeared to use her background as a minority to explain her conduct, whereas they seemed to ignore inequality and power relations issues. The staff did not guide or talk to the mother about their expectations. Hence, the child's transition period became long and problematic, where the ECI staff acted passively. A passivity amongst management and staff was also visible in my study, both concerning the parent cooperation and in the professional development work (discussed in **Articles II**, **IV,** and **III**, Sønsthagen, 2018; Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020).

Bergsland (2018) studied pedagogical leaders' meetings with parents with minority backgrounds by interviewing ten pedagogical leaders and ten parents with minority backgrounds from seven ECIs. She critically explored how the pedagogical leaders assigned recognition and misrecognition to the parents and discussed this concerning power. Her results are severe and somewhat similar to several of my results. The majority's cultural capital and habitus dominated, and the parents tried to different extents to adjust themselves to the majority's perceived normality. It appears that the pedagogical leaders unconsciously emphasized *equality as sameness*, where *the Norwegian way* of understanding children and upbringing, ECEC, parent–staff cooperation, and parenthood was the normality. The minority became *the other* and was often understood based on their culture and not their individuality, whereas the majority was part of an *us* who acted in line with the dominating capitals and habitus. Among other things, Bergsland (2018) brought in issues such as systemic racism, racialization, and eurocentrism. She did not analyze the pedagogues' statements as racist or not racist. However, their emphasis on equality as sameness, the Norwegian

way as normality, and their appeared lack of recognition and understanding of the parents could contribute to systemic racism.

The above studies illuminate, to different extents, that symbolic power and reproduction of inequalities is highly relevant in Norwegian ECEC settings (Bourdieu, 1991, 1997). While Bergsland (2018) uses Bourdieu's theory on capital, reproduction of power and injustice in the ECI, and recognition and misrecognition as a foundation for her doctoral dissertation, Solberg (2018) touches upon his theories more indirectly, mainly using Palludan's (2005) theory on teaching and exchange tone. Bundgaard and Gulløv (2008) uses Bourdieu's theories to some extent. All three studies touch upon inclusion and exclusion processes in the ECIs, where the majority's habitus and capital seem to dominate. They also discuss whether the apparent *othering* of minority groups and the socialization process the management and staff appear to conduct towards the parents with minority backgrounds result from systemic racism or systemic discrimination. It seems as if the disguised majority discourse evident in the government documents also affects the management and staffs' practice in interaction with children and parents of minority backgrounds. It does not seem as if this is a conscious act. Instead, the management and staff appear uncritical and do not seem to reflect upon the power they have. The dominating group appears to define reality. Thus, a reproduction of the social order and inequalities in ECEC is likely to happen (Bourdieu, 1991, 1997). Professional development concerning these issues seems necessary.

Uncertainty amongst management and staff in interactions with parents with minority backgrounds appears to be a reoccurring theme in my study and other studies (Bergset, 2019; Bundgaard & Gulløv, 2008; Lauritsen, 2011). Lauritsen (2011) investigated how management and staff in two Norwegian ECIs constructed their challenges in the face of diversity. She conducted participatory observations and interviews with 30 management and staff in two institutions. Additionally, she studied relevant institutional documents. Some of the significant results relevant in this context are that several of the actions concerning multicultural work appeared to lack reflection and a clear foundation in pedagogical thinking. Even though the management and staff had a high level of general pedagogical competence, they were uncertain in their

communication with parents with a minority background. They expressed the need for a *different* kind of competence, considering that the minority parents were somewhat *different*. After some time, the management and staff started categorizing parents individually and not solely according to the *cultural explanation model*. Still, in different situations, the management and staff continued to use boundary markers that divided families with majority backgrounds as the normality and those with minority backgrounds as an addition/something different. In Andenæs's (2011) and Bundgaard and Gulløv's (2008) studies, the cultural explanation model was also evident. It might be reasonable to claim that this division between families with majority and minority backgrounds coincides with what appears to be the underlying understanding of several governmental documents, even though the opposite is expressed (Otterstad & Andersen, 2012; Thun, 2015; Westrheim & Hagatun, 2015).

Bergset (2019) conducted individual interviews with four ECI teachers and five assistants/childcare workers in an ECI participating in CfD. She explored the challenges the ECI teachers and staff expressed in communication and interaction with migrant parents and how to understand their experiences when strengthening communication and interactions. The study illuminated significant results. At the beginning of the CfD, the teachers and staff expressed the same uncertainty as evident in Lauritsen's (2011) study. Through their participation in CfD, they started reflecting critically on their practice and role, and through small measures, they managed to improve their communication with the parents (Bergset, 2019). The results illuminated that even small measures where teachers and staff critically examine their practice aid in ensuring communication on more equitable grounds for all parents. My study illustrates similar results as Bergset's (2019) study concerning participation in CfD (discussed in **Article IV**, Sønsthagen & Bøyum, 2021). Nevertheless, I argue that the two participating ECIs in my study can further improve equality and parental inclusion for all parents.

Lunneblad (2010) conducted ethnographic fieldwork for 18 months in one Swedish ECI. He reports his observations of pedagogues' planning and evaluating the pedagogical content, aiming to illustrate how pedagogues talk about children and parents in an ethnic and cultural mixed children group and how this contributes to

creating, maintaining, and recreating ethnic and cultural identities. In the pedagogues' talk about parents and children, they appeared to *create* differences and similarities rather than reflect on the institution's *existing* differences and similarities. They separated between *them* and *us* without clearly articulating who they included or excluded from *us*. The *Swedish way* appeared to dominate, and those not acting in line with the majority's capital and discourse risked being defined as *them* or *the other*. Following Burner and Biseth (2016), multicultural work was a case for *the others*, the minority, and not for the majority. Arguably, Lunneblad's (2010) study is another example illuminating that Bourdieu's (1991, 1997) theories are highly relevant in the Scandinavian ECEC setting.

When investigating how cultural diversity affects the management and staff's work with parent cooperation, exploring the parent's perspective is interesting. I have not found much Norwegian research on the minority parents' perceptions of ECI cooperation; however, Andenæs's (2011) study and Bergsland's (2018) mentioned study contribute. Andenæs' (2011) longitudinal study investigated how children's life in Norway is and the inclusion of ECI in their lives. The larger study included in depth-interviews with 58 families, where each family was interviewed three times during the child's attendance in ECI. Additionally, they interviewed the children's ECI teachers. Andenæs (2011) reports on the results from one family with an immigrant background. The parents' main concern was that the ECI had "skilled persons who care about children" and that their son could play and interact with children of his age (Andenæs, 2011, p. 55). These results correspond with my results, discussed in **Articles I** and **II** (Sønsthagen, 2018; 2020). The parents had high expectations concerning what the ECI would mean for their son's development (Andenæs, 2011). The parents would like more information about their son's daily life in ECI, and they felt that the institution's rules were not strict enough. However, they did not want to offend the management and staff, so they tried to be mild when presenting their complaints. The participating parents in my study expressed little expectations of the ECI and did not appear to raise possible concerns to the management or staff. As exemplified in **Articles I** and **II** (Sønsthagen, 2018, 2020), it seemed challenging for the parents to know how to behave in informal settings in the

ECI, which is also evident in Andenæs (2011), Bundgaard and Gulløv (2008), and Bergsland's (2018) studies.

The parents' voices illustrate the challenges parents with minority backgrounds can face when bringing their child to the majority's ECI, where the majority's habitus and symbolic capital appear to dominate. Not only are they facing the struggles every parent may face when their children are new in ECI; they also face the battle of understanding the institutional codes and language, trying to socialize into the perceived correct conduct as a parent. The uncertainty expressed by management and staff in several of the mentioned studies, concerning their cooperation with the parents, the apparent emphasis on the majority's habitus and capital, and the presumably reoccurring presence of symbolic power in ECEC, highlights the need for professional development concerning these issues. In the following section, I discuss studies on the leadership's role in professional development processes and when developing a learning organization.

2.3 The leadership in early childcare institutions' work with professional development and development of learning organizations – a matter of hybrid practices under complex situations

The last literature review question explores how leadership in ECIs works with professional development, which I define as a process to develop learning organizations. The current and previous Framework plans for Norwegian ECEC emphasize ECIs as learning organizations. Nevertheless, they do not define, explore, or explain how they understand learning organizations or what this means for leadership at different levels. Thus, each ECI leadership must interpret and find suitable working methods to develop its ECI as a learning organization (Vannebo & Gotvassli, 2014). In the following discussion, I base my understanding of a learning organization on Senge's (2006) works and

Moilanen's (2005) extension of this theory[7]. I understand professional development as an umbrella term for all activities that help managers, pedagogical leaders, and staff to reflect on their tasks and responsibilities. Hence, it involves individual learning and collective learning on professional issues (Fitzgerald & Theilheimer, 2013, p. 104).

More than 75% of ECI management and staff who participated in OECD's latest Starting Strong Survey (2019) participated in professional development the last year, and Norway was one of the countries with the highest participation rate. The percentage was lowest amongst the staff without ECEC education. Much of the training appeared to concern child development. The study participants reported a need for professional development in different areas, among other things, working with parents and working with children from diverse backgrounds. Especially management and staff who had a high percentage of children with a second language reported such needs, including Norwegian participants. Through my literature searches, I could not find research that addressed the leadership's role in the professional development of multicultural competence, as my study does. Additionally, research on leadership in Norwegian ECEC is limited (Kunnskapsdepartement, 2018; Mordal, 2014) and appears to concern ECEC leadership, teamwork, and professional development in general.

Previous research characterizes Norwegian ECIs as having weak leadership with a flat organizational structure, emphasizing relations between staff rather than pedagogical leadership addressing the child's interest and the pedagogical practice (Bøe, 2011; Steinnes, 2014; Aasen, 2010). ECI teachers have historically been the minority in Norwegian ECIs, whereas staff without relevant formal education has been the majority (Steinnes, 2014; Aasen, 2010). Bøe and Hognestad have contributed to the Norwegian discourse on distributed leadership and hybrid practices[8], and some of their results contrast the mentioned studies (Bøe, 2016; Bøe & Hognestad, 2014, 2017; Hognestad, 2016). They conducted qualitative shadowing of six experienced pedagogical leaders in their everyday work, followed by contextual interviews of the observed informal

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[7] The theories on learning organizations are further elaborated on in **Chapter 4**.
[8] Theories on distributed leadership and hybrid practices are elaborated on in **Chapter 4**.

learning situations. In one article, Bøe and Hognestad (2014) explored how the pedagogical leaders encouraged and fostered knowledge. They stated that pedagogical leaders "play an active role in providing knowledge development in communities of practice" (Bøe & Hognestad, 2014, p. 10). The knowledge development that occurred in these communities was crucial when developing ECIs as learning organizations.

In another article, Bøe and Hognestad (2017) investigated the characterizations of pedagogical leaders' leadership actions. One of their key results was that the pedagogical leaders executed hybrid leadership by balancing relational aspects with authority, control, and power. Hence, the flat structure mentioned above was not that apparent, even though the pedagogical leaders also emphasized relations (Bøe & Hognestad, 2017). By leading knowledge development in informal situations, the pedagogical leaders took advantage of everyday situations simultaneously as they faced a "continual challenge of managing staff diversity and dealing with unforeseen events" (Bøe & Hognestad, 2017, p. 144). The varied formal competence of staff was some of the diversity the leaders faced. In my study, the two participating ECIs appeared to have two different structures, where one had a flatter organizational structure and a manager that appeared more reactive concerning the work with CfD. In contrast, the other ECI seemed to have a more proactive manager, conducting more distributed and hybrid leadership (further elaborated on in **Article III**, Sønsthagen & Glosvik, 2020).

As Bøe and Hognestad (2014, 2017), Grootenboer et al. (2015) explored middle leaders' (similar to pedagogical leaders) leading practices. The study employed a multiple case-study approach, including data from three large-scale qualitative studies in Sweden and Australia. They conducted semi-structured interviews with five ECI teachers in Sweden and middle school teachers from nine schools in Australia. The issues addressed in this article are the leading practices of the middle leaders, what practices are shared and different for middle leaders across various sites, and how they enable and constrain leading staff's learning (Grootenboer et al., 2015, p. 514). One of the vital leading practices they discovered was managing and facilitating. In addition to administrative work, the leaders facilitated the staff's opportunities for development. It appears that the idea of hybrid leadership is relevant in this case as well, even though

they use other terms. The leaders needed to create "different spaces for professional communication and learning" to facilitate these development opportunities where the staff could share and develop practice. The creation of sharing spaces resulted in changed behaviors and a shared language amongst staff (Grootenboer et al., 2015, p. 518). The support from management was crucial in this regard. One of the leadership roles in everyday professional development is arguable systemic thinking (Senge, 2006). The leadership needs to leadership facilitate time and space for continuous learning and collective knowledge building (Wells, 2008). Such leadership work can help to develop the institution as a learning organization.

As discussed in **Chapter 1**, the manager's and the pedagogical leaders' leadership roles in Norwegian ECIs differ, even though both are local line leaders (Børhaug & Lotsberg, 2014). Thus, the *manager's* role in professional development work and developing ECIs as a learning organization is also essential as managers in Norwegian ECIs are responsible for professional development amongst staff. Håkansson (2016) investigated 18 managers in Swedish ECIs' perceptions and experiences organizing and leading quality work by conducting an open-ended questionnaire. The idea of hybrid leadership appears to be relevant in these cases as well. The managers balanced top-down and bottom-up-initiated strategies following both management and pedagogical leadership. A barrier they faced was a lack of time to discuss and work with development, in line with other studies. Additionally, limited staff, the absence of staff, and limited formal competence amongst ECI staff are some of the primary barriers to professional development both nationally and internationally (Douglass, 2019; Granrusten, 2019; Hognestad & Bøe, 2015; OECD, 2019). The strategy of ECI managers in development work appeared to be "to lead through others" and assign responsibility to "people in close contact with the everyday work" to ensure that the staff understood the development work (Håkansson, 2016, p. 306). The managers expressed that collegiate learning and changes happened in the ECI, with more openness and a desire to learn and share knowledge.

In a later study, Håkansson (2019, p. 242) interviewed 11 ECI managers, investigating how their systematic quality work was affected by external and internal

conditions, which strategies and actions the managers used in such work, and how the managers dealt with knowledge gaps amongst ECI teachers and staff. He explains the managers' strategies to deal with the knowledge differences as two interconnected ideas: *Linear knowledge development* and *a circular process*. The management contributed to the learning process by facilitating structured discussions. The managers illustrated their expectations of staff using relational and organizational leadership actions and feedback (Håkansson, 2019, p. 255). Learning organizations are holistic systems where individual and organizational factors are important (Moilanen, 2001b). When developing the institution as a learning organization, one leadership role is to ensure compliance between the management and staff's experiences and attitudes and the organization's learning promotional activities (Moilanen, 2001b). Measures to decrease the knowledge gap between management and staff in professional development work appear to be significant for ECI leadership.

Both Vannebo and Gotvassli (2014) and Granrusten (2019) provide research on ECIs as learning organizations and knowledge development. Whereas the former investigated how the managers understood the concept of a learning organization and how the ECIs could become such organizations, the latter investigated how one ECI worked to develop a culture of sharing common knowledge. Both studies are part of the larger study *Management for Learning: Challenges in ECEC institutions in Norway*. Vannebo and Gotvassli (2014) conducted semi-structured interviews with ten ECI managers. Their analysis illustrated that the managers did not have a shared understanding of the learning organization concept and were uncertain of its meaning. Moreover, they connected the concept more to the children's learning than the staff's learning. Still, the managers illustrated several practices in line with the traditions of a learning organization. However, a systemic approach to these learning practices appeared missing. Based on their data, Vannebo and Gotvassli (2014) suggest four managerial types when analyzing the ECI as a learning organization. The organizational perspective that includes two types connected to professional learning outcomes is of relevance for my study. As a *consultant*, the manager emphasizes organizational learning through formal training courses or meetings based on areas highlighted in the

ECI. *The process director* function as a facilitator, guiding the staff in their development process rather than structuring the learning process. As one of the managers in my study did, the manager emphasizes the organization and staff development and uses different development methods (as discussed in **Article III**, Sønsthagen & Glosvik, 2020).

In Granrusten's (2019) action research, the assistants and pedagogical leaders participated in two separate focus group interviews at the beginning and end of the action research, and he interviewed the manager individually. The analysis illustrated the consequences of non-present and unclear leadership at the beginning of the process. When the manager was more present in the everyday practices, and the leadership roles were more clearly defined, the development process improved. In turn, sharing knowledge and experience became part of the ECI's daily practices, as evident in other previously mentioned studies (Grootenboer et al., 2015; Håkansson, 2016, 2019). Previously, the ECI teachers and staff hesitated to share their experiences and knowledge, whereas, during the process, this became common in the ECI. One of the ECIs in my study illustrated a similar transition in their development process, whereas the other perhaps illustrated the possible consequences of a less present and more unclear leadership (discussed in **Articles IV** and **III**, Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020). Thus, the results illustrate the significance of the interaction between individual and collective levels when developing the ECI as a learning organization.

In the CfD project in Bergset's (2019) study, mentioned in **section 2.3**, it became clear that the manager played a significant role in the staff's development process. The manager initiated the participation, and in turn, several of the ECI teachers and staff were skeptical about the project, as also the pedagogical leaders and staff in one of the ECIs in my study expressed. However, by being challenged by the manager, they had to reflect on their practice. The manager obliged them to initiate at least one action, ensuring increased interaction with parents with minority backgrounds. Even though some were reluctant, one of the informants admitted that she probably would not have initiated the action without the manager's pressure. The manager took her role as a leader seriously and played an essential role in the critical reflection and change of

practice. Bergset's (2019) study is one of the few studies I found addressing professional development on multicultural competence in Norwegian ECEC. Nonetheless, Bergset does no address leadership theories. In my study, I address leadership theories and explore the importance of active management and leadership in professional development on multicultural competence (discussed in **Article III**, Sønsthagen & Glosvik, 2020).

The mentioned studies illuminate that professional development might require hybrid leaders that challenge and support the staff in the process (Bøe & Hognestad, 2017; Gronn, 2009). By distributing responsibility, the leadership appears to promote collective learning. Furthermore, the significance of leaders that think systemic and develop patterns for staff to learn how to learn together is evident. Team learning appears necessary to create a shared vision that expands what the individual can learn alone (Senge, 2006). In this way, the management and staff can build new knowledge collectively, with an increased understanding and effective and responsible actions (Wells, 2008). When leadership facilitates and creates a climate for critical discussions and alternative solutions, professional development likely succeeds, and a learning organization can be developed.

2.4 How it all connects and the contribution of this study

The overview of relevant research highlights that management and staff in Norwegian ECIs often are uncertain and often lack formal competence on diversity in cooperation with parents with minority backgrounds. Additionally, symbolic power and the majority's discourse seem to be present, both in practice and in government documents. Furthermore, the overview has provided examples of how management and leadership in ECIs can lead professional development to become learning organizations. Conducting hybrid leadership with systemic thinking appears useful.

My study investigates the leadership's responsibility in improving ECIs as inclusion arenas through the management and staff's cooperation and recognition of

parents with refugee backgrounds and the leadership of multicultural professional development. Mascadri et al. (2017, p. 231) advocate the "need for professional learning that focuses on calibrating educators' intercultural knowledge, beliefs, and practice." In **Chapter 5**, I discuss, among other things, how the leadership in two ECIs supported the staff in their professional development of multicultural competence. The notion of symbolic power appeared visible in all the participating ECIs and, to some extent, in the two ECIs participating in CfD after they finished the CfD project. However, this practice did not seem to receive much critical reflection from the management, staff, or parents. I further discuss that the leadership appeared to play a vital role in developing multicultural competence by facilitating and offering space for critical reflections and new understandings in a learning community. **Chapter 6** presents a model to understand the learning ECI as an inclusion arena and discusses this study's implications for the practice and research in ECEC.

3 The epistemological and methodological framework of this study

In this chapter, I discuss the epistemological point of departure in this study, in which I include elements of critical theory and constructivism. My epistemological point of departure influences the methodological framework as visible in the case study design applied in the main study. I report on and discuss the core features of epistemological and methodological nature to illustrate the study's coherence.

Figure 3.1 *Coherence within the study*

Reflexivity
Trustworthiness

Qualitative

Thematic
analysis

| Epistemology | Axiology | Methodology | Methods | **Data sources** | **Data analysis** |

Critical theory
Constructivism

Case study

Interviews
Focus groups
Observations
Researcher-
directed
diaries
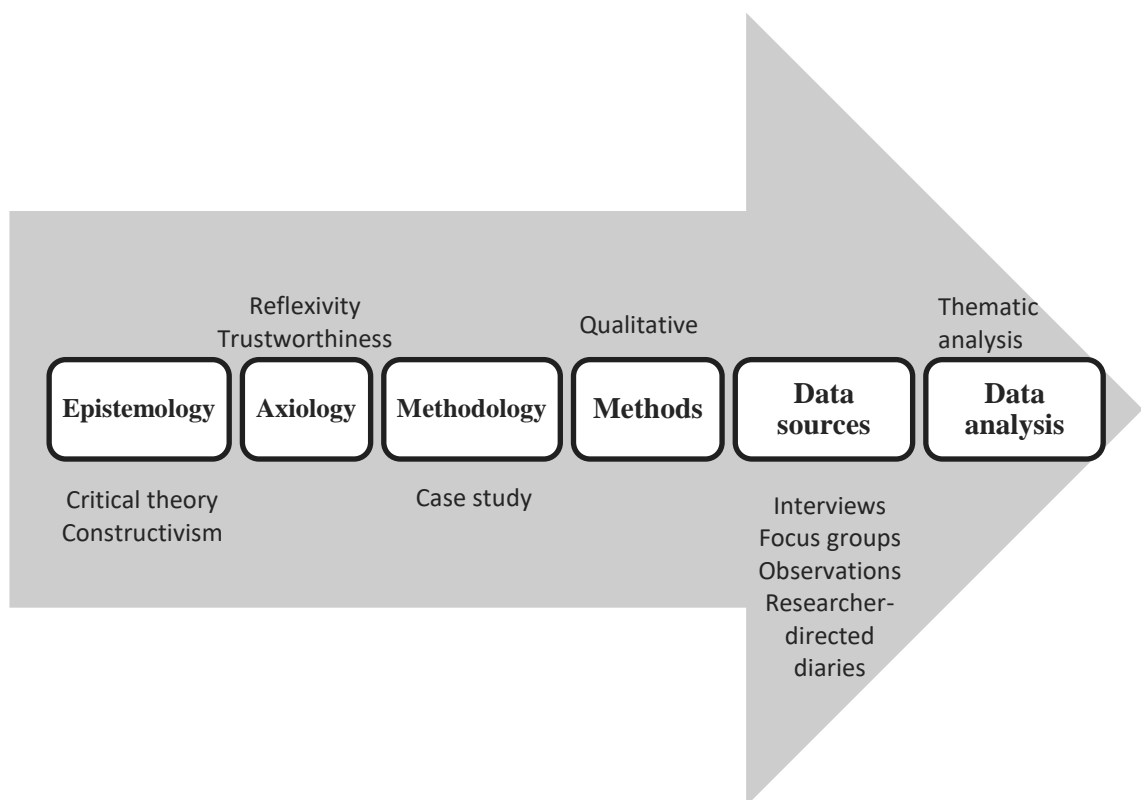
3.1 Critical theory and constructivism

This study addresses leadership, learning organizations, and symbolic power in early childcare institutions (ECIs), including multiculturalism, inclusion, and recognition. In so doing, I have judged it necessary with an eclectic approach and used both critical theory and constructivism to address the themes of this study. When I addressed leadership and professional development issues in the institutions, constructivism provided a framework for understanding the phenomena. However, issues of symbolic power require, in this context, to engage with critical theory. Constructivism claims that social actors continually accomplish social phenomena and their meanings, and social properties are "the outcomes of the interactions between individuals" (Bryman, 2012, p. 380). Critical theory aims to create a change that benefits the dominated groups (Lincoln et al., 2011). Power structures and oppression in social institutions, like ECIs, are challenged. By emphasizing diminishing injustice, alienation, and oppression by being part of political and social practice, critical theory is, from the starting point, explicitly normative, rejecting the distinguishment between values and facts (Sørensen, 2012, p. 256). In the following sections, I answer three questions related to this study: the epistemological question, the methodological question, and the axiological question (Guba & Lincoln, 2005).

3.1.1 The epistemological question – What is the nature of knowledge and the relationship between the knower and the would-be known?

In the research process, considerations of the truth I, as a researcher, have sought and an exploration of the relationship between the research participants and I have been necessary (Lincoln et al., 2011; Packer & Goicoechea, 2000). In line with the interpretivist understanding common within qualitative research, I aim to understand the social world by investigating the participants' understanding of this world (Bryman, 2012; Lincoln et al., 2011). The belief within constructivism is that people's

understanding of reality is constructed based on interactions with their surroundings (Lincoln et al., 2011). To ensure that the knowledge produced reflected the participants' reality as much as possible, I participated in the main study's research process. The results build on the interaction between the participants and the participants and me through formal and non-formal conversations with the management, staff, and parents, me being a part of the pedagogical leaders and staff's everyday work environment, and them writing researcher-directed process diaries. I also contributed with small lectures relevant to the two institutions' work with the *Competence for Diversity* in-service program (CfD). People's lived experiences shape them, and the experiences will come out in the data and knowledge generated through my research. In the research process, the participants have constructed their meanings and understandings concerning the issues addressed. Additionally, my presence in the institutions is likely to have affected the constructed reality (further discussed in **section 3.6.2**).

Issues of symbolic power and control appeared evident in both the pre-study and the main study. Therefore, the research needed to address more than the construction of meaning and understanding of the participants. Through further analysis, it seemed to be the case that the human world the participants operated in based itself on a power struggle, leading to interactions of privilege and oppression (Lincoln et al., 2011). Hence, I found critical theory to be a necessary framework. On this note, I also found elements from critical constructivism useful for my study (Steinberg, 2014). I am concerned with the forces that socially construct the world, social justice, and ethical action within the boundaries of the institutions' socioeconomic, cultural contexts. I understand the world as a social construction as perceived by the dominant group of humans. By adding parents' perspectives from non-dominant backgrounds, I produced a more detailed, complex, and thicker understanding of this world.

The management, staff, and the practice of the ECIs are the central areas of interest in this study. However, when researching forces that dominated and affected the parent cooperation, it was significant to include their perspectives (Lincoln et al., 2011). I attempted to add some views from the institutions' non-dominant groups (Kincheloe et al., 2011). By critically investigating the participating institutions'

pedagogical practice, symbolic power, the cooperation with parents with refugee backgrounds, and professional development of multicultural competence, the study emphasizes the importance of the management and staff's critical reflection of their practice and the leadership role in facilitating such processes. Additionally, it contributes to the early childhood education and care (ECEC) in Norway by adding research to under-researched topics.

3.1.2 The methodological question – How can the knower obtain desired knowledge and understanding?

Methodology goes hand in hand with epistemology. The methodological question asks how the researcher seeks knowledge through the research process (Lincoln et al., 2011). When exploring the leadership and professional development process, I emphasized constructivism elements. I took an interpretive and hermeneutic approach, emphasizing understanding the social actor's perspective through a dialogic and dialectical approach (Bryman, 2012; Lincoln et al., 2011). The analyzed results of the institutions' work with CfD and its leadership came mainly from the staff and management interviews.

Critical theory has been the main foundation in the methodology when analyzing possible symbolic power in the ECIs. Besides sharing elements from constructivism, like emphasizing hermeneutics, and a dialogic and dialectical approach, context and historical factors are explained when using critical theory, mainly concerning oppression (Lincoln et al., 2011; Mertens, 2010). I used a multitude of methods when exploring issues of symbolic power. I found the process diaries, observations, and interviews best suited to answer my research questions. It was necessary to have a critical consciousness in the research process and not follow pre-determined or externally imposed research methods (Lincoln et al., 2011).

3.1.3 The axiological question – What is the nature of ethics?

Axiology refers to how we position ourselves as researchers, understand the researcher's role and the research process's strengths and weaknesses (Krumsvik, 2016, p. 97). In the research process, I investigated my actions based on the research that I produced. Moreover, I explored "the criteria of values and value judgments" in ethics (Lincoln et al., 2011, p. 111). It has been essential to represent the results in a balanced way, simultaneously, as I aim to change existing structures within the institutions. Thus, I addressed the axiological concerns of both constructivism and critical theory.

It has been significant to acknowledge and recognize that research never can or will be value-free (Bryman, 2012). In the past, qualitative research has served "as a metaphor for colonial knowledge, for power, and for truth" (Denzin & Lincoln, 2005, p. 1). I acknowledge the symbolic capital and scientific habitus I have as a researcher and the power that gives me in the general research process and interactions with the different participants (Bourdieu, 2007). At the same time, I emphasize that I cannot take the knowledge constructed through my research for granted. The analyzed results are not the Truth; they are my interpretations and discussions of the participants' perspectives. Hence, I have stressed reflexivity in the research process. Following Bourdieu (2007), I should not only emphasize reflexivity regarding myself as an individual. I also need to be reflexive concerning my belonging to a specific scientific field[9]; the social sciences, the ECEC field, and the Norwegian ECEC field. As I am following Bourdieu's remarks on reflexivity, I also follow Guba and Lincoln's definition. They define reflexivity as "the process of reflecting critically on the self as a researcher, the 'human as instrument'" (Guba & Lincoln, 2005, p. 210). Furthermore, they connect reflexivity to a critical subjectivity, making it "a conscious experiencing of the self as both inquirer and respondent, as teacher and learner, as the one coming to know the self within the process of research itself" (Guba & Lincoln, 2005, p. 210).

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[9] I further discuss the Bourdieuan understanding of field in **Chapter 4.**

At the beginning of the research process, I reflected on my values, biases, and prejudices (further elaborated in **section 3.6.1**). In line with Bourdieu's (1990, 1991) notion of domination, symbolic capital, and power (discussed in **Chapter 4**), it has been necessary to ask how the knowledge I have produced and used in this study helps reduce or increase injustice and social inequality, and whether the research advantages *me* more than the people I want to advantage. The aim has been more than me completing my Ph.D. The hope is that the study can help change the practice of at least the participating institutions. Thus, I want to advantage both the parents, the management, and the staff. I elaborate on ethics, reflexivity, and my role as a researcher in **section 3.6**.

3.2 Research design

With the research aim being how Norwegian ECIs function as inclusion arenas for parents with refugee backgrounds and the leadership's responsibility in this matter, I found elements from the case study design useful for the main study. I aimed for a holistic, in-depth investigation of how the two participating institutions worked with CfD. Using elements from the case study as a method, I could "explore and investigate contemporary real-life phenomenon through detailed contextual analysis of a limited number of events or conditions, and their relationship" (Zainal, 2007, p. 1). The use of multiple data sources is a common feature within a case study. It ensures various lenses in exploring the research issue, and different aspects can be revealed and understood (Baxter & Jack, 2008, p. 544).

The study is a multiple case study, where I used the same data-collection methods in the two institutions (Yin, 2018). However, my main objective was not to compare the two institutions through a comparative case study. Still, there is always an element of comparison in qualitative research (Ormston et al., 2013). Among other things, I have compared the different participants' perspectives, and I have also drawn some cross-case conclusions (Yin, 2018), particularly in **Article III** (Sønsthagen & Glosvik, 2020). **Figure 3.2** illustrates the different elements of comparison in this study.

Figure 3.2 *Comparison in the research study*
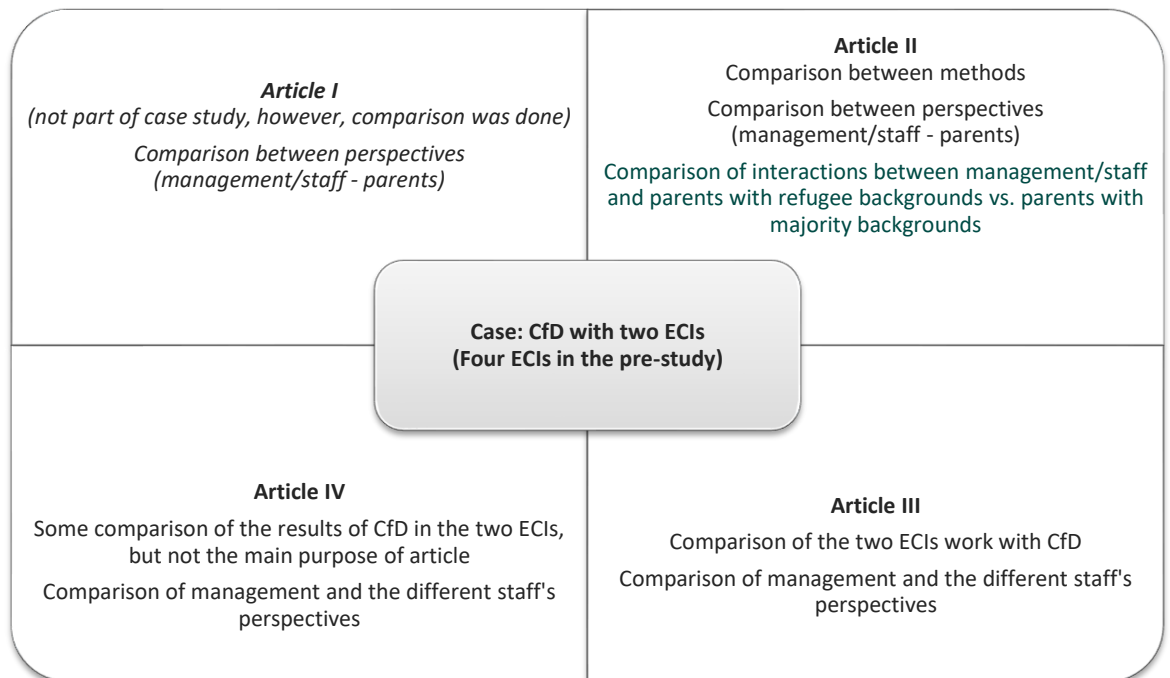
I took an *idiographic* approach to illuminate a specific case's unique features by conducting an in-depth exploration of the case. The case of study has been the work with CfD in two institutions (Bryman, 2012). My study has different characteristics; however, in general, I have followed what Yin (2018, p. 286) names the descriptive case study. I have described the case "in its real-world context": the work with and leadership of professional development in the two institutions when participating in CfD. One of the weaknesses of a case study design is that the results cannot generalize (Bryman, 2012; Yin, 1981; Zainal, 2007). Nonetheless, this study provides results of transferable value to the ECEC field on how leadership can work with the professional development of multicultural competence and ensure equitable and inclusive cooperation with all parents. Thus, providing theoretical generalization (Grønmo, 2016). Additionally, the study contributes to establishing new hypotheses in a field with limited research. I further discuss the issue of transferability in **section 3.6.2**.

3.3   Qualitative research method

As discussed in **Chapter 2**, I did not find much previous Scandinavian research on how the leadership of multicultural professional development could improve ECIs as inclusion arenas. I found research on professional development, learning organization, and leadership in general (e.g., Bøe & Hognestad, 2017; Granrusten, 2019; Grootenboer et al., 2015; Håkansson, 2019; Vannebo & Gotvassli, 2014), and some research on cooperation with parents with a minority background (e.g., Bergset, 2019; Bergsland, 2018; Solberg, 2018). Thus, it was evident that my study results would contribute to an under-researched field. I found the qualitative research method most suitable to achieve this study's research aim and objectives, as I wanted in-depth information and thick descriptions (Braun & Clarke, 2013; Geertz, 1994). I tried to understand the participants' perspectives and constructed realities and critically investigate potential symbolic power issues in the institutions.

In line with qualitative research, I have been more concerned with words and meanings than numbers and statistics, and the view on the relationship between theory and research has mainly been inductive (Braun & Clarke, 2013; Bryman, 2012). In addition to being interpretive in my approach, I used a naturalistic approach to study the work with and leadership of professional development and the parent cooperation in the institutions' natural setting (Denzin & Lincoln, 2005). I used an eclectic or *bricoleur* approach to best address my research objective by using several data sources. Moreover, I have pieced together a set of representations fitted to the specifics of a complicated situation. I included management, staff, and parents with refugee backgrounds to get a holistic understanding of the research topic and to see if the ECIs' practices trickled down to the parents' perspectives of the cooperation. Thus, I have taken different perspectives on the research objectives using between-methods triangulation and different actors' perspectives in the institutions (Flick, 2018). I further discuss the issue of triangulation in **section 3.6.2**.

3.3.1 Pre-study

In the summer of 2015, I conducted the pre-study, where I addressed research question 1 in this study, investigating how trust was established and developed between pedagogical leaders and parents. **Article I** report on the analyzed results from the pre-study (Sønsthagen, 2018). I conducted five semi-structured interviews with mothers from Somalia who had children attending four different ECIs (see appendices for interview guide). I also interviewed four pedagogical leaders that represented the four ECIs (see appendices for interview guide). The institutions were in three similar populated rural municipalities, and they differed in size, the number of children with minority backgrounds, and formal competence and experience amongst the management and staff on multicultural issues. The pre-study's main topics were the negotiation process in establishing and developing a relationship based on trust. One of the pre-study's main objectives was to bring forward the mothers' voices and make the pedagogical leaders aware of essential trust-building activities. The mothers' perspective was central because I wanted to see how the institutions' practices affected their perspectives. So, even though I did not use more than one data collection method, I triangulated different interviews (Flick, 2018). Epistemologically, the study followed critical theory, and I had an inductive relationship between theory and research, understanding theory as constructed by research (Bryman, 2012; Creswell, 2009).

One of the reasons why I chose mothers with Somali backgrounds as a sample was that at the time, immigrants from Somalia and Norwegian-born with immigrant parents from Somalia was the largest group with refugee backgrounds in Norway (Statistics Norway, 2017). Thus, it was reasonable to assume that many ECIs would have families with Somali backgrounds in their institutions, and I wanted to investigate how this interaction functioned. Mothers, and not fathers, were chosen because, through my experience working at a refugee service center, I became aware that several of the women I worked with from Somalia with children in ECIs, struggled with the Norwegian language and had little educational background. Additionally, the women told me that they did not have ECIs in their home country. This background made me interested in

investigating how the pedagogical leaders worked to establish a trustful relationship. Through the data analysis, I became aware of the importance of the pedagogical leaders' role in establishing and developing a trusting relationship with the mothers. However, they did not appear to reflect much on this responsibility. Thus, one implication from the pre-study was that I, in the main study, wanted to emphasize the leadership role.

I contacted the refugee service centers in the municipalities to establish contact with the mothers, asking if they knew mothers with Somali backgrounds that would like to participate in the study. I interviewed the mothers at the refugee service centers, and state-authorized interpreters translated the interviews by telephone. The interviews were semi-structured, and I emphasized the mothers' interests and areas of focus. The mothers received the information sheet about the study and consent form (see appendices) up-front by the refugee service centers' staff. To ensure that the mothers understood the study, I spent time at the beginning of the interviews to further explain the study, my role as an interviewer/researcher, and their opportunities as participants. It became clear that this elaborated explanation was necessary, as some mothers were not entirely certain regarding what a research study was. This experience guided how I planned the information of the main study to the parents with refugee backgrounds. In the interviews, I asked the mothers where their children attended ECI. Based on this information, I contacted the four ECIs and interviewed four voluntarily pedagogical leaders. I did not give the pedagogical leaders any information about the mothers I had interviewed. Therefore, I do not know whether the pedagogical leaders worked at the same department that the mothers' children attended or not. I informed the mothers that I would interview pedagogical leaders from the ECI and that they would not receive any information about the mothers or their interviews. For practical reasons, one interview was conducted by telephone, whereas I conducted the three others in the respective ECIs. The pedagogical leaders also received information about the study and signed written consent forms (see appendices).

Methodologically, the pre-study experience gave several implications for the planning and execution of the main study. The main implications were:

(1) Considering that not all the mothers understood what a research study was, I got the main study's information sheets translated into different languages. Additionally, I explained the study at the beginning of the interview. Furthermore, I had a meeting with a present interpreter with the participating parents in ECI 1, where I explained the research study.

(2) Some of the questions I asked in the pre-study did not appear relevant to the mothers. They had different concerns and emphasis than what I asked. I used this experience when I designed the interview guide for the parents in the main study. The pedagogical leaders' answers also helped me develop the interview guides for the participating management and staff.

(3) Even though I used a state-authorized interpreter, I experienced some difficulties in the interview setting. Some interpreters needed me to explain simple words related to the ECEC context (for instance, the word *tilvenning*, which refers to the adaption process when a child is new in an ECI). The interpreter and the mothers often talked much more than the interpreter translated, or the interpreter asked much shorter questions than I asked. Because of this, I was uncertain if the interpreter translated every question from me and answers from the mothers sufficiently. Thus, in the main study, I had an additional translation of the recorded interviews.

3.3.2 Sampling and participants of the main study

I strategically chose the two institutions that participated in the main study due to their participation in CfD (Bryman, 2012). Since I followed a time-limited process, I did not have time to pilot all the research instruments. The use of researcher-directed process diaries was a new research instrument for me. Thus, I prioritized piloting this instrument. As the pre-study, to some extent, functioned as a pilot for the interviews with both pedagogical leaders and parents, I did not pilot the main study's interview guides. Still, when deciding which institutions to include in my case study, I addressed some practical considerations upfront (Yin, 2009). Through contact with the managers, I ensured that

the institutions were available for me in the period I needed. I stressed that the pedagogical leaders and staff participated voluntarily to ensure that they participated in the entire research period. Furthermore, I was involved in the two institutions' work with CfD, which made me a small part of the professional development work, rather than just an external researcher visiting the institutions.

I followed the two institutions for approximately two years. In addition to the time I spent in the two ECIs connected to my data collection process, as illustrated in **Table 3.2**, I had meetings and interactions with the two ECIs. During the CfD period (January 2016 – June 2017), I participated three times at regional meetings connected to CfD. The management of all participating units in the district also attended from the two ECIs of this study. I conducted small lecturers at two of these meetings. I also had three small sessions with supervision with the manager in ECI 2 concerning their CfD project. I gave information about my study to the management and staff during the fall of 2016 and conducted one lecture for each ECI during the winter of 2017. In ECI 2, I lectured during a planning day, and I stayed observing almost the entire day. In **Article III** (Sønsthagen & Glosvik, 2020), we discussed the reactive effects my presence and participation in the two ECIs may have had on the participants (Bryman, 2012). However, considering their involvement in CfD, they should be affected and develop their multicultural competence. The study aims to be relevant for the practical field while also producing research, and it has followed a professional development process aiming to increase the management and staff's multicultural competence. Thus, the study coincides with action research to some extent (Levin, 2017). However, I have not, among other things, collaborated with the ECIs in diagnosing a problem or developing a solution to this problem. Thus, the study shares some elements with action research; however, it does not follow all the requirements to be called action research.

The two institutions were in two similar populated towns in a rural part of Norway. The municipality of ECI 1 had had refugees for quite some time; nevertheless, they had not worked systematically with multicultural professional development. The municipality administration decided that some of their ECIs and schools should participate in CfD and the previous manager of ECI 1 agreed to participate. She got a

role as a leader for the CfD-project in the municipality. Therefore, an experienced pedagogical leader was assigned the role of the manager during the project period. She did not have previous experience as a manager. Additionally, one of the other pedagogical leaders was assigned the role of a project leader within the ECI. The municipality allocated most of the CfD funding to financing the municipality's project leader's job. The municipality of ECI 2 also had a long experience with refugees and work with inclusion and multicultural issues. In many ways, the municipality was viewed as a pioneer in their district concerning their work with such issues. The manager in ECI 2 and one of the pedagogical leaders were involved in deciding that their ECI should participate in CfD, and the municipality administration distributed the CfD funding equally to the different ECIs and schools participating. Table 3.1 illustrates the background information and some structural factors of the two participating institutions.

Table 3.1 Background information and structural factors

	ECI 1	ECI 2
Number of children and departments	57 Two departments for 1-3-year-olds Two departments for 3-6-year-olds	27 One department for 1-3-year-olds One department for 3-6-year-olds
Countries of origin, children	7	8
Number of children with refugee backgrounds	7 (approx. 12%)	14 (approx. 52%)
Number of pedagogical leaders and staff	22	11
Number of pedagogically qualified staff	9	5
Countries of origin, management, and staff	3	3
Experience manager	New manager, but long experience as pedagogical leader	Experienced manager
CfD funding	At municipal level	At ECI level

Two pedagogical leaders and two staff members from two departments at ECI 1 participated in the study. At ECI 2, two pedagogical leaders and a childcare worker from one department and one pedagogical leader from the second department, participated.

All the participating management and staff were Norwegian of origin. None of the participating management and staff in ECI 1 had formal multicultural competence, whereas the manager and two of the pedagogical leaders in ECI 2 had. I conducted most of the interviews with the management and staff at the two institutions, whereas three were conducted by telephone. The managers helped me establish contact with the parents and handed out the translated information sheets (see appendices). From ECI 1, all families with refugee backgrounds at the two participating departments participated (five parents from four families). At ECI 2, eight parents from six families participated. The participating parents' countries of origin were Ethiopia (n=2), Eritrea (n=6), Syria (n=2), Ghana (n=1), and Somalia (n=1). Seven mothers, five fathers, and a friend of one of the mothers participated in the interviews. The friend participated as support, and I did not analyze his data or include him in the participants' reported numbers. The time the parents had lived in Norway varied. Most parents had a partner, whereas a few were single-parents or had their partner in another country. I conducted interviews with the parents at different locations based on what suited the parents the most. Some interviews were at the ECI, some at the parent(s) home, and some at other suitable locations.

3.4   Data sources of the main study

As various data sources "are highly complementary" (Yin, 2018, p. 113) and no source has a complete advantage over others, I used a multitude of data collection methods in this study, acknowledging that they all have their strengths and weaknesses:

1. Researcher-directed process diaries filled out by five pedagogical leaders and three staff members (reported in **Article II**).
2. Individual and focus group interviews of the same pedagogical leaders and staff (reported in **Articles II**, **III**, and **IV**).

3. Participant observations of daily meetings between the pedagogical leaders, staff, and parents (reported in **Article II**).

4. Non-participant observations of four parents' conversations and three parents' meetings (reported in **Article II**).

5. Interviews with the managers (reported in **Articles II**, **III**, and **IV**).

6. Interviews with twelve parents with refugee backgrounds (reported in **Article II**).

I discuss the various data sources in detail in the subsequent sections. **Table 3.2** provides an overview of the data collection methods and the participants in this study.

Table 3.2 Overview of data collection methods and the number of participants

Data collection method, the number of participants and the time of conduction	ECI 1	ECI 2
Number of pedagogical leaders and staff writing diaries, fall 2016 and spring 2017	Assistant 1 Childcare worker 1 Pedagogical leaders 2	Childcare worker 1 Pedagogical leaders 3
Number of entries, diaries	91	33
Number of observations of interactions in the entrance hall, fall 2016 and spring 2017	19 (five days at each department)	8 (five days in the ECI)
Number of staff participating in interviews, spring 2017	Assistant 1 Childcare worker 1	Childcare worker 1
Number of participants in interviews with management, spring 2017	Manager 1 Project leader in the ECI 1 Pedagogical leaders 2	Manager 1 Pedagogical leaders 3
Number of pedagogical leaders and staff participating in focus group interviews, spring 2018	Assistant 1 Childcare worker 1 Pedagogical leaders 2	Childcare worker 1 Pedagogical leaders 3
Number of interviews with parents – numbers of participating parents, spring 2017	4 – 5	6 – 8
Number of observations of parent conversations, spring 2017	2	2
Number of observations of parent meetings, spring 2017 and fall 2018	2	1

3.4.1 Researcher-directed process diaries

To examine how the pedagogical leaders and staff recognized the parents as significant stakeholders (research question 3), I used researcher-directed process diaries. The objective was that they should describe their daily interactions with the parents and reflect upon these interactions. The writing of the diary should happen as soon as possible after the interaction. Thus, the diaries would provide more immediate knowledge of their interactions with the parents than an interview, looking back at the interactions.

Some months after the institutions started their work with CfD, pedagogical leaders and staff members (n=8) volunteered to write process diaries on their daily interactions with the parents in the entrance hall. They wrote the process diaries in two rounds that lasted approximately one month to ensure that they had enough morning and afternoon shifts to interact with parents. The first round was a few months after CfD had started during the fall, and the second round was during the spring, a few months before CfD ended. The objective was to record their description of the specific interaction, their experience with it, and their reflections afterward (Braun & Clarke, 2013). The number of entries each participant had varied according to how many interactions they encountered and how often they found the time to write them down. I prepared an information sheet regarding how and when they should write the diaries and some reflective questions (see appendices). Additionally, I had a meeting with the participants, where I informed them how they could write the process diaries and kept in touch with them during the two periods. They wrote the process diaries by hand either in a notebook or directly in the information form. I transcribed their entries and asked them for clarification if anything was unclear. I piloted the researcher-directed process diary on two pedagogical leaders in another ECI that also participated in CfD and talked with one of them afterward. She told me that the most challenging was to find time to write it, but the information sheet functioned, and the questions for reflection were useful.

I found the process diaries to be a valuable method to start a reflection process concerning daily, routine situations (Braun & Clarke, 2013). It appeared to generate a different perspective from the participants than what I would get from solely interviewing them. I wanted to look at this process from the beginning of CfD to the end. Therefore, it was a longitudinal method that I combined with other research methods. As it can be challenging and time-consuming for the participant to participate in this method (Braun & Clarke, 2013), I emphasized the participants' benefits when recruiting them. Through their process of working with professional development, participating in diary-writing could empower them and give them new reflections on their informal cooperation with the parents. One of the challenges with this method was, among other things, that the participants tackled the task quite differently. Some followed my guidelines and shared their reflections, whereas others only described what happened in the interaction. The following snapshots from two participants illustrate some of the reflection level differences.

(Child's name)'s father enters the department while we are working on a puzzle. We say 'hi,' and the father asks, "(Child's name), what is this?" and points at the puzzle. (Child's name) smiles and looks at the father. I explain to (Child's name) that it is called a puzzle. I explain that we have been outside playing today, even though it is cold. The father says that (Child's name) does not want to wear gloves when they are outside. I say that he wears gloves here. We say goodbye, and (Child's name) leaves with the father down the stairs (assistant ECI 1)*.*

The mother arrives, puts a lunch box at the table, and says, "(Child's name)." She finds another box and says, "(Staff's name), ehm (Child's name) ehm, soup." I say, "Okay, (name of child) has soup!" and point to the refrigerator. The mother says, "yes." She then illustrates that it should be heated and says, "(Staff's name), microwave." I confirm that I understand. Then she says "blah, blah" in Arabic, and I find a spoon and a bowl. She says goodbye to the children before she leaves.

This must be one of the most positive conversations (if you can call it that) I have had with her. If you are going to think about it from the perspective of understanding each

other, you can actually see that she finds it a bit uncomfortable or embarrassing. However, I think it's gotten a little better when it comes to making contact to give small messages or ask about something. Everything happened on the mother's premises since she had something to say to me. For later, I think it would have been exciting to challenge her (and myself) and ask her what kind of food it was or something different to start the small talk (childcare worker ECI 2)*.*

One of the departments had not emphasized writing down their reflections in the first round of diary writing. They expressed that it was challenging to find the time and that the interactions with particularly one mother, were so short and non-existing (the parents said goodbye to the child at the door, and the child came in by itself). This situation made it challenging to reflect on the interactions. It also made it more challenging for me to explore interesting results from these diaries. Before the second round with diary writing, I encouraged them to write down some reflections, stating that they probably made some reflections regarding *why* the interactions were short or non-existing. The diary writing was why they became aware that they almost had no contact with this mother. The two participants wrote some more reflections during the second round. The other participants stated that the reflections after the interactions helped their development process, even though it was challenging to find the time. The pedagogical leader at one of the departments asked if they could keep the notebook after I had transcribed it so that they could continue writing. Some of the participants mainly addressed *special occasions* in their process diaries and did not write down the regular, short encounters with the parents. After the first round, we discussed the content, and I emphasized the significance of writing about everyday situations. Other participants wrote about both regular and more special occasions.

3.4.2 Interviews and focus groups

I used interviews as a data source in both the pre-study and the main study and analyzed data from these interviews to answer all four research questions. Focus group interviews were used in the main study and helped answer research questions 2-4. To

get in-depth information and try to understand the world from the participants' perspectives, I judged semi-structured interviews to be a useful method (Kvale & Brinkmann, 2009). Using interviews, I aimed to get the participants "to talk about *their* experiences, and to capture *their* language and concepts" concerning the topic that *I* determined (Braun & Clarke, 2013, p. 77). **Table 3.2** illustrated the number of participants participating in the interviews of the main study. One year after the CfD project started, I conducted individual interviews with the management, staff, and parents participating in the main study. The pedagogical leaders and staff interviewed were those who wrote process diaries. The manager of ECI 1 wanted the pedagogical leader who functioned as a project leader for CfD in the institution to participate in the interview. I conducted the other interviews individually.

Using this data collection method, I acquired insight into how the participants described their experience working with professional development on multicultural competence, how the leadership addressed this work, and what the staff saw as necessary from the management when doing such work. Additionally, the interviews provided insight into the participants' perception of cooperation, recognition, and inclusion of parents from different cultural backgrounds. The interview guides were semi-structured and based on the same topics, but some of the questions had different formulations based on the participants' positions (see appendices). When designing the interview guides, I spent time formulating relevant questions, and I emphasized that the opening questions should be comfortable and easy to answer. I opted that this would enable me to build rapport with the participants (Braun & Clarke, 2013). I structured the interviews like a conversation where the interview guide guided the conversation and helped me stay on track.

The pedagogical leaders and staff that wrote process diaries participated in two separate focus group interviews (one per ECI) a year after the CfD project ended. I used this method to get insight into how the professional development of multicultural competence affected their practice and their reflections one year after the project. It was a relatively unstructured but guided discussion on a specific subject, where the participants could interact with each other by asking each other questions, challenging

each other, and agree or disagree in the discussion (Braun & Clarke, 2013). This social interaction between the participants is one of the main things that separates the focus group interview from individual interviews, and the participants might share different perspectives and experiences in discussions with their co-workers than in individual interviews. The participants had different positions as pedagogical leaders, childcare workers, and assistants, which may cause some uncertainty when sharing their perspectives. Nevertheless, they had worked together for quite some time and appeared to trust each other and to be able to state their opinions. I functioned as the moderator, and if I saw that some of the participants said little, I made sure to ask them directly when I asked a new question. I followed an interview guide to a certain extent (see appendices), aiming to provide questions for discussion. The participants discussed the questions thoroughly and added their questions and subjects into the discussion.

To provide some change of the existing practice in the ECIs and challenge inequitable structures, I found it necessary to include the parents' perspectives on their cooperation with the management and staff and their work with recognition and inclusion (Lincoln et al., 2011). I conducted ten semi-structured interviews with parents with refugee backgrounds (see appendices for interview guide). The experiences from the pre-study helped me in planning the interview guide and the conduction of the interview. In two of the interviews, both parents participated; in one interview, a single mother's friend attended, whereas I conducted the rest with only the mother or the father. Four of the interviews required an interpreter. From my experience with the pre-study, I knew the challenges I could face. Due to a lack of local, state-approved interpreters, the interpreters translated over the telephone. As in the pre-study, this created some difficulties. I talked in Norwegian, the participants answered in their language, and the interpreter translated back to Norwegian. In one of the interviews, I experienced some of the same challenges as in the pre-study. The interpreter and the participant talked more than the interpreter translated, and the answers did not always correspond with the questions I asked. By getting the recorded translation translated again, I safeguarded that I got the whole picture from these interviews. I realized that one of the interpreters added his understanding and essence, both of what I asked and

what the mother answered. In the interview guide, I emphasized open-ended questions; still, the interpreter asked leading questions. Some of the ways the interpreter asked the questions had a completely different meaning than what I originally asked. The mother appeared uncertain because of this, and I had to disregard most of the interview data.

I transcribed the interviews, except the interviews in the pre-study, which were transcribed by an external company, in detail by using the software NVivo. I used orthographic transcription to record what the participants said (Braun & Clarke, 2013). When reproducing oral speech into written form, there will always be some changes from the original meaning (Fangen, 2010). When transcribing, I added all verbal utterances from both me as an interviewer and the interviewees. The management and staff spoke in different dialects, and some of the parents spoke in their mother tongue or with various accents. I have slightly altered the direct quotes in the Norwegian articles to look more like a standardized written language to provide confidentiality. I use (…) to signal that I have removed some of the original statements. Two articles are in English, meaning that I have taken another step away from the actual interview. The quotes are in line with standardized written English. Thus, some meanings and information are probably lost in the translation process.

There are some disadvantages to qualitative interviews. One of them is that you only get insight into what the participants say they do and not what they do (Braun & Clarke, 2013). The same goes for the process diaries. Moreover, you risk reactive effects where the participants say what they think the interviewer wants to hear (Bryman, 2012; Yin, 2018). However, the method helps explore the participants' perspectives, understandings, and constructions of the topics relevant to this study and provided detailed descriptions. By spending time for a more extended period in the two ECIs, I opted to reduce some reactive effects. To get insight into the management and staff's cooperation with the parents, I observed informal and formal cooperation.

3.4.3 Observations

When investigating how management and staff recognize the parents as significant stakeholders in the institution (research question 3), I wanted a holistic insight into the full cooperation, formal and informal, and how they acted in interactions with the parents. Therefore, I chose observation, researcher-directed process diaries, and interviews as data sources. By observing the informal cooperation, I opted to be better equipped to see as the participants see (Bryman, 2012). As I conducted the participant observations a while before the interviews, I familiarized myself with the management, staff, and the parents over a more extended period than I would have done by only interviewing. I believe this helped me develop a more trusting relationship with the participants.

I conducted participant observations of the interactions between the pedagogical leaders, staff, and the parents for approximately two hours in the mornings and two hours in the afternoons, between the two periods of diary writing. As found in **Table 3.2**, the number of observations differed in the two institutions since the two departments in ECI 2 collaborated in the mornings and afternoons. The pedagogical leaders and staff's interactions with parents with refugee backgrounds were the main object of interest during the observations; however, I also observed interactions with parents with other backgrounds. I had determined some main themes for the observations (see appendices) as a guide in advance. To make the situation as natural as possible, I interacted with the children, and I had informal conversations with the pedagogical leaders and staff. Some appeared a bit nervous about my presence initially, and a weakness with participant observations is that it might cause reactive effects, meaning that people are likely to behave differently when they know that they are being observed (Bryman, 2012). However, it did not take long before the pedagogical leaders and staff got used to my presence. As one of the assistants told me: "I do not even notice that you are here anymore. I just do my job." One of the advantages of using participant observation is precisely that, that when spending more extended time in a setting, you are more likely to gain "a foothold on social reality" (Bryman, 2012, p. 493) than you are

by solely interviewing. I used a notebook to write jotted notes from time to time, which helped me jog my memory when I wrote detailed field notes straight after the observations (Lofland et al., 2006). I wrote the observations objectively, describing what happened before I wrote my reflections about what I had observed. By doing this, I opted to minimize the potential lack of validity when analyzing the observations. At the same time, I acknowledge that the observations I made, the field notes I wrote, and the analysis I have done is my interpretation of what happened.

For the parent conversations that I observed in the spring of 2017 and the parent meetings I observed in the fall of 2018, I conducted non-participant, unstructured observations (Bryman, 2012). At the beginning of the parent conversation, I explained why I was there and took notes during the conversation. I stressed that my primary target was how the pedagogical leader executed the conversation, not how the parents talked or what they said. I was present in the situation, but I did not participate in what was happening. I had planned some topics of interest upfront (see appendices). At the same time, I aimed at recording as much detail as possible of what happened. Also, I conducted non-participant and unstructured observations at the parent meetings. Two meetings were for all parents in the fall of 2018. One meeting was for parents talking Tigrinya in ECI 1 in the spring of 2017. During their work with CfD, they tried to facilitate additional meetings for parents that did not have Norwegian as a mother tongue. At the meetings, I was present, writing down descriptions of the management's talk and behavior relevant to my study, but I did not participate (Bryman, 2012).

Using participant observations and non-participant observations, I covered the participants' actions in real-time in each case's context. It gave me an insight into "interpersonal behavior and motives" (Yin, 2018, p. 114). Nevertheless, it is a time-consuming method. Since I was alone as an observer, I had to be selective with what I did observe. Parents mainly spend time in the ECI during the mornings and the afternoon, which helped me be selective since the interactions with parents were the central area of interest. I would have liked to observe more parent conversations, but the time at hand limited me.

3.5 Analysis

The participants' perspectives have been significant in this study. I have mainly used an *inductive approach* to analyze the data, where the themes identified have been strongly connected to the data and not pre-determined categories (Creswell, 2009). However, I used a *deductive approach* in some of the analyses, basing it on some of the themes in the observation guides, diary guides, and interview guides (Bryman, 2012). I have used thematic analysis to identify and interpret the specific aspects present in the data, responding to the research objective (Braun & Clarke, 2006). When collecting the data, the field notes I wrote included reflections after each data collection (Lofland et al., 2006). Hence, the analysis started already in the data collection process. From the data collection process until the writing-up, I moved back and forth the entire data set and wrote down possible codes and themes (Braun & Clarke, 2006).

In most of the primary analysis, I followed what Kvale and Brinkmann (2009) call *meaning condensation,* where they offer five steps that help shorten the meaning of the data material, combined with Madison's (2012) step-by-step method for coding. The five steps described by Kvale and Brinkmann (2009) connect to the research interviews' analysis. Even though I had different data sources beyond interviews, I found the approach helpful for analyzing the entire data set. Since I had a large data set and different research questions that used different parts of the data sets, I conducted five analyses. The first analysis was general, where I opted to get an overview of the entire data set with nuanced and rich descriptions of the concepts explored (Kvale & Brinkmann, 2009). I started with generic categories trying to order my mass of data by sorting my units (the different ECIs and participants) and material (interviews, process diaries, and observations) (Madison, 2012). I followed step 1 in meaning condensation and read through all the material to "get a sense of the whole" (Kvale & Brinkmann, 2009, p. 205) and wrote down my immediate reflections. After reading all the material, I addressed the material relevant for each of the four research questions and articles, and it differed in the different analyses to what extent my approach was solely inductive or if it included a deductive approach. After reading the relevant material for each

research question, I coded the material to group the categories and themes I collected in the field (Madison, 2012). After reading through the material, I created most of the codes, whereas some were derived in the coding process (see appendices for illustration of some of the different code schemes for each article). After that, I simplified and restated the coded statements, as I understood the participants' viewpoints (step 3) before interrogating the statements according to each article (step 4). Finally, the relevant themes for each article were "tied together into a descriptive statement" (step 5) (Kvale & Brinkmann, 2009, p. 207).

I used the software NVivo in the analysis process. Meaning condensation helped me in analyzing the extensive and complex data material. After this, I made more extensive interpretations of the material and connected the themes to theoretical concepts (Kvale & Brinkmann, 2009). I wrote **Article III** (Sønsthagen & Glosvik, 2020), addressing research question 1, with one of my supervisors, and **Article IV** (Sønsthagen & Bøyum, 2021), which address research question 4, together with a colleague. We analyzed data from individual interviews with the managers, pedagogical leaders, staff, and focus group interviews. I did the initial analysis, whereas Glosvik and Bøyum participated in a more detailed analysis (see appendices for the co-author declarations).

3.5.1 Triple hermeneutics

After a critical investigation, I have told the story of my interpretations of the participants' perspectives. My objective is that this story can help further change the practice of the institutions. I have taken a hermeneutic approach through three analytic levels of interpretation in the analysis process (Fangen, 2010). According to Giddens (1993), all social science is hermeneutic because to describe what a social actor is doing in any context requires that the researcher knows "what the agent or agents themselves know, and apply, in the constitution of their activities" (Giddens, 1993, p. 13). Furthermore, social concepts adhere to a double hermeneutic (Giddens, 1993). In the context of this study, simple hermeneutics refers to the participants' "interpretations of themselves and their own subjective or intersubjective (culturally) reality, and the meaning they assign to this" (Alvesson & Sköldberg, 2018, p. 218). The

diaries that the participants wrote themselves, and my transcription of the interview data and observations, are examples of simple hermeneutics or first-degree interpretations in this study (Fangen, 2010). I opted to be as neutral as possible when transcribing the interviews and writing down my observations, which is required at this level.

If I had only conducted first-degree interpretations, I would risk solely describing the situation rather than thematize the reflecting, theoretical second-degree interpretation. I would end up with thin descriptions rather than thick descriptions (Fangen, 2010; Geertz, 1994). Second-degree interpretations are necessary to exceed the participants' common-sense understandings (Fangen, 2010, p. 211). Second-degree interpretations connect to double hermeneutics and refer to the interpretations I, as a researcher, have done when trying to "understand and develop knowledge about this reality" (Alvesson & Sköldberg, 2018, p. 218). Rather than solely describing what happened, I have interpreted the participants' interpretations of their reality and brought relevant contexts into the analysis process to understand better the specific situations I have observed, listened to in the interviews, or read in the diaries (Fangen, 2010). I have also connected this analysis to theoretical concepts, which have taken me further from the natural descriptions. By offering thick descriptions of, among other things, the ECIs' practice towards inclusion and parent cooperation and work with multicultural professional development, I have aimed to contribute to a further understanding of such phenomena, which can have transferrable value to other ECIs (Fangen, 2010).

To critically interpret the potential symbolic power and power relations in the ECIs and discuss how the ECIs could improve as inclusion arenas, I needed to adhere to the third level of interpretation, resulting in a triple hermeneutic (Alvesson & Sköldberg, 2018). This level is missing in Giddens's understanding (Karp, 1986). The emancipatory social science that critical theory is involved in "can only be achieved through analyses that contain an element of auto-critique, which attempt to examine how the conditions of research defined in the widest sense determine the research conclusion" (Karp, 1986, p. 135). Particularly **Articles I** and **II** (Sønsthagen, 2018, 2020)

entails critical interpretation of mainly the management and staff's apparent privileging of the dominant group's interest, whereas **Articles IV** and **III** (Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020) provides a critical examination of what appears to be a productive leadership approach in multicultural professional development. In **Chapter 6**, I return to the triple level of interpretation by suggesting a model that ECIs can use to understand their institutions as learning organizations and inclusion arenas and discuss the study's implications for practice and research in ECEC. Considering the ECEC's role regarding, among other things, inclusion, tolerance, and equity in Norwegian society, I argue that these issues are issues that the ECIs simply must solve. They cannot choose not to address these issues. This is one of the reasons why I have allowed myself to critically investigate the ECIs inclusive or exclusive practices, at the same time as I acknowledge that the management and staff belong to an overall field of power affecting their daily practice (Bourdieu, 1990) (see **section 4.1.1** for a further discussion on this issue).

I have opted to have a critical perspective of the management and staff's self-understanding by, among other things, asking evaluative questions, where I have questioned whether their actions work out as they intended or not (Fangen, 2010). Thus, the third level of interpretation requires a normative position, where I have investigated, among other things, structures that hinders development in social life. I have aimed to criticize the premises on which the management and staff acted, at the same time as I have tried to understand *why* they acted as they did based on the limitations of their background and the situational context imposed on them. The discussion of the study's analyzed results illustrates that one ECI appeared to lead the multicultural professional development more productively than the other. I found it essential to describe and interpret this approach, thus risking describing the other ECI as less productive in its leadership approach. In hindsight, I could have been more nuanced and discussed my understanding of why the participants acted as they did in the articles to a more considerable extent; however, I have addressed this element more in this dissertation (see, for instance, **section 4.1.1** and **Chapter 5**). Another essential component of triple hermeneutics is self-criticism of the researcher's own

understanding and position within the field (Fangen, 2010). To do this, I have needed to take a step back from my data, distance myself from it, and be reflexive. I turn to these issues in **section 3.6.1**.

3.6   Research ethics

I have followed the Norwegian guidelines for research ethics (NESH, 2016), and the Norwegian Centre for Research Data has approved the study, according to both the old and new rules (project number 49479, dated the 7th of September 2016, and project number 693273, dated the 18th of March 2020, see appendices). I informed the management and staff about the main study at a staff meeting. The participating management and staff in both the pre-study and the main study received additional written information and gave written consent. I gave the parents participating in the pre-study written information about the study in Norwegian and provided additional information with an interpreter's help at the beginning of the interview. The parents in the main study got written information about the study translated into their mother tongue. I gave additional information at the beginning of the interview, and the parents gave their written consent. The two managers also informed all parents about the study at parent meetings, and written information about the study and my presence hung on the wall at the entrance hall. The parents gave their written consent that the pedagogical leaders and staff could mention them or their children in the diaries. In this way, confidentiality was revoked in this situation. However, I stressed that it was not specific information about the families I wanted the participants to write about, but what happened in the interactions and their reflections afterward. In the interviews, I asked for background information to better understand the different participants. However, I have not elaborated on this information in the articles or this dissertation. I have kept all identifying information in written form in a locked archive cabinet, and I have stored the recordings at a secured digital server at my institution. These measures

have helped provide the participants' security and confidentiality (Braun & Clarke, 2013; Bryman, 2012).

In the research process and the discussion of the analyzed results, I have stressed to provide a nuanced picture of the participants' perspectives, and at the same time, report and discuss the results critically. Furthermore, in writing up, I have aimed to give a general picture of the institutions and the participants; however, some background information has been necessary to understand my sample (Bryman, 2012).

3.6.1   Reflexivity and my role as a researcher

I discussed reflexivity under the axiological question in **section 3.1.4** and the necessity of being self-critical in **section 3.5.1**. In the following section, I further discuss reflexivity connected to my role as a researcher.

At the outset of the study, I reflected on my biases, prejudices, and values. Moreover, throughout the research process, I reflected on my background and experiences, habitus, and capitals (Bourdieu, 1990, 1991, 1997). Through prior knowledge acquired through studies and work, I was aware of some of the many challenges and struggles that follow when being a refugee or a person with a different cultural background than the dominant majority. Through my stays in Zambia and South Africa during my bachelor's and master's, I became aware of Western communities' dominant forces and inequalities in these societies, which guided my direction and interest in the years that followed. As mentioned, after my master's, I started working as a supervisor for refugees at a Norwegian refugee service center, where many of the challenges refugees face in Norway became evident. The refugees faced challenges by adjusting to the Norwegian society, and the refugees with children faced particular challenges in their interactions with ECIs and schools. Through conversations with managers, teachers, and other staff in both ECIs and schools, the uncertainty and lack of formal competence among many in the education system became evident. I got an insight into the parents' work to adapt themselves and understand the informal rules

and codes of conduct in these new contexts. These previous experiences have probably made me more sympathetic to the parents in this study than the management and staff.

Moreover, I am a white Norwegian female; I became a mother during the research process, and I now have a child attending ECI. I am an early childhood teacher with a master's degree, working in higher education as a teacher educator and researcher. I work at an institution, Western Norway University of Applied Sciences (HVL), which has an expressed vision to become a professional and working life-oriented university (HVL, 2018). Among other things, the institution aims to work closely with the surroundings to develop the necessary competence for the future. I will claim that this study closely connects to HVL's vision of working closely with the surroundings and developing useful knowledge for the practical field. Thus, through my position at HVL, I find myself belonging to a field, in the Bourdieuan sense of the concept, that is quite normative and encourages its professional staff to conduct such research. Thus, I find myself belonging to different fields at different levels, and my belonging to these fields all shapes me in different ways and entails different power relations in the research process (Bourdieu, 1990, 2007).

Furthermore, when reporting the results, I, as a researcher, have power in what data I decide to include and exclude, how I choose to present my participants and their words, how I interpret their meanings, and how I discuss the results. These are not only individual choices; they are formed both through my education and my belonging to a scientific field (Bourdieu, 2007). It has been vital to continually analyze my work critically, trying as much as possible to be aware of my own biases, prejudices, and identities, and question my interactions with the different participants of my research. When conducting third-level interpretations, further ethical issues may occur (Fangen, 2010, p. 224-225). When I critically evaluate, define, and categorize the management and staff's actions, I am also objectifying them. Thus, I have additional power because the participants do not have equal access to these definitions and categorizations. Therefore, when reading my analyzed results, the participants may reject my conclusions or accept them and try to live up to them. My aim is that the critical interpretations I have done might start a reflection process amongst ECI management and staff, contributing to

further developing their ECI's into inclusion arenas that address and challenge potential symbolic power.

I have also reflected on my double role as an *insider* and an *outsider* (Braun & Clarke, 2013). These roles have changed according to who the research participant has been. For instance, when interviewing the pedagogical leaders, I was an insider to some extent. I had the same background as them, both as an educated early childhood teacher and as a Norwegian. However, I visited the ECIs as a researcher with a specific agenda, critically investigating the ECI's practice and culture, and having a role as an external supervisor connected to the CfD, which made me more of an outsider. The management and staff did participate in a lecture where I talked about cooperation with parents with refugee backgrounds. Hence, they had some knowledge about my perspectives regarding these issues, which might have affected their practice and answers when I observed and interviewed them. Still, most of the observations happened a while after this lecture, and the individual interviews happened several months later. I found both the management and staff to be quite outspoken in their various interactions with me, and they did not refer to any elements from my lecture in their interviews. Moreover, I experienced that my observations and presence at some staff meetings helped me establish a trusting relationship with the management and staff. One example illustrating this is one of the assistants who agreed to write the process diary but did not want to participate in interviews. When I had almost finished my participant observations, she said that she wanted to participate in interviews to help me with my research.

When I interviewed the parents to get their take on the ECI's work with inclusion and parent cooperation, I found myself, as expected, to be an outsider. I reflected upon the power relations between me as a researcher representing the dominant group and the parents with refugee backgrounds representing a non-dominant group when conducting the parents' interviews in both the pre-study and the main study. My background might have made the parents uncertain in the interview situation, not being sure about my agenda. For that reason, I emphasized spending time at the beginning of the interview to clarify the research study and my role as a researcher. Some parents

expressed appreciation for my interest in their perspectives on the ECI, whereas others appeared more uncertain in the interview situation. In the pre-study, I did not have time to establish a relationship with the mothers before the interviews. This situation might have caused extra uncertainty as it takes time to develop a relationship where one can discuss specific topics between two actors from different cultures (Bergersen, 2017). Therefore, the mothers might have answered what they thought I wanted them to answer, and they might have withdrawn significant information, thus, potentially affecting the quality of the data. At the same time, I experienced that the mothers did share some quite intimate details concerning their experiences with the ECI. In the main study, however, I experienced that my presence in the ECIs when conducting observations helped develop such a relationship as I could talk to the parents in a more informal setting, and they got used to my presence. Additionally, the visual pregnancy that soon would make me a parent helped establish a relationship with the parents.

I further discuss my research role in **Chapter 5**.

3.6.2 Trustworthiness: credibility, transferability, dependability, and confirmability

I wanted to dig deep into my participants' views and perceptions and critically explore the work with and leadership of the professional development on multicultural competence, inclusion, and parents' recognition. Thus, I use the issue of *trustworthiness* to discuss the truth of my inferences (Guba & Lincoln, 2005; Kvale & Brinkmann, 2009). Based on the four aspects of trustworthiness; credibility, transferability, dependability, and confirmability, trustworthiness explores the quality of a qualitative study (Bryman, 2012). *Credibility* asks how believable the results or inferences are, and *transferability* explores if the results can apply to other contexts. *Dependability* asks if the results of a study are consistent and can be repeated, whereas *confirmability* explores if the researcher has allowed her values to intrude in the research process to such a degree that the inferences made are influenced (Bryman, 2012, p. 49). When addressing the

issue of trustworthiness, I as a researcher need to act by good practice (Bryman, 2012) and ask myself: "Are these findings sufficiently authentic (isomorphic to some reality, trustworthy, related to the way others construct their social worlds) that I may trust myself in acting on their implication?" (Guba & Lincoln, 2005, p. 205).

The previous section on reflexivity highlights some aspects of trustworthiness in this study. So does my explanation of how I have conducted the three analytic levels of interpretation in **section 3.5**.**1** Additionally, I spent much time transcribing the interview data to ensure that I had written the participants' voices correctly. I further provided the transcription accuracy by getting the translated parts of the parent interviews transcribed by an interpreter. When transcribing the process diaries, I asked the participants if anything was unclear to enhance the accuracy. During the participant observations, the jotting notes helped me when writing the field notes, and the detailed notes from the non-participant observations further ensured the credibility of my results. The appendices attached to this dissertation also enhance the credibility and dependability of this study. The cooperation with my supervisor on **Article III** and a colleague on **Article IV** was beneficial to get another set of eyes and another interpretation of my data (Lofland et al., 2006). This process has helped to enhance the confirmability of my findings. In both cases, we spent much time on the analyses, going back and forth, and along the way, we discussed our interpretations. I claim that the study's results (discussed in **Chapters 5** and **6**) have transferable value to other ECI settings. The theoretical models and hypotheses presented later provide consequences and benefits for other ECIs and probably other educational institutions. Using the models in the ECI can challenge the leadership and staff's actions and thoughts. Thus, the study has a usable, transferrable value, coinciding with pragmatic validity, and provides theoretical generalization (Grønmo, 2016).

The study's use of triangulation has further ensured the trustworthiness of the study. I have produced knowledge at different levels, which have enhanced my study's quality in different ways (Flick, 2018). I have: (1) used multiple data sources, (2) analyzed the data through different lenses, where I have used the same data set to answer different research questions, (3) used different theoretical perspectives to understand

the data, and (4) included different perspectives from both management, staff, parents, and different institutions. **Figure 3.3** illustrates the different levels of triangulation in this study.

Figure 3.3 Levels of triangulation
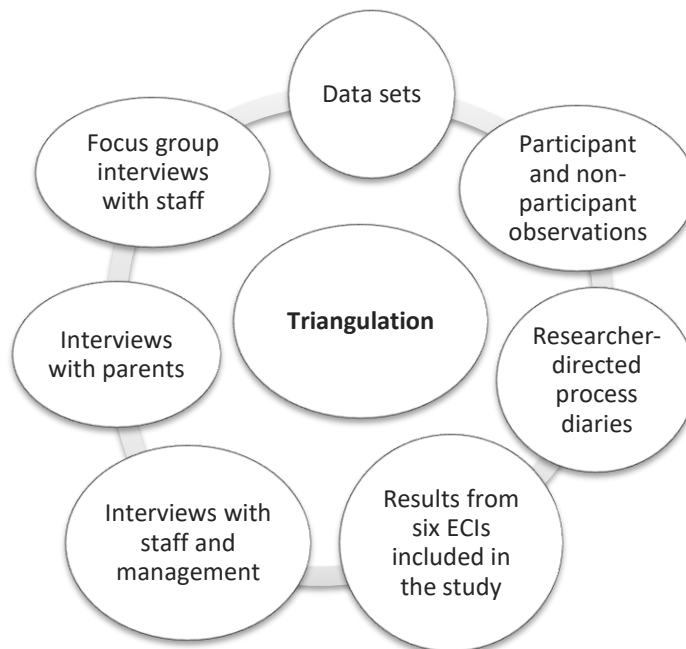
One implication in the research process is that I had a role as a supervisor in the district, and colleagues and I contributed with small lectures on relevant topics in different ECIs. This contribution, and the study itself, with diary writing, observations, and interviews, may have caused reactive effects where, among other things, my presence influenced the responses and behaviors of the management and staff (Bryman, 2012; Lofland et al., 2006). However, by participating in CfD, they should be affected in different ways. Member checking can be a solution to minimize reactive effects, where the participants assess the data or analyzed results (Lofland et al., 2006). It could also help limit my power as a researcher through my third-degree interpretations, as the participants could have shared their opinions on my interpretations (Fangen, 2010). I have offered to come back to the two institutions in the main study and share my results, but due to, among other things, limited time in the institutions and later the pandemic COVID-19, I have not been able to. However, Lofland et al. (2006, p. 94) write that researchers must

conduct member checking with caution. One reason is that the participants are unlikely to address the material with the same theoretical concerns and issues as the researcher. It is significant to investigate the accuracy of the data critically. At the same time, it is of equal significance to understand the results' context. The participation in CfD was a specific context that probably created other results than if I had followed two ECIs in everyday work. In qualitative leadership research, the significance of contextual factors to understand different leadership approaches is highly relevant (Bryman et al., 1996)

  After exploring and discussing the study's epistemological and methodological framework, I continue in the next chapter by discussing this study's theoretical approach.

4 A theoretical approach to symbolic power, leadership, and learning organizations

I have taken an eclectic approach in this study, using critical theory elements as the research aim addresses professional development issues in the early childcare institutions (ECIs), which may challenge potential existing power structures and even practices of oppression in the institutions (Lincoln et al., 2011). At the same time, I have used constructivism elements, primarily when discussing leadership and learning, emphasizing the construction of meanings and the interactions between social actors (Bryman, 2012). I hypothesize that the management must remedy inequalities, address symbolic power, and ensure all parents' recognition to improve the ECI as an inclusion arena. The study discusses, among other things, how the leadership's facilitation of collective learning processes can help in this process.

The following chapter discusses the study's theoretical approach and highlights empirical examples to illustrate how the theoretical concepts have proven useful. Finally, I propose a general model of learning in ECIs.

4.1 Symbolic power in early childhood education and care

The following section addresses symbolic power, which I suggest includes recognition, inclusion, and multiculturalism.

4.1.1 Symbolic power and habitus

Symbolic power is a concealed form of power that the dominant group, in this context, represented by the ECI management and staff, or the dominated groups, in this context, represented by the parents with refugee backgrounds, do not reflect upon or resists (Bourdieu, 1991). The dominant group defines the understanding of the world or *reality*, and there is a common consensus connected to this understanding, contributing to the

reproduction of the social order. All human interactions happen within certain social rooms or fields (Shammas, 2019, p. 259). In the Bourdieuan sense, fields are small, social worlds where the field members adjust to the field's demands and *feel for the game* (Bourdieu, 1990). If trying to change the world, one must conquer a field and submit to the dominant norms in that field (Shammas, 2019, p. 259). Moreover, the members must enhance the right amount of field-specific capital, such as competence and prestige, at the same time as they crush their opponents and smash all opposition. Then they can encounter the field and steer it in the preferred direction (Shammas, 2019, p. 259). All fields are shaped by and shape "the overall field of power" (Thomson, 2017, p. 8). Some fields, such as the education field, are subordinate to others. In addition to producing qualified people who can work at different levels in other fields, the education field also "(re)produces the kinds of knowledge, skills and dispositions already possessed and valued by the social elites and managerial elites in all other fields" (Thomson, 2017, p. 9). Thus, society, particularly the political and government fields, has conquered the education field and steered it in their preferred direction. At the same time, the subordinate fields have their own rules and regulations. Institutions, such as the ECI, can also be seen as small fields in themselves (Thomson, 2017). Thus, it is possible to see an ECI as a small, social world that connects to the general education field *and* the overall field of power. To be fully viable, the members of the ECI must "recognize and comply with the demands immanent in the field" (Bourdieu, 1990, p. 58). In the following example, I illustrate how an early childhood teacher can be shaped by and comply with the education field and to the overall field of power:

> Lise, which, I argue, characterizes a typical Norwegian early childhood teacher, was raised in a middle-class family and socialized into the values and norms specific for the Norwegian middle-class, or the dominant group in society. As a child, she attended ECI herself, and from her early years and throughout early childhood teacher education, she socialized into the Norwegian education field. As Lise entered the education field at such a young age, she is likely to be more ignorant of what she is tacitly granted through her participation in the field and

her interest in its existence and perpetuation (Bourdieu, 1990, p. 67). Members of the political and government fields in Norway have had the power to define what the education field should consist of to reproduce its members' preferred knowledge, skills, and dispositions. Additionally, the early childhood teacher education teachers are also likely to be formed by these dominating norms, knowledge, skills, and dispositions. Thus, they are likely to continue the reproduction of the same knowledge. Lise likely perceives her way of performing her role as an early childhood teacher and a pedagogical leader as the best way to perform this role. Her habitus and symbolic capital (I elaborate on these concepts below) are determined through years of reproduction. Thus, the symbolic power of the Norwegian society is quite likely to affect her everyday practice in the ECI, without Lise reflecting on the situation nor resisting it. On this note, it is reasonable to ask how Lise *could* challenge such a permeated influence in her upbringing and education if not faced with other alternatives. The results of this background might be that when Lise, for instance, interacts with a parent with a refugee background in the mornings or a formal parent conversation, her past experiences form every reflection, practice, and belief. It will probably be quite challenging for Lise to consider the parents' perspectives coming from entirely different cultural backgrounds, and perhaps it is not fair to expect this from her either. Hence, the norms and definition of what a good ECI or pedagogical leader is and should be, as believed by the dominant forces in the society, affects Lise in her everyday practice in the ECI. Furthermore, through her role as a pedagogical leader, Lise also has the power to contribute to, or challenge, the reproduction of the knowledge and skills that she has socialized into through her long belonging to the education field. **Figure 4.1** illustrates Lise's adjustment process into the education field and overall field of power.

Figure 4.1 *An early childhood teacher's adjustment to a field*
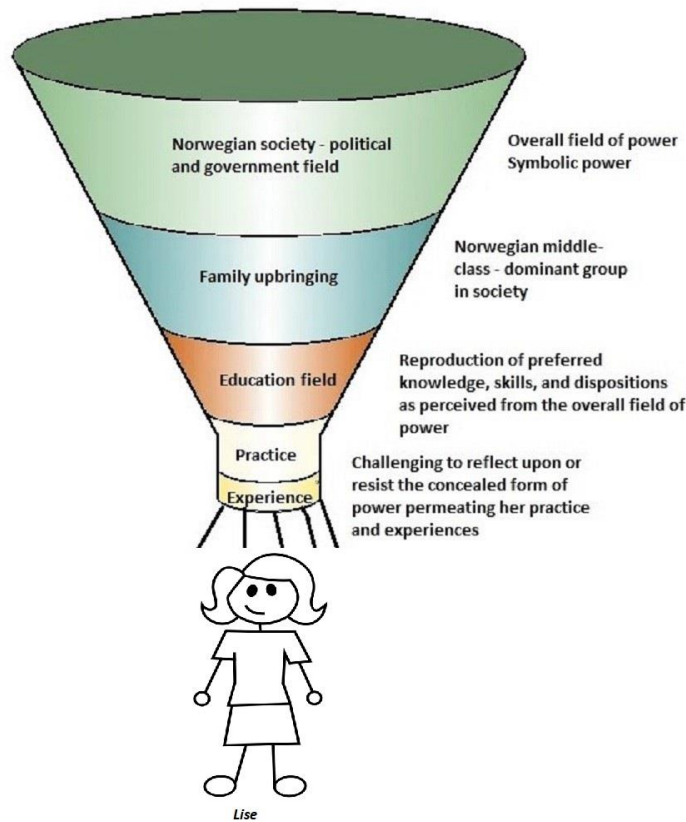
In the following example, I use my experience to illustrate a possible breach from this continuing reproduction of preferred dominant knowledge, skills, and dispositions. On this note, I must stress that I do not see my own experience or myself as the ideal; however, it is interesting to illustrate how one's experiences in the education field can affect one's future practice.

I have more or less the same background as Lise. However, when taking the course Global Knowledge at the end of my early childhood teacher education and when finishing my master's, I experienced a breach challenging my fundamental beliefs, values, and norms. In both these situations, literature with more international perspectives challenged the hegemonic Norwegian ECEC literature and general education literature I had faced previously. Additionally, the lecturers introduced international and non-hegemonic perspectives into the

discussions. Moreover, I had classmates from Zambia when I took Global Knowledge and from several different parts of the world during my master's. Finally, I experienced how it felt like to be in a context totally different from what I was used to through my stays in Zambia and South Africa. These experiences played an imperative role in my practice as a pedagogical leader and as a supervisor at the refugee center, and not least in my practice as a teacher educator and researcher. **Figure 4.2** illustrates how the adjustment process into a field can be challenged.

Figure 4.2 An early childhood teacher's challenge of the adjustment to a field
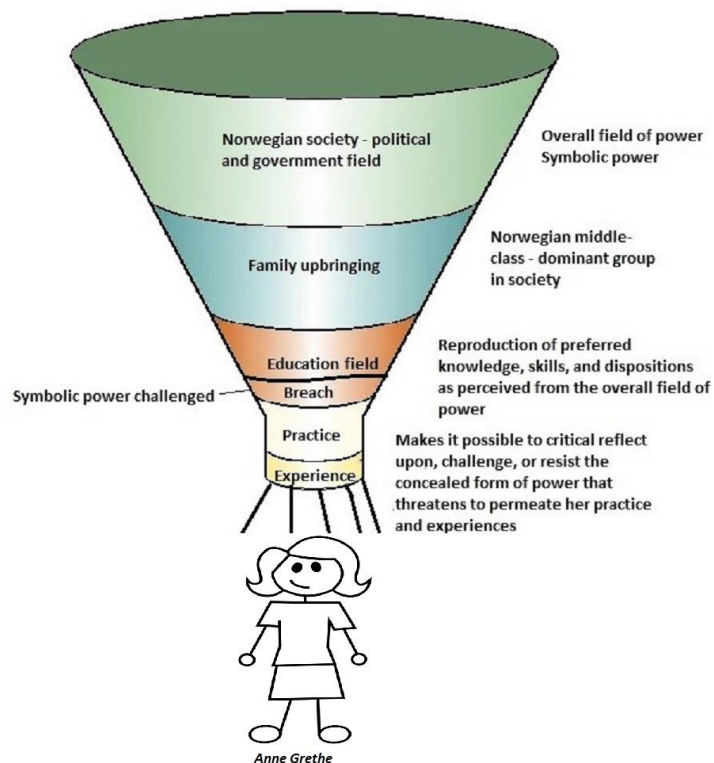
These examples are generalized, as every individual carries different experiences. However, it paints a picture of how the dominating norms, knowledge, skills, and dispositions can trickle down from the overall field of power and shape subordinate fields into the preferred direction. I will argue that teacher educators play an essential role in what perspectives they bring into their lectures and what literature they

emphasize. By asking critical questions and reflecting upon the dominant forces in Norwegian early childhood teacher education, and education in general, they can help the students challenge the disguised, symbolic power permeating their knowledge, skills, and dispositions. Such dominant discourses can be further challenged in the ECIs, through professional development emphasizing such issues. It is not reasonable to expect that the ECI management should tackle such demanding issues themselves. They are also shaped by the education field and the overall field of power and must handle several different tasks in everyday life simultaneously as they ensure the development and well-being of every child. Additionally, they face different expectations and demands from the government, municipality, the local surroundings, and parents beyond ensuring equity and inclusion. Hence, they face several paradoxes in their already busy practice. I will claim that challenging dominating forces in the ECI require resources and priorities from the political and government fields and quality professional development programs adjusted to the ECI's everyday lives, preferences, and challenges. On this note, it is reasonable to question to what extent the political and government fields are willing to address such challenges in the ECI, as they probably prefer the dominating discourse. Perhaps this illustrates the even more significant role of early childhood teacher education in teaching and developing professional development programs.

Different forms of capital (Bourdieu, 1991, 1997) contribute to the power the management, staff, and parents receive in the ECI. The *symbolic capital*, consisting of individuals or groups' cultural and social capital, determines the power they possess, for instance, the amount of recognition they receive or what the community perceives as the legitimate language (also known as linguistic capital) (Bourdieu, 1991). The accumulation of knowledge, skills, and behavior is called *cultural capital* (Bourdieu, 1997). In this context, different elements are constituting the various cultural capitals in the ECIs, such as (1) The management and staff's understanding, or lack thereof, of the parent's backgrounds, norms, and values, (2) the parents understanding, or lack thereof, of the social codes and practices of the ECI, (3) the shared values or different values of the management, staff, and parents, and (4) their understanding of the

management/staff – parent cooperation. *Social capital* connects to social connections, and as cultural capital, it can, on certain conditions, convert into economic capital. For some parents in this study, the management and staff were the only social network they had in the community, limiting their social connections. In turn, this may have limited the potential to convert the social capital into economic capital or cultural capital (e.g., the possibility to share their experiences and understanding of the ECI with other parents). *Economic capital* is immediately and directly convertible into money. This capital was not evident in the results of this study. *Linguistic capital* is essential to achieve legitimacy and contributes to a member's power in a field (Bourdieu, 1991; Bourdieu & Passeron, 1990). The different ECIs participating in the study had different strategies for working with home culture and language. The analyzed results illustrated that the management and staff appeared to have power over the parents, and they seemed to execute it; however, they did not appear to reflect on it. Norwegian was exemplified as the dominant linguistic capital, as was the majority's symbolic capital and *habitus*. The distribution of different kinds of capital appeared to determine the parents' positions and interrelations in the field (Thompson, 1991) and seemed necessary to achieve recognition as significant stakeholders (discussed in **Articles I**, **II**, and **IV**, Sønsthagen, 2018; Sønsthagen, 2020; Sønsthagen & Bøyum, 2021).

Society's different fields are dependent on agents equipped with the necessary habitus, often acquired through education (Bourdieu, 1990). *Habitus* is a set of dispositions that consists of learned actions, culture, and language that tells us how to act and react, or not, in certain situations and what values and norms we find essential (Thompson, 1991). Habitus is embodied and not something the individual reflects upon, and it is also dependent on context. For instance, a Norwegian ECI teacher will have a different habitus than a Zambian ECI teacher, and an ECI teacher in Norway with a minority background will have a different habitus than one with a majority background. Their actions connect to the relation between habitus and the specific social context or field they belong to (Thompson, 1991, p. 14).

Habitus closely connects to socialization, as, in the context of this study, the management and staff's different habitus can contribute to forming the established

practice and ways of thinking in the different ECIs and can be difficult to challenge. The management and staff likely share several similar traits regarding their habitus, considering their shared belonging to the dominant group in their field. They are thus more likely to have been confronted with similar situations (Bourdieu, 1990). Still, the habitus is dynamic, consisting of a primary habitus acquired through family upbringing and a secondary habitus formed through education and life (Thomson, 2017). The primary habitus is especially significant, and it tends to protect itself from being challenged or criticized (Bourdieu, 1990). Thus, it might be likely that the staff and the management will resist threats to their understanding of reality and be resistant to change (Bourdieu, 1991). This study has not investigated the participants' backgrounds thoroughly. However, even though the management and staff all belonged to the dominant group due to their Norwegian origin, they might also have had differences in their habitus connected to, among other things, possible differences in their upbringing, class, education, and work experience. Additionally, the managers and the pedagogical leaders have a different educational background and hierarchy position in the ECI than the staff, probably affecting their role in the ECI and the multicultural professional development. Thus, the various participants might have had different preconditions when starting the professional development process. Hence, it is no easy task the ECIs are grappling with as they engage themselves in multicultural professional development.

When you find yourself within a field lacking congruence with your habitus, you may struggle with knowing how to act (Bourdieu, 1990). Moreover, when experiencing practices or situations entirely different from your own past experiences, you are likely to dismiss or exclude them. Some of the parents in this study appeared to struggle with understanding the social codes of the ECI, whereas others seemed to work hard to understand the social codes, trying to adapt themselves to the habitus of the institution. These differences might connect to different dispositions based on, among other things, their country of origin, their social class when growing up, whether they grew up in a rural or urban area, their education, and work experience. The parents' understanding of the social codes seemed to contribute to what extent the management and staff

recognized them as significant stakeholders, and the management and staff appeared not to guide the parents in their understanding of the social codes or their adaption process (discussed in **Articles I** and **II**, Sønsthagen, 2018; Sønsthagen, 2020).

The distribution of symbolic capital accumulated through education does not happen equally. The education field tends to favor and reproduce the capitals and habitus of the dominant groups in society (Bourdieu, 1997; Bourdieu & Passeron, 1990). The reproduction of symbolic capital and habitus typically happens in a more disguised form than, for instance, the transmission of economic capital (Bourdieu, 1997). In formal and informal cooperation, the management and staff appeared to take a majority standpoint regarding how the parents should act in the ECI-setting. They did not share much reflection on these issues in the interviews or the process diaries. Thus, the ECEC field represented by the ECIs in this study appeared to validate and award *natural* qualities without its members reflecting that the system itself may reproduce inequalities rather than reduce them (Bourdieu, 1997). The parents did not express any concern regarding this situation. It appeared as if they accepted the situation or were unaware of it happening, coinciding with symbolic power. I do not blame the management, individual staff, or institutions for these reproduction strategies. The ECIs do not produce inequalities without the influence of society (Acker, 2011). Thus, it is the society in large, with its hidden, symbolic power, making this situation *natural*, which is to blame. By studying organizations, one may detect the reproduction of inequalities based on, e.g., race, ethnicity, and class, thus, detecting aspects of symbolic power. A will to critically reflect on one's own and the ECI's practice, values, and underlying assumptions, may help illuminate inequitable structures in the institution. I hypothesize that leadership plays a significant role in this regard and that facilitating spaces for critical reflections and sharing prior and new experiences and understandings can improve the ECI as an inclusion arena for all parents. At the same time, the leadership must acknowledge what a challenging task this will be, both for the staff and themselves.

Several theorists and researchers have raised concerns regarding Bourdieu's theories and concepts. Some state that he is too pessimistic, deterministic, and a structuralist with a one-sided understanding of the society, offering little opportunity

for change (Bergsland, 2018; Thomson, 2017; Aakvaag, 2006). However, Bourdieu argued that he *did* study change, "the habitus was a site for change within fields which were always engaged in ongoing contestation over power and ideas" (Thomson, 2017, p. 117).

Later in this chapter, I discuss the leadership's role in the professional development work of multicultural competence, discussing the need for management and staff to conduct critical reflection and considering alternative solutions and implications in their work. In this way, I suggest, recognizing all parents as significant stakeholders is more likely to happen, improving the ECI as an inclusion arena. First, I address the issue of recognition.

4.1.2 Recognition and inclusion in early childhood education and care

One of the aims of the *Competence of Diversity* in-service program (CfD) was that educationists were further to develop democratic traits such as tolerance and inclusion, ensuring recognition and appreciation of all children, youth, and adults in education – from ECEC to adult education (Meld. St. 6 (2012-2013)). In this study, I relate these aspects to the management and staff's responsibility to recognize all parents as significant stakeholders and improve the ECI as an inclusion arena. In his theory on recognition, Honneth (1995) view human beings as unique, similar, and different. These three aspects of humanity connect to three forms of recognition: *love, legal justice,* and *social esteem*.

Love refers to a mutual confirmation of each other's specific needs in an interdependent interaction, and the opposite is a violation of bodily integrity (Honneth, 1995). I connect this form of recognition to care and trust. ECIs in Norway are professional and official institutions; nonetheless, it bases itself on care and trust (Norwegian Directorate for Education and Training, 2017). The management and staff in this study highlighted the importance of establishing trust with the parents. In a trusting relationship, both parties take little precautions (Grimen, 2009), and in this

context, the management and staff must fulfill certain expectations from the parents. The parents expect that: (1) the management and staff will not do anything that will harm the children's or parent's interests, (2) the management and staff have the competence to protect the child in line with their interests, and (3) the management and staff have the appropriate means to protect the child following these interests. The parents in this study, overall, expressed a positive relationship with the management and staff. Still, I observed several incidents of no communication between the pedagogical leaders, staff, and the parents when they brought and picked up their child (discussed in **Article II**, Sønsthagen, 2020). Thus, it is relevant to question if the pedagogical leaders and staff managed to establish a caring and trusting relationship in these contexts.

Legal justice concerns the individual's rights and the legal recognition of individuals deserving of a sufficient standard of living (Honneth, 1995). One aspect of legal justice in the Norwegian ECEC is that all children have the right to attend ECI with children of their age (Barnehageloven, 2018, p. § 12a). However, I understand this as more connected to integration than to inclusion. Legal justice also involves that the individual can effectively exercise its rights and learn how to stand up for themselves (Honneth, 1995; van den Brink & Owen, 2007). I suggest the connection of this aspect to the notion of inclusion. To successfully recognize parents with refugee backgrounds as significant stakeholders, I infer that inclusion is necessary. Inclusion is concerned with how communities function, involving all community actors, not just the minority, as is often the case in European countries (Gundara, 2000; Korsvold, 2011). At first, the management and staff in the two ECIs participating in CfD expressed uncertainty when asked to define integration and inclusion. They found it difficult to distinguish between the two concepts. However, most of them agreed with this understanding of inclusion: "You are part of a community (…). Belonging, be together, being allowed to join. Not be excluded" (pedagogical leader). Generally, the management and staff stated that both the community and the newcomer were responsible for inclusion. As one childcare worker said: "I do not think that anyone can be included independently. It has to be

someone who helps them and offers something." However, one of the assistants expressed, "In my opinion, they have to adapt more to us."

Inclusion- and exclusion processes occur in all social contexts (Bundgaard & Gulløv, 2008). Relations, interactions, and processes between the actors in the ECI are essential aspects when exploring inclusion and exclusion (Korsvold, 2011). Within multiculturalism, integration often connects to racial assimilation, where children with minority backgrounds socialize with children from the majority (Gundara, 2000). Thus, the education field risks reproducing the majority's culture and fails to change the social structure or pedagogical content, contributing to the notion of symbolic power (Bourdieu, 1991; Gundara, 2000). When asked to describe their ECI's inclusive practices, the management and staff in the two ECIs participating in CfD perceived their practices towards the children as inclusive. They prioritized socializing the children with refugee backgrounds in play and interactions with the other children. From Gundara's (2000) perspective, it might be reasonable to question whether this emphasis coincides with integration rather than the change of social structure or pedagogical content. Regarding parental inclusion, the management and staff were more uncertain. Six of nine expressed that they worked more according to parental integration than inclusion, but some also stated they were on their way towards inclusion. Two believed they ensured parental inclusion, whereas one was confident that they did ensure parental inclusion. To improve parental inclusion in the ECI, I suggest that the management and staff understand the parents and find shared values to ensure they feel a sense of belonging to the ECI (Gundara, 2000, p. 134). By affirming and recognizing the parents' value as a member of the ECI, the feeling of belonging can reassure them. However, it can also evoke anxiety and stress whenever the management and staff make the parents feel "inadequate, undervalued, misunderstood or ignored within the group" (Guibernau, 2013, p. 34).

Closely connected to inclusion and belonging is the third form of recognition, *social esteem* (Honneth, 1995). Social esteem implies that you experience yourself as a social group member able to generate ordinary achievements with a social value that all group members acknowledge. In line with belonging on an individual level, it connects

to "the idea of being and feeling "at home" – that is, within an environment in which the individual is recognized as "one of us," him or she "matters" and has an identity" (Guibernau, 2013, p. 32). In the context of this study, social esteem connects to appreciation. It compasses the management and staff appreciating the parents as equal human beings that have a valuable contribution to the ECI. The analysis of some of this study's results illustrates that few of the pedagogical leaders asked the parents about their backgrounds or culture and that the parents had little knowledge regarding the pedagogical content of the ECI (discussed in **Articles I** and **II**, Sønsthagen, 2018; Sønsthagen, 2020). In line with this, it is reasonable to question the extent to which the management and staff recognized the parents as having a valuable contribution to the ECIs.

Critics criticize Honneth's recognition theory for being ideological, naïve, and affirmative regarding structural injustices (van den Brink & Owen, 2007). His three forms of recognition also receive criticism for contributing to the existing order's continuing, as it creates certain blind spots. Nevertheless, Honneth (2007) outlines some conditions where the ideological forms of recognition he has offered might be successful: (1) it must contribute to the inclusion of its addressees, not its exclusion, (2) the addressees have to find them credible, and (3) it should be "contrastive in the sense of giving expression to a particular new value or special achievement" (Honneth, 2007, p. 345). The ideological forms of recognition are helpful to test up-front "whether an alteration in a given form of recognition might, in fact bring about an increase in regulative power" (Honneth, 2007, p. 347). By connecting the three forms of recognition, love, legal justice, and social esteem, to trust, inclusion, and appreciation, by expanding the theory with theories on inclusion and belonging and by combining it to the notion of symbolic power, I find Honneth's theory of recognition useful to discuss the results of this study.

It is relevant to note that Bourdieu's theory of symbolic power and Honneth's recognition theory appears to be on two opposite sides that criticize the other (Carré, 2019). It is beyond this dissertation's scope to elaborate on this subject, but I recommend reading Carré's (2019) analysis of these two theoretical positions, their

contrasts, and how they correspond. Shortly said, Bourdieu's emphasis on symbolic power and domination, often characterizes as *anti-recognition*, where recognition appears to be a tool to establish and reproduce inequalities and domination, where the dominated accept their inferior status. Honneth has criticized Bourdieu for being a "utilitarian social theorist," which reduces "the scope of social conflict to struggles essentially motivated by economic interests and utility-maximization" (Carré, 2019, p. 3). However, Honneth's reading of Bourdieu's theory appears to be oversimplified. The *pro-recognition* side, where Honneth's theory belongs, understands recognition as an antidote to domination instead of a tool for further domination. Eventually, the dominated will turn to a more normative ideal of recognition to help emancipation. Thus, Bourdieu and Honneth appear to stand on different sides of two polarized positions. Nonetheless, both sides share similar terms to define recognition: "as the attribution of values and qualities by individuals and social groups to each other, an attribution that is important if not constitutive for identity formation" (Carré, 2019). Therefore, it is necessary to nuance the stark distinction between the two recognition positions and see the concept's ambivalence. One must look at the context of recognition and domination to determine whether recognition functions as a tool to continue dominance or as an antidote for domination. In this study, I have used both Bourdieu and Honneth to analyze and discuss the results.

4.1.3 Multiculturalism in early childhood education and care

As this study, among other things, investigate the leadership of professional development of multicultural competence, a discussion of multiculturalism follows. Multiculturalism is a contested concept, which critics claim to have "an idealistic, naïve preoccupation with culture at the expense of broader material and structural concerns" (May, 2009, p. 34). Therefore, I also address the issue of critical multiculturalism in this section.

To feel a sense of belonging and connection to the new society and the ECI, I suggest that the society and the ECI need to affirm the parents' cultural capital (White & Myers, 2016). By being able to maintain a strong ethnic identity, the social capital of the parents can be developed, which can give them "strength from a supportive network of groups and institutions to maintain or advance their social position in a society" (White & Myers, 2016, p. 181). In the last decades, multicultural education has been concerned with valuing differences and creating shared meanings. Taking this perspective on multicultural education might challenge the potential symbolic power in Norwegian ECEC. Multicultural education consists of five dimensions (Banks, 2009): (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture. The dimensions found most relevant for this study are numbers 4 and 5. *Equity pedagogy* looks at how the management and staff adjust the content and pedagogy of the ECI to include various backgrounds, cultures, values, perspectives, and knowledge traditions. *Empowering ECI culture* is, among other things, concerned with examining the interaction between the management, staff, and families "from diverse racial, ethnic, and gender groups" to establish an empowering ECI culture for the different families (Banks, 2009, p. 15). These two dimensions, I suggest, connect to intersectionality. I understand intersectionality as "a metaphor, a heuristic principle that reminds us that focusing on one basis of oppression or inequality prevents us from telling the whole story" (Acker, 2011, p. 69). Complex inequalities cannot be understood by looking at, for instance, class, race, ethnicity, or gender separately.

Multicultural education has received criticism from what May (2009) refers to as the Right side of politics (in Norway represented, among others, by the Progress Party). This criticism increased after the terror attacks in the US in 2001. The *threat* of multiculturalism has been "both an explanation for, and a visceral rejection of, the apparent willful failure of minorities to accept dominant societal mores and values" (May, 2009, p. 33). C*ritical multiculturalism* aims to answer some of the criticism. By taking a critical stance in this dissertation, critical multiculturalism becomes relevant by trying to combine both cultural and structural concerns and, among other things, link

culture to power. I advocate recognizing the parents with refugee backgrounds as significant stakeholders in the ECI and representing the different cultural capitals and habitus. By carefully investigating the content and pedagogy of the ECI and the management and staff's attitudes and values, it is possible to improve the ECI as an inclusion arena. This can be achieved through the professional development of multicultural competence, where the management and staff gain new knowledge and critically reflect together as a group (May, 2009; Wells, 2008). Later in this dissertation, I discuss how the two ECIs participating in CfD worked with these issues.

4.2 The leadership of early childcare institutions as learning organizations

One of the CfD in-service program aims was the management and staff's professional development of multicultural competence. As this study addresses the leadership's responsibility in this regard and in improving the ECI as an inclusion arena, the following section discusses some relevant theories and concepts connected to leadership, learning organizations, organizational learning, and knowledge development.

4.2.1 Leadership styles in early childcare institutions – a matter of hybridity

When exploring leadership styles in ECIs in Norway, it is relevant to highlight some main leadership characteristics of the Norwegian working life context. The Norwegian working life model bases itself on a perception of equal balance between the employer and the employee (Levin, 2012). The model emphasizes democratic rights, making participation and cooperation essential values. Norway and the other Scandinavian countries classify as egalitarian countries, where the equality ideal is one fundamental value (Grennes, 2012). Thus, the institutions generally have few social differences, a relatively flat structure, and little hierarchy. In turn, this affects the leadership in Scandinavian institutions, including the ECIs.

Byrkjeflot (2015) and Vie (2012) offer insight into historical traits concerning leadership in Norway. It is beyond the scope of this dissertation to examine this historical context. However, it is relevant to note some significant characteristics of a Norwegian or Scandinavian leadership model (Vie, 2012). Simultaneously as the concept of leadership increasingly becomes globalized, leadership in Norway and the other Scandinavian countries still, in many ways, differs from leadership in other countries (Byrkjeflot, 2015; Grennes, 2012; Vie, 2012). The leadership model emphasizes the same values as the working life model: equality, participation, and cooperation. Trust is also an essential value (Grennes, 2012). The leaders in Norway appear to be less authoritarian, involve the staff more, and be more friendly than expected in other contexts, and the leaders themselves express that such a leadership style is effective. The Norwegian leadership model is also present in the Norwegian ECEC that occasionally is criticized for being *too* democratic, involving, and relation-oriented (Bøe, 2011; Børhaug & Lotsberg, 2014). When grappling with the professional development of multicultural competence, one may question if the flat Norwegian leadership model is productive or if a more hierarchical structure is needed. The two ECIs participating in CfD illustrated two different approaches. One of the ECIs appeared to have a more hierarchical organizational structure where the manager distributed the CfD project's responsibility within the institution. The other ECI seemed to have a flatter organizational structure, or perhaps a lack of structure concerning CfD, where the manager delegated the responsibility to one of the pedagogical leaders (discussed in **Articles IV** and **III**, Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020).

Traditional general leadership theories emphasized *focused* leadership, characterized by a charismatic leader (Gronn, 2002). In focused leadership, one finds leadership in the actions, the character, or the formal or informal position of an individual; *the leader; the boss; the manager*. Later theories argued that leadership is a dimension best understood in collective terms, as *distributed* within the organization where several members, not only the formal managers, execute leadership. However, by rejecting the idea of an individual leader and solely addressing distributed leadership, as previously argued (Gronn, 2002), the leadership's role in a holistic picture of the

organization is blurred (Gronn, 2009). There is little room for different leadership levels and qualitative differences in leadership between units. Gronn (2009; 2016) suggests that leadership should be understood as configured rather than as distributed, meaning that "leadership practice is arranged or patterned to comprise a configuration" (Gronn, 2016, p. 169). He calls these configurations hybrid configurations of leadership. The hybrid idea is that leaders tend to shift between different leadership styles in daily life, looking at both individual and collective leadership (Bøe & Hognestad, 2017; Gronn, 2009). Thus, it implies a mixture of both focused and distributed leadership, or leadership of the individual and management of the collective, as a driving force (Gronn, 2009; Moilanen, 2001b). They co-exist to varying degrees. As Gronn (2009) points out:

in any particular organizational setting, it would make sense to speak of a constantly shifting leadership mix or configurations, the overall composition of which should be understood as an adaptive or emergent response to wider environmental and immediate situational challenges that are specific to that context (Gronn, 2009, p. 20).

Hybrid leadership further illustrates the tensions leaders can face when managing different and overlapping leadership ideals (Byrkjeflot, 2015). There are tensions between professional management that emphasizes efficiency and governance, professional management highlighting competence, and value management, stating that justice and democracy are a goal in its own right. Communicative leadership stressing the creation of consensus through dialogue is another leadership ideal. However, it associates with the mentioned ideals. Even though these different leadership ideals co-exist in Norwegian leadership discourse, it is still generally the case that the professionally competent and collaborative leader is preferred (Byrkjeflot, 2015, pp. 64 - 65). Hybrid forms of leadership configuration are not new as collectivism and individualism have operated in tandem for quite a long time (Gronn, 2016). Moreover, it does not describe a new type of leader but might be helpful when characterizing leadership situations.

The focused leadership style has historically not been present in the Norwegian ECEC. Characteristically, Norwegian ECIs often consist of a flat organizational structure and are criticized for a weak division of labor. Pedagogical leaders and staff often appear to perform the same tasks to a certain extent, and much of the task performance seemed based on common sense, with weak foundations in professional knowledge (Gotvassli, 2006; Steinnes, 2014). Norwegian ECIs have become more hierarchical in recent years with less democratic staff involvement than earlier (Børhaug & Lotsberg, 2014; Gotvassli, 2013a). The pedagogical leaders tend to execute leadership, balancing relational aspects with authority, control, and power (Bøe & Hognestad, 2017). The analysis of this study's results illustrates that also managers balance relational aspects with more hierarchical leadership. The manager has the overall administrative responsibility at the institutional level, where the pedagogical leaders are less involved (Børhaug & Lotsberg, 2014). However, the managers appoint an increasingly more significant space of choices to the pedagogical leaders, where they must take the lead. Hence, the pedagogical leaders become important actors in the development and leadership of the ECI. In the daily pedagogical practice at a department, it is likely challenging to have a clear hierarchical structure, as the pedagogical leaders and assistants have quite similar labor divisions. Børhaug and Lotsberg (2014) suggest that we understand the leadership responsibility at this level as "closely intertwined and difficult to split. Its core is, on the one hand, to develop dense teams characterized by equity and involvement of the unskilled staff, and, on the other hand, to lead this team professionally" (Børhaug & Lotsberg, 2014, p. 14, my translation). Thus, it might be reasonable to suggest that the leadership roles in ECIs are *natural* hybrids, where individual and collective leadership function in a constant tandem. The tension between the characteristically democratic and relational leadership style in Norwegian ECIs and the more hierarchical style that appears established in recent years makes the hybrid configuration of leadership useful to understand the leadership responsibility within Norwegian ECEC (Bøe & Hognestad, 2017; Gronn, 2009).

Even though their leadership practices within the ECI may differ (Børhaug & Lotsberg, 2014), both the manager and the pedagogical leaders function as local line

leaders (Senge, 1996). The local line leaders connect to what Senge (2006, p. 319) calls an *ecology of leadership.* In addition to the local line leaders, we find the network leaders and the executive leaders. The local line leaders are responsible for sanctioning "significant practical experiments and to lead through active participation in those experiments" (Senge, 1996, p. 46). The local line leaders need to connect new learning capabilities to the organization's results to assess "whether enhancing learning capabilities is just an intellectually appealing idea" or if it makes a difference (Senge, 1996, p. 46). I discuss the local line leader's role in **Article III** (Sønsthagen & Glosvik, 2020). The network leaders often work closely with the local line leaders, being "vital for spreading new ideas and practices from one working group to another and between organizations, and for connecting innovative line leaders with another" (Senge, 2006, p. 319-320). The municipalities of both ECIs that participated in CfD had a position that functioned as an assistant head of municipal affairs responsible for all ECIs in the municipality, which seems to characterize well within the role of network leaders. The executive leaders are, among other things, responsible for shaping "the overall environment for innovation and change" (Senge, 2006, p. 320). In a commonly organized Norwegian municipality, I suggest that this role refers to the head of municipal affairs responsible for upbringing and education. The network leaders and the executive leaders were not as relevant for this study, as it investigated the professional development work within the ECIs. However, studying these two learning roles could provide significant insight into the municipality's priorities and demands concerning multicultural professional development. Moreover, it could visualize potential paradoxes the management might have faced between the ECI's needs and emphasis, the municipality's priorities, and the Government's demands and expectations. Such paradoxes could help explain some of the reasons behind the management's leadership.

When looking at leadership styles for working with ECIs' professional development, the *contingency theory* (Hersey & Blanchard, 1982) might also be helpful. The characteristics of a task, on the one hand, and the staff, on the other, provide different contexts for variation in leadership styles. The dimensions *concern for people* and *concern for production* conceptualize effective and ineffective leadership (Blake &

Mouton, 1985). I question whether a concern for both people (the staff) and production (the professional development work and parent cooperation) is a necessary leadership style to promote organizational learning. Some of the results in this study illuminated somewhat different leadership approaches in the two ECIs that participated in CfD (discussed in **Articles IV** and **III**, Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020). Individual and collective leadership appeared to co-exist to varying degrees in the two ECIs. In the ECI that seemed to work more productively with the CfD project, the manager seemed to balance a concern for both people and production, and hybrid leadership appeared to facilitate both individual and collective learning. A hybrid leadership style also seemed relevant for the pedagogical leaders and their operationalized leadership responsibility. The leadership of a learning organization contains tensions between, among other things, the leadership of daily operations and stability and the leadership of development and change. Hence, I ask if the leadership in a learning ECI must manage both.

4.2.2 Professional development in a learning organization – a leadership responsibility

To succeed with professional development work, it seems necessary for the management to improve the ECI as a learning organization. Therefore, I combine and elaborate on Senge's (2006, p. 3) and Moilanen's (1999, p. 8) definitions of learning organizations. Senge's (2006, p. 3) definition is as follows:

> Organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspirations is set free, and where people are continually learning how to learn together.

According to Smith (2001), Senge calls himself an idealistic pragmatist. By doing so, he has been able to "explore and advocate some quite 'utopian' and abstract ideas" (Smith, 2001, n.p.). Critics accuse Senge of being *too* idealistic and not realistic, considering that, among other things, his learning organization theory is quite broad and not very precise (Moilanen, 2001b). Moreover, few organizations can measure up to Senge's learning organization characteristics (Smith, 2001). However, by being an idealistic pragmatist, Senge's theory "can be worked on and applied by people in very different forms of organization" (Smith, 2001, n.p.). Additionally, the knowledge required for members in an organization cannot simply be transmitted. "It has to become people's own" by engaging with it, talking about it, and embedding it "in organizational structures and strategies" (Smith, 2001, n.p.). Senge's theory is helpful in this regard.

Moilanen extends Senge's theory on learning organizations to "define, describe and measure" that learning organizations are holistic systems with individual and organizational factors as the two most essential levels (Moilanen, 2001b, p. 17). Her definition follows:

> A learning organization is a consciously managed organization with "learning" as a vital component in its values, visions and goals, as well as in its everyday operations and their assessment. The learning organization eliminates structural obstacles of learning, creates enabling structures and takes care of assessing its learning and development. It invests in leadership to assist individuals in finding the purpose, in eliminating personal obstacles and in facilitating structures for personal learning and getting feedback and benefits from learning outcomes (Moilanen, 1999, p. 8).

Based on the presented definitions, I propose the following definition of ECIs as learning organizations. It is imperative to note that the definition describes an ideal ECI, and various ECIs might fulfill these requirements to different extents. Even so, the ECIs are likely to have learning elements and might achieve both individual and collective learning. I understand ECIs as learning organizations as well-managed, emphasizing a

hybrid leadership (Gronn, 2009) that facilitates individual and collective learning, thus addressing its holistic side (Moilanen, 1999). The learning line leaders (Senge, 1996, 2006) reduce potential structural and personal obstacles that might hinder learning (Moilanen, 1999). By emphasizing collective knowledge building (Wells, 2008), the learning line leaders help the staff learn how to learn together. Moreover, the learning line leaders and staff continually expand their capacity to create the desired results and nurture new, expansive thinking patterns (Senge, 2006, p. 3). Organizational learning is the necessary foundation for the organization's daily operations, values, visions, and goals (Moilanen, 1999). I hypothesize that the learning line leaders are active, meaning that they act on a specific challenge or a problem and contextualizes it in the ECI. Furthermore, they actively distribute the responsibility to solve the challenge within the ECI and include the parents as significant stakeholders. I suggest that the opposite is a more passive leadership, which is unlikely to improve a learning organization.

Continually, I use five interdependent disciplines for learning organizations to discuss some of this study's results (Senge, 2006).

(1) *Personal mastery* attends to the ECI's capacity and the role of the individual within the ECI. It further connects the individual and the ECI in the learning process. The ECI leadership must care for and know the individual staff, their strengths and weaknesses, use their strengths and improve their shortcomings in line with the organization's needs and the professional development work aims. One example is the manager in one of the ECIs who saw that the staff needed extra attention during the work with CfD to ensure their involvement. She organized a study group for the staff members, where they got extra time to read and discuss the issues they worked on in CfD. Such an approach was probably productive in seeing the staff's strengths and weaknesses and further using and improving these.

(2) *Mental models* address how individuals understand the world – tacitly or explicitly – and how this influences their actions (Senge, 2006). In a learning organization and professional development work, these mental models need to be opened to change. The ECI leadership needs to support the staff in

challenging their existing mental models. Based on the analyzed data, it appeared that by being transparent and supportive and facilitating critical reflection processes where the management and staff could discuss the consequences of their choices, the staff's mental models could be challenged (Sønsthagen & Bøyum, 2021, **Article IV**).

(3) *Building shared visions* promotes community and commitment to the organization and changes needed (Senge, 2006). Connected to the CfD work in the two ECIs in this study, a shared vision, and understanding of the need to enhance individual and collective multicultural competence appear necessary. Thus, an essential role for ECI leadership is to secure a shared vision of professional development goals. In particular, one of the ECIs that participated in CfD appeared to have developed a shared vision connected to their project. By creating a safe work environment and facilitating professional discussions amongst staff and management, where they challenged each other's practice based on theory and framework, the pedagogical leaders and staff members expressed more certainty in their daily work (Sønsthagen & Bøyum, 2021, **Article IV**).

(4) *Team learning* goes beyond what an individual can learn, uses colleagues for enhanced growth through dialogue, and collaborates in a learning process (Senge, 2006). In the professional development of multicultural competence, I assert that the leadership must ensure that the collective learns together, not only each staff member alone. An example of team learning from this study's results is how the management and staff in one ECI could afford extra meetings and invite external experts who helped challenge their practice. The management and staff expressed that they became more secure when discussing challenging issues, and they dared to challenge each other's practice and reflections more than before. This example illustrates a team that is self-developing.

(5) *Systems thinking* "is the conceptual cornerstone that underlies all of the five learning disciplines" and "of how learning organizations think about their

world (Senge, 2006, p. 69). All the five disciplines are concerned with seeing wholes rather than parts, seeing the organization's members as active participants shaping their reality, rather than as helpless actors, and emphasizing creating the future rather than reacting to the present. However, systems thinking is necessary to have the incentive and means "to integrate the learning disciplines once they have come into practice (Senge, 2006, p. 69). Thus, systems thinking helps provide an overview, elicit patterns, and enable the ECI management and staff to change the existing order. An ECI leadership that thinks systemic is probably necessary to succeed with the professional development work. In particular, one of the managers appeared to have begun systemic thinking, together with the pedagogical leaders, by, among other things, connecting the CfD-project to the daily operations in the ECI and setting long-term goals for their work with multicultural issues. **Article III** (Sønsthagen & Glosvik, 2020) and **Article IV** (Sønsthagen & Bøyum, 2021) further exemplify and discuss how the two ECIs worked with these issues.

Concerning the five disciplines, the local line leaders play a vital role in:

integrating innovative practices into daily work: for testing the efficacy of systems thinking tools and for working with mental models, for deepening conversations and for building shared visions that connect to people's reality, and for creating work environments where learning and working are integrated (Senge, 2006, p. 319).

If the local line leaders are passive in their approach, it will not be easy to translate new ideas into action, and the intentions behind the change initiatives from the top are likely hindered (Senge, 2006, p. 319).

In addition to being too idealistic and broad, critics, among other things, claim that Senge's theory demands too much of employees (Smith, 2001) and that it does not address issues of knowledge-power or social transformation (Flood, 1998). Smith (2001) question whether employees want to sign up to or can handle the "process of exploring

one's performance, personality and fundamental aims in life," as Senge propose, considering that most people want to do their ordinary jobs and make a living (Smith, 2001, n.p.). Senge's theory requests that employees "join in something bigger" (Smith, 2001, n.p.). Flood (1998, p. 271) finds it absurd that Senge's systemic theory does not consider different knowledge-power concerns and that he does not address the issue of social transformation to remove biases and alter behavior patterns. Moreover, Flood stresses that people must have the opportunity to decide for themselves. "If not, then, they are confined in their thinking and are not afforded all possible opportunities to learn" (Flood, 1998, p. 272). According to Flood (1998), Senge dismisses the management hierarchy in his search for more participation. Such dismissal is a limitation of Senge's theory.

The mentioned critical perspectives on Senge's theory are relevant for my study as they might explain some of the analyzed data. Smith's (2001) accusation that the theory demands too much of the employees may explain why some participants in this study appeared to act passively towards the multicultural professional development work. There might be that most of them did not want to join in "something bigger" or, exploring their "fundamental aims in life" (Smith, 2001, n.p.). Multicultural professional development, I propose, is a daunting task that demands engaged and motivated participants. It appears that one of the municipalities might not have succeeded in addressing knowledge-power concerns, such as management hierarchy (Flood, 1998), risking that the professional development work became *heavy on the top*. The municipality administration, together with the management, decided that the ECI should participate in CfD. Thus, some of the staff may have felt that they were not able to choose for themselves if they, for instance, wanted to increase their multicultural competence or not. Through some of the staff's statements, this seems reasonable to claim: "We have to be informed more in advance […]. They cannot say yes [to participate] without informing us about the content", "they [the leaders] had already said yes, and we didn't really know anything [about CfD] until then," and "there were other tasks we saw as equally important at the time." Regardless of its limitations, I have found Senge's theory helpful in this study because it, among other things, allows

approaching the organizational life more holistically, and it applies to different forms of organizations (Smith, 2001). Moreover, his five disciplines have the potential of creativity in organizations, and the theory suggests some possible ways to achieve human flourishing. Furthermore, organizations such as the ECI need to concern themselves with development by generating, appropriating, and exploit knowledge (Smith, 2001), and Senge's learning organization theory and five disciplines can be a tool in this process.

Moilanen (2001b) builds her work on Senge (1990) and, among others, Pedler, Boydell, and Burgoyne (1989), and Argyris and Schön (1996). In her understanding, learning in a learning organization concerns how individuals perceive their roles, responsibilities, and relations from a holistic perspective. As a whole entity, the learning organization can be understood as the individuals' mental models of their perception of themselves and the organizational context (Moilanen, 2005). It is possible to classify five *dimensions* that help illustrate a learning organization's two-sided contents: the individual and collective levels (Moilanen, 2001b). The most crucial dimension is (1) *driving forces*. They impact both on the individual level and the organizational level. The ECI leadership leads *individuals* at the same time as they manage the *whole*. (2) *Finding purpose* gives direction to the learning and development in the ECI, and it helps build motivation on the individual level. (3) *Questioning* can reduce resistance to change among staff when they experience challenges in the learning process. (4) *Empowering* includes all the means and tools the management and staff use in the development and learning processes. (5) *Evaluating* refers to assessing the fulfillment of the learning requirements set for professional development work. As discussed in **Article III** (Sønsthagen & Glosvik, 2020), one manager appeared to balance a concern for people (the pedagogical leaders and staff) and a concern for the professional development work. It seemed that such a leadership style helped lead organizational learning and in creating a productive learning context. Furthermore, the collective project that facilitated learning at the organizational level also made sense at the individual level. It appeared that combining the management of systems with the leading of individuals was a driving force in collective learning (Moilanen, 2005). Thus, hybrid leadership

(Gronn, 2009) can be an appropriate leadership style to handle the tension between the individual and collective levels, where the local line leader is significant in leading their co-workers.

I take a socio-cultural approach to organizational learning, or knowledge development, understanding it "not only as the mental processes of individuals, but also as participation in social situations related to practical work in the organization (Vannebo & Gotvassli, 2014, p. 31). In line with Wells (1999), I do not choose between the individual or collective but instead look at "how different viewpoints complements and clarifies the complexity in learning processes at different levels" (Anderson et al., 2000, in Glosvik, 2002, p. 309, my translation). Much of Senge's theory might be categorized within a socio-cultural approach. For instance, the emphasis on developing competence through team learning and participation in various practice communities (Glosvik, 2002). Another example is Senge's understanding of systems thinking as a tool for thinking and discussing complex connections. The systems are, like languages, constructed in social interactions between people, and systems thinking concerns thinking about how the different systems cooperate (Glosvik, 2002, p. 310). However, Glosvik (2002) questions the necessity of placing Senge within such a broad theoretical approach, neither does Senge himself. There are no references to standard texts within socio-cultural learning in his theory. Systems theory and systemic thinking have other roots (Glosvik, 2002, p. 309).

Learning is a continuous process where resources recreate, modifies, and further develop through a collective and individual understanding and development of knowledge (Wells, 2008). I find the *Spiral of Knowing* (Wells, 2008) useful to illustrate the tension between individual and collective learning. The spiral is helpful as an example of how to explain organizational learning. On this note, it is significant to address some overlaps and differences between a learning organization and organizational learning. In so doing, it is relevant to question whether organizational learning is included in the learning organization or the opposite (Örtenblad, 2019, p. 6). The concepts belong to different ontological positions (Glosvik, 2002). The learning organization is an ideal form of organization with the capacity to learn, whereas

organizational learning is a more academic idea, studying the organization's learning processes (Easterby-Smith & Lyles, 2011, p. 3). Organizational learning research often emphasizes the observable, visible, and enduring parts of the organization, including the organization's rules, procedures, and structures, perceiving hierarchies as repositories of past learning (Glosvik, 2002). The distinction between learning organizations and organizational learning is interesting; however, this is not the main emphasis of this study. Therefore, I will not further elaborate on this distinction. As discussed in **Article III** (Sønsthagen & Glosvik, 2020), this study considers organizational learning and learning organizations as part of one field (Pedler et al., 2019). Simultaneously, I acknowledge the different approaches and definitions surrounding these concepts (Örtenblad, 2018).

Taking the ECIs' work with CfD as an example, each cycle in the Spiral of Knowing starts with an *understanding* based on the individual participant's experience (Wells, 2008). Through understanding, each participant presents their *experience* of the problem. Feedback from oneself or co-workers' actions add new *information*. Each cycle should provide further and enhanced understanding, and *knowledge building* ensures this. Active processes with higher intentionality than mere information sharing appear necessary to succeed in collective knowledge building (Ottesen, 2009). Dialogue can help the participants understand and evaluate new information and relate it to current knowledge (Wells, 2008). Then, alternative interpretations and implications, e.g., different approaches to multicultural education and recognition and inclusion of all parents, can be critically discussed, and the management and staff's multicultural competence, practice, and beliefs can be calibrated (Mascadri et al., 2017). Each cycle should increase the participant's understanding, both individually and collectively, and tackle the potential symbolic power hidden in the organization. Responses from the pedagogical leaders and staff in one of the ECIs participating in CfD illuminated that individual learning had happened; however, learning on a collective level was not clearly expressed. The pedagogical leaders and staff in the other ECI, on the other hand, shared more experiences of how a learning process had occurred at both an individual and a collective level. A hybrid leadership emphasizing systemic thinking, addressing learning

at individual and collective levels, appeared to help ensure collective knowledge building (discussed in **Articles IV** and **III**, Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020).

Section 4.2.1 questioned the traditional Norwegian leadership model's productiveness when grappling with multicultural professional development. The analysis of some of the study's results illustrated that a more hierarchical structure with a distribution of responsibility appeared necessary. Based on this, I do not mean that a focused leadership style is needed. Instead, I suggest that the results illustrate the benefit of balancing organizational structure and distribution of responsibility. The distribution of responsibility seems to connect with the democratic ideal but different from a *too* democratic leadership approach associated with a flat organizational structure. I hypothesize that recognition must penetrate three levels when developing the ECI as a learning organization, illustrated in **Table 4.1**[10]. As shown in the table, I have changed the order of Honneth's three forms of recognition. Whereas Honneth organizes them as love, legal justice, and social esteem, I have organized them as legal justice, social esteem, and love. The first level ensures the individual's legal rights, and the democratic level ensures the individual's right to participation. The third, collective level, involves deeper emotions that provide a trusting work environment and care for the individual and the collective in a more profound sense.

With some changes to the epistemological and practical use, the table could also illustrate the management and staff's recognition of parents, as discussed in **section 4.1.2**. The legal level would then ensure the individual parent's right to send their child to the ECI with children of the same age and for themselves to participate in education or work and start their integration process into the Norwegian society. The democratic level would assure the management and staff's appreciation of the parent as equal, valuable human beings contributing to the ECI's pedagogical content. Finally, the collective level would secure a trusting and caring environment for all the ECI's actors,

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[10] The table is influenced by Levin and Klev's (2002, p. 66) table, *The building blocks of organizational development*.

where both management, staff, and parents developed a shared understanding and responsibility concerning the children's development and well-being and the ECI's pedagogical content. The participating management and staff in this study emphasized the socialization of children with refugee backgrounds in play and interactions with the other children and stated that this was one of their main priorities when they enrolled in the ECI. Several expressed that the children were their main responsibility and that the work with parent cooperation, particularly with parents with refugee backgrounds, was more challenging. If the management and staff also emphasize the collective level regarding the parents, I hypothesize that they would strive to understand and recognize the parents' different values, beliefs, and perspectives and include them in the ECI. Thus, their care for the children could extend to care for the parents. I hypothesize that systemic thinking is necessary to achieve the collective level towards the parents.

Table 4.1 *Organizational development of early childcare institutions through recognition*

	Ideal	Epistemology	Practical use	Form of recognition
Legal	Equality for the individual	Mobilize competence	Visualize and share tacit knowledge	Legal justice
Democratic	Equality through participation	Use local knowledge through participation	Early participation helps in the implementation process	Social esteem
Collective	Equality through responsibility	Develop a shared vision	Shared understanding and insight. Responsibility distributed in the organization	Love

In an organizational context, the *legal level* involves ensuring equality for the individual by mobilizing the staff's competence and visualizing and sharing *tacit knowledge* (Gotvassli, 2013b). Tacit knowledge entails that "*we can know more than we can tell*" (Polanyi, 1983, p. 4); it is inarticulate or unarticulated knowledge (Mukerji, 2014, p. 3). Thus, it can be challenging to express tacit knowledge, as it is knowledge in action; it is an invisible foundation for action and learning (Gotvassli, 2013a) that "lies at the heart of all cultural life" (Mukerji, 2014, p. 3). For management and staff in the ECI, tacit

knowledge plays a significant role in everyday practice. It is not easily transmitted to others verbally; however, by, for instance, observing a more experienced pedagogical leader, a new pedagogical leader or staff member can pick up on some good practices, but also not so good practices, that they further accumulate into practice. By challenging both management and staff in talking about their experiences connected to, for instance, inclusion and recognition, it can be possible to mobilize their knowledge and further enhance the collective knowledge building in the ECI.

For this study, it is relevant to address the connection between tacit knowledge, common sense, and habitus. The fictive ECI teacher, Lise, whom I exemplified in **section 4.1.1,** can help illustrate how these three aspects connect. Common sense, among other things, refers to what we believe is the right action or perception without a necessary connection to experience (Mukerji, 2014). Through her adjustment and compliance to the education field, Lise had socialized into a particular way of understanding, among other things, ECI, education, and parent cooperation. Moreover, her habitus tells her how to act in specific contexts, based on learned actions, culture, language, and dominating norms and values. These dispositions are embodied in Lise and are not something she typically reflects on. Through her education and practice as an ECI teacher, she has acquired a specific set of knowledge that plays a significant role in her practice and cannot easily transmit to others verbally. She has also observed other ECI teachers in their practice, which is likely to have influenced her perceptions of what a good or not-so-good ECI teacher is. Additionally, Lise's surroundings might have prevailing conversations or common sense about how an ECI should be, how an ECI teacher should conduct her role, and how cooperation with parents with refugee backgrounds functions, which might not connect to experience. Hence, Lise's habitus, tacit knowledge, and common sense are essential for her daily practice in the ECI. When Lise experience new situations or faces perceptions, values, and norms that differ from hers, she can either continue to stick to what she knows or thinks she knows, not challenging her common sense, or she can try to change her actions by critically reflect upon her dispositions and express her tacit knowledge. Thus, "habitus has a potential

for silent subversiveness as well as cultural reproduction" and can challenge common sense (Mukerji, 2014, p. 3).

Turning back to the table, I suggest a connection between the *legal level* and the second form of recognition, legal justice, stressing the individual's rights (Honneth, 1995). The staff can effectively exercise their rights in the institution, their competence is mobilized, and tacit knowledge can be externalized and shared through active leadership (Gotvassli, 2013b; Levin & Klev, 2002). The *democratic level* connects to the third form of recognition, social esteem (Honneth, 1995). The management ensures the staff's equality through participation. The staff is appreciated as valuable members in the organization that can affect their working conditions (Levin & Klev, 2002). The local knowledge in the ECI is used and involving the staff early in the professional development process helps in the implementation process. If the organization stops at these two levels, I suggest that they risk being *too* democratic or too individualized, leading to a flat organizational structure.

If the leadership ensures the *collective level*, involving equality through responsibility, the leadership balances a concern for the individual and the collective. They can develop a shared vision (Senge, 2006) by distributing responsibility for their professional development work. The staff is part of a team that learns together in a trusting environment. Moreover, each member's independence is affirmed, and this affirmation is supported by care, connected to the first level of recognition, love (Honneth, 1995). Even though Honneth (1995) understands love as the basic need of recognition necessary to achieve the other forms of recognition, I place it deepest in this context. I understand love, or care, for the organization's members as a driving force in a learning organization. By emphasizing genuine care for all members, and ensuring a trusting work environment, a sense of happiness in work can lead to more engagement and commitment. Hence, they are more willing to discuss and confront complex issues and do things that can challenge their comfort zone or things they might fail at (Senge, 2006, p. 282). This last point might illustrate that Senge's theory does not demand too much of employees to contribute to developing a learning organization, as Smith (2001) suggests. I will claim that when ensuring genuine care and trust, which likely contribute

to more happiness, engagement, and commitment in the work environment, it is more likely that the members want to commit to more than just doing their ordinary jobs.

4.3 The leadership of professional development to tackle symbolic power

I have discussed two significant areas within the ECEC in the previous sections: (1) symbolic power, and (2) leadership and learning organizations. I understand these two areas as intimately connected. To tackle symbolic power within the ECI and improve the ECI as an inclusion arena that recognizes all parents as significant stakeholders, I argue that professional development of management and staff's multicultural competence is necessary.

The previously discussed disciplines, dimensions, and cycles help analyze the learning processes within an isolated institution or participants with similar cultural frames of reference. However, one could ask if crucial aspects relevant to this study are missing. I refer to these aspects as impact factors that directly or indirectly affect the leadership of professional development of multicultural competence. In this study, impact factors refer to the framework plan and legislation, the owner, the local area, the management and staff's competence, the parents, the children, and the number of families with refugee backgrounds or other minority backgrounds. I could have called it institutional surroundings (Jacobsen & Thorsvik, 2007), including a broader aspect of factors impacting the ECI. However, I have chosen to emphasize the factors that I argue directly impact the ECI in this model. I developed Wells' (2008) Spiral of Knowing, combining the tension between individual and collective level (Moilanen, 2001b; Wells, 2000, 2008), intentionality (Ottesen, 2009), and impact factors (**Figure 4.3**).

Figure 4.3 *A tool to analyze the leadership of professional development*
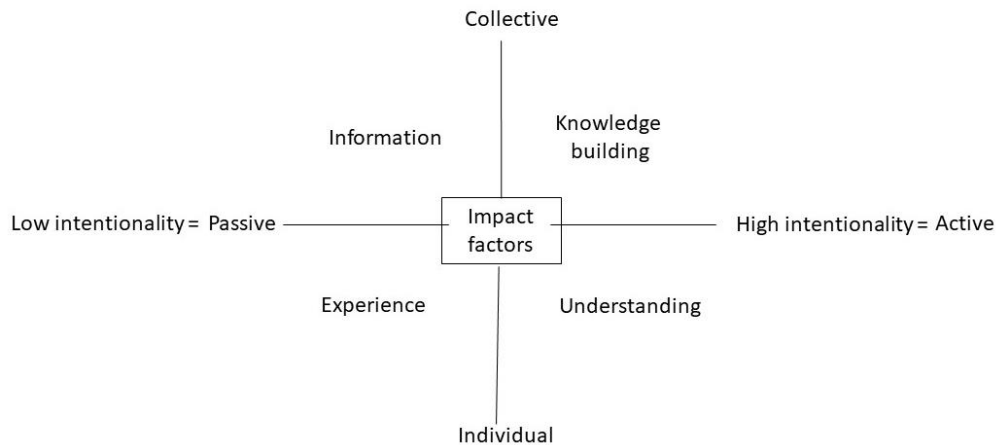
The model illustrates how an ECI can analyze professional development leadership, in this context, of multicultural competence. The individual-collective dimension placed at the vertical axis stresses that "it is by attempting to make sense with and for others, that we make sense for ourselves" (Wells, 2000, p. 58). When learning occurs in an ECI, the management and staff partake in collaborative meaning-making, enhancing individual and collective understandings. When addressing both the individual and collective values in an organization, shared mental models can help create a holistic picture *of* the organization *for* the individual (discussed in **Article III**, Sønsthagen & Glosvik, 2020). To understand the individual-collective dimension, it is possible to classify different collective learning theories explaining an organization's wholeness as individuals' mental models in the organizational context (Moilanen, 2005). Leadership in this setting means managing systems simultaneously as leading individuals – a learning organization's driving force. The cycles *Experience* and *Understanding* at the bottom of the vertical axis relate to the individual value. Experience concerns the individual's experience in interactions with parents and children with another cultural background. The cycles *Information* and *Knowledge building* at the top of the vertical axis connects to the collective value. Information in this context concerns the leadership's information about, among other things, inclusion, multiculturalism, and framework. Knowledge building refers to working collectively in the institution, integrating professional development work, and trying different solutions.

The passive-active dimension placed at the horizontal axis emphasizes an organization's thinking and doing (Moilanen, 1999). I understand the active value as addressing an organization's wholeness, where the management and staff are active in thinking and doing different learning activities. The organization is ready to tackle both present and future challenges. The passive value refers to being passive in both thinking and doing, with less critical reflection regarding the organization's practice, values, and underlying assumptions (Wells, 2008). Such organizations often hold on to the status quo, being secured in the past (Moilanen, 1999, p. 25). Being a passive organization related to learning does not mean that the organization does not have other strengths. I connect passive and active leadership styles to low and high intentionality, which I have placed on the horizontal axis. Impact factors are identified at the model's center, illustrating the necessity of considering significant elements directly affecting the institutions.

I hypothesize that if the leadership is passive, there is low intentionality in the ECI, and the leadership does not challenge the staff's understanding. The active leaders are not present; thus, collective knowledge is not present. The institution may still have information, individual experience, and individual learning but lacks the active leadership that reflects upon impact factors and achieves high intentionality (Ottesen, 2009; Wells, 2008). I further hypothesize that ECIs can achieve high intentionality if the leadership is active in formulating the actions to attain collective knowledge building. Through knowledge building, the staff can build new knowledge on improving the ECI as an inclusion arena. By taking on a hybrid leadership role, the local line leaders consider both the people (the staff) and the production (the professional development work and parent cooperation) (Blake & Mouton, 1985; Gronn, 2009; Senge, 1996). Thus, the local line leader becomes a *learning line leader* in a learning organization, as illustrated in **Figure 4.4**.

Figure 4.4 *A general learning model in early childcare institutions*
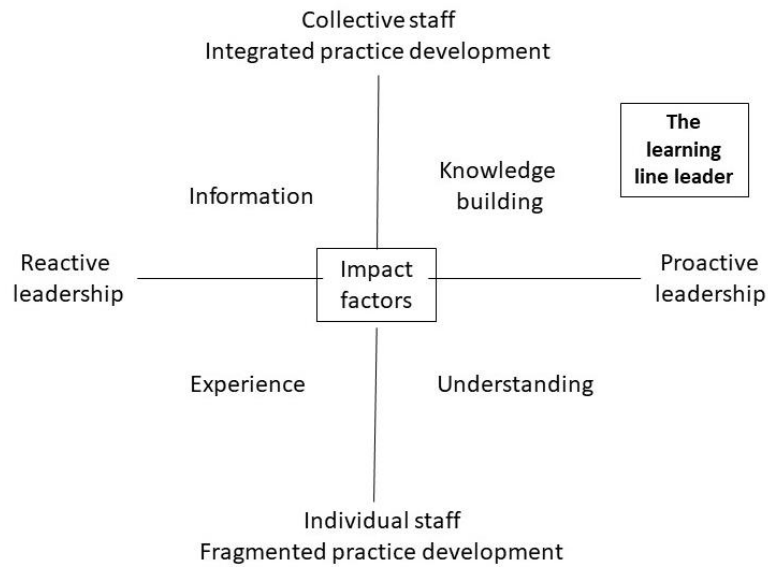
The learning line leaders need to address the dimension of fragmented practice development versus integrated practice development. As discussed in **Article III** (Sønsthagen & Glosvik, 2020, p. 24), the dimension reflects the tension between the whole and the parts. The whole involves developing practice by integrating new ways of working and thinking about diversity and inclusion into existing activities, rather than leaving them as fragments disconnected from the rest. Thus, when developing the ECI's practice, the learning line leaders need to bridge new connections into existing daily operations. Moreover, the proactive and reactive leadership dimension illustrates the necessity of acting on a specific challenge or problem and contextualizing it in the ECI. The responsibility for the development work is distributed within the organization, and the acts of the learning line leaders are a driving force. Management for learning in the ECI becomes a question of facilitating learning at both an individual and collective level (Sønsthagen & Glosvik, 2020, p. 23, **Article III**).

The three levels in **Table 4.1** illustrated the conditions for learning about, in this context, inclusion. The organization's conditions to learn more and master inclusion are legal, social esteem, and love. By facilitating a learning environment in the ECI, I hypothesize that the line leaders must work proactively for inclusion to become a

common conception in the ECI and promote individual and collective learning. Such work, I conclude, can help tackle the potential symbolic power in the institution and ensure both the recognition of all parents and the improvement of the ECI as an inclusion arena.

Figures 4.3 and **4.4** together provide a conceptual framework to illustrate and analyze hybrid leadership in a learning organization. I further extend and discuss these thoughts in **Chapters 5** and **6.**

5   Discussion of the articles

Through a holistic exploration of the institutions' practice and the management and staff's cooperation with parents, I have investigated the study's aim through four research questions. The pre-study addressed (1) how the management and staff established and developed trust with the parents. The pre-study functioned as a resource in the planning and execution of the main study. The main study addressed (2) what the leadership role was in the individual and professional organizational development of multicultural competence, through the participation in the *Competence for Diversity* (CfD) in-service program, (3) how the management and staff ensured parents' recognition as significant stakeholders, and (4) how the management lead and supported the staff in establishing equitable cooperation with the parents.

The work with these research questions resulted in four articles. The first two articles addressed the pedagogical leaders and staff's cooperation and relationship with the parents, emphasizing the ECI as an inclusion arena. The last two articles emphasized the leadership aspect, including the work with CfD. In this chapter, I discuss these articles' implications, limitations, and significant results.

5.1.1 Article I

Sønsthagen, A. G. (2018). "Jeg savner barnet mitt." Møter mellom somaliske mødre og barnehagen ["I miss my child." Interactions between Somali mothers and early childcare institutions.]. *Nordic Journal of Comparative and International Education, 2*(1), 55-71. https://doi.org/10.7577/njcie.2289

Article I (Sønsthagen, 2018) addressed the pre-study results, exploring research question 1 in the study. The article posed the question, "How do Somali mothers establish and develop trust in Norwegian early childcare institutions, and how do they experience their cooperation with the staff?". The sample was five mothers originally from Somalia with refugee backgrounds and four pedagogical leaders in Norwegian ECIs.

My initial interest was the mothers' perspectives on their relationship with the ECI. However, as I worked with the study, I realized the pedagogical leaders' vital role in establishing and developing a relationship based on trust with the mothers. Therefore, both the management and staff's practices became the central themes addressed in the main study, using the parents' perspectives to indicate how the management and staff's practices trickled down to their perspectives. In the result section of **Article I**, the perspectives of mothers and pedagogical leaders are equally illustrated. However, I emphasized the management and staff's responsibility to develop a trusting relationship with the parents in the discussion.

The pre-study exemplified that the mothers seemed to constantly negotiate between their background and culture and the ECI culture and content. I used the elements of sharing, adaption, and belonging to discuss the negotiation process (Chambon, 2015). It appeared to be the mothers who did most of the adaption to the ECI. The pedagogical leaders said that they did not ask much about the parents' backgrounds, and the mothers' expressed little knowledge about, among other things, the ECI's content. This conveyed the impression that the pedagogical leaders had explained the institution's social codes and expectations insufficiently. The mothers seemed to start a change process, trying to adapt themselves and their children to the *Norwegian* ECI culture through, among other things, setting their own needs aside. It appeared as if the pedagogical leaders unconsciously reproduced the majority's cultural capital (Bourdieu, 1997).

Still, through the mothers' descriptions of their relationship with the management and staff, it appeared that they were successful in establishing a relationship based on trust with the mothers (Sønsthagen, 2018). I discuss how the management and staff might further develop this relationship, emphasizing the need to assure that parents feel belonging to the ECI by inviting them to an open, mutual dialogue where different perspectives and understandings can be exchanged and discussed. Furthermore, through critically reflecting upon their practice and understanding, they could ensure a more equitable relationship and be more likely to

improve the ECI as an inclusion arena for the parents (Chambon, 2015; De Gioia, 2015; Guibernau, 2013; Vandenbroeck et al., 2009).

I have presented and discussed the results with several ECI management and staff. It appears to be common in several ECIs that the parents' backgrounds, experiences, expectations, and understandings are not asked for or discussed in any depth. Moreover, the management and staff have often stated that they cannot get the parents' perspectives on the ECI. Thus, I ask whether the parental mandate stressing that the practice in ECI should be in close cooperation and understanding with the parents is not sufficiently fulfilled (Norwegian Directorate for Education and Training, 2017). The results from the pre-study have relevant implications for the practical field of ECEC. It illustrates the significance of establishing a relationship based on trust with parents and seeking their voices. Establishing such a relationship will, in many cases, mean spending more time on, e.g., parent conversations, than they do on parents with majority backgrounds, to create a new and safe environment where the management, staff, and the parents can explore different perspectives (De Gioia, 2015; Sønsthagen, 2018). The results are also significant for pre-service and in-service training in ECEC. It seems clear that there is a need for more multicultural competence in the Norwegian ECEC field and knowledge about creating a safe environment for all parents to become significant stakeholders in the ECI. Continually, the study contributes to the expressed lack of knowledge on cooperation between Norwegian ECIs and parents from culturally diverse backgrounds and how these parents experience the ECI (Bergsland, 2018; Smette & Rosten, 2019).

As addressed in **section 3.3.1**, the pre-study experiences had several implications for the planning and conduction of the main study. Hence, in retrospect, I see that it would be necessary to spend more time ensuring that the mothers sufficiently understood the reasons for interviewing them before the interview. To ensure a sufficient understanding, I should have translated the information sheets to Somali. I would also have formulated some of the interview questions differently to suit their perspectives and experiences better. In my opinion, some of the questions lacked the minority perspective and based themselves more on the views of parents from majority

backgrounds. I want to note that it might be that the mothers did not like to share potential negative or challenging sides of their relationship with the ECI management and staff with me due to potential uncertainties in the interview situation. They might have felt unsure how I would use the information they gave me and whether their ECI would find out what they said in the interviews. I tried to explain these issues at the beginning of the interview. Additionally, there were apparent power relations between me as a white Norwegian researcher and them as mothers with low education and refugee backgrounds. I tried to assure them in the interview setting; however, I cannot be entirely sure that their answers were their true feelings and perspectives. Nevertheless, this has been a learning process, and the experiences I got from the pre-study helped me ensure better information to the parents in the main study and more suitable formulated questions. Additionally, the pre-study interviews started a more thorough reflection process regarding the power relations one faces when interviewing refugees.

The management and staff participating in the main study also shared their thoughts on establishing and developing a trustful relationship with parents. I discuss some of these results in **Article IV**. Moreover, the parents shared their perspectives on their relationship and interactions with the management and staff, which I discuss in **Article II**. I chose not to write a new article addressing research question 1 based on the main study data because it generally coincided with the pre-study results. In retrospect, one limitation of the article is that it only illustrates the mothers' perspectives. It would be interesting to add some perspectives from the main study participants, mainly to present the fathers' views.

I used, among other things, Bourdieu's (1997) notion of reproduction of the majority's cultural capital in the education system to discuss the results. However, retrospectively, Bourdieu's (1991) notion of symbolic power would also be suitable to discuss some of the results in this article. In the interviews, the pedagogical leaders did not reflect much upon their role in ensuring that the mothers felt belonging to the institution or the dominance of the majority's symbolic capital and habitus. Furthermore, the mothers did not express that the management and staff should do anything

differently to ensure that they understood the institution's social codes or included their perspectives and backgrounds. The institutions' practices appeared to be a concealed form of power, where the dominant group defined the reality. This reality did not seem to receive much critical reflection from neither the pedagogical leaders nor the mothers. To further enhance this discussion, it would be interesting to discuss the leadership role in critically investigating the institution's symbolic power (Wells, 2008). A hybrid leadership practice where the leadership both distribute the responsibility of parent cooperation and critical reflection regarding the ECIs practice and take the formal responsibility as a leader could be one possible angle (Bøe & Hognestad, 2017). It would also be interesting to address intersectionality in all the articles (Acker, 2011). The issue of class and race/ethnicity, and potential other patterns of difference, are intertwined. By addressing these issues in more depth, I would illustrate a more holistic picture of the institution's inequalities. The use of both symbolic power and intersectionality would, in my opinion, increase the quality and coherence of the articles. Finally, I could further conceptualize trust and identity, emphasizing how these two issues connect. I argue that trust is an essential foundation for a person's feeling of belonging to a community. Thus, arguably, the management and staff's role in ensuring a trusting relationship with the parents is imperative. Moreover, identity is constructed through belonging- and exclusion processes (Guibernau, 2013). Therefore, it might be reasonable to claim that the management and staff's work with parental inclusion is essential for the parents' further identity development.

Articles I and **II** connect closely due to their emphasis on how the management and staff ensured the parental mandate in the ECI, inclusion, and the parents', management, and staff's perspectives. The following section provides insight into **Article II**.

5.1.2 Article II

Sønsthagen, A. G. (2020). Early childcare as arenas of inclusion: the contribution of staff to recognising parents with refugee backgrounds as significant stakeholders. *European Early Childhood Education Research Journal, 28*(3), 304 – 318. https://doi.org/10.1080/1350293X.2020.1755486

In **Article II** (Sønsthagen, 2020), I analyzed and discussed the results connected to research question 3, questioning how the management and staff participating in the CfD in-service program ensured that they recognized all parents as significant stakeholders. I analyzed data from all the data sources in the main study. The article's research question was: "How can staff in early childcare ensure that parents with refugee backgrounds are recognized as significant stakeholders?"

One of the main results addressed in the article was that it seemed as if the parents needed sufficient Norwegian language skills and understanding of the institution's social codes for management and staff to recognize them as significant stakeholders. This situation was evident through both informal (daily interactions) and formal (parent conversations) cooperation. The parents' meetings I observed two years after the start of CfD gave a more mixed impression, as ECI 1 had facilitated more for the parents by having an on-site childcare service for all parents who needed it and a present interpreter for the parents with refugee backgrounds. Another result was that the two ECIs appeared to recognize the parents' backgrounds on a daily basis, but cultural diversity generally did not appear implemented in the institution's pedagogical practice. ECI 2 did highlight different religious holidays as part of their CfD project; however, the management did not inform the parents of this practice to make them able to understand or participate sufficiently. At the parent meeting two years after the start of the CfD project, ECI 2 shared examples of how they had highlighted two religious' holidays from minority religions. Nevertheless, as their primary emphasis in the CfD project was to be more inclusive when highlighting the Christian Christmas tradition, I questioned why they did not illustrate this work at the parents' meeting. By taking a dominant perspective, the management may have taken for granted that all parents were familiar with the majority's holidays.

Finally, I discussed if an ideal interaction or relationship between the management, staff, and parents, as emphasized in both **Articles I** and **II**, is possible to obtain in all situations, or if one instead has to look for different understandings of what a good interaction or relationship should be. I concluded that being a professional in ECI involves being aware of the power relations between the majority and the minority in the institution, being aware of the possible challenges when interacting with parents with different demands and perspectives, and critically reflect on the fact that different actors in the institution have different views, capitals, and habitus. To recognize all parents as significant stakeholders, I asserted that the management and staff must use professional consideration and adapt their interaction strategies to different parents and situations. The leadership's responsibility in facilitating a safe learning environment where the staff can reflect critically upon their practice and potentially challenge their mental models is one of the main areas discussed in this dissertation. I did not discuss this aspect in **Article II**; however, I infer that this aspect is implicitly present through the expressed responsibility of the ECI leadership in ECEC laws and legislations (Norwegian Directorate for Education and Training, 2017; Utdanningsdirektoratet, 2018).

The results have several transferrable implications for the ECEC practice and research field, which I discuss in the article. I assert that the management and staff in ECIs need to be aware of their power position as a dominant group and the implications for parents from non-dominant groups. Furthermore, I suggest that they consider other caring parenting styles than those defined by the dominant groups and, significantly, have a reflexive distance to their value orientations, beliefs, and practices. The results lead to further implications for policymakers. The management and staff in ECI need beneficial local professional development processes to make the critical reflection process possible. Moreover, teachers in pre-service teacher training need to ensure that they prepare students with knowledge and skills, enabling them to handle the diverse and ever-changing society they will meet in ECEC (Sønsthagen, 2020).

The analyzed results illustrate that even though the two institutions participated in professional development processes emphasizing multicultural competence, the management and staff still needed to ensure all parents' recognition and inclusion

further. The majority's symbolic power, represented by the management, staff, and parents with majority backgrounds, and the inequalities affecting the minority, represented by the parents with refugee backgrounds, appeared permeated in the institutions' practices (Acker, 2011; Bourdieu, 1991). Changing an institution's practice takes time (Gotvassli, 2013b), so does challenging an individual's habitus (Bourdieu, 1990). Thus, the two ECIs probably needed more than a year's work to challenge these practices that have been, and might still be, taken for granted.

In retrospect, I would have used symbolic power as an overarching theme to discuss multiculturalism, recognition, and inclusion in the article. I did address theories on recognition (Honneth, 2008; Palludan, 2013; Schibbye, 2013), power relations between the majority and minority, reproduction of inequalities (e.g., Abbott, 1988; Bourdieu, 1997; Cummins, 2009), and inclusion and belonging (Guibernau, 2013). Nevertheless, I did not discuss how these elements are connected or link to the issue of symbolic power (Bourdieu, 1991). Using symbolic power as a theoretical framework could give a different interpretation of the analyzed data and improve the study's coherence. Additionally, I could have discussed the notion of recognition related to the staff by emphasizing the management's responsibility to ensure their learning conditions by recognizing the staff legally, democratically, and collectively, as visualized in **Table 4.1**. The impact of the institutional surroundings (Jacobsen & Thorsvik, 2007) on the ECIs, as discussed in **section 1.5**, could also bring an intriguing element into the discussion. Then I could have discussed how the surroundings' prevailing norms, values, and expectations might have affected the management's priorities of the pedagogical practice and the management and staff's perception of how parental cooperation should function.

Finally, I could also have offered more nuances when discussing the analyzed results. As mentioned in **section 4.1.1**, even though the management and staff all belonged to the dominant group considering their Norwegian origin, it is likely that they still had differences in their habitus due to, among other things, differences in their upbringing, education, and role in the ECI. This potential variation in their habitus could affect their interactions with the parents and their possibility to critically reflect upon

their practice. To further enhance the discussion, I could have reflected upon the management and staff's belonging to the education field and the overall field of power (Bourdieu, 1990), as discussed in **section 4.1.1**. Their adjustment and compliance to these fields likely affected the parent cooperation and their potential to critically reflect upon their practice or considering the parents' perspectives. I could also have shared some more information about the two mothers', Maria and Shewit, backgrounds to discuss potential differences in their habitus. It is relevant to note that they came from the same country, that Shewit had stayed a few years longer than Maria in Norway and had finished the Introductory scheme and started working in Norway. I do not know whether Maria had completed her introduction program; however, I know that she did not have a job, and, as mentioned in the article, she struggled more with the Norwegian language than Shewit. Also, I do not have enough information about Maria's upbringing, background, or education as I interviewed her husband and not Maria. Therefore, I could not sufficiently analyze whether there were differences in their status connected to, for instance, coming from an urban or rural area or in their educational background. On the other hand, I could have discussed that Shewit might have had a greater possibility of adjusting and integrating into the Norwegian society considering her work experience in Norway and that this experience helped her navigate the culture and social codes of the ECI.

Methodologically, I see that it would be interesting to observe more than four parent conversations to get a fuller picture of this practice in the two ECIs. However, both personal considerations and practical considerations in the two institutions made this challenging. It would also be interesting to observe parent conversations during the spring or fall of 2018 to see if the practice had changed in any way after participating in the CfD in-service program. Due to limited time, this was not possible. Moreover, my initial objective was to observe parents' meetings at the beginning of their CfD projects to detect any changes when I observed parents' meetings in the fall of 2018. However, the two institutions did not conduct parents' meetings during the spring of 2017. The meetings during the fall of 2016 came too early in the research process for me to observe.

In **Articles I** and **II**, leadership in the ECIs has implicitly been expressed through the ECI management's role and how they enacted pedagogical leadership. The primary concern of **Article III** is the role of leadership in professional development processes. I address this article in the following section.

5.1.3 Article III

Sønsthagen, A.G. & Glosvik, Ø. (2020). 'Learning by talking?' – The role of local line leadership in organisational learning. *Forskning og Forandring,* 3(1), 1 – 22. https://doi.org/10.23865/fof.v3.2124

I discuss the leadership role in professional knowledge development of multicultural competence in **Article III** (Sønsthagen & Glosvik, 2020). The article relates to the second research question of this study. I wrote the article together with one of my supervisors, Øyvind Glosvik. Since the article based itself on my study, I did the planning, data collection, and initial analysis. Glosvik contributed to the more extended analysis, the theoretical part of the article, and the results' discussion. We analyzed the interviews with the staff, pedagogical leaders, and managers for this article. To see how the staff perceived the leadership of the professional development work, we included their voices.

Through our analyses, it was evident that one of the institutions appeared to have implemented more measures that promoted more productive work with CfD than the other. We questioned whether we could interpret this result as a more developed ability to engage in collective learning and the leadership role in such processes. We formulated four research questions: (1) What are the different conditions for organizational learning in the two kindergartens? (2) How do kindergartens learn to develop practice through a development project? (3) What is the driving force for collective learning processes on diversity in kindergartens? (4) What characterizes the leadership role in organizational learning? We classified four categories to analyze the data material: *integrated practice – fragmented practice*, and *active talk – passive talk*. The active-passive categories referred to the staff and management's attitudes

concerning the professional learning processes. The integrated-fragmented categories explored the discourse on practice development. When coding the data material based on these categories, it was evident that one of the ECIs had more statements connected to integrated practice and less passive talk than the other. We answered the article's research questions by illustrating and elaborating on the differences between the two ECIs and the effects on the professional development and collective learning processes. We found the notion of hybrid leadership (Bøe & Hognestad, 2017; Gronn, 2009) useful to discuss the results, and we developed it further to a hybrid named *the learning line leader*, inspired by Senge (1996)*.* We inferred that the learning line leader balances staff and tasks, systems and individuals, and daily operations and development (Sønsthagen & Glosvik, 2020).

The connection we found between integrating talk about practices and learning has implications for both research and practice in ECEC. Organizational learning in ECIs appeared to depend on language, words, and dialogues, making learning in ECIs a matter of leadership talk. The results contribute to a broader field of collective learning in organizations. We appear to have captured the learning organization's holistic view as a structured relationship between individual and collective learning. As a local line leader, the manager's role is significant for understanding organizational learning in ECI. The concept of the learning line leader appears useful when improving the ECI as an inclusion arena, and the notion of the hybrid learning line leader seems relevant also for the pedagogical leader's role.

Retrospectively, I see that the *Learning Organization Diamond Tool* developed by Moilanen (2001a) and further adapted to the Norwegian ECEC context (Glosvik et al., 2016) could have been useful to analyze the two institutions' processes of becoming learning organizations. Using her tool, we could have mapped and evaluated the degree of learning in the two institutions and highlighted the individual and organizational levels in the institutions' process to become learning organizations. Furthermore, we could have used intersectionality and symbolic power (Acker, 2011; Bourdieu, 1991) to discuss the likely consequences of a less active and more fragmented leadership role. A consistency in one institution was that the management and staff problematized the

CfD project's work. Some appeared to blame the project for interfering with their daily operations and work with "all the other children" (as expressed by one of the pedagogical leaders). Thus, the institution's improvement as an inclusion arena through professional development work seemed more challenging. We could have discussed the leadership's importance to facilitate critical reflection and share prior and new experiences and understandings. We could also have discussed that this process is a challenging process considering that the management and staff's habitus can be challenging to change and that members of the dominant group are likely to resist threats to their reality. Thus, it is challenging to embark on multicultural professional development, where one critically reflects upon and potentially challenges one's understandings and values (Bourdieu, 1990, 1991).

Finally, the notion of institutional surroundings would be interesting to discuss also in this article, considering particularly the government's expectations and perception of how the ECI management should organize, lead, and manage multicultural professional development work in the ECI and what to prioritize (Jacobsen & Thorsvik, 2007). In **Article III**, we tried to nuance the results by discussing conditions for development and learning and the different conditions for organizational learning in the two ECIs. However, it might be that more information about the municipalities and their priorities could further explain why the two managers conducted the professional development leadership as they did. For instance, the ECI we called Coast City kindergarten was in a municipality known for its dedicated work over an extended period concerning the inclusion of refugees and immigrants both in the education system, working life, and the municipality. The municipality of Forest Town kindergarten had not had the same emphasis, even though they also had long experience with refugees and immigrants. However, by participating in CfD, the municipality's administration expressed a will to improve their work with multicultural issues in ECIs and schools. We could have nuanced the discussion concerning the differences we analyzed in the two ECIs' multicultural professional development work if we had provided this information. The manager in Coast City kindergarten knew that she had the municipality on board, and she probably was quite sure what their priorities

concerning multicultural work were. The manager of Forest Town kindergarten, on the other hand, may have been more uncertain about what the municipality's administration wanted her to emphasize in this work as such work was new both for the municipality's administration and the ECI. The issues I have touched upon now are also relevant for **Article IV.**

5.1.4 Article IV

Sønsthagen, A. G. & Bøyum, S. (2021). Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid. [Intercultural competence development – a study on the leadership of early childcare staff who learn to learn about parent cooperation.] In S. Bøyum & H. Hofslundsengen (Eds.), *Barnehagelærerrollen: Mangfold, mestring og likeverd*. Universitetsforlaget.

The three articles I have discussed above investigated the leadership role in professional development and the relations and cooperation between the management, staff, and parents. However, they did not address the leadership's support of staff in establishing equitable cooperation with the parents, as asked in research question 4. **Article IV** spoke to this aspect and asked: "How does the ECI teacher[11] lead and support the staff to ensure equitable cooperation with parents with refugee backgrounds, through the professional development of intercultural competence" (Sønsthagen & Bøyum, 2021). We used the concept of *intercultural competence* rather than *multicultural competence* in this article. Intercultural competence requires, among other things, shifting of perspectives using multiple cultural frames and an appreciation of differences by interacting with a diverse set of people (Mascadri et al., 2017). Mascadri et al. (2017) advocate the need for calibrating staff's intercultural competence, practice, and beliefs in professional development work. As in **Article III**, the data material analyzed was interviews with the staff, pedagogical leaders, and managers. We emphasized the

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[11] In this context, ECI teacher referred to both the managers and pedagogical leaders.

leadership and support of staff in cooperation with parents more than the CfD project. I wrote the article together with my colleague, Sigrid Bøyum. I planned the study and collected the data, whereas the article's analysis and writing process were primarily collaborative.

We developed Wells' (2008) Spiral of Knowing to analyze and discuss the data and stressed parents' influence as an impact factor. Additionally, as in **Article III**, we found hybrid leadership (Bøe & Hognestad, 2017; Gronn, 2009) useful to discuss how the leadership and support of the professional development helped ensure equitable cooperation with the parents. The management and staff in one of the ECIs expressed that the professional development work had led to a change of practice, where they had professional discussions related to legislations and theory and challenged each other in the daily work. This practice change resulted in more reflection, and they expressed that they felt more comfortable and secure in the parent's cooperation. The management emphasized the distribution of responsibility and structured the professional development work. The management and staff of the other ECI expressed more uncertainty concerning the professional development work, and there appeared to be a lack of structure to ensure the staff's involvement. Additionally, the manager delegated the professional development work responsibility to one of the pedagogical leaders and withdrew to a certain extent from this work. We discussed how a structured organization of the professional development work, and distribution of responsibility, appeared to affect the collective learning processes in the ECI. Whereas one of the ECIs seemed to be closer to achieving collective knowledge building and team learning, emphasizing personal mastery and a shared vision of the work, the other ECI seemed to have mainly accomplished individual learning and experience development (Senge, 2006; Wells, 2008). Thus, we suggested that a systemic leadership of organizational learning appeared necessary to ensure collective knowledge building. Moreover, we questioned whether emphasizing long-term goals for professional development and including the staff as valuable contributors in the development process might help lead and support the staff in such processes (Heikka et al., 2019; Kangas et al., 2016).

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When analyzing how the professional development of multicultural competence contributed to ensuring equitable cooperation, we found differences between and within the two institutions concerning to what degree their cooperation with the parents had changed during the project period. The management and staff in both ECIs expressed that the professional development work changed their communication with the parents. They emphasized establishing a safe environment for the parents. Even though we found examples of inclusive practices in both institutions, it seemed as if they lacked a common objective or shared vision when working with parental inclusion. The expressed intention of the management and staff appeared mainly inclusive. However, a breach seemed to happen when some participants emphasized their uncertainty, e.g., using a translator or when the parents spoke their home language in the ECI. Apparently, some expressed practices and perspectives contributed to reproducing inequalities and marginalizing parents with refugee backgrounds (Bourdieu, 1997). We suggested that by further developing critical reflection amongst the staff, discussing different perspectives and understandings, and challenging existing mental models, they were more likely to build collective knowledge and ensure open dialogues with the parents and make all backgrounds relevant in the institution (Mascadri et al., 2017; Senge, 2006; Wells, 2008).

The analyzed results discussed in this article have transferrable significance for other, similar ECIs and contribute to the management's leadership and support of staff's multicultural professional development. The management can promote learning and development by executing a hybrid leadership role, emphasizing the staff (people), the professional development work, and parent cooperation (production). By facilitating collective knowledge building where staff critically discuss various experiences and challenges, their multicultural competence is likely to increase, and the staff can appreciate all parents' knowledge and experiences as valuable. I suggest that such practices give a valuable contribution to different ECIs in becoming learning organizations that function as inclusion arenas for all parents.

In hindsight, we could have used the two dimensions of multicultural education I highlighted in **Chapter 4** to discuss the results (Banks, 2009). We could discuss how the

management adjusted their content and pedagogy to include various backgrounds, cultures, values, and perspectives by addressing the *Equity pedagogy* dimension. The dimension of *Empowering ECI culture* had been valuable to address the interactions between management, staff, and parents and how the management could lead and support their staff to ensure parental inclusion and empowerment. Moreover, I could better visualize the study's coherence in all four articles using symbolic power, intersectionality, and institutional surroundings theories. I could further extend the symbolic power discussion by discussing critical multiculturalism in **Article IV** and the other articles. Critical multiculturalism acknowledges the unequal power relations in society and emphasizes the importance of maintaining critical reflexivity to avoid the vacuity of cultural relativism and allow criticism, transformation, and change (May, 2009).

5.2   Significant results

This study aimed to investigate how ECIs function as inclusion arenas for parents with refugee backgrounds and the leadership's responsibility in this regard. The pre-study and the main study with multiple data-collection methods have produced results relevant for the research and practice field in Norwegian ECEC.

For the ECI to function as an inclusion arena, I suggest that the management and staff critically explore inclusion- and exclusion processes in the ECI and how the ECI function for all its actors. Furthermore, the management supports the staff in establishing and developing equitable cooperation with all parents. I argue that the management must ensure an equity pedagogy, an empowering ECI culture, and maintain critical reflexivity amongst staff. The analyzed results of both the pre-study and the main study showed that the management and staff did not seem to challenge potential power relations and inequalities in the ECI to a great extent. Nevertheless, the parents mainly expressed that they trusted the management and staff. Since their children went to ECI, the parents could learn Norwegian and go to school or work. Some

mothers had not had the chance to participate in education or work in their home country. Based on this, I question whether the ECIs functioned more as an integration arena rather than an inclusion arena for the parents. By being an integration arena, all children have the right to participate in ECI with children of their age, and the parents can start their integration process in Norwegian society. However, they do not challenge potential power relations and inequalities in the ECI. It is reasonable to question if the institutions stop at the legal level illustrated in **Table 4.1**. The individual child and parent's rights are assured; however, the management and staff might not express appreciation of the parents as valuable members of the ECI.

The pre-study analysis illustrated the need to work on the management and staff's multicultural competence. The main study investigated the leadership of such professional development in two ECIs. The management seemed to play an essential role in developing multicultural competence amongst the staff, and the analysis of the leadership's role in the two institutions illuminated different approaches. It appeared that taking the role of a *learning line leader* helped in the professional development work. It is imperative to note that the two ECIs had various barriers and support in the professional development work that may have affected the professional development outcome, in addition to potential different expectations and priorities from the municipalities (**Table 3.1** Illustrate some structural factors that might have functioned as barriers in one of the ECIs). Nevertheless, I suggest that the leadership's responsibility distribution might have been the most significant reason explaining the differences. Whereas one of the managers appeared to delegate responsibility, possibly because of her limited experience as a manager, the other distributed it within the institution. By facilitating learning at both an individual and a collective level, it seemed possible for the management to integrate the work with the CfD project in their daily operations. Such proactive leadership practices appeared helpful in creating a shared understanding of professional development. However, both institutions had work to do to establish a shared understanding regarding their work with inclusion. These analyzed results illustrate that to achieve the collective level in **Table 4.1** and thus function as an inclusion arena, acquire hard work from the management and staff. To succeed, I hypothesize

that the management tries to ensure tolerance and care for all actors: children, parents, and staff. It might not be possible to achieve this every day; however, I suggest that if the management and staff strive to accomplish this, it might become a driving force in an ECI as a learning organization. One of the ECIs, which also had more experience working on multicultural professional development than the other ECI, appeared to have moved a step further to accomplish this. The management seemed to have facilitated the necessary steps to challenge symbolic power further, achieve collective knowledge building, and ensure all parents' inclusion. However, they also had improvement potential. I suggest that providing care, trust, and pride in the management and staff's work, can help achieve more profound learning in the institution.

Furthermore, as illustrated throughout this chapter, I infer that the analysis of the study's data demonstrated symbolic power in the ECIs participating both in the pre-study and in the main study. Most notable, this seemed to also be the case after the work with CfD in two ECIs. Generally, the management and staff appeared to not reflect on potential unequal power relations between themselves and the parents, and it seemed that they did not reflect much upon their responsibility when they, for instance, faced challenges in the cooperation. Some of the analyzed data illustrated that the parents occasionally were given the responsibility for these challenges by, among other things, management and staff stating that the parents did not speak sufficiently Norwegian, that they took little initiative in the communication, or that it was challenging to communicate with them. When the management and staff seemed to highlight the Norwegian language proficiency (or lack thereof) and emphasize the majority's way of conduct and appearing passive in both the thinking and doing of parent cooperation, the management and staff risked contributing to reproducing inequalities rather than decreasing them. Thus, it is reasonable to ask whether the management has sufficiently led and supported the staff to establish equitable cooperation with the parents or recognize them as significant stakeholders. One can also question whether the management received enough support from the municipal level to support the staff in such work.

I do not believe that the management and staff consciously suppressed the parents, that the parents could not express their needs, or had no say in the ECI. Nevertheless, it seems reasonable to claim that they did have power over the parents and, to certain extents, did execute it without much reflection. Likely, the management and staff have not critically reflected upon, challenged, or resisted the concealed form of power that probably permeates their practice and experiences. If the management and staff, for instance, do not facilitate the necessary aids so that all parents can understand and communicate in the ECI, I question whether they risk executing power over the parents, devaluing their capital and habitus. One of the ECIs appeared to have moved a step further to become a learning organization and improve parental inclusion. The management and staff also seemed to challenge each other more in daily situations and discussed challenging issues more considerably. I suggest that such practice is a step towards seeing their role in the institution and visualizing potential existing power relations. I suggest that conducting such discussions and challenging each other's practice will expose and tackle symbolic power in the ECI and move the institution closer towards collective learning.

After discussing the study's four articles, the final chapter concludes by suggesting a possible model that can help understand the ECI as an inclusion arena and discuss its implications for practice and research within ECEC.

6 Implications and concluding remarks

This concluding chapter suggests a model illustrating how one can understand early childcare institutions (ECIs) as learning organizations and inclusion arenas and discuss this study's implications for practice and research in early childhood education and care (ECEC).

6.1 Learning early childcare institutions as inclusion arenas

The analyzed results of this study contribute to both a national and international discussion on leadership in ECEC. It adds to the discussion on the leadership role in learning processes, how proactive leadership may function, necessary factors when improving the ECIs as learning organizations, and essential elements when designing and delivering professional development in ECEC (e.g., Douglass, 2019; Granrusten, 2019; Rodd, 2019; Strehmel et al., 2019; Vannebo & Gotvassli, 2014). The study adds an essential element to this discussion: the significance of studying the institution's work with multiculturalism, inclusion, and recognition of parents as significant stakeholders, and how the leadership can detect and challenge potential symbolic power in the ECI. Rather than studying *the others*, parents with refugee backgrounds, I have studied the organization. When studying organizations, it is possible to illuminate inequality practices influenced by society (Acker, 2011). Thus, I suggest that embarking on the development processes of multicultural competence and critically investigating the pedagogical practice of the ECI can help visualize and challenge the potential exercise of symbolic power towards the parents. This is challenging work; however, to recognize the parents as significant stakeholders, I assert that such work is necessary and needs proactive leadership. As discussed previously in this dissertation, the analyzed data illustrated that the ECIs' appeared to function more as integration arenas than inclusion arenas. Thus, the analyzed data does not answer how ECIs function as inclusion arenas, as the research aim opted to answer. Nevertheless, throughout this dissertation and **Articles I** and **II** (Sønsthagen, 2018; 2020), I have proposed how the management can

improve the ECI as an inclusion arena. I suggest that conducting a proactive leadership working on challenges in the institution is a step towards enhancing the ECI as a learning organization and an inclusion arena. So is ensuring that both management and staff critically reflect on unchallenged traditions, procedures, and codes of conduct from the past. In so doing, they can discuss challenging issues based on professional knowledge rather than common sense and challenging each other's explicit and implicit practice rather than confirming it.

Based on the analysis of this study's data and **Figures 4.3** and **4.4**, I have developed a model, **Figure 6.1**, to illustrate my understanding of learning ECIs as inclusion arenas. The model contributes to the discussion of how ECIs and those providing professional development to ECIs can analyze the organization's starting point and its development throughout and after the development work.

Figure 6.1 Learning early childcare institutions as inclusion arenas
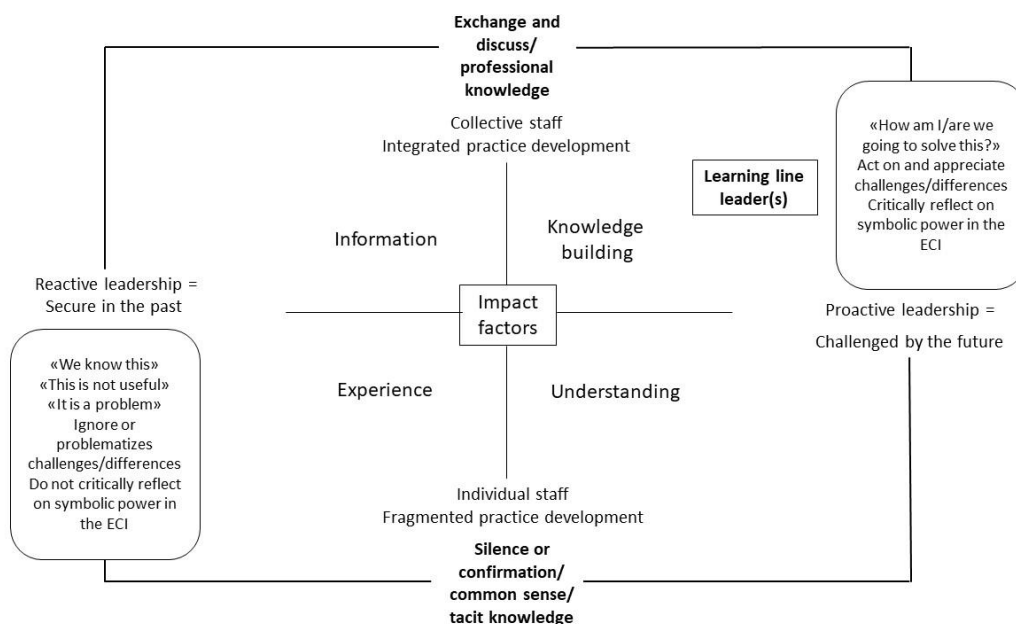
It is both an abstract, theoretical model, and a model that illustrates the work with inclusion in learning organizations in general and in ECIs specifically. It is necessary to point out that such models always present the *ideal* organization and that ECIs that

might not fulfill this model's ideal elements most likely have other characteristics. My aim with this model is not to expect all ECIs to fulfill this model. Instead, I would like to start a reflection process amongst the management and staff regarding placing their ECI within the model. Such reflections, I infer, can help to illustrate the ECI's starting point and necessary steps needed to develop their ECI more towards a learning, inclusive ECI. The ECI's starting point has consequences for what critical reflection processes the management and those providing professional development must facilitate for staff. The model can help the management understand their leadership role in becoming or improving the ECI as a learning organization that ensures all its actors' inclusion. Even though the manager and pedagogical leaders have different leadership responsibilities, they are both local line leaders who can function as *learning* line leaders in a learning organization.

The leadership's responsibility to ensure that symbolic power and inequalities are visualized and challenged within the ECI is complicated. I hypothesize that the management must tackle the tensions between creating stability and predictability for their staff in their daily operations simultaneously as facilitating critical reflection and development to accommodate the mandate of the ECI – inclusion and recognition of all parents as significant stakeholders. I argue that a learning line leadership is a necessity and a driving force in this dilemma. I suggest that several steps are needed to improve the organization as an inclusion arena, and these steps closely connect to the ECI as a learning organization. It is necessary that the management: (1) emphasize a proactive leadership that addresses both the individual and the collective levels in the institution, (2) challenge fragmented aspects and enhance integrated aspects of the institution by exchanging and discussing experiences, understandings, and tacit knowledge, and challenging common sense, (3) critically reflect on the potential symbolic power in the institution, and (4) address the different factors that have an impact on the institution. Taking recognition as an example, it is reasonable to question how the line leaders and staff can recognize the parents if they are reactive both in their thinking and doing of parent cooperation. Furthermore, the line leaders' and staff's different habitus, which are likely to have some common traits

considering their majority backgrounds and belonging to the education field, will likely affect their understanding and will to change. The way the line leaders address such potential challenges, how they support the staff and lead the professional development work, and how they distribute responsibility are likely to affect their work with inclusion.

I suggest that the two sides of the model illustrate two different organizations: *Secure in the past* and *Challenged by the future* (Moilanen, 1999). When an organization is secure in the past, the line leaders and staff are likely to ignore or problematize challenges and differences in the institution, emphasizing *equality as sameness.* When embarking on professional development, the staff is likely to have a more negative attitude to the project by stating that they already have the necessary competence or that the task at hand, for instance, increasing their multicultural competence, is problematic or not useful. The line leader(s) is reactive or passive in the professional development leadership and does not facilitate time and space for collective knowledge building and critical reflection regarding symbolic power in the ECI. Rather than challenging each other and discussing different experiences and perspectives, which helps detect symbolic power, the line leaders and staff are silent or confirm each other based on common sense. The organizational structure is likely *too* democratic and flat, as illustrated in **Table 4.1**, and the majority's habitus and capitals dominate. They have not moved on from the two first levels to the collective level, where the leadership distributes responsibility in the organization and does not reflect on or resist the dominating forces from the overall field of power. Organizations challenged by the future, on the other hand, function as learning organizations, with proactive learning line leaders that facilitate time and space for collective knowledge building by balancing a concern for the individual and the collective. They have managed to establish a caring and trusting work environment, where the staff trust each other enough to discuss and challenge each other's perspectives and experiences. Moreover, the management and staff are committed and engaged in their work, and in turn, they ensure professional knowledge development. Rather than taking a problematizing approach, the learning line leaders and staff ask how they can solve the challenge at hand. They act on and appreciate challenges and differences by taking a multicultural perspective, reflecting

critically on potential symbolic power in the ECI. Moreover, they have received the necessary aids to challenge and resist the overall field of power.

The analyzed results of this study's data illustrate the significance of a present, proactive management in the daily operations of the ECI, which takes their role as leaders seriously at the same time as they distribute responsibility when partaking in professional development processes. I infer that the learning line leaders must ensure equitable pedagogy and critical reflection amongst staff to visualize and challenge potential taken-for-granted symbolic power in the ECI. I hypothesize that a driving force in professional development and organizational learning is to lead through participation and understand cooperation as a distribution of responsibility. I question whether such an approach presupposes leadership talk where the leadership creates understandable meaning for the staff.

6.2 Implications for practice and research in early childhood education and care

The study provides new knowledge on several expressed areas that lack research in Norwegian ECEC (Bergsland, 2018; Douglass, 2019; Kunnskapsdepartement, 2018; Mordal, 2014; Smette & Rosten, 2019; Vannebo & Gotvassli, 2014). It adds knowledge concerning leadership and symbolic power, professional development in general, and multicultural competence in particular. Moreover, it gives examples of the cooperation between management, staff, and parents with refugee backgrounds and how they experience the ECI. The results and conceptual framework discussed in this dissertation have implications for different sectors within ECEC and leadership of development in general. However, one research study is not enough to fill the gap of knowledge in these areas. Thus, I infer that more research is necessary. First, I will discuss some of the study's implications before looking at possible future research studies.

I argue that early childhood teacher education must emphasize leadership of development and the possible tensions students might face when working as leaders in ECEC. The students need knowledge about a balanced leadership role adjusted to the

ECI's distinctiveness. This study has illustrated how leadership in ECI can function in practice and that this appears to be a hybrid leadership role where the leaders must balance staff and tasks, the individual and the system, and daily operations and development. I infer that it is necessary to discuss this reality with the students and reflect upon how they can be learning line leaders in development work. Moreover, early childhood teacher education must provide in-service teacher students with the necessary professional development programs that tackle their leadership responsibility when working with professional development. I hypothesize that this can be addressed as general knowledge rather than specific ECEC knowledge. Still, it is necessary to connect such issues to ECEC, simultaneously challenging pre-service and in-service students to look beyond ECEC. Within the ECI, the managers must ensure the overall systemic thinking and facilitate learning processes for the staff, whereas pedagogical leaders must facilitate time, space, and support for collective knowledge building at each department. Such work can be a step towards developing the ECI as a learning organization.

The pre-service students also need preparation to detect and challenge symbolic power in the institution. This study and previous studies' reported presence of symbolic power and inequality in the ECIs, and the uncertainty amongst management and staff in cooperation with parents with refugee backgrounds, and other minority backgrounds, illustrate the emergent need for such training. As previously discussed in this study, preferred knowledge, skills, and dispositions are likely reproduced and threatens to permeate the students, management, and staff's practice and understanding, as they all belong to the education field. Thus, early childhood teacher education has an essential responsibility regarding bringing in critical and international perspectives in their literature, teaching, and discussions with pre-service and in-service students. This might be challenging as the teacher educators also belong to the education field. However, it is my opinion that it is part of the teacher educators' responsibility to make sure that they address issues of domination and present different perspectives to their students. In this way, they can offer a breach in the reproduction of preferred knowledge, skills, and dispositions as perceived from the overall field of power, thus challenging symbolic

power. Hence, professional development programs for in-service teachers and staff must address issues of symbolic power and better equip the management and staff to see their role in parental inclusion and challenge the power relations that are likely to exist between themselves and the parents with refugee backgrounds. In turn, this can help improve the ECI as an inclusion arena. However, it is unreasonable to expect that the management and staff will have the resources or time to conduct such critical reflections of their practice during their busy workdays. Therefore, they need support from the early childhood teacher education particularly. I suggest that constructive and critical perspectives in higher education and research can help pre-service and in-service teacher students and ECI management and staff's reflection processes, further developing their practices.

It is not necessarily so that all parents need the ECI to be an inclusion arena. They might find other areas that can help their inclusion processes, such as work and education, and are satisfied with their children's possibility of being included in society through the ECI. Nevertheless, the ECIs are obliged to fulfill the parental mandate requirement, recognizing all parents as significant stakeholders, regardless of whether the parents have subjective needs to be included or not. For such parental inclusion to happen, as illustrated in this study, the leadership must take responsibility. Thus, early childhood teacher education is responsible for educating future ECI teachers regarding these topics to be aware of their responsibility as they start their work in ECI. Hence, a possible research study could be how early childhood teacher education addresses such topics, both in pre-service and in-service teacher education. The participating staff and management's work with the parental mandate appeared fragmented in this study. Some participants seemed to fulfill the mandate individually; however, it did not appear sufficiently fulfilled at the organizational level. Thus, I question whether Norwegian ECEC fulfills its mandate of working in partnership and agreement with the home. It could be interesting to conduct a more extensive study that tries to identify *best practices* concerning work with the parental mandate in ECIs. Such research could help systematize the best practices of ECEC, which could be further discussed and exemplified in pre-service and in-service teacher education.

I have investigated the institutions' leadership and work with parental inclusion and multicultural professional development. I have indicated a need for systemic thinking regarding, among other things, several impact factors, but I have not investigated the expectations and demands from the surroundings. It would be interesting to examine these expectations and demands from the surroundings because they are likely to impact the ECI's legitimacy, the ECIs' organizational culture, and how different actors perceive the ECI (Jacobsen & Thorsvik, 2007). As discussed in previous chapters, politicians and the Government have certain expectations and demands towards the ECI. It is reasonable to assume that this impacts the ECIs' work with the topics I address in this study. Thus, a possible research study could examine the ECI owners, meaning both the Government and the municipality/private sector, impact and political pressure and how it materializes in ECEC. Moreover, this study and other studies illustrate that there can be several structural barriers to professional development in ECEC (exemplified in **Articles IV** and **III**, Sønsthagen & Bøyum, 2021; Sønsthagen & Glosvik, 2020). Such barriers are, for instance, lack of resources to pay for substitutes when management and staff partake in professional development, in turn decreasing the time available to participate in such work, especially for the lower educated staff; lack of competence on how to lead such processes, and a broad and complicated leadership role (Douglass, 2019; Håkansson, 2016; OECD, 2019; Rodd, 2019). Hence, policymakers and the ECI owners must provide the necessary resources, training, and structural conditions to ensure such processes in the ECIs and that the management has the competence required to lead these processes. By establishing better working conditions and supporting management and staff's professional development, organizational capacity for improvement can be enhanced, "which can result in higher quality ECEC" (Douglass, 2019, p. 19). This work has started through the competence strategy (Kunnskapsdepartementet, 2017), and the analyzed results of this study provide new knowledge on some possible leadership approaches that can help the future professional development work in ECEC.

Finally, the hypotheses and the models I have developed and presented in this dissertation provide a conceptual and theoretical framework for understanding the

hybrid role local line leaders face in a distributed context, ensuring recognition of and equitable cooperation with all parents. The hypotheses and models, however, have not been tested. Thus, another possible study could be researching in collaboration with ECI management, testing, discussing, and further developing these models and confirming or disregarding the hypotheses. Likely, some best practices are detected, which can further improve pre-service and in-service teacher education.

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8 The articles

Article I

Sønsthagen, A. G. (2018). "Jeg savner barnet mitt." Møter mellom somaliske mødre og barnehagen. ["I miss my child." Encounters between Somali mothers and early childcare institutions.] *Nordic Journal of Comparative and International Education*, 2(1), 55-71. https://doi.org/10.7577/njcie.2289

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Article III

Sønsthagen, A. G. & Glosvik, Ø. (2020). 'Learning by talking?' – The role of local line leadership in organizational learning. *Forskning og Forandring, 3*(1), 1–22. https://doi.org/10.23865/fof.v3.2124

Article IV

Sønsthagen, A. G., & Bøyum, S. (2021). Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid. [Development of intercultural competence – a study on the leadership of staff in early childcare institutions who learn to learn about parent cooperation.]   In S. Bøyum & H. Hofslundsengen (Eds.), *Barnehagelærerrollen: Mangfold, mestring og likeverd*. Universitetsforlaget.

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Article I

«Jeg savner barnet mitt». Møter mellom somaliske mødre og barnehagen

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Abstract

The focus of this article is the establishment and development of trust between Somali mothers and educators in Norwegian kindergartens. Qualitative interviews with five Somali mothers and four educators were conducted, aiming to raise awareness and achieve a relation of trust amongst the educators and mothers with a minority background. Using critical theory as a lens, the study shows a negotiation process between the mothers and the educators, where elements of sharing, adapting and belonging became important. The mothers went through a process of adaption to the Norwegian kindergarten. The article argues that educators should focus more on mutual dialogue rather than informing monologue in their communication with parents and that both sides have to be open to mutual change.

Keywords: Kindergarten; parental cooperation; immigrant parents; Somali mothers; relations of trust

Innledning

Barnehager i Norge har hatt en økning i antall barn med minoritetsspråklig bakgrunn, fra 6% i 2005 til 16% i 2016. I 2016 var antallet barn med minoritetsspråklig bakgrunn 46.000 (SSB, 2017a). Innvandrere med somalisk bakgrunn og norskfødte med innvandrerforeldre med somalisk bakgrunn er den tredje største gruppen innvandrere i Norge, og utgjør den største ikke-vestlige gruppen i landet (SSB, 2017b). Siden Somalia ble selvstendig i 1960, har særlig den sørlige delen av landet vært preget av konflikt og borgerkrig (Leraand, 2014). Den store økningen av barn med minoritetsspråklig bakgrunn i barnehagen viser viktigheten av å undersøke hvordan denne foreldregruppen forholder seg til barnehagen.

Foreldresamarbeidet i barnehagen blir tydeliggjort gjennom foreldremandatet i formålsparagrafen (Barnehageloven, 2017, § 1 Formål, s. 13), og en av de grunnleggende

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faktorene for kvalitet i barnehagetilbudet er «et godt og tillitsfullt samarbeid mellom barnehage og hjem» (Kunnskapsdepartementet, 2008, s. 21). Tidligere forskning har vist at den generelle, allmenne kompetanse er god hos norske barnehagelærere. Teoretiske perspektiv og praksis har derimot vært lite tilpasset barn og foreldre med minoritetsspråklig bakgrunns behov (Andersen, et al., 2011; Gotvassli et al., 2012). Pedagoger har uttrykt at de er usikre på egen kompetanse i møte med foreldre med minoritetsspråklig bakgrunn, og at de finner det utfordrende å skape et nært samarbeid med disse foreldrene (Bergersen, 2017; Lauritsen, 2011). Med utgangspunkt i dette, igangsatte Utdanningsdirektoratet i 2013 den nasjonale satsingen *Kompetanse for mangfold*. Målet var å øke den flerkulturelle og flerspråklige kompetansen blant ansatte i barnehage og skole, slik at de skulle bli «i stand til å støtte barn, elever og voksne med minoritetsbakgrunn på en måte som fører til at disse i størst mulig grad fullfører og består utdanningsløpet» (Utdannings-direktoratet, 2013).

På internasjonal basis har det blitt forsket lite på migranter og flyktningfamiliers overgang til barnehager i landet de har flyttet til (De Gioia, 2015). Vandenbroeck, Roets, og Snoeck (2009, s. 204) skriver at barnehager er en interessant plass å undersøke mangfold og demokrati fordi en kan observere daglige interaksjoner mellom intimiteten i familielivet og offentlig domene, der en hybridisering av identiteter og flere tilhørigheter blir skapt. De fant at måten barnehagelærere møtte og responderte til minoritetsspråklige foreldre i overgangsperioden når deres barn begynte i barnehage, hadde betydning for foreldrenes følelse av myndiggjøring i prosessen.

Thun (2015) har forsket på bruken av begrepet inkludering i den tidligere rammeplanen for barnehagen fra 2011. Hun fant at selv om rammeplanen framhevet at det er mange måter *å være norsk* på, kunne den bidra til å reprodusere etablerte forståelser av dette hos personalet og dermed føre til ekskludering av barn med minoritetsspråklig bakgrunn. Grunnen var en uklar definisjon av hva rammeplanen mente med konseptet kultur og *å være nors*k.

I sin studie om synliggjøring av språkmiljø i barnehagen, fant Bøyum, Hofslundsengen, Pedersen og Haukedal (2016) at selv om barnehagene hadde barn med minoritetsspråklig bakgrunn, var ikke flerspråklighet synliggjort i det fysiske miljøet.

Artikkelen tar utgangspunkt i følgende problemstilling: *Hvordan etablerer og utvikler somaliske mødre tillit til norske barnehager og hvordan opplever de sitt samarbeid med de ansatte?* Hovedfokus er på de forhandlings- og endringsprosessene som skjer i etablering og utvikling av et tillitsforhold mellom mødrene og barnehagen. Utvalget består av fire barnehagepedagoger og fem minoritetsspråklige mødre fra Somalia. I barnehagesammenheng blir de som har et annet morsmål enn norsk, samisk, engelsk, svensk eller dansk definert som minoritetsspråklige (Barne- likestillings- og inkluderingsdepartementet, 2012, s. 49).

I det følgende vil jeg utdype begrepene identitet og tillit og se nærmere på foreldresamarbeid i den flerkulturelle barnehagen.

Identitet

I enhver migrasjonsprosess er identitetsbegrepet relevant. Aasen forstår identitet som «individets bevisste og ubevisste tilknytning til eller avvisning av seg selv, sine handlinger og følelser, sine omgivelser, sine eiendeler og sitt miljø» (2012, s. 83). Som Guibernau (2013, s. 16) skriver, handler identitet om en tolkning av selvet og blir skapt i et system av sosiale relasjoner og representasjoner. Identitet er ikke statisk, identitet kan endres i samhandling med andre og en kan vektlegge ulike sider ved sin identitet i ulike situasjoner (Aasen, 2012; Chambon, 2015; Guibernau, 2013).

Ved forflytning fra et land til et annet, er en persons identitet i en ekstra sårbar situasjon. Chambon (2015) bruker de tre elementene *dele*, *tilpasse* og *tilhøre*, for å beskrive hva som skjer i en slik forflytningsprosess. For at deling skal være vellykket og føre til utvikling, må det være en gjensidig prosess mellom migranten og eksisterende medlem i det nye samfunnet, der hver part deler det som er viktig for de, og viser interesse for det den andre deler. Ved migrasjon handler tilpasning om å skape plass for det som er nytt, uten å miste seg selv, og dette er også en gjensidig prosess. Tilhørighet handler om en følelse basert på kollektiv identitet, felles ritualer og en kollektiv forestilling. Denne felles identiteten viser hva folk virkelig deler og ulike ritualer gjør at alle føler seg fysisk og følelsesmessig tilkoblet. Uansett hvor individualistisk samfunnet en bor i er, har alle behov for gjenkjennelse og tilhørighet til en gruppe eller samfunn (Guibernau, 2013).

Identitet blir konstruert både gjennom tilhørighet og ekskludering, enten som et eget valg eller pålagt av andre (Guibernau, 2013, s. 26). Ved at identitet er i endring og avhengig av samhandling, kan den hjelpe oss til å finne likheter og skape en forbindelse med andre (Chambon, 2015). Samtidig kan identitet gjøre oss sårbare, ved at viktige sider ved oss selv blir sett på som uviktige eller unyttige av andre, noe som kan føre til «redusert selvfølelse eller i verste fall selvhat som resultat» (Aasen, 2012, s. 83).

I forbindelse med identitet i forflytning, blir elementer fra Hochschilds (2012) teori om menneskers private, emosjonelle system relevant. Hun skriver at en del av det å fylle en sosial rolle handler om å etablere hvilke følelser som er hensiktsmessige i bestemte situasjoner. Når en rolle blir endret, som for eksempel rollen som mor, blir også reglene for hvordan en skal føle og tolke situasjonen endret. En kan kjenne på følelsen av angst i perioder med store endringer, og være usikker på hvilke regler for følelser som gjelder. Dette gjelder særlig når en kommer til en ny kultur, slik Hochschild utrykker det: «It is when we are between (…) cultures that we are prone to feel at odds with past feeling rules» (2012, s. 84).

Tillit

Tillit er et komplekst begrep med ulike dimensjoner, og selv om tillit og mistillit kan generere bestemte følelser, handler det om «måter å handle på, ikke måter å føle på» (Grimen, 2009, s. 49). Kort sagt handler tillit om «å handle med få forholdsregler» (s. 19), mens mistillit handler om å ta forholdsregler. Ifølge Grimen (2009) handler flere

definisjoner på tillit om at når en person stoler på en annen, følges ofte et visst mønster Videre brukes barnehagen som eksempel. Foreldrene overlater barnet til barnehagepersonalet, i deres varetekt, for en viss periode. Samtidig overlater de makt til personalet i denne tiden. Barnet er viktig for foreldrene, og foreldrene forventer at: (a) personalet ikke kommer til å gjøre noe som skader foreldrenes og barnas interesser, (b) personalet er kompetent til å ivareta barnet i tråd med deres interesser, og (c) personalet har passende midler til å ivareta barnet i tråd med disse interessene. Foreldrene tar få forholdsregler for å beskytte seg mot personalet (Grimen, 2009, s. 20).

Basert på Grimen, beskriver Lindhardt og Askeland (2016) forholdet mellom personlig og institusjonell tillit. «Personlig tillit knyttes ofte til ens nærmeste venner eller familie, eller andre man kjenner godt» (s. 144). I et moderne samfunn, der en er avhengig av institusjoner må en også ha tillit til personer man ikke kjenner så godt. Barnehagen er en institusjon, men på grunn av det relasjonelle aspektet og omsorgsfokuset og det faktum at foreldre ofte forholder seg til de samme ansatte over flere år, kan en si at barnehager ligger et sted mellom det personlige og det institusjonelle. Dette kan gi grunnlag for tillit, men også mistillit, som ofte vil «være avhengig av den enkelte ansattes oppførsel i møte med foreldrene» (Lindhardt & Askeland, 2016, s. 145).

Foreldresamarbeid i den flerkulturelle barnehagen

Becher (2006) mener at foreldre er den viktigste ressursen for å skape en god barnehage, og skriver at dersom foreldrene er trygge og fornøyde, påvirker dette barna og personalet, som gjør det «lettere å skape en trygg hverdag i barnehagen» (Becher, 2006, s. 59).

Bourdieus (1997) fokus på utdanningssystemets rolle i å forsterke og reprodusere majoritetsgruppens kulturelle kapital er relevant her. Bourdieu knytter dette opp mot begrepet *habitus* som avgjør verdensbildet til en person og hvordan en tenker og handler. Gjennom habitus har vi blant annet et sett av lærte handlinger, kultur og språk, som forteller oss hvordan vi skal handle i bestemte situasjoner. Majoritetsgruppen i et samfunn har ofte en felles habitus, som kan gjennomsyre alle aspekt ved utdanning. Dette kan blant annet handle om forståelsen av hva som er viktige verdier og normer i samfunnet, i utdanning og syn på barn og barneoppdragelse. I barnehager i Norge vil majoritetsbefolkningens kulturelle kapital og habitus ofte være dominerende, noe som kan begrense utdanningsmulighetene til barn fra minoritetsgrupper. Når systemet krever kompetanse i et dominerende språk og i en kultur som hovedsakelig erverves gjennom familiens oppdragelse (Bourdieu, 1997), kan barn fra minoritetsgrupper møte begrensninger.

Ved å legge til rette for økt deltakelse i utforming av barnehagens pedagogiske innhold, kan foreldre myndiggjøres (De Gioia, 2013). I et slikt samarbeid må en legge til rette for at foreldre forstår at deres kompetanse og meninger er viktig, selv om deres forforståelse kanskje er at det er de ansatte i barnehagen som er ekspertene. I Norge er det en institusjonalisert forventning om at foreldrene skal involvere seg i barnehagens innhold, og personalet må kommunisere denne forventningen til foreldrene. Pedagoger bør

etablere en praksis som etablerer et tillitsforhold mellom foreldre og personalet, der foreldre ønsker å dele viktig informasjon om sine barn. Pedagoger bør ta seg tid til samtaler som gir muligheter for å, sammen med foreldrene, utforske den dominerende kulturen i barnehagen og kulturen i hjemmet (De Gioia, 2013). Som Bergersen (2017, s. 229) skriver

> Ved å gå inn i en åpen og ofte tidkrevende dialog der en virkelig prøver å møte den andres spørsmål med åpenhet og interesse for å forstå det en ikke forstod tidligere, vil en kunne innse at det kan handle om ulike verdier og syn på hva og hvordan barna skal lære og utvikle seg (…) Å se foreldre som en ressurs, særlig hvis de stiller kritiske spørsmål til det en tar for gitt, er en god kilde for økt refleksjon og kanskje endret praksis. (s. 229)

Å se etter muligheter for at foreldre føler at deres bidrag er likeverdige og viktige, kan være med på å bygge deres forståelse av tidlig utdanning og omsorg for deres barn. Dette åpner for en forhandlingsarena i et nytt miljø (De Gioia, 2015, s. 670).

Metode

Studien befinner seg innenfor kritisk teori med inspirasjon fra blant annet Bourdieu (1997). Et av målene med kritisk teori er å bidra til en forandring, til fordel for de undertrykte og de som har mindre makt i samfunnet (Lincoln, Lynham, & Guba, 2011). Dette blir gjort ved å utfordre maktstrukturer og undertrykkelse i sosiale institusjoner. Det har vært viktig å gjøre et dypdykk i informantenes forståelse og holdninger knyttet til etablering og utvikling av et tillitsforhold mellom pedagoger og mødre. Derfor har kvalitative intervju blitt brukt som metode (Bryman, 2012).

I denne studien har fem somaliske mødre med flyktningstatus og fire pedagoger fra barnas barnehager blitt intervjuet. Målet har vært å løfte fram stemmen til mødre med minoritetsspråklig bakgrunn og samtidig bevisstgjøre pedagoger om hva som er viktig i prosessen med å etablere og utvikle et tillitsforhold til disse mødrene.

Datainnsamling og utvalg

Prosjektet har tatt utgangspunkt i semistrukturerte intervju med pedagoger og somaliske mødre i tre relativt like store, rurale vestlandskommuner (vedlegg 1 og 2). Det ble brukt statsautorisert telefontolk i intervjuene med mødrene og det ble gjort opptak. Jeg la vekt på å følge opp informantenes fokus og interesse i intervjusituasjonen, og fulgte ikke guiden slavisk (Bryman, 2012).

For å få tilgang til mødrene, ble tre ulike flyktningetjenester kontaktet med informasjon om prosjektet og spørsmål om det var somaliske kvinner der med barn i barnehagen som ville la seg intervjue. Intervjuene ble gjennomført hos den aktuelle flyktningetjenesten. I intervjuet ble kvinnene spurt hvilken barnehage de hadde barnet sitt i. Jeg tok kontakt med styrerne i disse fire barnehagene og fikk deretter tilgang til pedagoger som ville

bli intervjuet. Intervjuene med pedagogene ble gjennomført i barnehagene. Valg av lokasjon var basert på hvor det var enklest for informantene å møtes.

Den første barnehagen var en to-avdelingsbarnehage med barn fra ni ulike nasjoner. Noen i personalgruppen hadde tidligere vært med på et kompetanseutviklingsprosjekt i språkstimulering og flerkulturell pedagogikk, og skulle inn i ett år med satsing på kulturelt mangfold. Den andre barnehagen var en stor basebarnehage med over 100 barn, og hadde den største andelen av barn med minoritetsspråklig bakgrunn i kommunen. Barnehagen hadde samarbeidet en del med Nasjonalt senter for flerkulturell opplæring[2] og hadde en egen migrasjonspedagog. Den tredje barnehagen hadde 6 og ½ avdeling med en relativt høy andel av barn med minoritetsspråklig bakgrunn. Barnehagen hadde ikke et spesielt fokus på flerkulturell pedagogikk, men hadde personale som tok videreutdanning innenfor temaet. Disse tre barnehagene var kommunale, mens den siste barnehagen var privat med utvidet kristen formålsparagraf. Personalet hadde tidligere vært med på et kompetanseutviklingsprosjekt i språkstimulering og flerkulturell pedagogikk. De fire pedagogene hadde alle lengre erfaring med arbeid i barnehagen.

De fem mødrene ble spurt om å si litt om sin bakgrunn i intervjuene. Alle mødrene gikk på introduksjonsprogrammet for flyktninger når intervjuene ble gjort. En av mødrene hadde fullført videregående skole i hjemlandet, mens de fire andre enten ikke hadde noe utdanning, eller hadde ikke fullført grunnskolen.

For å skille informantene i presentasjon og diskusjon av funn, blir fiktive navn brukt.

Analyse

Intervjuene med pedagogene ble transkribert av meg selv, mens intervjuene med mødrene ble transkribert av et eksternt firma. Det transkriberte materialet ble grundig gjennomlest, før det ble kodet og tematisert ved hjelp av programvaren NVivo (Bryman, 2012). Jeg har brukt tematisk analyse med utgangspunkt i det Kvale og Brinkmann (2009, s. 205-207) kaller *meaning condensation*. De meningene som kom fram i gjennomlesning av intervjuene ble tematisert og omformulert ut i fra min forståelse av innholdet og de viktigste temaene fra intervjuene blir beskrevet. Tillit ble synlig gjennom beskrivelsene av forholdet mellom personalet og mødrene og er en underliggende kategori i denne artikkelen. Videre fant jeg at deling og tilpasning var sentralt i etableringen og utviklingen av tillitsforholdet mellom mødrene og personalet. Derfor tar presentasjonen av empiri utgangspunkt i Chambons (2015) tre elementer, *dele, tilpasse* og *tilhøre*.

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[2] Nasjonalt senter for flerkulturell opplæring skal bidra til at flerspråklige og flerkulturelle perspektiver blir ivaretatt i hele utdanningssystemet, og tilbyr blant annet kurs, veiledning og utvikling og formidling av nettressurser. (nafo.hioa.no)

Etiske utfordringer

Studien har fulgt de nasjonale forskningsetiske retningslinjer (NESH, 2016), og informantene ble informert om hva innholdet i studien var, at de når som helst kunne trekke seg, og at deres personlige informasjon og barnehagens navn ville holdes anonymt (Bryman, 2012). Det er flere etiske utfordringer med studien, særlig når det gjelder intervjuene med mødrene. Selv om jeg forsøkte å forklare min rolle og innholdet i studien grundig med hjelp av tolk, virket det som ikke alle mødrene hadde full forståelse av hva et forskningsprosjekt var og hvorfor intervjuene fant sted. Det er også etiske utfordringer knyttet til at en hvit, norsk og ukjent dame, blant annet stiller spørsmål knyttet til deres tanker og følelser om deres barns barnehage og deres forhold til personalet.

Som Bergersen (2017, s. 154-155) skriver, vil det ta lang tid å bygge opp en relasjon mellom to parter fra ulike kulturer, der en har nok tillit til å snakke åpent om en bestemt sak. Dette blir særlig gjeldene i intervjuene med de somaliske mødrene som kommer fra et samfunn som kan defineres som en høykontekst kultur. I høykontekstuelle kulturer blir indirekte kommunikasjon, relasjoner og personlig kontakt satt høyt. Jeg som intervjuer, derimot, kommer fra Norge som kan defineres som en lavkontekstkultur, med mer fokus på direkte kommunikasjon og der en kan hevde at sak ofte er viktigere enn person og relasjon. I en forskningssituasjon har en sjelden mulighet til å bygge opp en tillitsfull relasjon over lengre tid. Jeg prøvde derfor å være bevisst ulike kulturelle forskjeller i kommunikasjonen slik som blant annet kroppsspråk, ulik status og ulik forståelse i intervjusituasjonen (Kvale & Brinkmann, 2009). På tross av utfordringene som lå til grunn, opplevde jeg at mødrene virket relativt trygge i intervjusituasjonen, selv om jeg ikke kan hevde at mødrene i det fulle og hele ga uttrykk for deres meninger.

En annen utfordring var bruken av telefontolk, som kan føre til at en mister en del nyanser i innholdet (Bujra, 2006). For at tolken skulle ha mulighet til å oversette alt, ble det vanskelig å få en god flyt i samtalen. Spørsmålene var i utgangspunktet ganske åpne, men jeg opplevde fort at mødrene hadde utfordringer med å svare fritt og fikk behov for å konkretisere med oppfølgingsspørsmål. Noen av tolkene trengte forklaring av enkeltord for å forstå alt som ble sagt. Dette kan ha påvirket validiteten av disse intervjuene (Bryman, 2012). Likevel så jeg dette som best tilgjengelige måte å få høre stemmen til disse mødrene.

I det følgende blir hovedfunnene fra denne studien presentert, med utgangspunkt i kategoriene *dele, tilpasse* og *tilhøre*, og med tillit som et underliggende tema.

Forhandlings- og endringsprosesser i møte mellom mennesker - dele, tilpasse, tilhøre

Fokuset for artikkelen er de forhandlings- og endringsprosessene mødrene gikk igjennom i etableringen og utviklingen av et tillitsforhold til barnehagepersonalet. Et viktig bakteppe er at ingen av mødrene hadde erfaring med barnehage fra Somalia. Som Sabrinah uttrykte det: «Nei, jeg har passet på mine søskens barn og søsknene passer på mine barn,

men jeg har aldri hatt sånn type opplegg som barnehage». I Norge må mødrene ha barna i barnehage siden de deltar på det obligatoriske introduksjonsprogrammet for flyktninger. Samtidig som mødrene uttrykte at barna gikk i barnehagen slik at de selv kunne lære seg norsk og få en utdanning eller jobb, sa alle fem at ved å gå i barnehage kunne også barna lære seg norsk språk og kultur og sosialiseres med andre barn.

> Det var både fordi jeg skulle ha mulighet til å gå på skole, og for at de skulle begynne å lære seg hvordan de skal oppføre seg når de starter på skolen, tilpasse seg den kulturen som allerede eksisterer her. Fordi barna her er så annerledes. Sånn at hun skulle kunne passe inn, og for at hun skulle få en enklere overgang til skolen. (Sabrinah)

Mødrene ble spurt om sine tanker og følelser rundt barnas barnehagestart, som viser at de gjorde et relativt stort følelsesmessig offer ved å sende barna i barnehagen. Flere av kvinnene nevnte det at barna ikke kunne det norske språket som en stor utfordring og for Amina var det spesielt utfordrende at fremmede personer skulle ta seg av hennes barn: «De første dagene var litt vanskelige, å levere barnet, på grunn av at det var fremmede folk og alt var nytt, da er mye vanskelig». Ifrah beskrev hvordan det var for henne når barnet gråt da hun leverte henne den første tiden: «Det er skummelt (…) de første dagene var vanskelige, og hun begynte å gråte når jeg gikk i fra henne. Og så begynte jeg også å gråte med henne». Det yngste barnet til Ifrah skulle begynne i barnehagen kort tid etter intervjuet fant sted. Dette gruet hun seg til og hun begynte å gråte når hun snakket om dette. Hovedutfordringen var at lengre dager med introduksjonsprogrammet førte til flere timer i barnehagen for barnet.

> ... jeg må levere henne halv åtte, og så må jeg være på skolen klokken åtte. Og så er jeg ikke ferdig på skolen klokken, ja, halv fire. Da ser vi ikke hverandre før. Jeg savner barnet mitt og. Men jeg er jo, jeg er nødt til å gå på skole. Jeg må bare gjøre det. (Ifrah)

Dele

Delingsbegrepet har i stor grad blitt synlig gjennom foreldresamtaler og den uformelle kontakten ved henting og levering av barn i barnehagen slik både mødre og pedagoger uttrykker det på spørsmål om hvordan de gjennomførte og opplevde formell og uformell kontakt i samarbeidet. Hovedtema på den første foreldresamtalen så ut til å dreie seg om informasjonsutveksling knyttet til det praktiske, som barnehagens dagsrytme, behov knyttet til religion, klær, utetid, mat, allergier og lignende. Flere av mødrene nevnte at de hadde fått god informasjon om barnehagen før barnet startet, og noen hadde hatt møter på forhånd, mens Edina sa at hun ikke visste noe om hva barnehager i Norge var før hennes tre barn begynte der.

Når mødrene ble spurt om å beskrive sin relasjon til personalet, uttrykte de at personalet var imøtekommende og tillitsskapende. Det framstod som at personalet svarte på de spørsmålene mødrene hadde og gjorde sitt for å skape et godt forhold. «Vi har tillit til hverandre og vi har et godt forhold» (Aisha).

> Når jeg stiller spørsmål så får jeg svar på det. Og så vidt jeg kan se når jeg er der så er de veldig hyggelige mot barna mine og oppfører seg veldig bra mot de. Jeg tror også at de er glad i barna mine og tar godt vare på de. Så jeg er fornøyd med de. De virker som gode personer. (Sabrinah)

Faduma uttrykte også at hun hadde tillit til personalet: «… stoler ikke på at noen andre skal passe barna. Enten foreldrene eller barnehagen, hvis det er innenfor åpningstiden».

Ifølge mødrene ble det brukt få hjelpemiddel for å bedre kommunikasjonen i det daglige, men mødrene fortalte at personalet forklarte så godt de kunne slik at mødrene skulle forstå. «Språket mitt er jo, jeg forstår ikke alt. Og de prøver å forklare til meg alt det de kan (…) de prøver å få meg til å forstå» (Edina).

Pedagogene ble spurt om hvordan de arbeidet når de tok imot nye barn i barnehagen. De løste informasjon ved oppstart på litt ulike måter. Den ene barnehagen hadde et eget foreldremøte for nye minoritetsspråklige foreldre, mens en annen hadde et eget foreldremøte for alle nye foreldre som ikke hadde tidligere erfaring med barnehage. Barnehagene hadde utviklet ulike måter å gi viktig informasjon på i begynnelsen, noen ved oversatt materiell, mens andre hadde tolkesamtaler tidlig. Alle pedagogene var opptatt av å ha møter så tidlig som mulig og de brukte alle tolk så lenge det var behov. Likevel uttrykte Marit at det var utfordrende å vite om foreldre med minoritetsbakgrunn hadde utfordringer med barnehagen. «Det kan hende dei har det, men får sjeldan tak i det. Det er meir ei kjensle eg har. (…) Me brukar mykje tid på å få dei i tale og sei kva dei vil for sine barn».

Flere av pedagogene nevnte at de ikke spurte så mye om familiens bakgrunn på foreldresamtaler. En grunn som ble trukket frem av noen var vissheten om at familien hadde vært gjennom en flukt og trolig hatt en traumatisk opplevelse. Andre uttrykte at deres hovedfokus var arbeidet med barna. Synne uttrykte at de hadde en stor jobb å gjøre når det kommer til oppfølgingen av foreldrene, særlig når det gjaldt forståelsen av hvordan barn får venner og blir integrert. I løpet av intervjuet reflekterte Kristine rundt at barnehagen trolig burde bli flinkere til å vise interesse og spørre om foreldrenes bakgrunn, «… for det er jo ein måte å bli kjent med dei på, når du veit litt meir om bakgrunnen (…) det må kanskje komme etter kvart når du får opparbeida tillitsforholdet til foreldra».

Tilpasse

I denne studien, har det vært tilpasningsprosessen til mødrene som ble synlig, blant annet gjennom hvordan de tilpasset seg barnehagens fokus på utetid. Mødrene ble spurt om å dele sine tanker rundt barnehagens vekt på uteaktiviteter. Selv om mødrene syntes det var uvant i begynnelsen, syntes de fleste det var positivt at barna var mye ute, og så dette som en måte for barna å tilpasse seg den norske kulturen. Ifrah var den eneste som delte noen bekymringer rundt dette temaet.

> Ifrah: Nei, jeg blir litt redd på grunn av at det er veldig kaldt ute (…)

> Intervjuer: Har du snakket med barnehagen om hva du synes om det?

> Ifrah: Nei, det, jeg har ikke (…) Men det er ikke noe som gjelder bare barnet mitt, det gjelder alle. Og også barnehagen liker å være ute, og de har på seg varme klær, og derfor så vil jeg ikke spørre noe om det.
>
> Intervjuer: Nei. Men hva tenker du hvis det yngste barnet ditt skal være ute i vinter, synes du det er greit?
>
> Ifrah: Nei, det er litt vanskelig, men jeg, vi er nødt til å gjøre det, og hvis alle andre gjør det så må vi gjøre det. Men det er greit det.

Videre skildret Synne en av mødrenes endringsprosess fra hun var helt ny i barnehagen til hun var blitt tryggere: «Vi har hatt ei mor som kom her i full sånn burka-kle, og såg ikkje på oss vaksne i det heile teke når ho kom». Synne fortalte videre at moren hadde med seg kjeks i lomma for å lokke med seg datteren hjem, noe som rystet personalet. Samtidig mente Synne at det var forståelig, siden moren ikke kunne språket og nok var redd for å bli snakket til. Etter at moren hadde gått en stund på norskkurs, forandret hun seg, ifølge Synne:

> Plutseleg har ho opna seg og smiler. Og er til og med begynt å spøke med oss. Det er heilt ei sånn total forvandling på den dama. Ho brukar eit skjørt, men ho har endra seg og i forhold til det med kle. Eg trur eg hadde gjort det same viss eg hadde komt til eit så utruleg forskjellig land eller anna kultur enn kva eg har her då. Men det er så godt å sjå at no, plutseleg kom ho på foreldresamtale aleine. Ho kom og bad om å få foreldresamtale. Og så blei jo vi sånn: 'Kva i alle dagar er det som har skjedd med ho, sant?' Hadde noko problem med, i forhold til eitt av barna så ville vite korleis vi, kva vi tenkte, få råd. Det blir nesten til å grine av at vi faktisk kan ha den kontakten. Selvfølgelig var det tolk, For det de begynner å forstå systemet og begynner å skjønne korleis vi jobbar, så blir det kanskje litt mindre skummelt for de? Og dei blir selvfølgelig mindre skummel for oss.

Tilhørighet

Tilhørighet var mindre tydelig i denne studien, men det kan tenkes at mødrene var i starten av en tilhørighetsprosess. Når pedagogene ble spurt om hvordan det kulturelle mangfoldet ble synliggjort i hverdagen, uttrykte de fleste at det stort sett var på høsten rundt FN-dagen at de fokuserte på ulike kulturer, og ved eventuelle markeringer av høytider. I hverdagen var det så mye annet de måtte ha fokus på. Likevel uttrykte de en endring i holdning, åpenhet og innhold i takt med at ulike kulturer kom inn i barnehagen. Samtidig kan funn fra intervjuene med mødrene tolkes i ulike retninger. Mødrene uttrykte at de hadde tillit til og gode relasjoner med personalet, og dette kan tolkes som starten på en tilhørighetsprosess. På den andre siden kan det være et tegn på at mødrene i stor grad hadde tilpasset seg den norske barnehagediskursen.

Hvordan etablere og utvikle tillit mellom somaliske mødre og barnehagepersonalet?

Mødrenes relasjon til barnehagepersonalet og deres behandling av barna kan være viktig for mødrenes etablering og utvikling av tillit. I denne prosessen vil fastholdelsen og end-

ringen av mødrenes identitet være viktig. Mødrene har flyktet fra Somalia, som kan defineres som et mer tradisjonelt land enn Norge, som blir sett på som et vestlig og moderne land (Aasen, 2012; Bergersen, 2017). I denne forflytningen, har mødrene trolig gått igjennom en stor følelsesmessig prosess, som kan føre til store påkjenninger (Aasen, 2012). Mødrenes verdier, normer og tankesett fra en oppvekst i Somalia, kan være ulik det de møter i Norge, og deres forståelse og identitet kan delvis måtte endres for å tilpasse seg (Aasen, 2012, s. 80). I møtet med det nye samfunnet, kan mødrene ha opplevd at de har måttet endre på deler ved seg selv og sin identitet for å passe inn. Alternativt kan de ha tatt avstand fra det nye og ikke ønsket å forholde seg til dette, og dermed blitt mer eller mindre ekskludert fra det nye samfunnet (Aasen, 2012; Guibernau, 2013). De har også vært nødt til å finne ut av hvordan de nå skal fylle rollen som mor, som trolig også har blitt endret, og hvordan de skal tolke og føle i de nye situasjonene de står overfor (Hochschild, 2012).

Å ha barn i barnehage er en ny erfaring og et krav for å følge introduksjonsprogrammet, og for noen kan det stride mot forståelsen av å være en god somalisk mor. Ifrah skildret denne forskjellen på følgende måte:

> I Somalia så hjelper alle hverandre. Det er stor forskjell. Alle slektningene og naboene, og venner (…) Det er, det er det jeg savner altså i Norge, fordi man får ikke det, fordi alle har jobb og er opptatt, og er på jobb.

Utfordringen med å ha barna i barnehagen ble enda større da også det yngste barnet til Ifrah skulle begynne i barnehagen, for da var reglene på introduksjonsprogrammet blitt strengere. Hun måtte ha lengre skoledager, som førte til at barnet måtte være lengre i barnehagen. Når jeg, med min vestlige tankegang, spurte om det var noe hun savnet med barnehagen, og forventet et svar knyttet til innholdet, svarte Ifrah at hun savnet barnet sitt. Hun hadde ingenting å utsette på barnehagens innhold, annet enn at hun måtte være borte fra barnet sitt store deler av dagen. De andre mødrene skildret også hvor utfordrende det var for dem når barna begynte i barnehagen. Dette er trolig følelser flere foreldre i norske barnehager kan kjenne seg igjen i—det er tungt å gå fra barnet når det gråter, og en skulle gjerne vært hjemme med barnet lenger. Men kanskje er dette ekstra tungt for foreldre som kommer fra et samfunn der de nærmeste rundt barnet har ansvaret for barna når de er små, og ikke offentlige institusjoner?

Identitet er i endring og avhengig av samhandling med andre, og i en forflytningsprosess er gjensidig deling, tilpasning og tilhørighet viktig (Chambon, 2015). Gjennom gjensidige samhandlingsprosesser med eksisterende medlemmer av det nye samfunnet, kan en ved hjelp av identitet finne likheter mellom mennesker. Denne studien viser at i forholdet mellom de somaliske mødrene og personalet, handler deling i hovedsak om praktisk informasjon knyttet til barnet og barnehagen, før mødrene går inn i en tilpasningsprosess til den norske barnehagediskursen, med barnets beste i fokus. Det framstår som at personalet la premissene for hva som var viktig å ta opp i kommunikasjonen med mød-

rene, og pedagogene uttrykte at de spør lite om bakgrunnen til foreldre med minoritets-språklig bakgrunn. Samtidig er informasjon om barnehagen viktig for å øke foreldrenes forståelse. Kristine avsluttet sitt intervju med en refleksjon rundt at denne holdningen kanskje måtte endres.

> (…) for igjennom mor så blir du også kjent med barna (og) denne regelen med at vi ikkje skal spørje, og at det på ein måte er så mykje problematisk og komplisert (…) vi skal fokusere på barnet, har det vore sagt alltid (...) Men eg meiner vel eigentleg det at du kan ikkje la vere å trekke mor inn, for at barnet skal ha det bra. Altså, vi må bli betre kjent med mor og, for å forstå(…) så kanskje det er (…) ein nøkkel for å få eit større tillitsforhold til mor og barn, at vi brukar meir tid på foreldra i eit sånt arbeid.

Med et litt annet utgangspunkt, framstod det som Synne støttet denne tankegangen. Hun opplevde at de hadde en stor oppgave med å følge opp foreldrene og øke deres forståelse. Selv om barna skulle være deres hovedfokus, erkjente hun at «har vi ikkje foreldra med så nyttar det mindre». En kan hevde at Kristine tar mer utgangspunkt i et likeverdig, gjensidig forhold mellom foreldre og pedagog, mens Synne kanskje har mer fokus på hva foreldrene må lære for å forstå barnehagen. Likevel, erkjennelse av at et større fokus på foreldrene er viktig, henger sammen med Bechers (2006) forståelse av at trygge foreldre er det viktigste en har for å skape en god barnehage. Det er pedagogenes ansvar å sørge for at foreldrene etablerer nok tillit til å dele viktig informasjon om sine barn (De Gioia, 2013). Da må personalet, og særlig pedagogene, åpne opp for en dialog som handler om mer enn klær, mat og døgnrytme, der en får fram hvilke forventninger foreldrene har til barnehagen og hvilke forventninger personalet har til foreldrene. Dette må skje gjennom en gjensidig dialog og ikke en informerende monolog fra personalets side. Dette krever tid, og en må være åpen for å verdsette ulike perspektiv, utforske og kritisk reflektere over gjeldende praksis og diskurs, og se foreldrene som en ressurs (Bergersen, 2017; De Gioia, 2013).

De fire mødrene som uttrykte at de var fornøyde med barnehagens fokus på utetid, kan ha endret deler av sin identitet og skapt en forbindelse til den norske barnehagediskursen, mens Ifrah sin situasjon viser hvor sårbar identitet kan være, særlig hvis ens egne følelser, tanker og verdier ikke samsvarer med majoriteten (Aasen, 2012; Chambon, 2015). Hennes ønske om tilpassing kommer tydelig fram når hun grunnga hvorfor hun ikke hadde snakket med personalet om dette ved å si at «barnehagen liker å være ute» og «det gjelder alle». Det framstår som at hun satte sine egne behov til side for majoritetsgruppens syn og for barnehagens diskurs, der blant annet læring gjennom naturen og uteaktivitet er viktige elementer (Bergersen, 2017).

Gjennom Synnes beskrivelse av en mors endringsprosess, kan en se et tydelig eksem-pel på den endringsprosessen flere foreldre med minoritetsspråklig bakgrunn går igjen-nom i møte med den norske barnehagen. Moren gikk ifølge Synne fra å bli oppfattet som innesluttet, tildekt og redd for at noen skulle snakke med henne, til å bli oppfattet som smilende, endre klesdrakt og etterspørre foreldresamtale. Flere ulike elementer kommer fram i beskrivelsen. På den ene siden viser det en mors følelsesmessige prosess i en ny

situasjon og vilje til å endre og tilpasse seg den nye diskursen for barnets beste. På den andre siden viser den hvor sterk den norske barnehagediskursen faktisk er. Når moren endret sin klesdrakt og ble mer åpen i møte med personalet, ble hun også, som Synne skildret, oppfattet som «mindre skummel». Istedenfor at personalet imøtekom morens behov og åpnet opp for en gjensidig dialog, framstår det som at moren måtte jobbe iherdig for å forstå systemet og hvordan barnehagen jobbet. Selv om Synne uttrykte forståelse for morens situasjon og tilpasningen hun måtte igjennom, virker det som dette skjedde på barnehagens premisser og ikke i et gjensidig møte mellom mennesker. Barnehagen ble dermed en reprodusent av majoritetens kulturelle kapital som, hvis ikke foreldrene er til-pasningsdyktige, kan føre til en reproduksjon av ulikheter istedenfor sosial utjevning (Bourdieu, 1997).

Gjennom eget valg eller pålegg fra andre, blir identitet konstruert gjennom tilhørighet og ekskludering (Guibernau, 2013). I møte med andre kulturelle særtrekk og referanser-ammer, kan en risikere å havne i en situasjon der en stiller spørsmål ved sin egen verdi som menneske. «Når ens egne egenskaper og væremåter vurderes av andre, med andre målestokker, kan de bli sett som uinteressante eller til og med uønskete, mindreverdige eller komiske» (Aasen, 2012, s. 87). Det er vanskelig å hevde hva moren følte i denne situasjonen, men det er tydelig at hun har gått igjennom en prosess der hun har funnet ut hva som ble forventet av barnehagepersonalet, og kanskje også hvordan hun burde føle og tolke disse situasjonene (Hochschild, 2012). Forhåpentligvis har moren gjennom denne endringsprosessen fått hjelp til å finne likheter for å skape en forbindelse til barne-hagen, og ikke følt at viktige sider ved seg selv ble sett på som uviktige og unyttige av personalet (Aasen, 2012; Chambon, 2015).

En skal være forsiktig med å hevde at en person føler tilhørighet til et samfunn eller en gruppe, og som beskrevet var elementet tilhørighet mindre tydelig i mine analyser. På den andre siden kan en tenke seg at tilhørighet og tillit henger sammen, og hvis foreldre med minoritetsspråklig bakgrunn uttrykker tillit til barnehagepersonalet, kan det være en begynnelse på en tilhørighetsprosess. De fem mødrene uttrykte alle, i ulik grad, at de hadde tillit til personalet, og de beskrev relasjonene som gode. Det var viktig for mødrene at personalet var hyggelige mot barna og tok godt vare på dem. Lindhardt og Askeland (2016) plasserer barnehagen et sted imellom personlig og institusjonell tillit. Flere av mødrene hadde lite nettverk, og få som kunne hjelpe til med barnepass, bortsett fra bar-nehagen. Barnehagepersonalet ble mødrenes nærmeste nettverk. Når Faduma uttrykte at hun ikke stolte på noen andre enn barnehagen og mannen sin til å passe på barna, viser det en stor tillit til personalet. Hun overlot barna sine og makten til å oppdra dem store deler av dagen til personalet, og uttrykte dermed at hun stolte på at de gjorde det som skulle til for å beskytte og ivareta barna. For å skape et slikt tillitsforhold, er en avhengig av hvordan personalet oppfører seg i møte med foreldrene (Grimen, 2009; Lindhardt & Askeland, 2016).

Konklusjon

Målet med denne studien har vært å finne svar på hvordan somaliske mødre etablerer og utvikler tillit til norske barnehager og hvordan de opplever sitt samarbeid med personalet. Viktigheten av at pedagoger tar seg tid og åpner opp for ærlig og gjensidig dialog har blitt synlig, der ulike foreldres syn og meninger kommer frem, istedenfor en informerende monolog med fokus på at foreldrene skal forstå barnehagen. Dialog er med på å etablere og utvikle et tillitsforhold mellom foreldre og personalet.

På tross av at det framstod som lite gjensidighet i delings- og tilpasningsprosessene mellom mødrene og personalet, uttrykte mødrene at relasjonene til personalet var gode og at de hadde tillit til personalet. For å utvikle dette tillitsforholdet, kan personalet bygge videre på en åpen dialog der en viser interesse for og tar hensyn til hverandre, uten å miste seg selv (Bergersen, 2017; Chambon, 2015). En tilhørighetsfølelse er viktig for en persons selvfølelse og identitet. Ved å føle tilhørighet, minsker en følelsen av isolasjon og en kan føle psykologisk støtte som vil være avgjørende for å overkomme angsten og usikkerheten en kan føle ved å være i et nytt, annerledes land (Guibernau, 2013).

At barnehagens arbeid skal skje i nær forståelse og samarbeid med hjemmet er et mandat personalet må ta på alvor (Barnehageloven, 2017). Gjennom mødrenes stemme og pedagogenes fortellinger, ser en at mødrene er i en konstant forhandlingsprosess mellom sin egen bakgrunn og kultur og barnehagens innhold. Mødrene har barnas beste i fokus, og uttrykker et ønske om at barna skal sosialiseres og integreres inn i den norske kulturen. Som vist i denne artikkelen, går mødrene inn i en endringsprosess der de prøver å tilpasse seg og barna til det norske, blant annet ved å sette sine egne behov til side for barnehagens diskurs. Mødrene uttrykte hvor utfordrende det var for dem å ha barna i barnehage, noe som var nytt og ukjent for dem alle. De fokuserte ikke på hva som var innholdet i barnehagen eller hva barnehagen kunne bli bedre på. De uttrykte et savn av sine barn i hverdagen og fokuserte på hvordan personalet ivaretok deres barn. Siden de opplevde personalet som omsorgsfulle og genuint opptatt av barna, ser det også ut som at et tillitsforhold var blitt etablert (Grimen, 2009). Det kom fram at mødrene går gjennom en følelsesmessig og krevende tilpasning, som barnehagepersonalet må anerkjenne og verdsette.

For å unngå en reproduksjon av majoritetens kulturelle kapital i barnehagen, kan det tenkes at pedagogene bør ta seg tid til å snakke med hver enkelt forelder om deres ønsker, behov og syn (Bourdieu, 1997). Pedagogene bør etterstrebe å skape et likeverdig klima der alle foreldres stemmer blir hørt, og være åpne for at meninger om hva som er god praksis er forskjellige og i endring (Vandenbroeck et al., 2009). Gjennom å la foreldrene få kjenne at deres bidrag og meninger er likeverdige og viktige, kan personalet være med på å myndiggjøre foreldrene, ivareta foreldremandatet og åpne opp for en forhandlingsarena i et nytt miljø (Barnehageloven, 2017; De Gioia, 2015).

Forfatterens takk

Jeg ønsker å takke informantene i denne studien som har tatt seg tid til å delta på intervju i en travel hverdag. Jeg vil også takke Liv Torunn Eik, Bente Sønsthagen og Ane Berger-sen for veiledning og språkvask.

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Vedlegg 1 (Utdrag fra intervjuguide med pedagog)

- Fortell litt om deg sjølv og din bakgrunn.
- Fortell litt om barnehagen.
- Fortell korleis de førebur og tek i mot nye barn i barnehagen.
- Kva er innhaldet på den første foreldresamtalen?
- Kva veit du om barnehage i dei landa barna kjem frå?
- Fortell litt om korleis foreldremøter og foreldresamtalar er lagt opp med tanke på å nå alle.
- Korleis foregår hente- og bringesituasjonen i barnehagen?
- Er det forskjell på korleis de møter foreldra i forhold til språknivå? – Om ja, kva går forskjellane ut på?
- Fortell om dykkar arbeid med den fleirkulturelle kompetansen blant dei tilsette.
- Kva målsetjingar har barnehagen i forhold til mangfald?
- Er det noko som er utfordrande med mangfald i barnehagen? Kva er positivt?
- Trur du at kulturen i barnehagen har endra seg etter at de fekk minoritetsspråklege barn/foreldre i barnehagen? Om ja, på kva måte?

Vedlegg 2 (Utdrag fra intervjuguide med mor)

- Fortell om livet ditt i heimlandet og di busetjing her i Noreg
- Går barnet ditt i barnehage kvar dag?
- Føler du behov for hjelp med barnepass?
- Kven ville hjelpt deg viss du budde i heimlandet ditt?
- Kvifor starta barnet ditt i barnehagen?
- Har du erfaring med barnehagar i heimlandet ditt eller andre land du eventuelt har vore i etter at du flykta? Korleis er dei samanlikna med barnehagen her?
- Korleis vart du møtt når barnet ditt byrja i barnehagen?
- Er det noko som er utfordrande med å ha barnet i ein norsk barnehage?
- Korleis vil du beskrive din relasjon med dei tilsette i barnehagen?
- Kva tykkjer du om aktivitetane i barnehagen? Er det noko du saknar/tenkjer det burde vore meir/mindre fokus på?
- Kva tankar gjer du deg rundt barnehagen si vekt på uteaktivitetar og fysisk aktivitet?

Article II

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Early childcare as arenas of inclusion: the contribution of staff to recognising parents with refugee backgrounds as significant stakeholders

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ABSTRACT

According to the Norwegian Kindergarten Act, educational staff should work in cooperation and understanding with the guardians of a child. In this article, it is argued that staff must ensure sufficient quality of interactions with all parents, provide them with satisfactory information, and facilitate parental participation, in order for children to have a safe educational environment. This study explores the ways in which early childcare staff could recognise parents with refugee backgrounds as significant stakeholders. The study has followed two early childcare institutions through several data collection methods. Eight staff members and the management has participated. Additionally, parents with refugee backgrounds have been interviewed. The analysis demonstrated that in order for staff to sufficiently recognise the parents with refugee backgrounds, the parents had to interact in the confines of the majority's discourse. Both institutions recognised the parents' backgrounds on an everyday basis; however, staff did not communicate their responsibility in this regard. Finally, parents generally appeared satisfied regarding their cooperation with staff; nevertheless, the staff had not sufficiently communicated the role and responsibility of early childcare to the parents.

KEYWORDS
Early childhood education; parental cooperation; parents with refugee background; recognition; inclusion

Introduction

This study explores how Norwegian early childcare institutions[1] can function as arenas of inclusion for parents with refugee backgrounds, and asks, 'How can staff in early childcare ensure that parents with refugee backgrounds[2] are recognised as significant stakeholders?' The parental mandate assigned to early childcare highlights the necessity of cooperation with parents to promote children's development (Directorate for Education and Training 2017, 2018, 13). Parents are significant stakeholders, implying that they must have the opportunity to express themselves, be heard and participate;

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and diversity and mutual respect should be appreciated (Norwegian Directorate for Education and Training 2017).

Previous researchers have found a lack of competence in multicultural pedagogy, multi-lingualism and second language learning in the Norwegian education system, where staff expressed uncertainty in their communication with children and parents of different cultural backgrounds (for research regarding early childcare, see Andersen et al. 2011; Lauritsen 2011; Gotvassli et al. 2012; Sand 2014). Therefore, the Norwegian Directorate for Education and Training (2013) started a national initiative on 'Competence for Diversity' – (CfD) for a five-year term, which required educational staff to go through a process of work-based professional development concerning multicultural and multilingual issues.

There has been little international research on migrants' and refugee families' transitions to early childcare education systems in their new countries; on parents' own perspectives regarding early childcare; and on teachers' and parents' perceptions of their relationships (De Gioia 2015; Van Laere and Vandenbroeck 2017; Van Laere, Van Houtte, and Vandenbroeck 2018). Some of the studies that have been conducted show that early childcare is often dominated by the majority's discourse and habitus (see among others Sand 2014; De Gioia 2015; Van Laere and Vandenbroeck 2017; Van Laere, Van Houtte, and Vandenbroeck 2018; Solberg 2018). It appears that parents often have to act in accordance with the expected conduct and norms of the majority and its institutions (Solberg 2018), to which they tend to be less compliant. As a result, they remain passive towards understanding their child's performance while interacting with educational staff (Sand 2014).

It has also been evident that parents from minority backgrounds have little knowledge about the daily practices of early childcare; at the same time, they show an eagerness to know more (Van Laere, Van Houtte, and Vandenbroeck 2018). The main concern of parents is the proper care and supervision of their children, as well as if their children are learning the dominant language and social-emotional skills (Andenæs 2011; De Gioia 2015; Van Laere and Vandenbroeck 2017; Vuorinen 2018; Sønsthagen 2018). The importance of a common language for interactions between staff and parents has also been illustrated (De Gioia 2013).

This study aims to highlight parents' role in early childcare and the responsibility of staff in this regard, with the understanding that parents are significant stakeholders with valuable contributions.

Power relations between staff and parents with refugee backgrounds as significant stakeholders

Early childcare staff is an example of a group, which can exert power over others – in this case over parents with refugee backgrounds. Furthermore, even though the education system is typically assigned with the role of stamping out social inequalities from society, it often functions as a reproducer of inequalities instead (see among others Abbott 1988; Bourdieu 1997; Blackledge 2001; Cummins 2009; Baquedano-López, Alexander, and Hernandez 2013). Building on Bourdieu (1997), people are born into a certain social structure, a habitus, which affect their perspectives, thoughts and actions. In a society, the dominant group's habitus and discourse permeates the education system, hence limiting the opportunity of equal education to children from minority

backgrounds (Bourdieu 1997). Cummins (2009) advocates that teachers always have a choice on how to manage interactions with others, especially with non-dominant groups – in this case parents with refugee backgrounds. The first step to challenge power relations is to critically reflect upon the assumptions concerning what good education or good practice is in diverse contexts (Cummins 2009; Vandenbroeck, Roets, and Snoeck 2009).

Another situation where the dominant group – in this case early childcare staff – can exert power over parents from non-dominant groups is in the perception of engagement. Researchers state that educational staff often perceive parents of different race, class, cultural, economic capital or migrant status as less engaged in their children's education. Additionally, these parents' can be seen as needing to learn the cultural ways of the system, rather than as active, engaged agents with valuable contributions who can advocate on behalf of their children (Baquedano-López, Alexander, and Hernandez 2013; Goodall and Montgomery 2014). Thus, following Bourdieu (1997), one can claim that the dominant group has the power to define indicators of engagement. Indicators of engagement as perceived by Norwegian early childcare staff can be (a) that parents take initiative in the interactions, by asking questions and informing staff about the child's home life, (b) ensuring that the child has the correct clothes for different weather conditions for outdoor play, and (c) bringing and picking up the child within the expected time slots. These indicators are not necessarily in line with the indicators of the parents from non-dominant groups, which may be (d) facilitating a safe home environment, (e) physical and psychological closeness, and (f) security for the child. The staffs' indicators for engagement are (1) not necessarily communicated to the parents, (2) the staff may not be aware of d, e, and f, (3) the staff may not show any interest in d, e and f, and (4) d, e, and f may not be awarded any value. Thus, the dominant groups' discourse and habitus permeates the early childcare institutions (Bourdieu 1997). Furthermore, staff in early childcare institutions may also occasionally choose their own interests over those of parents, thus suppressing and exerting power in situations where the interests of the parties collides (Ministry of Education and Research 2018).

Recognition of significant stakeholders

The study is based on the understanding of recognition, which includes notions like 'I appreciate you, I see you, and I try to understand your feelings and seek to share them' (Schibbye 2013, 39, my translation). There are varieties of temperaments that are considered appropriate and acceptable by the majority, thus reflecting cultural values (Palludan 2013, 52). People who act in accordance with the dominant temperament of any organisational body achieve legitimacy and status and are often perceived as respectable. Those who deviate can be seen as inferior, invisible and different. It is easier for childcare staff to prioritise parents that are in accordance with their own understanding of appropriate behaviour or those who follow their lead, merely through a dialogue and by facilitating a mutual exchange of views and experiences (Bergersen 2017, 41). Thus, they can also neutralise or ignore those whom they perceive to be problematic (Lipsky 1980). It is argued that the reproduction of inequalities in educational institutions is linked to social and cultural capital (Bourdieu 1997), as well as to the feeling of recognition

(Palludan 2013), thereby risking suppression of minorities (parents with refugee backgrounds) in educational institutions.

Honneth (2008) describes three levels of recognition: love, legal justice and social appreciation. Love, in professional capacity, is linked to care. It consists of mutual confirmation of each other's specific needs where individuals are dependent on each other. When bringing their children to early childcare institutions, parents have to trust that the staff will take care of their children. Legal justice refers to the individual rights of people deserving a standard of living that could morally orient them (Honneth 2008, 127). In Norway, every child has the right to attend early childcare together with children of their own age, which is one aspect of legal justice (Norwegian Directorate for Education and Training 2017). It is possible to argue that legal justice should also include a sense of belonging, where the individuals feel recognised as an important member of a community (Guibernau 2013). Although the feeling of belonging can reassure us by confirming and recognising our value as a human being in a community, it can also evoke a feeling of anxiety and stress whenever one feels 'inadequate, undervalued, misunderstood or ignored within the group' (Guibernau 2013, 34). Legal justice dictates which characteristics a person should possess, whereas social appreciation looks at the characteristics of the value system, which enables the assessment of the value of a person's attributes (Honneth 2008, 122–123). When socially appreciated, an individual experiences him or herself as a member of a social group, with certain attributes that are socially valued and acknowledged (Honneth 2008, 137).

Methods

This study takes a critical approach, with a focus on thick descriptions (Geertz 1994; Kincheloe, McLaren, and Steinberg 2011). The aim has been to understand the social world by examining the participants' interpretations of it, using in-depth information and rich data (Braun and Clarke 2013). Two early childcare institutions[3] involved in CfD were strategically chosen as the sample of the study. The institutions were located in two small towns in the western part of Norway, and the researcher visited them over a period of two years. The multiple data collection methods used were as follows:

(1) Research-directed process, wherein diaries were written by staff
(2) Individual and focus group interviews of the same staff
(3) Interviews of management
(4) Interviews of parents with refugee backgrounds
(5) Participatory observations of daily meetings between staff and parents
(6) Observations of parents' conversations and meetings

Table 1 provides an overview of the demographics of the two institutions and information on data collection methods. In institution 1, one department from each age range was followed.

Researcher-directed diaries were also seen as a part of the staffs' multicultural professional development. The purpose was to obtain a record of the experiences and reflections of the staff regarding their interaction with parents over a specified period of time (Braun and Clarke 2013). The staff made regular entries over a period of approximately

Table 1. Demographics and information on data collection methods.

	Institution 1	Institution 2
Number of children and departments	57	27
	2 department for 1–3 year olds|	1 department for 1–3 years
	2 department for 3–5 year olds	1 department for 3–5 years
Countries of origin, children	7	8
Number of children with a refugee background	7	14
Number of employees	22	11
Number of pedagogically qualified staff	9	5
Countries of origin, employees	3	3
Number of participants (staff), diaries	4	4
Number of entries, diaries	91	33
Number of participants, staff interviews	4	4
Number of participants (staff) focus group interviews	4	4
Number of participants, management interviews	2	1
Number of parent interviews – number of parents interviewed	4–5	6–8
Background of the parents interviewed		
Ethiopia	2	3
Eritrea	3	2
Syria		1
Ghana		1
Somalia		
Number of observations entrance hall	19	8
Number of observations, parents' conversations	2	2
Number of observations, parents' meetings	2	1

one month during the fall of 2016 and the spring of 2017. The staff was provided information on how and when to fill out their diaries, and some reflective questions (Appendix 1). The participant observations for interactions between staff and parents in the entrance hall, conducted in the winter of 2016–2017, ensured gathering of the researcher's own insights into these particular interactions (Lofland et al. 2006). In order to make the situation as natural as possible, interaction with children was done during activities and a notebook was used to write down the observations, which were expanded in more detail afterwards (Lofland et al. 2006). Interviews with staff and management conducted during the spring of 2017 and 2018 (focus groups), provided insights into their interpretations of their daily interactions and relationships with parents, as well as their perceptions regarding cultural diversity (Appendices 3 and 4). The staffs' contribution to recognising parents with refugee backgrounds as significant stakeholders is the main issue addressed in this study. In order to explore how the parents perceived the concept of early childcare, their relationship with the staff, and other relevant elements, the parent interviews were conducted in spring of 2017 (Appendix 2). Five interviews required Tigrinya and Arabic translators. Observing parents' conversations (spring of 2018) and meetings (fall of 2018) obtained a holistic view on the cooperation and interactions between staff and parents. Fictional names have been used for the participants in this report.

The analysis was conducted by organising data and sorting the units (early childcare and the different participants) and materials (interviews, participants' diaries, and the different observations) (Madison 2012). Most of the codes were inductive, and were derived from reading the material; the rest were deductive, and were derived from the observation and interview guides. Thereafter, theoretical concepts available in the data material were identified, thus guiding the concepts used in the discussion. Based on the

research question, the data material was 'tied together into a descriptive statement' (Kvale and Brinkmann 2009, 207).

The study complies with the National Ethical Guidelines for Research (NESH 2016) and has been approved by the Norwegian Centre for Research Data.

Result 1: becoming significant stakeholders through sufficient Norwegian language skills and understanding of social codes

The findings suggest that in order to be recognised as significant stakeholders, the parents had to fulfil at least three criteria:

(1) Parents should possess a certain amount of Norwegian language skills.
(2) There should be a good chemistry, or a positive relationship between parents and staff, which can make up for the lack of Norwegian competence.
(3) Parents should know how to act and understand the social codes of the institution.

In both focus groups, the staff discussed the benefits that parents and children who had a good grasp of the Norwegian language had. The staff in institution 1 expressed the uncertainty they felt when parents spoke their home language in the entrance hall. One of the teachers questioned if parents should speak Norwegian with their children when entering the institution in order for the staff to be able to understand the entire communication. The diaries and observations showed that the overall communication between the participants in their daily meetings was quite short, due to language barriers, parents being in a hurry, and the insufficient chemistry between staff and parents, regardless of their background.

There were several incidents of no communication at all at both institutions. In institution 1, the entrance hall was downstairs, and it was an expected norm for parents to follow their children upstairs. However, one mother, Maria, deviated from this norm quite often. This situation became evident in the first round of diaries and observations, and remained the same when the focus group interview was conducted one and a half year later. Both the teacher and the assistant teacher described in their diaries that it was challenging to communicate and cooperate with her on several occasions due to her lack of Norwegian language skills. The teacher questioned if Maria was in a hurry or if she found it difficult to talk with the staff. After a while, the assistant teacher started to reflect more on the situation: 'Michael [her child] is just sent upstairs alone. The mother does not even come to the stairs to shout "Hi". Perhaps she does not understand/think that she should come and say good morning and follow him upstairs?' (Personal communication, assistant teacher, spring 2017). In her interview, the teacher said that she eventually did talk to Maria about the situation, and informed her that she should follow her son upstairs; however, she did not ask about her reasons for not doing so. Another mother in the same department, Shewit, has been exemplified for engaging in longer communication with staff. She was the prime initiator in asking questions about her child's day. The staff described her as 'easy to talk to' and 'she is very Norwegian, she is delightful'. There were incidents when there was no communication with Shewit as well, about which the assistant teacher stated in her diary: 'I did not see that Johanna came, so the mother just sent her into the kitchen at a different department. We waved to each

other in the window. It was perfectly fine for me, usually she comes in' (Personal communication, assistant teacher, spring 2017).

Observations from parents' conversations revealed that knowing how to act was an important factor. The language issue was not a factor, considering that translators were used when necessary. In general, the teachers directed the content of the communication, asking the parents for their comments along the way. One of them, however, did not do this until late in the conversation. Thus, Selam did not speak before the teacher asked her a direct question. Thereafter, Selam became more active. One of the teachers had a different approach than the rest. She started the conversation asking for Mohammed and Shurika's opinion, and brought an album with pictures of the child's day in early childcare. This approach engaged the parents more actively in the conversations and made their interactions better.

Comparing Maria and Shewit, it appears that Shewit, who fulfilled the three criteria, was thus recognised as a significant stakeholder and achieved legitimacy and status as those parents from the majority background (De Gioia 2013; Palludan 2013; Solberg 2018). In the parents' conversations, the teachers mainly directed the content and they did not involve the parents in a mutual dialogue (Schibbye 2009; Bergersen 2017). By highlighting the Norwegian language, habitus and conduct, and by not seeking alternative explanatory models for the parents' conduct, it can be claimed that the staff exerted power over parents for not being able to follow their norms, thus, risking suppression (Bourdieu 1997; Cummins 2009; Palludan 2013; De Gioia 2015; Van Laere and Vandenbroeck 2017; Solberg 2018; Van Laere, Van Houtte, and Vandenbroeck 2018). As Honneth (2008) explains, this is typical of a modern society wherein various groups try to increase the value of their own way of living. As the staffs' habitus is associated with the majority's discourse, it probably becomes natural for them to appreciate persons who act accordingly. Additionally, the ways in which staff talk about parents can inform the quality of the interaction (Lipsky 1980). As they described Maria with negative terms, and Shewit with positive terms, it became evident that the staff regarded these two mothers very differently. It appears that the staff perceived Maria as less engaged in her child's everyday life in early childcare, and that she needed to learn the institution's system and discourse (Baquedano-López, Alexander, and Hernandez 2013; Goodall and Montgomery 2014). Furthermore, the staff did not actively try to understand Maria's perceptions and the reasons for her actions (Bourdieu 1997).

The issue of 'good chemistry' determining the staffs' relations with parents might rest on the notion of habitus. It could be challenging to pinpoint habitus, as it forms our worldview, thoughts, and actions, which are inculcated into patterns of behaviour within a social group (Bourdieu 1997; Blackledge 2001). Educational staff is expected to recognise parents as significant stakeholders, thereby considering them to be on equal grounds, and recognising them according to the standards of love/care, legal justice, and social appreciation. Furthermore, a mutual dialogue where different views can be challenged and cultural gaps could be bridged is a necessity (Honneth 2008; Schibbye 2009, 2013; Vandenbroeck, Roets, and Snoeck 2009; Hansteen 2014; De Gioia 2015; Bergersen 2017; Van Laere, Van Houtte, and Vandenbroeck 2018).

In the parents' conversations, the teachers' perceptions about the child were the main issue of concern (Sand 2014). It seemed that the teachers considered all the parents to be part of a middle-class Norwegian-cultural parenting group, without regard for their

backgrounds. It can be argued that the teachers were not able to familiarise themselves with the parents' habitus and background, but that they took a majority-standpoint regarding how parents should act in this setting, expressing a Norwegian-cultural viewpoint of how the child should develop (Bourdieu 1997; Sand 2014). It is legitimate to question if Maria and Selam felt undervalued, inadequate and misunderstood in a setting where teachers were expected to ensure a feeling of belonging and recognition (Honneth 2008; Guibernau 2013). By merely asking the parents for their opinion and showing them pictures to illustrate and make the child's day understandable to them, one of the teachers helped them to become more active and equal partners in the conversation. This kind of conversation exemplifies the shifting of roles, and the teacher was able to listen, understand and confirm the parents' point of view, meeting them with focused attention (Schibbye 2009, 2013). The parents' views and values appeared to be important for the teacher. Thus, in this case, one can claim that the teacher recognised Mohammed and Shurika as significant stakeholders in their child's life (Honneth 2008).

Result 2: recognition of significant stakeholders' backgrounds

Both institutions showed elements of recognition of significant stakeholders' backgrounds. However, institution 2 did this most explicitly considering their CfD-project, which addressed how to highlight different religious holidays. At the parents' meeting, they showed examples of how they had highlighted a Muslim and a Hindu holiday; however, Christian holidays were not presented. Both institutions attended church services, and asked parents for permission for their children to attend. Several parents mentioned this as a sign of respect of their background. When highlighting non-Christian holidays, parents in institution 2 were not informed. In her interview, Abina, one of the mothers, expressed her negative reaction when she saw pictures of her son in a Hindu outfit, as she was a Christian. She talked to the manager regarding this, who informed her that they just learnt about a Hindu holiday and did not celebrate it. This was an acceptable argument for her. In line with the legislation, the manager expressed in her interview that highlighting different religions should be part of their pedagogical content, whereas attending church service is a special occasion as it celebrates a specific religion. Hence, parental permission was needed.

In general, staff in both institutions expressed that they did not enquire much about parents' backgrounds, at least not in the transition period. They asked about regulations regarding food, for instance, but not much more. The parents confirmed that their backgrounds were not discussed much and they did not know if early childcare should focus on different cultures and religions, nor if it did so (the parents' meeting was held one and a half years after these interviews). Most parents stated that they wanted early childcare to highlight their cultural and religious background. Samuel said, 'Yes, actually, not too much, but a little […]. For other children also, it is good to know where Sarah is coming from. For example, what Ethiopia is' (Personal communication, Samuel, April 2017). Some parents expressed that early childcare should spend time on other topics. 'No, we have to teach our children about culture. Early childcare cannot teach several children who comes from different countries, and we cannot say that they have to learn about their culture and so on. I think that would be unfair' (Personal communication, Efrah, April 2017).

It appears that the institutions recognised parents' backgrounds on an everyday basis, for example, facilitating for their religious regulations regarding food, informing them and giving them a choice regarding the attendance of a Christian church service, and showing an interest in diversity in general. On the other hand, the parents did not know that early childcare institutions are obliged to highlight diversity and even whether this was done. One would assume that if parents were recognised as significant stakeholders, they would be aware that the legislation for early childcare obliges educators to highlight diversity and variations in values and beliefs (Norwegian Directorate for Education and Training 2017), which they need to be adequately informed about and involved with (Van Laere, Van Houtte, and Vandenbroeck 2018). Researchers claim that it is important that professional staff is reflexive regarding their own practices, beliefs and value orientations, ensuring that differences are recognised and validated (Vandenbroeck, Roets, and Snoeck 2009; Hansteen 2014; De Gioia 2015; Bergersen 2017). This can bridge the gap between the cultures of parents and staff, through a mutual dialogue wherein diversity is discussed (Bergersen 2017). Additionally, through social appreciation, parents could be valuable contributors for staff regarding the highlighting of diverse religions and cultures (Honneth 2008; Schibbye 2013; Guibernau 2013; Baquedano-López, Alexander, and Hernandez 2013; Goodall and Montgomery 2014). It appears that institution 2 showed examples of their work by highlighting different religious holidays at the parents' meeting; nevertheless, one can question why Christmas, representing the majority's holiday, was not presented. Perhaps, the staff acted ignorantly in a dominant perspective, taking for granted that all parents were familiar with the majority's holiday (Bourdieu 1997; Hansteen 2014; Sand 2014).

Result 3: significant stakeholder's perspective on their cooperation with early childcare staff

When looking at significant stakeholders' perspectives on their cooperation with staff, it appeared that they were overall satisfied. They described staff as smiling, welcoming, and trying their best to make parents understand if their Norwegian language competence were insufficient. Most importantly, the parents voiced that their children enjoyed early childcare; they made friends and learned the Norwegian language and culture. The parents spent little time in the institutions and expressed that they did not need more time, as they were satisfied. However, at times, the staff took their time if necessarily. As Helen mentioned, 'They have time, but I do not have time' (Personal communication, Helen, February 2017).

Considering that parents should be recognised as significant stakeholders in early childcare, they were asked about what they knew regarding the pedagogical content. All of them received a monthly and a yearly plan from the institutions; however, most of them were not sure about its purpose. Norwegian early childcare institutions are obliged to formulate a yearly plan, which should function as a work tool, document the choices made, and a decisive parameter. Additionally, early childcare institutions are required to create a plan for shorter periods; this monthly plan should typically outline what the children do from day to day (Norwegian Directorate for Education and Training 2017). A normal day in Norwegian early childcare consists of informal play, which is not directed by staff, and activities that are more formal that are directed by staff; such as creative

activities, reading, going to the library, taking shorter trips to the surrounding areas and so on. Regarding the monthly plan, Shewit explained: 'It only states "activity". If it is Easter, Christmas and things like that, they have activities on different things, but if it is a normal day, it only mentions activity' (Personal communication, Shewit, April 2017). This means that staff did not inform the parents what they did on a normal day and what the 'activity' was. Shewit also stated that she had to ask in order to receive information about her child's day: 'I always have to ask. If you do not ask, no one gives you any information' (Personal communication, Shewit, April 2017). Through observations, it was clear that the parents in general, regardless of their background, had to ask for information about their child's day. Both institutions shared information regarding their daily routine and the frameworks they should follow at the parents' meeting.

Given the overall satisfaction expressed by parents, this may indicate that they felt sufficiently recognised by the staff. It might be that early childcare functioned as an arena of inclusion for these parents and their children, but in a different way that was expected by the researcher. Perhaps, the two institutions can be defined as arenas of integration. By being able to send their children to childcare, they were able to attend school or work themselves, hence starting their integration process into Norwegian society. Their children made friends, learnt the Norwegian language and culture, started their adaption process into the majority's habitus and got prepared for school and life in Norway. Hence, one reason for the expressed satisfaction might be that they saw that their children were safe, happy, and cared for by the staff, which is in accordance to other parents main concerns (Andenæs 2011; De Gioia 2015; Van Laere, and Vandenbroeck 2017; Vuorinen 2018; Sønsthagen 2018). Considering that the parents knew little about what the pedagogical content of early childcare should be, and that they received little information about the child's day, one wonders how they could sufficiently contribute to the early childcare community. When looking at the legislation for early childcare, it becomes clear that providing parents with this information is a significant part of the staff's responsibility. The institutions did not appear to be arenas where parents could feel a sense of belonging and social appreciation in the community or an arena where staff introduced them to Norwegian society, which would be more in accordance to how the researcher of this study would define an arena of inclusion (Honneth 2008; Schibbye 2009, 2013; Guibernau 2013).

Can recognition of significant stakeholders take different forms?

It has become evident that the significant stakeholders in this study expressed that their relationships with staff were good enough. Considering that several parents had little interaction with staff, it is reasonable to assume that they did not need more interactions or recognition from staff during their busy day, as long as their children were properly cared for. Most parents had little or no experience with early childcare institutions from their home country nor in Norway; hence, they probably had little knowledge about what they should expect. The findings suggest that this information was not sufficiently provided either. Early childcare staff are under enormous pressure from different sides (Ministry of Education and Research 2018); thus, it might be possible that they develop survival mechanisms for staying on top of things (Lipsky 1980). Instead of following up with each parent individually by providing them with relevant

information on their rights and responsibilities, it could be that the staff generalises or expects that parents with minority backgrounds have the same knowledge and understanding as parents with majority backgrounds (Lipsky 1980; Bourdieu 1997). It could also be the case that instead of discussing their differing views and having a reflexive distance to their own practices and habitus, the staff exerted their power as professionals in situations where the interests of parents and staff collided (Abbott 1988; Cummins 2009; Baquedano-López, Alexander, and Hernandez 2013; Hansteen 2014; Sand 2014).

To conclude, it might be that in a social community like early childcare, where different interests and views meet and sometimes collide, one has to look for a different understanding of what a good interaction or relationship between professionals and their clients should be. The ideal quality interaction, as expressed earlier, wherein parents and staff are viewed as equal actors in a mutual dialogue, exchanging differing views, might not be possible to achieve in all situations (Honneth 2008; Schibbye 2009; 2013; Hansteen 2014; Bergersen 2017). One might question what a good quality relationship is, which forms it can take and if there can be different ways to achieve it. Perhaps, the professional educator is someone who is aware of possible challenges when meeting different parents with different demands and views; who is aware of the power he or she holds; and who critically reflects about his or her presumptions and practice, thereby realising that in a culturally diverse community, actors have differing views and habitus. In order to recognise all parents as significant stakeholders, regardless of background, staff will have to use professional consideration and understand which interaction strategy will be suitable in different situations, while having the parental mandate in mind (Lipsky 1980; Abbott 1988; Bourdieu 1997; Cummins 2009; Vandenbroeck, Roets, and Snoeck 2009; De Gioia 2015). Eventually, this could contribute to ensuring a safe educational environment for the children.

Implications for policy and practice

The results of this study cannot be generalised; however, the results do have transferrable value. The study found that (1) early childcare staff needs to be aware of their power position as the dominant group and the implications for parents from non-dominant groups, (2) the staff have to take into consideration other types of caring parenting styles than those defined by the dominant group, and (3) when meeting someone strikingly different, staff must have a reflexive distance to their own practices, beliefs, and value orientations (Hansteen 2014, 9). This requires a certain amount of courage (Schibbye 2009); however, it is a necessary process in order to build bridges between different cultures (Bergersen 2017). In order to make the critical reflection process possible, amongst other steps, policymakers need to ensure sufficient and beneficial local professional development processes for staff in accordance with the changes required in society. Additionally, teachers of early childhood education need to be responsible, regarding both the students' cultural sensitivity and self-reflexivity so that they are ready to handle the diverse and ever-changing society that involves early childcare. Finally, yet importantly, researchers have to continue studying the everyday life routine of children, parents and staff in early childcare, and how interactions and understanding between the majority and minority actors can be improved.

Notes

1. Early childcare institutions in Norway are known as kindergartens, which are for children aged 0–5 years. It features learning through play and indoor and outdoor activities, which focus on the child's development and social competence (The Norwegian Government 2014).
2. Parents with refugee backgrounds are mainly referred to as 'parents' in this article.
3. The county governor in each district selected the institutions that should participate in the initiative and the university staff functioned as supervisors for the participating units.

Disclosure statement

No potential conflict of interest was reported by the author(s).

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Appendices

Appendix 1: Questions for research-directed diaries

Time of event (date and time): What happened? (Describe the event) Who was involved? (Name, background (country of origin, optionally; religion), approximately how long been in Norway, Norwegian language level, how long had children in the institution, etc.).

What reflections do you make around the meeting afterwards? (For instance: How did you feel after the interaction? Who took initiative? Who lead the conversation? On whose terms? Is there anything you think you could have done differently? Is there anything you want to improve for later interactions? Etc.).

Appendix 2: Extracts of relevant interview questions, parents

- Background information
- Can you tell me about your experiences when your child started kindergarten? (Previous knowledge with kindergartens? Knowledge from home country?)
- Can you tell me about a typical day in kindergarten, when you bring and pick-up your child? How do you experience your interactions with staff? Is there anything that makes you uncertain?
- How was the start-up period?
- Can you say something about the content in the first parent conversation you had with the kindergarten? What is the content in these conversations? What are your experiences?
- How would you describe your relations with staff?
- Can you say something about what you know the children should learn in kindergarten?
- What is the most important for you regarding kindergarten?
- How do you perceive the content of the kindergarten? What kind of information do you get?
- Can you say something about to what extent you feel that yours' and your child's background is emphasised in kindergarten? Have the staff talked to you about this?

Appendix 3: Extracts of relevant interview questions, staff

- Background information

- What do you think is important to emphasise regarding inclusion of parents with refugee backgrounds in the kindergarten?
- How do you feel that your competence is in interactions with parents with refugee backgrounds? Strengths and weaknesses.
- What do you emphasise when meeting parents with refugee background? Formal and informal events.
- Can you describe a typical morning/afternoon when parents bring and pick-up their children? Do you feel that you have enough time in these meetings?
- Do you think there is any difference in how parents with different backgrounds are met?

Appendix 4: Extract of relevant interview question, focus group interviews

- What do you think is the most important regarding the kindergarten's work with minority families?
- How are you working with diversity and inclusion now?
- How are you working with cooperation with minority parents now? Has anything changed since you started Competence for Diversity?
- How is the entrance hall situation functioning now? Do you feel that anything has changed? Why, why not?

Article III

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'Learning by talking?' – The role of local line leadership in organisational learning

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Abstract

Organisational learning is the topic addressed in this qualitative comparative case study. The purpose is to investigate the role of local line leadership in professional development processes. Two kindergartens participating in the Norwegian national in-service programme *Competence for Diversity* were studied. A combination of inductive and deductive analyses led us to introduce two dimensions: *leading contextual interplay*, with proactive and reactive values, and *practice development*, with fragmented and integrated values. One of the kindergartens appeared to have organised the professional development process more productively than the other, and the findings point to a combination of integrating dialogues on practice, and proactive managers as possible keys to understanding kindergartens as learning organisations. The model seems to capture, to some extent, the holistic view of the learning organisation as a structured relationship between individual and collective learning. The managerial role as local line leader stands out as important for understanding learning in this type of organisation.

Introduction

This study employs a perspective on organisational learning that addresses the role of local line leadership in professional knowledge development relating to multicultural competence in two Norwegian kindergartens.[1]

The kindergartens were participating in the national in-service programme, *Competence for Diversity* (CfD). Through our analysis, it soon became clear that one kindergarten appeared to have implemented more measures conducive to increased productivity in their work with CfD, than the other. Could this be interpreted as a greater ability to engage in collective learning? If so, what was the role of the local line leader in such processes? We decided to study this by formulating four research questions:

1. What are the different conditions for organisational learning in the two kindergartens?
2. How do kindergartens learn to develop practice through a development project?
3. What is the driving force for collective learning processes relating to cultural diversity in kindergartens?
4. What characterises the leadership role in organisational learning?

Recent research on professional development in kindergartens appears to concentrate on the role of leadership and hybrid practices in both the Norwegian and the Nordic context (e.g., Aasen, 2010; Bøe & Hognestad, 2017; Heikka, Pitkäniemi, Kettukangas, & Hyttinen, 2019; Kangas, Venninen, & Ojala, 2016). In an international context, research has typically been conducted on professional development and the role of leadership, teamwork (e.g., Fitzgerald & Theilheimer, 2013), and intercultural competence (e.g., Mascadri, Brownlee, Walker, & Alford, 2017) in kindergartens. One finding in particular from research on schools as learning organisations appears to be consistent across studies, and seems relevant for kindergartens: "the critical importance of learning-focused, transformational, distributive, and supportive leadership styles" (Austin & Harkins, 2008, p. 111).

Mascadri et al. (2017, p. 231) advocate the "need for professional learning that focuses on calibrating educators' intercultural knowledge, beliefs and practice". In this study, these concepts and ideas are part of what we refer to as *organisational learning.* The role of local line leadership in calibrating educators' organisational learning is particularly in focus.

Theoretical background and perspective

There is a vast corpus of literature on collective learning in the organisational context. Our theoretical approach is somewhat eclectic, and influenced both by the inductive

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1 Kindergartens in Norway are for children aged 0–5 years, and they are characterised as institutions featuring learning through both indoor and outdoor play in ways that promote children's development and social competence (The Norwegian Government, 2014).

part of the analysis and a wish to correspond with the literature on collective learning as well as with current research on kindergarten leadership issues. Our perspective is summarised at the end of this section.

Learning organisation or organisational learning?

Are we studying *learning organisations* or *organisational learning*? There are two main traditions in the literature, though some suggest more² (Easterby-Smith & Lyles, 2011; Örtenblad, 2001, 2019). The two concepts overlap, and one can ask "whether the learning organization is part of/included in the organizational learning concept, or if organizational learning is part of/included in the learning organization" (Örtenblad, 2019, p. 6). There are also differences between the two concepts. The learning organisation can be understood as "an ideal type of organization, which has the capacity to learn", whereas organizational learning is a more academic idea (Easterby-Smith & Lyles, 2011, p. 3).

Edmondson and Moingeon (1998, p. 23) have developed a typology built on two dimensions: (1) *the primary unit of analysis* (organisational or individual level); and (2) *research goals* (descriptive and interventionist). This matrix is used to discuss significant contributions to the discourse on collective learning. Levitt and March's (1988) research is classified as descriptive, and the organisational level is the learning unit. Organisations are residues of prior learning in the form of routines and procedures from the past. Participation is classified as an interventionist perspective on the organisational level, with Hayes, Weelwright, and Clark (1988) as an example. Nevertheless, it is also natural to think of the literature on organisational development in this category. In the matrix, Peter Senge's five disciplines (1990) are typed as intervention-oriented on the individual level. Learning is a question of mental models, and such models are continuously questioned and developed in the learning organisation (Edmondson & Moingeon, 1998).

We place our study along the second dimension (Edmondson & Moingeon, 1998), as a descriptive-oriented study focusing on the individual level at which individuals and groups as collectives can learn and develop (Pedler, Boydell & Burgoyne, 2019). This category may be close to the definition of *knowledge creation*, defined as "the act of making knowledge created by individuals available, amplifying it in social contexts, and selectively connecting it to the existing knowledge in the organization" (Brix, 2017, p. 113).

The concepts called *learning organisation* and *organisational learning* belong to different ontological positions. Levitt and March's (1988) work has a clear link to logical positivism and behaviourism (Riccucci, 2010, p. 9–11). Thus, organisational learning

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2 Easterby-Smith and Lyles (2011) distinguish between four concepts: *learning organisation*, *organisational learning, knowledge management*, and *organisational knowledge.* It is the first two concepts which are of interest for this study.

research tends to emphasise the observable, visible, and enduring parts of the organisation, including rules and procedures, structures, and hierarchies as repositories of past learning (Glosvik, 2002; building on Scott, 1995).

Exploration and *exploitation* are described as two strategies for organisations (March, 1991). By exploiting past learning, organisations might develop more productively than by exploring the unknown. The primary argument is that for external knowledge to be absorbed, the right individuals should be reached at the right time (Brix, 2019, p. 342). *Organisational ambidexterity* refers to organisations that can "both explore new opportunities and exploit existing knowledge" (Simsek et al., 2009; Brix, 2019, p. 339).

Emphasising the ability of individuals to learn and change could lead us to overlook the structural conditions created by different organisational settings in the two kindergartens. Moreover, if organisational structures are perceived as real, they are real in their consequences (Thomas & Thomas, 1928). How, then, do we treat both the individual and the formal dimensions in a particular study, and how do we link them? Several suggestions have been made, but *mental models* are often mentioned (Edmondson & Moingeon, 1998; Senge, 1990, 2006). Shared mental models could both bridge the gap and create a holistic picture *of* the organisation *for* the individual.

Moilanen (2005, pp. 72–76) does precisely this, and classifies different theories of collective learning that explain the wholeness of an organisation as the mental model individuals have of themselves in the organisational context. Literature that addresses the holistic side also indicates that the combination of the management of systems and the leading of individuals is a driving force in learning organisations. It is neither formal management nor a focus on individuals, but the perception of the *contextual interplay* that is the driving force behind organisational learning. Thus, leadership is understood both as managing systems and leading individuals.

The local line leader and challenges in kindergartens

Peter Senge has had considerable influence on the literature regarding learning organisations, but his ideas concerning three types of leaders in collective learning (Senge, 1996) are not cited as often as his major work on the five disciplines (Senge, 1990, 2006). The types of leaders in learning organisations are: (1) local line leaders, (2) executive leaders, and (3) internal networkers or community builders (Senge, 1996). In our research context, the local line leader is of primary interest. The hierarchy and positions within organisations are also repositories; thus, it is necessary to describe three types of leaders roughly corresponding to different organisational positions. Even if we call a role or a position a mental model, it is still a reality for the organisation's members. This is an argument for us not to take the difference between *learning organisations* and *organisational learning* too literally.

Local line leaders play a crucial role, namely to sanction "significant practical experiments and to lead through active participation in those experiments" (Senge, 1996,

p. 46). It is necessary to connect new learning capabilities to the organisation's results. If not, it is not possible to assess "whether enhancing learning capabilities is just an intellectually appealing idea", or if it actually makes a difference (Senge, 1996, p. 46).

The kindergarten manager is a typical local line leader, and such managers have been characterised as *hybrid* leaders; that is, leaders in daily life that tend to shift between different leadership styles (Bøe & Hognestad, 2017; Gronn, 2008). Hybrid leadership involves continually shifting between formal and informal work, or system-level and individual-level work. Tensions between daily life, daily operations, and development in these types of organisations have also been described as something that arises in connection with attempts to find a balance between "daily life leadership and system leadership" (Glosvik, 2019), and "operations versus development" (Irgens, 2010). Bøe (2011) makes the point that the pedagogical and professional content of early childhood education work must inform the approaches used in studies of development in kindergartens. However, where is the balance between relational and instructional leadership strategies in educational organisations (Hallinger, 2005; Robinson, Lloyd, & Rowe, 2008)? Everything points to certain dilemmas that kindergarten managers as local line leaders must face as they try to balance informal here-and-now interaction with staff and children and formal, long-term tasks as the managers of a system.

The local line leader and intentions for collective learning

All individuals learn, but how does knowledge scattered among front-line staff emerge as shared mental models? Again, the local line leader's actions as a builder of collective knowledge are central, and the act or acts involved in the building of common knowledge call for active processes with a higher degree of intentionality than mere information sharing (Ottesen, 2009).

Argyris and Schön (1978, 1996) are often cited by researchers attempting to explain why learning does not occur in collective settings: some actions, and some ways of asking, discussing, and interpreting are more productive than others. *Common* knowledge is, per definition, something that is found on a collective level. Interpreted in our context, do the local line leaders ask: "where and why", "why not", "what hinders", "in what ways" and "how to know if it succeeded" (Moilanen, 2005, p. 75)? In short, we must look at how the local line leaders communicate and what they communicate.

Summary of the theoretical approach

We do not make a sharp distinction between *organisational learning* and *learning organisations*. We consider them to be part of one field (Pedler, Boydell & Burgoyne, 2019), but note the different approaches and definitions behind these families of ideas (Örtenblad, 2018, p. 150). We are descriptively oriented and emphasise the individual. At the same time, we are also open to the relevance of the formal and group levels. The emphasis is on the local line leaders – as managers of systems and leaders of individuals – as the driving force in learning organisations (Moilanen, 2005; Senge,

1990). The local line leader's role in kindergartens is understood as a *hybrid* (Bøe & Hognestad, 2017; Gronn, 2008), and dilemmas influencing collective learning capabilities are discussed.

Methods

This is a qualitative multiple-case study analysing data from two kindergartens, here called Forest Town Kindergarten and Coast City Kindergarten, which participated in CfD (Yin, 2018).

Contextualisation

CfD was initiated by Utdanningsdirektoratet (the Norwegian Directorate for Education and Training) (2013) and took place over five years throughout Norway. CfD was implemented because research had revealed a lack of multicultural competence. The participating institutions had to define their needs and get started with workplace-based professional development. They received professional support and guidance from higher education professionals (Utdanningsdirektoratet, 2013).

One condition for the partnership between the municipalities and the universities was that the participating institutions would be willing to participate in research. We chose the two kindergartens that participated in this study for strategic reasons: their participation in CfD and our access to them (Yin, 2018). The data collection process lasted approximately two years.

Data collection methods

This study is part of a larger study that collected data in a number of ways: research-directed process diaries filled out by individual members of the staff; individual interviews; focus group interviews with the same staff; interviews with management; interviews with parents having refugee backgrounds; and observations of informal and formal meetings between staff and parents. To answer the research questions of this article, we considered the individual interviews (n = 10) and focus group interviews (n = 2) with staff and management as the proper data set to analyse. Both the individual and the focus group interviews focused directly on our research topic, offering insight into the participants' perceptions, attitudes, and opinions (Yin, 2018, p. 114). The individual interviews were conducted in 2017, at the end of the CfD, whereas the focus group interviews were conducted a year later, in 2018.

Table 1. Number of participants in interviews

	Assistants	Pedagogical leaders	Focus groups	Management
Forest Town Kindergarten	2	2	4	2
Coast City Kindergarten	1	3	4	1

Ethics and the role of the researcher in the research process

The Norwegian Centre for Research Data has approved this study, and it has followed the National Ethical Guidelines for Research (NESH, 2016). The staff were informed of the study and signed consent forms. To ensure the anonymity of the participants, all names used in this text are fictional, and we have not revealed the location of the kindergartens. The issue of reflexivity has been an essential element in the research process, thus we have reflected critically on ourselves as researchers (Bryman, 2012).

One of the main concerns in the research process was that one of the researchers was also a supervisor in the district, which, among other things, involved giving lectures that staff from both kindergartens attended. Also, other university staff have contributed to lectures and supervision in the kindergartens. The data collection process itself may have caused reactive effects that influenced the responses of the participants (Bryman, 2012). Nevertheless, the kindergartens were part of CfD, aiming at the professional development of multicultural competence. Hence, the participants in this study *were meant to* be affected. For this reason, the study can, to a certain extent, be defined as action research, where the researcher and participants "collaborate in the diagnosis of a problem and in the development of a solution based on the diagnosis" (Bryman, 2012, p. 397). However, the kindergartens were responsible for diagnosing the problem they wanted to address in the development process, and the study described in this text was developed by the primary researcher and not in cooperation with the kindergartens.

Analysis

We used thematic analysis with a combination of deductive and inductive approaches (Braun & Clarke, 2006). Hence, we were able to identify, analyse, and report interesting themes in the data set, which helped us interpret different aspects of the research topic while using relevant theory to shed light on the empirical findings (Braun & Clarke, 2006, p. 79). Furthermore, meaning condensation, based on phenomenology, underlined the thematic analysis. We used Kvale and Brinkmann's (2009, pp. 205–207) five-step method for shortening formulations. We read through the entire material, case by case, and wrote down immediate reflections, "to get a sense of the whole" (Kvale & Brinkmann, 2009, p. 205). We coded the material and simplified and restated the coded statements in line with our understanding of the participants' viewpoints. After that, cross-case conclusions were drawn (Yin, 2018).

Moreover, we questioned the statements in keeping with the purpose of the article, before we tied together relevant themes into descriptive statements (Kvale & Brinkmann, 2009). We illustrate this condensation process through tables and figures. Through the analysis, elements of individual and collective work, and systematic and unsystematic work became evident.

Results

The kindergartens were situated in two relatively similar municipalities. Representatives from two of the four departments in Forest Town Kindergarten and both departments in Coast City Kindergarten participated in the research study. In Forest Town Kindergarten, 7 of the children (approximately 12%) had refugee backgrounds, whereas 14 of the children (approximately 52%) in Coast City Kindergarten had such backgrounds.

Conditions for development and learning

Several differences characterise the two kindergartens. The manager of Forest Town Kindergarten was new to the job (but had extensive experience as a pedagogical leader), whereas the manager of Coast City Kindergarten had a lot of experience as a manager. Coast City Kindergarten had two pedagogical leaders in each department, whereas Forest Town Kindergarten had one. The municipality where Forest Town Kindergarten is situated spent most of the CfD funding on a project manager at the municipal level. No money was allocated to the kindergarten. One of the pedagogical leaders was assigned the role of project manager within the kindergarten. On the other hand, the municipality where Coast City Kindergarten is situated, allocated funding directly to the kindergarten. This funding enabled them to set up a steering group consisting of the manager and the pedagogical leaders. These structural differences are significant, as they probably explain some of the differences found between the two kindergartens.

Differences that make a difference

In our analysis, Coast City Kindergarten appeared to work more productively with CfD than Forest Town Kindergarten. This impression is reflected in the number of statements classified in the categories *integrated practice, fragmented practice, active talk*, and *passive talk.* The attitudes of managers and staff to their professional learning processes are the main targets for the active-passive categories. The following statement from the manager in Forest Town Kindergarten illustrates what we refer to as *passive talk.* When asked how they had worked on the project, Silje answered that the staff "had become more conscious that *maybe* one should communicate with them [parents]; that one does not think that it is perfectly fine that one does not talk to them, but that one *may* want to develop it [the communication] better." (Our emphases). The following example from the manager at Coast City Kindergarten, on the other hand, illustrates more active talk concerning the professional development work. She described her understanding of the project in this way: "For me, it was not a sudden start, and then a sudden ending. Because we had started working on this long before Competence for Diversity came along (…). The funding meant that we could boost it, get more out of it in less time. The money and the lectures will end [when CfD ends], but we will continue the work".

The integrated–fragmented categories reflect the discourses on practice development. The categories will be further elaborated on in the discussion section.
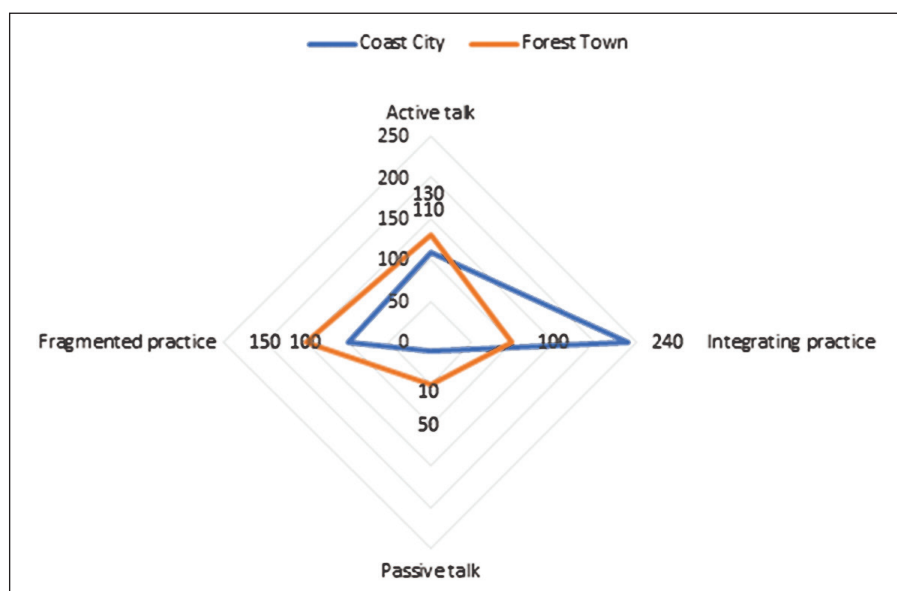
Figure 1. An image of the differences between the two kindergartens

Two differences are striking: there were far more statements about integrating practice in Coast City Kindergarten than in Forest Town Kindergarten, and there was also less passive talk. This led to the introductory remark about more productive work. It may be relevant to ask how sensible it is to quantify qualitative statements, but in this context, it has been done to visualise the observed differences between the two kindergartens. It is, however, an image that needs further elaboration.

Coast City Kindergarten appeared to have an active manager

The manager of Coast City Kindergarten, Sofie, appeared to take an active role in her kindergarten's work with the project. She used active language, describing clearly how she led the project and how she had planned to spend the funding. She organised a steering group with regular meetings and a study group for the assistants. Moreover, they tried out peer-counselling sessions (which, however, were not successful), and went on a study trip to Poland to reflect on their practices.

The pedagogical leaders also expressed a wish to continue to work on multicultural issues and said that their practice had changed due to CfD. Line said: "I think it is good for us to shift our focus, and we are learning a lot from the processes we are in now". The kindergarten spent some of its funding on an expert who explained how to symbolise, but not celebrate, different religious holidays. They had struggled with and discussed this issue among the staff. The lectures with the expert were mentioned by several of the staff as one of the essential elements of CfD. Her input had changed

the staff's views on the traditional Christmas celebration, and Johanna (pedagogical leader) noted that this had been challenging. When they linked this to the framework plan for Norwegian kindergartens, she understood the changes from a pedagogical point of view. Trine (pedagogical leader) had, in general, become more aware of how she acted in interactions with both children and parents. A statement from Alex (assistant), also showed a change of attitude: "I now know that it's not a piece of cake [for parents] to come here and glide right into my norms, my ways of doing things, the way I live my life".

Even though the manager appeared quite active, there were elements of passivity among other staff members. The pedagogical leaders said they had too much to do during the workday, something that prevented them from following up on the CfD project as much as they would have liked. Johanna (pedagogical leader) said, "The head wants more than the arms can handle", and Trine (pedagogical leader) admitted that the manager had taken on most of the responsibility concerning CfD.

Towards integrated practice, but also fragmented elements

Sofie emphasised that from the start:

> I knew that I had to have people with me. I spent some time getting people on board, making this a priority. (…) I realised straight away that the steering group needed to consist of all the pedagogical leaders (…). We decided on a time [for meetings] each Monday, so that it would not 'run out in the sand' [disappear … simply fizzle out].

Statements by the staff revealed that they were on board. They talked about working on the project collectively, discussing issues and challenging each other. Johanna (pedagogical leader) said: "It is important to work on an issue over time and then consider what changes need to be made. So that we work properly on it and get different inputs from different people." Alex (assistant) stated that by being better at discussing challenging issues in the staff group, it was easier as an individual to know how to act in practice.

However, it became clear that not all the staff had been included in the design of the project. It was Sofie (manager) and Johanna (pedagogical leader) who made the project plan, and Alex commented: "I do not really feel that I have been involved". Sofie admitted that, generally, they could have been better at knowledge sharing. It was a challenge to organise the workdays for the entire staff so they could work on the project. Even though Sofie organised and directed the study circle for the assistants, it was evident that the pedagogical leaders did not reflect on the knowledge gained by the assistants. Johanna did not know what the study circle discussed. Even though the pedagogical leaders had learned a lot, they still discussed how their complex leadership roles made it difficult to put new learning into practice: "I have a job that is very comprehensive

(…) So there are certainly things I can become better at, but perhaps don't have time for" (Johanna). "I see that what will be challenging is the practice" (Trine).

Organisational learning seemed to happen

Sofie stated that the steering group had been of great importance to her. The CfD project had not been her responsibility alone: "It is not me leading all this on my own; all the pedagogical leaders are involved". She described her role as a facilitator rather than as a motivator. The motivation for change, however, needed to come from the inside, and apply to "things they are enthusiastic about or want to be better at". Johanna reflected on the process they had gone through during the CfD project:

> We remind each other of things during the day. When things happen, we try to put them into context and connect them to the theory we are working on (…) And the fact that we have got such an open dialogue in the department, where we push each other (…) I think it is nice that we can put things on the table and challenge each other a little.

This was a story of organisational learning. Several others also stated that by addressing a challenging issue directly (i.e. different religions) and getting a professional angle on it, they were able to change their practice straight away.

Forest Town Kindergarten faced challenges

Pernille, one of the pedagogical leaders, was assigned the role of project manager for CfD in Forest Town Kindergarten. Silje, the manager, wanted Pernille to participate in the interview. The general principle for the division of labour in Forest Town seemed to be a flat organisational structure. The CfD project was organised in the same manner, regardless of formal qualifications or formal positions. It was mainly Pernille and the project leader in the municipality that had worked on the CfD project. Silje explained: "I have not been directly [involved] other than by organising the meetings, staff meetings and such, and I decided when people [external] were allowed to come, and so on". Throughout the interview, Silje relied on Pernille to answer questions related to the project.

The other staff at Forest Town Kindergarten also appeared quite passive, both when talking about their work with the CfD project, and, to a certain extent, their collaboration with parents with refugee backgrounds. Marte (pedagogical leader) said that some of these parents had said they needed information in their own language, or through using pictures and other communicative tools. However, she added: "all these things that we should do ourselves; they take time, they get delayed". One of the assistants, Kari, said that if there were challenges in terms of communication with parents, she sent them to the manager, "so that she can spend time on it, because we can't stand around for very long explaining stuff". The staff and management in

Forest Town Kindergarten had not discussed how they would continue to work with the development of multicultural competence after CfD. Furthermore, the staff said that they wanted more outside lecturers, and that the municipality would have to take more responsibility. It was as if that responsibility was not theirs to take.

The manager at Forest Town Kindergarten seemed quite passive, insofar as she had delegated the project to Pernille. Pernille emphasised that it was important that everyone received the same information, and in the development process she stressed that "for us as leaders, I think it is important that we are positive (…) that we set a good example". Lena, one of the assistants, exemplified this attitude. It was essential to allocate time to work on the project, and she stated: "If it had been arranged so that we could do it outside of working hours, then I would have been on board, because it is exciting". She appeared to have the inner motivation, but there was no one to facilitate a learning process.

Fragmented practice with elements of integration

Forest Town Kindergarten did not receive funding directly. It had to use its regular staff meetings for CfD tasks, which caused some friction among staff. As Nina (pedagogical leader) noted, "If it gets too much, they say 'Oh, do we have to do that tonight as well?' So, there is a sort of balance to be found here; there are so many other things we have to discuss as well". Furthermore, Silje and Pernille stated that CfD had taken up too much of their time and too many staff meetings, and it appeared that CfD interfered with their regular practice. Using what we classify as passive language, Silje said: "Perhaps I feel that we could have worked more holistically with it. But it probably has to do with us feeling that there have been so many other things that we have needed to focus on this year".

The CfD project was designed by Pernille and the project manager at the municipal level, and the design process did not involve the staff nor the manager. Throughout the interviews, it was evident that the objectives of the CfD project were neither clearly stated nor understood. Kari, one of the assistants, was quite clear that the leaders should have informed the staff about CfD much earlier. When they received information, "they [the leaders] had already said yes, and we didn't really know anything until then". She had not been involved in the planning process and said that she had not increased her multicultural competence. Lena, the other assistant, noted that they were probably a bit negative in the beginning because they felt that other things were just as important at that time.

It was challenging for several of the staff members to differentiate between the kindergarten's CfD project and the research study of the primary researcher. The assistant, Lena, shared several reflections regarding cultural differences between herself and the parents in her interview. These reflections were not discussed among the staff, however. What the staff discussed mostly concerned the researcher-directed diaries.

In the focus group interviews, the staff shared some of their concerns and challenges one year after CfD, and a admitted that they were still uncertain regarding multicultural issues. Marte, one of the pedagogical leaders, stated that they still lacked information and knowledge about the families with refugee backgrounds, and their cultural origins. Nina, the other pedagogical leader, was afraid to do or say anything embarrassing when asking about the parents' backgrounds. Language and culture were acknowledged to be the main challenges to cooperation with parents.

Not much new practice seemed to have been developed; even so, almost the entire staff suggested that professional development processes needed to involve them all. The researcher-directed diaries were used as an example several times as something that was beneficial in the reflection process. In the focus group interviews, it was agreed that they talked more about multicultural issues than before. For instance, Marte (pedagogical leader) said, "We talk much more about these things now than before, naturally. I feel that many of us are interested". Talking together made it easier to ask for help in challenging situations, for instance in communication with parents.

"I don't really know if there is so much more"

In summing up, manager Silje distanced herself from the project by leaning on Pernille's planning:

> Otherwise [apart from writing the diaries], I don't really know if there is
> so much they [the staff] know about what happens in the project. More
> could have been done, but that depends on what you [turns to Pernille]
> included in the project plan, and what you emphasised.

The use of regular staff meetings for working with the CfD project caused frustration, illustrated by Pernille's statement: "One sometimes feels that one should have spent time on other kids and not just on talking about those with a second language". In Nina's (pedagogical leader) department, they struggled with a mother who did not enter the department facilities when dropping off her child in the mornings, leading to a lack of communication. This situation was discovered during the first round of diaries and was still the case when the focus group interview was conducted one and a half years later. Kari (assistant) stated in the individual interview that something should have been done earlier; nevertheless, "it is not my job to explain this to her [the mother]". It was the pedagogical leader's responsibility. Kari continued by stating that "I could have said 'You have to talk to her', but I cannot meddle with everything".

Answers to the research questions

The following section sums up our results by addressing our research questions. It is relevant to note that the results illustrate extremes, and that nuances existed in the two kindergartens.

The different conditions for organisational learning in the two kindergartens

Some differences in structural conditions between the two kindergartens were evident. Only seven (12%) of the children had a refugee background in Forest Town Kindergarten, as opposed to fourteen (52%) in Coast City Kindergarten. An organisational learning perspective might suggest that multicultural issues are significantly less relevant for Forest Town Kindergarten and that the CfD project did not need to be given a significant leadership priority. From this perspective, it might be argued that what we are observing is not so much a matter of different leadership roles, as a difference in external challenges. Nevertheless, Barnehageloven (the Norwegian Kindergarten Act) (2018, §2) states that no kindergarten in Norway may decide *not* to work with multicultural issues, regardless of the number of children they have with different cultural backgrounds. This is especially the case when they are participating in CfD.

Table 2. Different structural conditions

Coast City Kindergarten	Forest Town Kindergarten
Experienced manager	New manager
Funding at the kindergarten level	Funding at the municipal level
52% children with refugee background	12% children with refugee background

Due to structural conditions, including amongst other things more meetings, the staff in Coast City Kindergarten had more opportunities for discussing relevant issues. Was this organisational slack a crucial condition for learning? Our research design does not allow us to analyse this point further, but it is fair to note that if a strict organisational learning perspective had penetrated our study, the answer might have been "yes".

Learning to develop practice through a development project

In Coast City Kindergarten, organisational learning appeared to depend on prioritising a specific set of clarified objectives. Time and resource allocation seemed important. As these are formal organisational issues under the manager's domain, they highlight the local line leader role. The understanding and internalisation of the CfD project as something connected to the kindergarten's general professional practice development process appears to be the key to success. In a less productive learning process, as visible in Forest Town Kindergarten, vague and unclear objectives obscure the project in daily operations. There appears to be less internalisation of the CfD project, and individual learning seems connected mainly to the research study carried out by the primary researcher. By emphasising the intentions of the CfD project, the manager at Coast City Kindergarten made it possible to extend individual learning into collective knowledge building in practice.

Table 3. Differences in the development of practice

Coast City Kindergarten	Forest Town Kindergarten
Prioritising the project	Prioritising daily operations
Clear objectives	Vague and unclear objectives
Internalisation of CfD project	Less internalisation of CfD project
Time and resources allocated	Part of daily operations
Focusing on own CfD project	Focusing on the study of the primary researcher

Driving forces for collective learning

One noticeable driving force for collective learning was visible in Coast City Kindergarten: a willingness to talk about difficult issues and one's own prejudices, and a willingness to be uncomfortable when challenged by colleagues in open discussions. At the same time, the learning process was connected to general development in the kindergarten and a context for continuous problem-solving. External expertise scaffolded learning when combined with discussions about justifications. In Forest Town Kindergarten's learning context, difficult issues tended to be avoided. Staff used common sense to confirm, rather than challenge, each other. Uncomfortable situations were left for the manager to solve. The CfD project was perceived as time-defined and not connected to core operations. Finally, individual learning dominated. A lack of collective learning indicates a less developed sense of belonging to a team. Practice development, as observed in Coast City Kindergarten, seemed to indicate that the staff acted more as a team, rather than as individual members.

Table 4. Differences in the driving forces

Coast City Kindergarten	Forest Town Kindergarten
Willingness to talk about difficult issues	Avoidance of difficult issues
Willingness to be uncomfortable	Not my responsibility
Discussing and challenging each other	Discussing with and confirming each other
Project part of general development	A time-defined project
Relating to theory and framework plan	Common sense
Collective openness to external expertise	Individual openness to external expertise
How to continue the activity	How to end the activity

Leadership role in organisational learning

A productive leadership role for organisational learning seemed evident in Coast City Kindergarten, and it appeared related to responsibility on several levels. The manager as a local line leader was visible as a facilitator, and the staff was at the same time made responsible for tasks and problem-solving. The staff showed a willingness to experiment with different methods for practice development. A less productive leadership role was observed in Forest Town Kindergarten. Problems seemed to be sent to the

manager, who distanced herself from the CfD project by delegating formal responsibility. A flat structure made responsibility an individual issue. Furthermore, less experimenting, and more surface compliance with methods was observed. The line – and the line leader responsibility – was much more visible in Coast City Kindergarten.

Table 5. Differences in the leadership roles

Coast City Kindergarten	Forest Town Kindergarten
Facilitating learning	Solving problems herself
Facilitating learning about responsibility	Leadership through role models
Distributed responsibility	Delegated responsibility
Trying out different working methods	Surface compliance with new approaches
Visible line responsibility	Flat structure
Willingness to take responsibility	Sending problems to the manager

The role of local line leadership in organisational learning

How, then, could the empirical findings be developed further with the help of the theoretical approach?

Fewer dilemmas when sharing and focusing

When trying to further develop an understanding of the role of local line leadership in organisational learning, the concept of hybrid leadership (Bøe & Hognestad, 2017; Gronn, 2008) seems to be a useful starting point.

There is, however, an ontological challenge here. As observed in the two kindergartens, leadership is not something we can look for in the individual alone; *the leader* as an individual concept becomes too narrow when kindergartens are understood in a collective context. Hybrid leadership must be understood in collective terms, as illustrated by the situation in Coast City Kindergarten. Practice cannot be separated from those who practice, and hybrid leadership implies someone with whom to share responsibility. Sofie distributed leadership, Silje delegated. Sofie shared focus, Silje lost focus. Leadership of organisational learning appears to be a matter of individuals and groups learning and developing collectively (Pedler, Boydell, & Burgoyne, 2019).

One could argue that Coast City Kindergarten as an organisation came close to what is called *organisational ambidexterity*, as it was able both to explore new opportunities and exploit existing knowledge (Brix, 2019, p. 339). Sofie managed a balancing act, as she distributed leadership, allocated resources, and used the CfD project as a tool for organisational learning. Whereas Forest Town Kindergarten did not experience the same momentum in its development, Coast City Kindergarten exploited recent problem-solving activities and kept the focus on changes in daily operations. It explored outside knowledge resources, through external experts, whereas Forest Town Kindergarten was side-tracked by the research project, and neither explored nor exploited knowledge (Brix, 2019; March, 1991).

A contextual interplay behind organisational learning

One of the central topics in the general leadership discourse is the role of content knowledge in leadership, or, in our context, whether the manager should be involved in inclusion and diversity questions, or leave it to the staff or specific roles in the organisation? As we observed, the manager of Coast City Kindergarten was more occupied with the task questions on the agenda, and hence applied a more constructive leadership approach. In a sense, she balanced a concern for people with a concern for professional development (Moilanen, 2005). We ask whether this might be a necessary style for leading organisational learning in kindergartens. It creates a productive learning context for staff members.

A contextual interplay driving organisational learning in Coast City Kindergarten can be exemplified by the statement of Alex, who said that it was easier to act in practice as an individual because they had become better at discussing challenging issues in the staff group. This reflection of the collective was not visible when Kari from Forest Town Kindergarten stated that it was not her job to solve problems belonging to the manager. One of Moilanen's (2005) main points was that a combination of managing systems and leading individuals could be understood as the driving force in learning organisations. The combination of formal leadership and individual perception creates the whole. A collective project that facilitates learning at the organisational level makes sense at the individual level, as illustrated by Alex's statement.

Higher intentions and more penetrating questions

Individual knowledge was developed in both kindergartens. The element of knowledge building at the collective level was, however, a more visible pattern in Coast City Kindergarten: funding allocated at the kindergarten level, all pedagogical leaders formally involved, resources allocated to assistants, the competence of staff and management, a hands-on manager, and a clear idea about how to continue the work are all features that point to a higher degree of intentionality than mere information sharing (Ottesen, 2009). Leadership might be a question of who asks the questions that build common knowledge (Moilanen, 2005, p. 75). Thus, it is reasonable to assume that the staff in Coast City Kindergarten met specific demands. The manager appeared to present the project information more in concert, clarifying problems that the staff found to be testable and discussable (Argyris & Schön, 1978, 1996). The nature of the conversations in Coast City Kindergarten seemed productive as they confronted their prejudices and standard procedures.

To sum up: The role of local line leadership for organisational learning

We have found ample evidence that shifting between solo and distributed leadership is a fruitful approach for a manager, but it also seems reasonable to ask whether we should merge this hybrid leadership model with the local line leader type when discussing organisational learning (Gronn, 2008; Senge, 1996). Local line leadership

emerges as a combination of a concern for people and a concern for tasks and content in everyday situations. Thus it might also be described as a hybrid. However, in a practical world, managers like Sofie must say, "Yes, both". This study implies that the hypothesis stands: the combination of managing systems and leading individuals is a driving force in collective learning (Moilanen, 2005). The act(s) of building common knowledge around practice development seem(s) to demand active processes that reflect a high degree of intentionality at the collective level, something that in effect is achieved by the local line leader over time (Ottesen, 2009; Senge, 1996). The concept of knowledge creation as purposive acts of connecting new ideas to existing knowledge in the organisation might be a useful path for future research (Brix, 2017, p. 113).

To sum up, our findings can be illustrated by the local line leader combining systems and individuals, people and content productivity, and daily operations and development (Glosvik, 2019; Irgens, 2010; Moilanen, 2005; Senge, 1996).
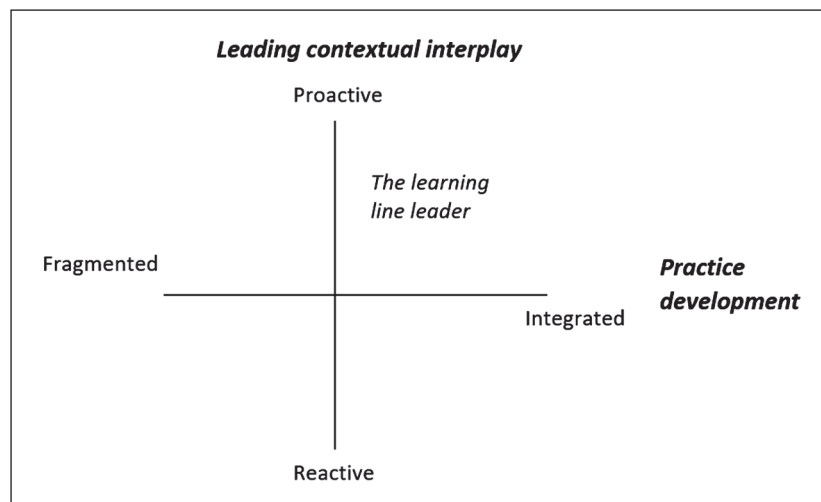
Figure 2. Local line leadership as organisational learning in kindergartens

The act of balancing staff and tasks, systems and individuals, daily operations and development appears to be a very *concrete* challenge in kindergartens rather than an abstract one, and the CfD project was only one of many concrete activities. How then do kindergartens, in general, integrate new tasks with the rest of their activities? We propose two dimensions:

One dimension we call *leading contextual interplay*, and we use the values *proactive* and *reactive* – somebody acts on a specific challenge or a problem and contextualises it in the kindergarten. As we have seen, the manager is essential, but she is not alone. The notion of distributed leadership is a useful one as it indicates a more proactive attitude than mere delegation of project responsibility. This dimension also emphasises the acts of the local line leadership as a driving force, and we note that management for learning in kindergartens is a question of both facilitating learning at an individual level and collective knowledge building.

The second dimension is called *practice development*, with the values *integrated* and *fragmented*. This dimension reflects the tension between the whole and the parts. *The whole* is a development of practice where new ways of working and thinking about diversity and inclusion become integrated into existing activities and are not left as fragments disconnected from the rest. Development is then a question of new connections in existing, daily operations. The role of local line leadership in knowledge creation seems like a promising path for future analysis (Brix, 2017; Senge, 1996).

The observation that integrating talk about practices in the kindergarten much more resulted in more learning, also leads to a hypothesis for the future: that organisational learning in kindergartens depends on language, words, and dialogues. Hence, organisational learning in kindergartens is a question of local line leadership talk.

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Article IV

Sønsthagen, A. G., & Bøyum, S. (2021). Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid. [Development of intercultural competence – a study on the leadership of staff in early childcare institutions who learn to learn about parent cooperation.] In S. Bøyum & H. Hofslundsengen (Eds.), *Barnehagelærerrollen: Mangfold, mestring og likeverd*. Universitetsforlaget.

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Kapittel 10

Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid

Anne Grethe Sønsthagen og Sigrid Bøyum

Samandrag

Vår studie undersøkjer korleis barnehagelærarar leiar og støttar personalet for å sikre eit likeverdig samarbeid med foreldre med flyktningbakgrunn gjennom arbeid med interkulturell kompetanseutvikling. Resultat frå ein studie i to barnehagar syner at det varierte i kva grad utviklingsarbeidet førte til ei endring på kollektivt nivå, og i kva grad eit likeverdig foreldresamarbeid vart sikra. Vi argumenterer for at ei systemisk leiing av interkulturell kompetanseutvikling ser ut til å vere nødvendig for å få til ei felles kunnskapsbygging. Når leiinga legg til rette for kunnskapsbyggande læringsprosessar der personalet lærer å lære i lag – noko som inneber kritisk refleksjon og diskusjon – ser det ut til at den interkulturelle kompetansen aukar. Ved å støtte personalet i prosessar som gjer ulike kulturar relevante for barnehagen, kan barnehagelæraren sikre eit meir likeverdig foreldresamarbeid.

Introduksjon

Per i dag har 4,4 % av Noreg si befolkning flyktningbakgrunn. Dette inneber at barnehagar har hatt ein relativt stor auke i tal barn og foreldre med minoritetsbakgrunn dei siste tiåra (Statistisk sentralbyrå, 2019c, 2020). Barnehagen sitt samfunnsmandat legg stor vekt på samarbeid med heimen (Barnehageloven, 2018). Både nasjonalt og internasjonalt er det gjort ein del forsking på samarbeidet mellom barnehagepersonale og foreldre med minoritetsbakgrunn (t.d. Bergsland, 2018; De Gioia, 2013; Einarsdottir & Jónsdóttir, 2019; Eliyahu-Levi & Ganz-Meishar, 2019; Singh & Zhang, 2018; Solberg, 2018; Sønsthagen, 2018). Vi finn derimot mindre forsking på korleis barnehagelæraren leiar og støttar personalet i utviklinga av dette samarbeidet.

Gjennom majoriteten sitt språk, kulturelle kapital og habitus kan barnehagar bidra i å reprodusere ulikskapar, og dette kan sjåast som eit mindre openbart, men effektivt maktforhold (Bergsland, 2018; Bourdieu, 1997; Cummins, 2009). Ein måte å utfordre slike maktrelasjonar på er kritisk refleksjon hjå personalet kring forståinga av kva god utdanning eller god praksis er i ulike kontekstar (Cummins, 2009). Ved å opne opp for skapande dialogar kan språket og kulturen til familiar med flyktningbakgrunn gjerast relevant (Bråten, 2004). For å sikre eit likeverdig foreldresamarbeid meiner De Gioia (2013) at det er nødvendig at barnehagepersonalet brukar tid på å utvikle ein dialog med foreldre med minoritetsbakgrunn, der både kulturen i heimen og den dominerande kulturen i barnehagen blir diskutert. Ved å arbeide for at foreldre kjenner at deira bidrag er likeverdige og viktige, kan ein vere med på å bygge foreldra si forståing for barnehagen sin pedagogiske praksis (De Gioia, 2013).

I denne kvalitative casestudien har vi undersøkt korleis barnehagelæraren[9] leiar og støttar personalet i å sikre eit likeverdig samarbeid med foreldre med flyktningbakgrunn.[10] Problemstillinga vi drøftar i kapittelet,

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9   Når vi brukar omgrepet *barnehagelærar*, meiner vi styrar og pedagogisk leiar.
10   Heretter referert til som foreldre. Når vi refererer til anna forsking, brukar vi foreldre med majoritets- og minoritetsbakgrunn. Foreldre med majoritetsbakgrunn inkluderer foreldre med nordisk eller engelsk språkbakgrunn. Foreldre med minoritetsbakgrunn har anna språkbakgrunn.

er: *Korleis leiar og støttar barnehagelærarar personalet i å sikre eit likeverdig samarbeid med foreldre med flyktningbakgrunn gjennom arbeidet med interkulturell kompetanseutvikling?* Vi har vidareutvikla Wells (2008) sin læringssyklus for å analysere arbeidet med interkulturell kompetanseutvikling. I det følgjande skildrar vi og drøftar korleis barnehagelærarar i to barnehagar har leia og støtta personalet i å lære om foreldresamarbeid. Vi tek utgangspunkt i styrarar, pedagogiske leiarar, fagarbeidarar og assistentar sine perspektiv på eit likeverdig samarbeid (for døme på foreldra sitt perspektiv, sjå Sønsthagen, 2020).

Bakgrunn

Barnehagar i Noreg har blitt kritiserte for å ha fokus på relasjonell leiing med utydelege leiarar og ein flat struktur, der barnehagelærarane sin kompetanse ikkje kjem til sin rett (Aasen, 2010; Steinnes, 2014). Børhaug og Lotsberg (2014) finn at det er ein viss hierarkisk leiingsstruktur i barnehagen, der styrar har det overordna administrative og utadretta ansvaret, medan pedagogisk leiar har det operasjonelle ansvaret på avdelinga. Nyare undersøkingar syner at pedagogiske leiarar utøver leiing med vekt på både relasjonar og ein hierarkisk struktur, også kalla hybrid leiing (Bøe & Hognestad, 2017). I barnehagefeltet blir ofte distribuert leiing (der fleire i personalet utøver leiing, ikkje berre dei formelle leiarane) knytt til pedagogisk leiing. I Finland, som til ei viss grad kan samanliknast med ein norsk barnehagekontekst, finn dei at distribuert leiing kan vere eit nyttig verktøy for å sikre utvikling av pedagogisk praksis (Heikka, Pitkäniem, Kettukangas & Hyttinen, 2019; Kangas, Venninen & Ojala, 2016). Ved å fokusere på langsiktige mål for pedagogisk utvikling, deling av informasjon, kunnskapsbasert tenking og refleksjon oppnådde leiinga pedagogisk tenking i barnehagane (Heikka et al., 2019, s. 13). Personalet var viktige bidragsytarar i utviklingsprosessen, og kompetanseutvikling fungerte best når personalet sjølv analyserte sitt behov og arbeidde med problemstillingar ut frå dette (Kangas et al., 2016, s. 618).

I ei undersøking av ein australsk pedagog si utvikling av interkulturell kompetanse (her forstått som at personalet mellom anna evnar å bevisst skifte perspektiv mellom fleire kulturelle verdssyn (Mascadri, Brownlee, Walker & Alford, 2017)) vart det funne ein skilnad på hennar uttrykte

interkulturelle kompetanse og den praksisen ho vart observert å utøve. Pedagogen såg ut til å mangle kunnskap om mangfaldspedagogikk. Det ser derfor ut til å vere behov for profesjonell læring med fokus på å kalibrere interkulturell kompetanse, førestillingar og praksis (Mascadri et al., 2017, s. 231). I ein norsk studie av ein barnehage sitt arbeid med den nasjonale satsinga *Kompetanse for mangfold*, spelte styraren ei viktig rolle ved å utfordre og støtte personalet i si interkulturelle kompetanseutvikling (Bergset, 2019). Styrar ga alle tilsette ei oppgåve der dei skulle velje ut og gjennomføre eit tiltak der formålet var å styrke kommunikasjonen med foreldra. Trass noko motstand frå dei tilsette såg desse tiltaka ut til å betre kommunikasjonen.

I undersøkingar av samarbeidet mellom foreldre med minoritetsbakgrunn og barnehagepedagogar i Noreg og Island ser det ut til at foreldre med minoritetsbakgrunn er i ein marginalisert posisjon i forhold til foreldre med majoritetsbakgrunn (Bergsland, 2018; Einarsdottir & Jónsdóttir, 2019). Majoriteten sin habitus (verdsbilete og lærte handlingar (Bourdieu, 1991)), kulturelle kapital (språk og meistring av sosiale kodar og reglar for oppførsel (Bourdieu, 1997)) og forståing av til dømes barnehage, foreldresamarbeid og syn på barn såg ut til å dominere (Bergsland, 2018; Sønsthagen, 2020). Vidare syntest pedagogane å vere usikre på korleis dei skulle kommunisere med og møte familiar med ein annan kulturell bakgrunn (Bergset, 2019; Einarsdottir & Jónsdóttir, 2019).

Leiing av læring og kompetanseutvikling i barnehagen

I dette kapittelet forstår vi den leiinga som barnehagelærarar utøver, som hybrid (Bøe & Hognestad, 2017; Gronn, 2009), som betyr at barnehagelærarane – om dei er pedagogisk leiar eller styrar – skiftar mellom ulike leiingsstilar i kvardagen; dei skiftar til dømes mellom distribuert leiing og meir hierarkisk leiing, dei skiftar mellom formelt og uformelt arbeid, og mellom arbeid på individnivå og kollektivt nivå (Bøe & Hognestad, 2017). Vi trur at vi finn leiing i barnehagen i form av handlingane, karakteren og den formelle eller uformelle posisjonen til eit individ, *samtidig* som leiing i barnehagen er ein dimensjon som kan forståast på eit kollektivt nivå. I leiing av personalet si etablering av eit likeverdig samarbeid og utvikling av interkulturell kompetanse kan det vere nyttig å spørje om både omsyn

til menneske (personalet) og omsyn til produksjon (foreldresamarbeid og utviklingsarbeid) er nødvendige leiingsstilar som fremmer læring og utvikling (Blake & Mouton, 1985).

Kompetanse kan seiast å vere ei meiningsfull og høgare form for læring, der ein ser på dei kognitive prosessane som er involvert (Mascadri et al., 2017). Kompetanseutvikling definerer vi som ei profesjonell utvikling som inneber all aktivitet som hjelper barnehagelæraren og personalet i å reflektere over sitt ansvar og sine oppgåver. Det handlar både om kollektiv læring og individuell læring knytt til profesjonelle problemstillingar (Fitzgerald & Theilheimer, 2013). Interkulturell kompetanse hjå personalet forstår vi som at personalet brukar fleire rammer for å skifte perspektiv (Mascadri et al., 2017). Personalet forstår og integrerer utfordringar basert på tru og identitet og set pris på og omfamnar skilnadar ved å gå inn i gjensidig avhengige forhold med ulike andre. Vår forståing av interkulturell kompetanse er holistisk, der vi ser på den meiningsskapinga som skjer hjå personalet, heller enn sjekklister for kva det vil seie å inneha interkulturell kompetanse.

Når ein undersøker barnehagelæraren si leiing og støtte av personalet gjennom arbeid med interkulturell kompetanseutvikling, blir læring og kunnskapsutvikling i organisasjonen relevante omgrep. Vi har valt å ta utgangspunkt i Wells (2008) sin læringssyklus, som kan nyttast som inngang til å forstå skilnaden mellom individuell og kollektiv læring. Vi nyttar også Senge (2006) sine fem disiplinar som ei hjelp i å forstå korleis ein kan utvikle lærande organisasjonar. Tre av Senge sine disiplinar har ein tydeleg kollektiv dimensjon ved seg, dei to andre rettar meir søkelys på individet i organisasjonen. Det same skiljet mellom individ og kollektiv kjem til syne i Wells (2008) sin læringssyklus.

Læring og kunnskapsbygging kan forståast som ein kontinuerleg prosess der kulturelle ressursar gjennom syklusar blir skapt på nytt, modifisert og vidareutvikla gjennom individuell og kollektiv forståing (Wells, 2008). Kvar syklus startar med ei *forståing* som baserer seg på individet si tidlegare erfaring. Gjennom forståing blir *erfaringa* av problemstillinga presentert, og tilbakemelding anten frå eigne handlingar, frå leiar eller frå kollegaer i læringsfellesskapet tilfører ny *informasjon*. Målet for kvar syklus er vidareutvikla og forbetra forståing, og kollektiv *kunnskapsbygging* sikrar

at dette skjer. Eit viktig element her er dialog, som gjer at deltakarane i læringssyklusane kan forstå og evaluere ny informasjon og relatere dette til eksisterande kunnskap, for deretter kritisk diskutere alternative tolkingar og implikasjonar. Kunnskapsbygging bidrar slik både til kollektiv kunnskap og individuell innsikt (Wells, 2008).

I lys av Senge sin definisjon arbeider personalet i ein barnehage som lærande organisasjon kontinuerleg med å utvide sin kapasitet til å skape ønskt resultat, utvikla nye tankemønster og frigjere kollektive ambisjonar. Personalet lærer kontinuerleg å lære i lag (Senge, 2006, s. 3). Vidare blir fem gjensidig avhengige disiplinar sett som nødvendige viss ein skal auke kapasiteten for læring og utvikling: (1) Systemisk tenking gir oversikt, synleggjer mønster og gjer personalet i stand til å endre noverande praksis. (2) Personleg meistring er kopla til individet sin kapasitet og rolle i organisasjonen – og til samanhengen mellom individet og organisasjonen i læringsprosessen. (3) Mentale modellar handlar om korleis individet forstår verda – som taus eller som uttrykt kunnskap, og om korleis dette påverkar individet si handling. For at organisasjonen skal vere lærande, må desse mentale modellane vere opne for endring. (4) Felles visjon fremmer fellesskapskjensle og forplikting til organisasjonen og dei endringane som må gjerast. (5) Teamlæring, eller læring i lag, går utover det eit individ kan lære – ein nyttar kollegaer for auka utvikling gjennom dialog og samarbeid i læringsprosessen (Senge, 2006).

Ved at barnehagelæraren tek utgangspunkt i læringssyklusen i arbeid med interkulturell kompetanseutvikling, kan forståinga til personalet auke både individuelt og kollektivt. For at barnehagen skal bli ein lærande organisasjon, går vi ut frå at læring på eit kollektivt nivå er nødvendig.

Metode og bakgrunn

I dette kapittelet tek vi utgangspunkt i ein større casestudie om leiing av interkulturell kompetanseutvikling i to barnehagar og korleis dette arbeidet kan bidra til å etablere barnehagen som ein arena for inkludering for foreldre med flyktningbakgrunn. Dei same datainnsamlingsmetodane er brukte på to strategisk valde barnehagar (Bryman, 2012). Førsteforfatta-

ren gjennomførte datainnsamling over ein periode på to år. Pedagogiske leiarar, fagarbeidarar og assistentar i dei to barnehagane skreiv dagbøker om sine daglege møte med foreldre med flyktningbakgrunn. Det er gjort individuelle intervju og fokusgruppeintervju med det same personalet, intervju med styrarane, intervju med foreldre med flyktningbakgrunn og observasjonar av bringe- og hentesituasjonar, foreldresamtalar og foreldremøte.

I dette kapittelet er det barnehagelæraren si leiing og støtte av personalet i å sikre eit likeverdig foreldresamarbeid gjennom interkulturell kompetanseutvikling som står i fokus. Derfor analyserer og diskuterer vi funn frå dei individuelle intervjua med personalet og styrarane (n = 10) og fokusgruppeintervjua med personalet (n = 2). Tabell 10.1 syner ei oversikt over datainnsamlinga.

Tabell 10.1. Informasjon om datainnsamling.

Datainnsamlingsmetode	Eplehagen barnehage	Blåmannen barnehage
Individuelle intervju, våren 2017	Assistent 1 Fagarbeidar 1 Pedagogiske leiarar 3 Styrar 1	Fagarbeidar 1 Pedagogiske leiarar 3 Styrar 1
Fokusgruppeintervju, våren 2018	Assistent 1 Fagarbeidar 1 Pedagogiske leiarar 2	Fagarbeidar 1 Pedagogiske leiarar 3

Alle intervjua vart tekne opp med bandopptakar og transkriberte. Gjennom intervjua ville vi prøve å forstå informantane sine synspunkt, få innsikt i deira erfaringar og fange deira språk og omgrep om førehandsbestemte tema (Braun & Clarke, 2013, s. 77; Kvale & Brinkmann, 2017). Ei avgrensing ved å ta utgangspunkt i intervju er at ein berre får innblikk i informantane sine uttrykte synspunkt, og ikkje korleis deira haldningar og handlingar synleggjer seg i barnehagekvardagen (Braun & Clarke, 2013). Likevel såg vi dette som ein nyttig metode for å få innsikt i heile personalgruppa si oppleving av foreldresamarbeid og leiinga av utviklingsarbeidet.

Intervjuspørsmåla i dei individuelle intervjua handla mellom anna om: (1) Kva tenkjer du er viktig som styrar / pedagogisk leiar å leggje vekt på når personalet driv med kunnskapsutvikling og kompetanseheving? (2) Kva tenkjer du er viktig at leiinga legg vekt på i arbeid med utvikling av interkulturell kompetanse? (3) Kva tenkjer du er viktig å leggje vekt på når det gjeld å inkludere foreldre med flyktningbakgrunn i barnehagen? Er dette noko de snakkar om i personalet?

Dei individuelle intervjua vart gjennomførte nesten eitt år etter at barnehagen byrja arbeidet med interkulturell kompetanseutvikling, medan fokusgruppeintervjuet vart gjennomført eitt år etter. Førsteforfattaren modererte fokusgruppeintervjua, og dei vart gjennomførte som ein relativt ustrukturert, men rettleia diskusjon (Braun & Clarke, 2013). Fokusgruppeintervjua handla mellom anna om: (1) Korleis har de arbeidd med utvikling av interkulturell kompetanse det siste året? (2) Korleis arbeidar de no med foreldresamarbeid med foreldre med flyktningbakgrunn? (3) Korleis arbeider barnehagen no med erfaringsutveksling og kunnskapsdeling?

Vi har brukt tematisk analyse med ei induktiv tilnærming, der vi tok utgangspunkt i tema knytte til sjølve datamaterialet og ikkje førehandsbestemte teoriar (Braun & Clarke, 2006, s. 83). *Fortetting av meining* (*meaning condensation*) som bygger på ei fenomenologisk forståing, låg til grunn for den tematiske analysen. Vi følgde i stor grad dei fem stega Kvale og Brinkmann (2017) skisserer for å fortette skildringar av fenomen som kjem fram i intervju. Vi starta breitt med ei open tilnærming til datamaterialet, før vi i fellesskap koda og kategoriserte innhaldet.

Studien er godkjent av Norsk senter for forskingsdata og følgjer dei nasjonale etiske retningslinjene for forsking (NESH, 2016). Informantane si deltaking var frivillig, dei vart informert om studien og skreiv under på samtykkeskjema. Vi har sikra anonymitet gjennom å gi eit generelt bilete av dei to barnehagane, bruke fiktive namn og bruke normativ norsk i framstillinga av empiri. Samtidig var noko spesifikk informasjon nødvendig for å gi ei forståing av dei to casane (Braun & Clarke, 2013; Bryman, 2012).

Barnehagelæraren si leiing av interkulturell kompetanseutvikling for å sikre eit likeverdig foreldresamarbeid

Nokre strukturelle faktorar kan vere relevante for resultata som blir presenterte i dette kapittelet. Barnehagane, som vi kallar Eplehagen barnehage og Blåmannen barnehage, var lokaliserte i to ulike kommunar av relativt lik storleik. Den eine var ein to-avdelingsbarnehage, medan den andre hadde fire avdelingar. Av barna i Eplehagen hadde om lag 12 % flyktningbakgrunn, medan om lag 52 % av barna i Blåmannen hadde flyktningbakgrunn. Styraren i Eplehagen barnehage var fersk som styrar, men hadde lang erfaring som pedagogisk leiar, medan styraren i Blåmannen barnehage hadde lang fartstid som styrar.

Gjennom analysen fann vi to hovudresultat. Det første handlar om på kva nivå leiinga av interkulturell kompetanseutvikling såg ut til å føre til ei endring; på individnivå eller kollektivt nivå. Det andre resultatet handlar om faktorar personalet trekte fram som viktige for å sikre eit likeverdig foreldresamarbeid.

Resultat 1: Leiing av interkulturell kompetanseutvikling førte i hovudsak til ei endring på eit individuelt nivå, men også på eit kollektivt nivå

Når vi undersøkte på kva nivå arbeidet førte til endring, fann vi i hovudsak at det skjedde på det individuelle nivået, altså hjå den enkelte tilsette, men vi fann også døme på at ei kollektiv endring hadde skjedd. Det var også forskjellar mellom dei to barnehagane. Det verka som om kollektiv endring i sterkare grad fann stad mellom dei tilsette i Blåmannen, enn i Eplehagen.

I Blåmannen barnehage såg styrar ut til å ta ei aktiv og deltakande rolle i arbeidet med utviklingsarbeidet. Etter at prosjektskissa var utarbeidd, etablerte styrar ei leiargruppe sett saman av henne sjølv og dei pedagogiske leiarane. Dette skulle sikre at heile personalet fekk eit eigarforhold til utviklingsarbeidet. Det varierte i kva grad personalet følte seg inkludert i planlegginga, men alle uttrykte at dei følte seg trygge på kva måla med utviklingsarbeidet var. Barnehagen hadde også fagøkter med eksterne fagfolk og eigne studiegrupper for assistentane, som styrar leia.

I dei individuelle intervjua uttrykte personalet i Blåmannen at dei hadde blitt flinkare til å diskutere og dele erfaringar kring foreldresamarbeid, og at det hadde skjedd ei praksisendring. Ifølge pedagogisk leiar 1 var dei blitt flinkare til å utfordre kvarandre i kvardagen og å knytte diskusjonane opp mot teori og rammeplan. Arbeidet med interkulturell kompetanseutvikling hadde vore bevisstgjerande for foreldresamarbeidet, og fleire meinte at diskusjonsrundane i personalet var ei trygging i arbeidet. «(V)i har bestemt oss for noko som vi står for» (Fagarbeidar). «I hvertfall hjelper det meg å vite 'kor står eg i møte med andre?' Då blir eg litt tryggare» (Pedagogisk leiar 1). Fleire i leiinga var tydelege på at dei ville halde fram å arbeide med utvikling av interkulturell kompetanse, og ifølge styrar hadde dei pedagogiske leiarane sagt: «No skal vi bli god på dette her. Skal ikkje hoppe på neste prosjekt.» I fokusgruppeintervjuet kom det fram at personalet var blitt tryggare på å tore å kommunisere med foreldra sjølv om dei var usikre. Diskusjon og erfaringsdeling knytt til fleirkultur og foreldresamarbeid hadde halde fram i personalgruppa. Pedagogisk leiar 2 sa at det var mykje lettare å leie det pedagogiske arbeidet etter kvart som ein hadde fått betre kunnskap.

I Eplehagen barnehage hadde den eine pedagogiske leiaren hovudansvaret for arbeidet med interkulturell kompetanseutvikling, medan styrar såg ut til å ha trekt seg litt tilbake. Styrar og den ansvarlege pedagogiske leiaren vart intervjua i lag, og i intervjuet uttrykte styraren uvisse med tanke på kva måla med utviklingsarbeidet hadde vore. Styrar såg ut til å støtte seg på den pedagogiske leiaren når det gjaldt å svare på korleis dei hadde leia og støtta personalet i arbeidet. Den pedagogiske leiaren sa at dei kunne ha vore flinkare til å involvere heile personalet i planlegging og gjennomføring av utviklingsarbeidet. Det andre personalet som deltok i studien, uttrykte, både i individuelle intervju og i fokusgruppeintervjuet, ei uvisse om prosjektet sitt mål og ei misnøye med leiinga av utviklingsarbeidet. Ansvaret for arbeidet med utviklingsarbeidet såg i stor grad ut til å ligge på den enkelte avdeling, og både styrar og dei pedagogiske leiarane uttrykte at dei hadde arbeidd lite på tvers av avdelingane. Personalet hadde økter med eksterne fagfolk og arbeidde med å synleggjere kulturelt mangfald på avdelinga. Anna enn dette kom det ikkje fram konkrete arbeidsmetodar for utviklingsarbeidet.

I dei individuelle intervjua vart det ved fleire høve diskutert i kva grad arbeidet med interkulturell kompetanseutvikling hadde ført til ei praksisendring av foreldresamarbeidet. På avdeling Blå i Eplehagen uttrykte pedagogisk leiar at personalet ikkje hadde endra seg noko særleg i møte med foreldra: «For eg trur det ligg litt i ryggmargen på oss når ein jobbar i barnehagen, dette her møtet, at det skal vere positivt.» Assistenten på avdeling Blå meinte ho ikkje hadde utvikla sin interkulturelle kompetanse. «Kanskje litt toske det, men eg tenkjer ikkje det, for vi har jo hatt dei [familiar med flyktningbakgrunn] i så mange år.» Pedagogisk leiar på avdeling Grøn uttrykte «det er ein del dører som er litt meir på gløtt, at det er ein del ting som eg ikkje har tenkt på før som eg no er byrja å tenke på». Fagarbeidar på avdeling Grøn i Eplehagen fortalde at arbeidet med interkulturell kompetanseutvikling hadde starta ein del refleksjonar, der ho no tenkte meir over ting som ho før tok for gitt, til dømes «at dei har andre verdiar enn oss». Desse refleksjonane hadde dei ikkje diskutert i personalgruppa. Samtidig sa begge dei pedagogiske leiarane i dei individuelle intervjua at det gjekk føre seg diskusjonsrundar knytte til ulike problemstillingar om fleirkultur, særleg på personalmøte. Desse såg ut til å vere meir tilfeldige enn formelt organiserte. Styraren sa at dei ikkje hadde diskutert korleis dei skulle arbeide vidare med interkulturell kompetanseutvikling. I fokusgruppeintervjuet eitt år etter uttrykte dei i større grad at ei endring hadde skjedd. Dei var blitt flinkare til å dele erfaringar på den enkelte avdeling kring foreldresamarbeid, og dei fortalde at det trygga dei i arbeidet å høyre at andre delte deira erfaringar. Denne erfaringsdelinga gjorde dei meir bevisste i kommunikasjonen med foreldra.

Resultat 2: Kommunikasjon, tryggleik og inkludering – tre faktorar for å sikre eit likeverdig foreldresamarbeid

Analysen synte at personalet trekte fram tre faktorar dei hadde utvikla seg på, som ser ut til å bidra til eit likeverdig foreldresamarbeid. Desse var kommunikasjon med foreldre, trygging av foreldre og inkludering.

I Blåmannen barnehage hadde det ifølgje personalet skjedd ei endring i *kommunikasjonen* med foreldre. I dei individuelle intervjua uttrykte fagarbeidar at dei hadde «blitt betre på den måten at vi småpratar eller småkommuniserer meir med foreldra no». Pedagogisk leiar 3 framheva kor

viktig både munnleg kommunikasjon og kroppsspråk i foreldresamarbeidet var. Bruken av tolk vart trekt fram som viktig i dei fleste individuelle intervjua. Pedagogisk leiar 1 sa: «No har vi fått ein praksis der vi brukar mykje tolk, og vi legg mykje vekt på at foreldra sine stemmer skal bli høyrt.» Personalet la vekt på å *trygge* foreldra gjennom å vere opne, ærlege og ha ein god dialog. Dei var også opptekne av å skape eit *inkluderande* miljø for alle. «Unngå dette her 'vi' og 'dei'» (styrar, individuelt intervju).

Individuell tilpassing vart framheva som nødvendig av fleire i dei individuelle intervjua. Pedagogisk leiar 3 var oppteken av å setje seg inn i ulike kulturar, og ho, som dei andre pedagogiske leiarane, brukte tolk på samtalar i starten der ho ville «vite litt om bakgrunnen deira, (…) kva vanar dei har, kva dei forventar seg av oss, og kva vi kan tilby». Pedagogisk leiar 1 hadde endra synet på inkludering. Før tenkte ho at foreldra måtte tilpasse seg. No ville ho «la deira stemme komme fram». Det var viktig å normalisere ulikskapar: «(…) viss ein ikkje veks opp med det, viss ein heile tida skal dempe alt som er forskjellig og berre peike på der vi er like, så trur eg vi får eit verre samfunn» (pedagogisk leiar 1). Styrar trekte fram eit dilemma med *for mykje* individuell tilrettelegging, der bruk av tolk på foreldremøte kunne forstyrre andre foreldre. Pedagogisk leiar 3, derimot, var i det individuelle intervjuet oppteken av at foreldremøta burde gjennomførast på ein anna måte. «Vi er nødt til å finne på noko (…), det der held ikkje, at dei skal komme og ikkje skjønne noko ting og gå heim igjen med uforetta sak.»

Personalet i Eplehagen barnehage uttrykte at dei var blitt betre på *kommunikasjon* med foreldra. I dei individuelle intervjua sa styrar at dei hadde arbeidd med å bli meir tydelege når dei formidla informasjon. I fokusgruppeintervjuet sa fagarbeidar at utviklingsarbeidet hadde gjort noko med måten ho kommuniserte på. Samtidig var det utfordringar knytte til ulike språk i barnehagen, der bruken av tolk var ei gjentakande utfordring. Styrar sa at barnehagen kanskje burde bli flinkare til å bruke tolk. I dei individuelle intervjua kom det fram at pedagogisk leiar på avdeling Blå brukte tolk ved behov, mens pedagogisk leiar på avdeling Grøn hadde planar om å byrje å bruke tolk, men var utrygg. I fokusgruppeintervjuet eitt år seinare hadde ho byrja å bruke tolk, men var framleis utrygg. «Eg har mest lyst til å utsette dei lengst mogleg. (…). Viss eg kan få opplæring

på tolkesamtalar (…) så hadde eg veldig gjerne ville hatt det for det er ein heilt ny måte å ha foreldresamtale på.»

Dei pedagogiske leiarane var opptekne av at foreldra vart *trygge* og kjente med barnehagen. I fokusgruppeintervjuet sa personalet at dei gjennom utviklingsarbeidet hadde blitt flinkare til å sette ord på at foreldre ikkje måtte kvi seg for å prate med personalet. Når det gjeld *inkludering*, varierte det i kva grad personalet spurde foreldra om deira bakgrunn. I dei individuelle intervjua sa pedagogisk leiar på avdeling Blå at ho ikkje spurde om dette, for ho var «redd for å trø dei litt på tærne, om eg spør om noko som ikkje er godtatt i deira kultur». Pedagogisk leiar på avdeling Grøn, derimot, tykte det var spennande å høyre om «Kven er dei, kor kjem dei i frå, korleis tenkjer dei?». Dette meinte ho trygga foreldra. I fokusgruppeintervjuet diskuterte personalet utfordringar med at foreldre snakka sitt eige morsmål i garderoben, og det vart trekt fram at foreldre burde bruke det norske språket i ein norsk barnehage. Personalet kjente seg utrygge på kva foreldra snakka om, særleg når namn på personar i personalet vart nemnde.

Diskusjon – korleis leie og støtte personalet i å sikre eit likeverdig foreldresamarbeid gjennom arbeid med interkulturell kompetanseutvikling?

Læringssyklusen (Wells, 2008) kan fungere som eit verktøy for å analysere kva som skjer innanfor ei personalgruppe med meir eller mindre felles referanserammer i eit utviklingsarbeid. For å best kunne analysere korleis barnehagelæraren støttar og leiar personalet for å sikre eit likeverdig foreldresamarbeid gjennom arbeid med interkulturell kompetanseutvikling, har vi utvida spiralen til også å innehalde påverknad frå foreldre. Vi har også inkludert element frå Senge (2006) sin teori om disiplinar for lærande organisasjonar.
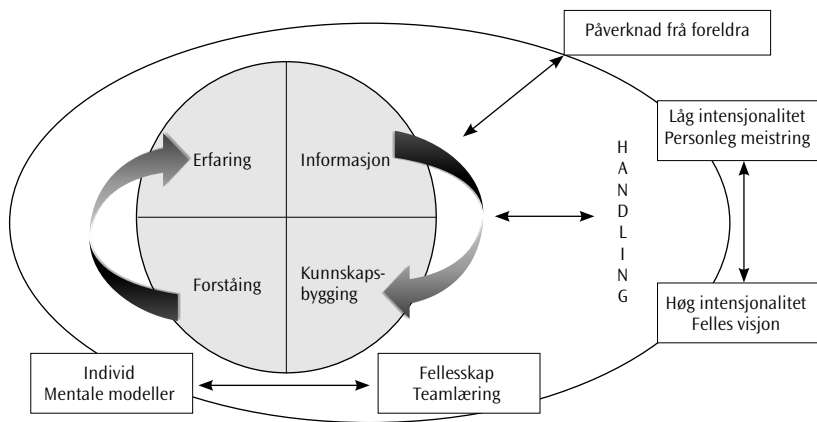
Figur 10.1. *Analyseverktøy for leiing av interkulturell kompetanseut-vikling (vidareutvikla frå Ottesen (2009), Senge (2006) og Wells (2008)).*

Den vertikale aksen i modellen er *handling*. Vi tek i bruk verdiane høg og låg intensjonalitet her (dette er i tråd med Ottesen, 2009). Vidare spør vi om vi her kan sjå disiplinane personleg meistring og felles visjon i lys av modellen (Senge, 2006).

Langs den horisontale aksen finn vi i utgangspunktet individ og felles-skap, men her koplar vi den til disiplinane mentale modellar og teamlæring (Senge, 2006). Figur 10.1 syner korleis analysereiskapen vår ser ut. I det følgande vil vi bruke modellen for å diskutere korleis barnehagelæraren kan leie og støtte personalet i å sikre eit likeverdig foreldresamarbeid i barnehagen gjennom arbeid med interkulturell kompetanseutvikling.

Korleis leie interkulturell kompetanseutvikling på eit kollektivt nivå?

I Blåmannen barnehage såg styrar ut til å utøve hybrid leiing (Bøe & Hognestad, 2017; Gronn, 2009). Gjennom å leggje ein strukturert plan for utviklingsarbeidet, ved å etablere ei leiargruppe og støtte assistentane gjennom eigne studiesirklar, såg ho ut til å dele ansvaret for utviklings-arbeidet med heile personalgruppa. Dette vert kalla å distribuere leiing (Bøe & Hognestad, 2017). Vi trur at ho her både tok omsyn til menneske

(personalet) og produksjon (utviklingsarbeidet) og dermed leia på ein måte som fremma læring og utvikling (Blake & Mouton, 1985).

Personalet i Blåmannen barnehage uttrykte at arbeidet med interkulturell kompetanseutvikling hadde ført til ei praksisendring der personalet både hadde faglege diskusjonar relatert til rammeplan og teori og utfordra kvarandre i det daglege arbeidet. Diskusjonsrundande gjorde personalet meir reflekterte og tryggare i samarbeidet med foreldra, og det hjelpte at personalet i fellesskap hadde bestemt kva dei stod for. Samtidig var leiinga klar på at dei skulle vidareføre arbeidet med interkulturell kompetanse-utvikling. Det ser ut som at ei felles kunnskapsbygging har skjedd, og at barnehagen har oppnådd høg intensjonalitet. Leiinga har sikra ei langsik-tig, systemisk tenking der både personleg meistring og ein felles visjon for arbeidet er etablert og teamlæring skjer (Heikka et al., 2019; Senge, 2006; Wells, 2008). Ei systemisk leiing av interkulturell kompetanseutvikling ser ut til å vere avgjerande for at kollektiv kunnskapsbygging kan skje.

I Eplehagen barnehage ser vi ei gjennomgåande uvisse knytt til arbeidet med interkulturell kompetanseutvikling og ein manglande struktur for å sikre involvering av personalet. Ved å delegere ansvaret for utviklingsar-beidet til den eine pedagogiske leiaren, heller enn å spreie det i personal-gruppa, ser det ut til at leiinga ikkje har lukkast heilt i å støtte personalet i si interkulturelle kompetanseutvikling. Samtidig var det ikkje laga nokon plan for vidareføring av arbeidet med interkulturell kompetanseutvikling eller for å støtte personalet i dei utfordringane dei møtte på i kvardagen (til dømes opplæring i tolkesamtalar).

Ein kan spørje om Blåmannen i sterkare grad klarte å fokusere på langsiktige mål for pedagogisk utvikling og nytta personalet som viktige bidragsytarar i utviklingsprosessen, enn Eplehagen. Det ser ut til at dei lukkast betre med å leie og støtte personalet i utviklingsarbeidet (Heikka et al., 2019; Kangas et al., 2016). Når til dømes personalet på avdeling Blå ved Eplehagen fortel at det ikkje har skjedd ei praksisendring i dei daglege møta med foreldra, mellom anna fordi dei hadde lang erfaring med foreldresamarbeid, ser det ut som at dei baserer forståinga si på tidle-gare erfaring heller enn ny informasjon (Wells, 2008). Ved å arbeide med kritisk refleksjon der ein diskuterer alternative måtar å møte ulike foreldre

på, kunne ny kunnskap om foreldresamarbeid blitt utvikla (Bergset, 2019; Cummins, 2009; Mascadri et al., 2017, Wells, 2008).

Personalet på avdeling Grøn i Eplehagen barnehage snakka om at arbeidet med interkulturell kompetanseutvikling hadde sett i gong ein del refleksjonar. Refleksjonane såg likevel ut til å vere meir på eit individuelt enn eit kollektivt nivå, der leiinga ikkje såg ut til å leggje til rette for å i fellesskap diskutere personalet sine individuelle refleksjonar. Det ser ut til at læringssyklusen er gjennomført på det individuelle plan gjennom å ha tilført ny informasjon gjennom *eigne* handlingar. Det kan derimot sjå ut til at dei ikkje har lukkast i å tilføre ny informasjon frå andre i personalgruppa for å få til ei *kollektiv* kunnskapsbygging (Wells, 2008). Dermed ser det ut som at leiinga ikkje har lukkast i å skape ein felles visjon gjennom til dømes teamlæring, der ein går utover det individet åleine kan lære (Senge, 2006).

Eitt år etter prosjektperioden såg det ut som at Eplehagen barnehage likevel hadde oppnådd element av ei felles kunnskapsbygging, ved at dei i uformelle situasjonar delte erfaringar om foreldresamarbeid med kvarandre. Dette var ei støtte i det daglege arbeidet. Vi kan spørje om felles mentale modellar mellom personalet var i endring og påverka den enkelte si handling (Senge, 2006).

Konklusjonen vert slik sett at ved å halde fram og støtte personalet, og over tid fokusere på teamlæring, kan barnehagelæraren oppnå auka kollektiv kunnskapsbygging og utvikle mønster som gjer at personalet lærer å lære i lag.

Korleis leie og støtte personalet for å sikre eit likeverdig foreldresamarbeid?

I begge barnehagane fann vi at arbeidet med interkulturell kompetanseutvikling førte til at kommunikasjonen med foreldra betra seg, mykje gjennom erfaringsdeling og diskusjonar i personalgruppene. Personalet uttrykte at dei var meir aktive og ikkje lenger prøvde å unngå vanskelege situasjonar. Dei var opptekne av å trygge foreldra i dei uformelle møta i barnehagen ved å til dømes gi dei ekstra tid, vise forståing og oppfordre dei til å stille spørsmål. Det vart også nemnt at ved å vise interesse for foreldra sin bakgrunn bidrog ein til å trygge foreldra. I samsvar med Heikka et

al. (2019) ser vi at ei tydeleg leiing av informasjonsdeling og refleksjon i personalgruppa kan vere avgjerande for å oppnå ei praksisendring i personalet sine daglege møter med foreldra.

I Blåmannen barnehage uttrykte dei at dei var opptekne av foreldra sitt perspektiv og av å skape eit inkluderande miljø der ulikskapar vart verdsett. Det å vise interesse for foreldra sin bakgrunn og å bruke tolk vart sett på som viktig for å skape dette miljøet. Samtidig finn vi spenningar blant dei tilsette i barnehagen. Styrar ser til dømes ikkje ut til å ha lagt opp til kritisk refleksjon om noverande praksis kring foreldremøte og slik sett sikre kollektiv kunnskapsbygging (Wells, 2008). Medan styrar la vekt på at bruken av tolk på foreldremøte kan forstyrre andre foreldre, var pedagogisk leiar 3 tydeleg på at dei måtte gjere endringar, slik at alle foreldre forstod innhaldet. Pedagogisk leiar 3 ser ut til å reflektere kritisk kring barnehagen sin praksis og ynskjer å endre denne, men personalet har ikkje i fellesskap diskutert dette (Bøe & Hognestad, 2017; Mascadri et al., 2017). Etter vår analysemodell inneber dette at erfaring blir verande på det individuelle nivået, også i denne barnehagen (Wells, 2008).

I Eplehagen barnehage hadde dei to pedagogiske leiarane ulikt syn på bruk av tolk, og det varierte i kva grad dei spurte om foreldra sin bakgrunn. I fokusgruppeintervjuet eitt år etter uttrykte personalet uvisse kring foreldre sin bruk av morsmål og diskuterte om foreldre burde snakke norsk innanfor barnehageområdet. Slik sett ser vi at personalet har delt si forståing og erfaring med kvarandre og saman komme til semje, men ein kan spørje om styrar har støtta og utfordra personalet nok. Ein tydeleg og støttande barnehagelærar som legg til rette for kritisk refleksjon i personalgruppa der dei diskuterer konsekvensane av dei vala dei gjer, kan bidra til å utfordre dei mentale modellane til personalet (Bergset, 2019; Senge, 2006; Wells, 2008).

Ved å ikkje bruke tolk eller krevje at alle foreldre snakkar norsk, kan det føre til at foreldre med flyktningbakgrunn ikkje får delta på like premissar som foreldre med majoritetsbakgrunn (Cummins, 2009; De Gioia, 2013). Dette kan føre til ein reproduksjon av ulikskap der majoriteten sin kulturelle kapital og habitus blir dominerande (Bourdieu, 1997). Dei uttrykte intensjonane til personalet er i hovudsak inkluderande, men det skjer eit brot idet personalet legg vekt på si eiga uvisse når foreldre

snakkar sitt morsmål, heller enn at dei tar foreldra sitt perspektiv. Slik kan foreldre med lite norskkunnskap komme i ein marginalisert posisjon i forhold til både foreldre med majoritetsbakgrunn og foreldre med minoritetsbakgrunn som beherskar norsk (Bergsland, 2018; Einarsdottir & Jónsdóttir, 2019). Ved å leggje vekt på profesjonell læring med fokus på å kalibrere interkulturell kompetanse, personalet sine førestillingar og praksis kan barnehagelæraren oppnå kritisk refleksjon kring alternative tolkingar der ein i fellesskap kan bidra til endring av praksis (Mascadri et al., 2017; Senge, 2006; Wells, 2008).

Våre resultat tyder på at begge barnehagane strevar med å finne ein felles visjon knytt til arbeidet med å sikre eit likeverdig foreldresamarbeid. Gjennom at barnehagelæraren utøver ei form for pedagogisk leiing, der personalet blir støtta i kritisk refleksjon, der ulike perspektiv og forståingar blir diskutert, kan ei kollektiv kunnskapsbygging bli oppnådd. Dette kan bidra til å opne opp for skapande dialogar i foreldresamarbeidet der alle foreldre sin bakgrunn blir gjort relevant, og dermed bidra til å skape eit likeverdig foreldresamarbeid.

Atterhald

I dette kapittelet ønskte vi å trekke fram barnehagelæraren si rolle i å leie og støtte personalet for å sikre eit likeverdig foreldresamarbeid, for på den måten kunne bidra til ei systemisk praksisendring. Ei avgrensing ved dette kapittelet vert då at foreldreperspektivet på kva eit likeverdig samarbeid inneber, manglar.

Ei anna avgrensing er at berre to barnehagar har delteke i studien. Derfor kan vi ikkje generalisere funna til å gjelde heile den norske barnehagesektoren. Likevel har truleg resultata overføringsverdi til andre, liknande barnehagar og kan gi eit verdifullt bidrag til barnehagelæraren si leiing av og støtte til personalet i arbeid med interkulturell kompetanseutvikling.

Konklusjon

Ei hybrid leiing som rettar søkelys både mot personalet og det faglege utviklingsarbeidet og foreldresamarbeidet ser ut til å vere ein nyttig leiingsstil som fremjar læring og utvikling om foreldresamarbeid. Resultata våre er slik sett i tråd med nyare forsking om leiing i barnehagar (Bøe &

Hognestad, 2017) og innsikter frå generell leiingsteori (Blake & Mouton, 1985). Når barnehagar gjennom kritiske diskusjonar lærer i lag, bygger dei ny kunnskap som fremjar den kollektive sida av profesjonsfellesskapet. Barnehagen blir prega av høgare intensjonalitet, og vi kan ane omrisset av felles visjonar om å bli betre, til dømes når det gjeld foreldresamarbeid. Barnehagelæraren si rolle blir å tenke om samanhengar, eller det vi kallar systemisk. Gjennom å leggje til rette for kunnskapsbyggande læringsprosessar der personalet kritisk diskuterer problemstillingar og ulike erfaringar, kan den interkulturelle kompetansen aukast, og ein vil truleg komme eit steg vidare i å sikre eit likeverdig foreldresamarbeid. Dette kan føre til auka forståing og effektiv og ansvarleg handling. I tillegg kan det bidra til å jamne ut skilnadar i barnehagen. Når alle foreldra sin kunnskap blir relevant, og dersom alle foreldra kan delta som like partar i ein dialog, er barnehagen verkeleg blitt ein lærande organisasjon.

9 List of appendices

Literature searches

Approval from NSD:

Initial approval

Updated approval

Information and data instruments of pre-study

Participation information and consent form

Interview guide mothers

Interview guide pedagogical leaders

Information and data instruments of the main study

Participation information and consent form – early childcare institutions

Participation information and consent form – parents

Information about observations

Information on how to write the process diaries

Diary

Interview guide management and staff

Interview guide focus groups

Interview guide parents

Themes for observation of entrance hall

Themes for observation of parents' conversations

Scheme for information about participants and the early childcare institutions

Coding schemes

Co-author declarations

Article III

Article IV

Literature searches

The following table illustrates different literature searches during this research process.

The first round of searches					
Database	Search number	Search words/combinations	Number of hits	Comments	Date
Oria	1	kindergarten* OR pre-school* OR early childhood education* AND multicultural* OR diversity* AND competence* OR knowledge*	177	1 might be relevant	26.10.16
	2	Barnehage* OG flerkulturell* ELLER mangfold* OG kompetanse* ELLER kunnskap*	35 718	13 might be relevant	26.06.18
	3	Flerkulturell kompetanse barnehage	31	1 book might be relevant	22.08.18
	4	Inkludering flerkulturell barnehage	17	2 books might be relevant	22.08.18
Eric	1	kindergarten* OR pre-school* OR early childhood education* AND multicultural* OR diversity* AND competence* OR knowledge*	52 126	Peer reviewed only. Because of the number of hits, I made adjustments in the following search.	26.06.18
	2	kindergarten* OR pre-school* OR early childhood education* AND multicultural* OR diversity* AND competence* OR knowledge* AND staff* OR personnel*	2752	Staff and personnel added. Peer reviewed only. 2008-2018. 15 might be relevant.	26.06.18-27.06.18
	3	barnehage* OR førskole* AND flerkultur* OR fleirkultur* AND kompetanse* AND ledelse* OR leiing*	4	Peer reviewed only. 2008-2018 No relevant.	27.06.18

		AND inkludering* OR integrering*			
	4	(kindergarten or preschool or early childhood education) AND diversity* OR multicultural* OR intercultural* AND parent cooperation* OR parents* AND inclusion* OR integration* AND Nordic*	4513	Peer reviewed only. 2011-2018 3 might be relevant (several of the same hits as from search 2). One from Norway/Scandinavia, about higher education.	27.06.18
Web of Science	1	(TS=(Kindergarten* OR pre-School* OR early childhood education* AND multicultural* OR diversity* AND competence* OR knowledge* AND staff* OR personnel*)) *AND* **DOCUMENT TYPES:** (Article OR Book OR Book Chapter)	18988	2010-2018 When ticking off Educational research and education special, I got 15 results, where none were relevant	27.10.18
	2	(TS=(kindergarten or preschool or early childhood education AND diversity* OR multicultural* OR intercultural* AND parent cooperation* OR parents* AND inclusion* OR integration* AND Nordic*)) *AND* **LANGUAGE:** (English OR Danish OR Norwegian OR Swedish) *AND* **DOCUMENT TYPES:** (Article OR Book OR Book Chapter)	307	Refinements: **CATEGORIES:** (EDUCATION EDUCATIONAL RESEARCH OR EDUCATION SPECIAL OR MANAGEMENT OR CULTURAL STUDIES OR ETHNIC STUDIES) **COUNTRIES/REGIONS:** (FINLAND OR NORWAY OR DENMARK OR SWEDEN OR USA **Timespan:** 2010-2018 11 might be relevant.	
Google Scholar	1	barnehage* OR førskole* AND flerkultur* OR	837	2010-2018 23 might be relevant	28.06.18

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		mangfold* AND kompetanse*			

Literature search for article 3

Database/ Web page	Search number	Search words/combinations	Number of hits	Comments	Date
Eric	1	Professional development AND preschool OR kindergarten OR early childhood education AND staff AND leadership	23	Peer reviewed only. Limited to journal article and early childhood education. 11 might be relevant.	22.10.19
	2	professional development AND preschool OR kindergarten OR early childhood education AND staff AND leadership AND multicultural* OR intercultural* AND competence	16	Some relevant for article 4 as well. 3 might be relevant.	22.10.19
	3	Leadership AND management AND preschool OR kindergarten OR early childhood education AND staff AND learning	6	Peer reviewed only. They were limited to journal articles and early childhood education. Some hits similar to previous hits. 2 might be relevant.	22.10.19
Idunn	1	Ledelse av lærende barnehage	28	8 might be relevant	
Academic Search Elite	1	Leadership AND management AND preschool OR kindergarten OR early childhood education AND staff AND learning	6	4 might be relevant.	22.10.19
	2	Professional development AND preschool OR kindergarten OR early childhood education AND staff AND leadership	11	Some of the same hits as in search 1. 7 might be relevant.	22.10.19

Literature search for article 4					
Database/ Web page	Search number	Search words/combinations	Number of hits	Comments	Date
Eric	1	secure* AND competent* AND personal* OR staff* AND diverse* OR diversity* OR multicultural* AND kindergarten* OR pre-school* OR preschool* OR early childhood* AND parent*	60	**Limiters** - Peer Reviewed; Date Published: 20080101-20191231 **Expanders** - Apply equivalent subjects **Narrow by Subject:** - educational change **Narrow by Subject:** - educational quality **Narrow by Subject:** - educational practices **Narrow by Subject:** - teacher role **Narrow by Subject:** - kindergarten **Narrow by Subject:** - preschool teachers **Narrow by Subject:** - preschool education **Narrow by Subject:** - early childhood education **Narrow by Language:** - English Not limited to Scandinavia. 1 might be relevant.	20.09.19
	2	leadership* AND (kindergarten or preschool or early childhood education) AND multicultural* OR cultural diversity* AND parental*	40	**Limiters** - Date Published: 20080101-20191231 Not limited to Scandinavia. 2 might be relevant	20.09.19
	3	leadership of parental cooperation in early childhood	588	**Limiters** - Peer Reviewed; Date Published: 20080101-20191231; Journal or Document: Journal Article (EJ);	20.09.19

				Education Level: Early Childhood Education, Kindergarten, Preschool Education; Language: Danish, English, Swedish Not limited to Scandinavia. 2 might be relevant after skimming through the two first pages	
Idunn	1	Ledelse av foreldresamarbeid i barnehagen	2	No relevant hits	20.09.19
	2	Avanced search: ledelse, foreldresamarbeid, barnehage	2	No relevant hits	20.09.19
	3	Avanced search: kompetanse, personale, flerkulturell, barnehage	3	Two might be relevant	20.09.19
	4	ledelse flerkulturell barnehage	7	Three might be relevant	20.09.19
	5	foreldresamarbeid flerkulturell barnehage	2	One similar to previous search	20.09.19
Academic Search Elite	1	Ledelse* OR leiing* OR personalledelse* OR personalleiing* OR lederrolle* OR leiarrolle* AND barnehage* OR førskule* OR førskole* AND foreldresamarbeid*	10	No relevant	20.09.19
	2	Trygg* AND kompetent* AND personal* OR ansatte* OR tilsett* AND flerkultur* OR fleirkultur* AND	9	No relevant	20.09.19

		barnehage* OR førskole* OR førskule* AND foreldresamarbeid*		
	3	secure* AND competent* AND personal* OR staff* AND diverse* OR diversity* OR multicultural* AND kindergarten* OR pre-school* OR preschool* OR early childhood* AND parent*	4433	**Limiters** - Full Text; Published Date: 20060101-20201231; Scholarly (Peer Reviewed) Journals; Document Type: Article; Language: English **Narrow by SubjectThesaurus:** - education **Narrow by SubjectThesaurus:** - cultural pluralism **Narrow by SubjectThesaurus:** - children **Narrow by SubjectThesaurus:** - multiculturalism **Narrow by SubjectThesaurus:** - preschool children It is not limited to Scandinavia. 12 might be relevant after skimming through the five first pages. Limited to Sweden: 36 hits, no relevant. Limited to Europe: 38 hits, 2 might be relevant.	

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Anne Grethe Sønsthagen
Institutt for førskulelærarutdanning Høgskulen i Sogn og Fjordane
Pb 133
6851 SOGNDAL

Vår dato: 07.09.2016	Vår ref: 49479 / 3 / ASF	Deres dato:	Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 17.08.2016. Meldingen gjelder prosjektet:

49479	Barnehageleiinga sitt arbeid med fleirkulturell kompetanseheving i barnehagen: Barnehagen som inkluderingsarena for flyktningar
Behandlingsansvarlig	Høgskulen i Sogn og Fjordane, ved institusjonens øverste leder
Daglig ansvarlig	Anne Grethe Sønsthagen

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/meldeplikt/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, http://pvo.nsd.no/prosjekt.

Personvernombudet vil ved prosjektets avslutning, 31.07.2020, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Kjersti Haugstvedt

Amalie Statland Fantoft

Kontaktperson: Amalie Statland Fantoft tlf: 55 58 36 41
Vedlegg: Prosjektvurdering

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

Personvernombudet for forskning

Prosjektvurdering - Kommentar

FORMÅL

Formålet med Phd-prosjektet er å utforske hvordan barnehageledelsen kan gjøre barnehagen til en effektiv arena for inkludering, gjennom arbeid med flerkulturell kompetanseheving.

UTVALG

Deltakerne i prosjektet er barnehageansatte og foreldre i barnehagen som har flyktningbakgrunn. Utvalget rekrutteres fra barnehager som deltar i satsingen "Kompetanse for mangfold". Det skal delta omtrent 30-40 barnehageansatte og 5-15 foreldre. Personvernombudet legger til grunn at taushetsplikten ikke er til hinder for rekrutteringen, og at forespørsel rettes på en slik måte at frivilligheten ved deltagelse ivaretas.

Deltakerne i prosjektet skal informeres skriftlig og muntlig om prosjektet og samtykker til deltakelse. Foreldrene skal oppheve taushetsplikten for de ansatte i barnehagen, og de ansatte i barnehagen vil få dokumentert at foreldrene har unntatt dem fra taushetsplikten. Informasjonsskrivene mottatt 07.09.2016 er godt utformet. Vi legger til grunn at informasjonsskriv oversettes til relevante språk.

METODE

Datainnsamlingen skjer gjennom personlig intervju, fokusgrupper, deltakende observasjon og papirbasert spørreskjema. I tillegg skal de barnehageansatte skrive deltakerdagbøker hvor de skal reflektere rundt daglige møter med foreldre med flyktningbakgrunn i garderobesituasjonen

SENSITIVE PERSONOPPLYSNINGER

Det behandles sensitive personopplysninger om etnisk bakgrunn og om religion/livssyn.

INFORMASJONSSIKKERHET

Personvernombudet legger til grunn at dere behandler alle data og personopplysninger i tråd med Høgskulen i Sogn og Fjordane sine retningslinjer for innsamling og videre behandling av forskningsdata og personopplysninger.

TOLK

I intervju med foreldre vil statsautorisert tolk benyttes. Høgskulen i Sogn og Fjordane må inngå en skriftlig avtale med tolken vedrørende konfidensiell behandling av opplysninger som fremkommer.

PUBLISERING

I meldeskjemaet har dere krysset av for at dere skal publiseres personopplysninger i oppgaven. Dersom personopplysninger skal publiseres, må det innhentes et eksplisitt samtykke til dette. Vi kan ikke imidlertid ikke finne informasjon om dette i informasjonsskrivet. Personvernombudet legger derfor til grunn at dette er feil, og har endret dette punktet til at dere skal publisere anonymt og at ingen informanter vil kunne gjenkjennes i

publikasjonen.

PROSJEKTSLUTT OG ANONYMISERING

I informasjonsskrivene har dere informert om at forventet prosjektslutt er 31.07.2020. Ifølge prosjektmeldingen skal dere da anonymisere innsamlede opplysninger. Anonymisering innebærer at dere bearbeider datamaterialet slik at ingen enkeltpersoner kan gjenkjennes. Det gjør dere ved å slette direkte personopplysninger, slette eller omskrive indirekte personopplysninger og slette digitale lydopptak.

NSD NORSK SENTER FOR FORSKNINGSDATA

NSD sin vurdering

Prosjekttittel

Barnehageleiinga sitt arbeid med fleirkulturell kompetanseheving i barnehagen: Barnehagen som inkluderingsarena for flyktningar.

Referansenummer

693273

Registrert

13.02.2020 av Anne Grethe Sønsthagen - Anne.Grethe.Sonsthagen@hvl.no

Behandlingsansvarlig institusjon

Høgskulen på Vestlandet / Fakultet for lærerutdanning, kultur og idrett / Institutt for pedagogikk, religion og samfunnsfag

Prosjektansvarlig (vitenskapelig ansatt/veileder eller stipendiat)

Anne Grethe Sønsthagen, anne.grethe.sonsthagen@hvl.no, tlf: 47641846

Type prosjekt

Forskerprosjekt

Prosjektperiode

01.08.2016 - 28.05.2021

Status

18.03.2020 - Vurdert

Vurdering (1)

18.03.2020 - Vurdert

BAKGRUNN
Prosjektet er tidligere meldt og vurdert av NSD, referansenummer 49479. Ny innmelding gjelder oppbevaring av allerede innsamlede personopplysninger. Denne vurderingen ertstatter den forrige.

Det er vår vurdering at behandlingen av personopplysninger i prosjektet vil være i samsvar med personvernlovgivningen så fremt den gjennomføres i tråd med det som er dokumentert i meldeskjemaet den 18.03.2020 med vedlegg, samt i meldingsdialogen mellom innmelder og NSD. Behandlingen kan starte.

MELD VESENTLIGE ENDRINGER
Dersom det skjer vesentlige endringer i behandlingen av personopplysninger, kan det være nødvendig å melde dette til NSD ved å oppdatere meldeskjemaet. Før du melder inn en endring, oppfordrer vi deg til å lese om hvilke type endringer det er nødvendig å melde:

https://nsd.no/personvernombud/meld_prosjekt/meld_endringer.html
Du må vente på svar fra NSD før endringen gjennomføres.

TYPE OPPLYSNINGER OG VARIGHET
Prosjektet vil behandle særlige kategorier av personopplysninger om etnisitet og alminnelige kategorier av personopplysninger frem til 28.05.2021.

LOVLIG GRUNNLAG
Prosjektet vil innhente samtykke fra de registrerte til behandlingen av personopplysninger. Vår vurdering er at prosjektet legger opp til et samtykke i samsvar med kravene i art. 4 nr. 11 og art. 7, ved at det er en frivillig, spesifikk, informert og utvetydig bekreftelse, som kan dokumenteres, og som den registrerte kan trekke tilbake.

Lovlig grunnlag for behandlingen vil dermed være den registrertes uttrykkelige samtykke, jf. personvernforordningen art. 6 nr. 1 bokstav a, jf. art. 9 nr. 2 bokstav a, jf. personopplysningsloven § 10, jf. § 9 (2).

PERSONVERNPRINSIPPER
NSD vurderer at den planlagte behandlingen av personopplysninger vil følge prinsippene i personvernforordningen om:

- lovlighet, rettferdighet og åpenhet (art. 5.1 a), ved at de registrerte får tilfredsstillende informasjon om og samtykker til behandlingen
- formålsbegrensning (art. 5.1 b), ved at personopplysninger samles inn for spesifikke, uttrykkelig angitte og berettigede formål, og ikke viderebehandles til nye uforenlige formål
- dataminimering (art. 5.1 c), ved at det kun behandles opplysninger som er adekvate, relevante og nødvendige for formålet med prosjektet
- lagringsbegrensning (art. 5.1 e), ved at personopplysningene ikke lagres lengre enn nødvendig for å oppfylle formålet

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

Informasjonsskrivet er godt utformet, og i tråd med gammelt lovverk. Vi gjør likevel oppmerksomme på at for å oppfylle forordningens krav til innhold jf. art 13 burde kontaktinformasjon til personvernombud og informasjon om retten til å klage til datatilsynet være med. NSD vurderer likevel at informasjonen som er gitt er tilstrekkelig for å innhente et gyldig samtykke. Innhenting av nytt samtykke fra de registrerte er ikke nødvendig.

Vi minner om at hvis en registrert tar kontakt om sine rettigheter, har behandlingsansvarlig institusjon plikt til å svare innen en måned.

FØLG DIN INSTITUSJONS RETNINGSLINJER
NSD legger til grunn at behandlingen oppfyller kravene i personvernforordningen om riktighet (art. 5.1 d), integritet og konfidensialitet (art. 5.1. f) og sikkerhet (art. 32).

For å forsikre dere om at kravene oppfylles, må dere følge interne retningslinjer og eventuelt rådføre dere med behandlingsansvarlig institusjon.

OPPFØLGING AV PROSJEKTET
NSD vil følge opp ved planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet.

Lykke til med prosjektet!

Kontaktperson hos NSD: Karin Lillevold
Tlf. Personverntjenester: 55 58 21 17 (tast 1)

Information and data instruments of pre-study

Participation and consent form

The mothers' and the pedagogical leaders' participation and consent forms were almost identical; thus, I have only included the mother's form.

Forespørsel om deltakelse i forskningsprosjekter

«Barnehagen som tillitsarena. Hvordan lages den flerkulturelle samfunnskontrakten?»

Bakgrunn og formål

Hensikten med prosjektet er å undersøke hvordan foreldre med innvandrerbakgrunn, opparbeider tillit til norske barnehager, hvordan de samarbeider med ansatte i barnehagen og hvordan ulike barnehager jobber med å skape tillit hos foreldre med innvandrerbakgrunn. Vi ønsker i den forbindelse å intervjue mødre med innvandrerbakgrunn i ulike barnehager. Institusjonene som er involvert i prosjektet er Universitetet i Bergen, Høgskolen i Bergen, Høgskulen i Sogn og Fjordane og Høgskulen i Volda. Studien vil gi kunnskap om foreldresamarbeid og hvordan en videre kan arbeidet med integrering av barn med innvandringsbakgrunn.

Hva innebærer deltakelse i studien?

Deltakelse i studien innebærer intervju av mødre der de deler sine erfaringer om samarbeid med barnehagen. Intervjuet vil ta cirka en time, det vil bli brukt telefontolk og vil bli tatt opp på bånd. Alle opplysninger behandles konfidensielt, og det vil ikke bli lagret noen personopplysninger. Lydopptakene blir slettet etter at transkripsjon er gjennomført, og ingen opplysninger vil i publiseringer i forbindelse med prosjektet kunne føres tilbake til deg som informant eller barnehagen barnet ditt går i.

Prosjektet forventes å avsluttes våren 2017.

Deltakelse i prosjektet er frivillig, og du kan når som helst trekke ditt samtykke uten å måtte oppgi noen grunn for det.
Studien er meldt til Personvernombudet for forskning, Norsk samfunnsvitenskapelig datatjeneste AS.

Dersom du ønsker å delta i undersøkelsen, er det fint om du signerer den vedlagte samtykkeerklæringen og returnerer den til undertegnede så snart som mulig.

Har du spørsmål i forbindelse med denne henvendelsen, eller ønsker å bli informert om resultatene fra undersøkelsen når de foreligger, kan du gjerne ta kontakt på adressen under.

Med vennlig hilsen prosjektleder
Professor Ann Elise Widding Isaksen

Samtykke til deltakelse i studien

«Barnehagen som tillitsarena. Hvordan lages den flerkulturelle samfunnskontrakten?»

……………………………………………………………………………

Jeg har mottatt informasjon om studien og samtykker til deltakelse i intervju i forbindelse med prosjektet «Barnehagen som tillitsarena: Hvordan lages den flerkulturelle samfunnskontrakten?»

Sted ………   Dato…………   Underskrift…………………………………….

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Interview guide mothers

Tema	Forslag til gjennomføring
Å busetje seg i ein ny sosiokulturell kontekst	Kva barnehage går barnet ditt i? Fortell om livet ditt i heimlandet ditt og di busetjing her i Noreg…*(utdanningsbakgrunn/arbeidserfaring, kontakt med familie i heimland, familieforhold (antall barn, alder på barn, einsleg eller ikkje), norskkurs/introduksjonsprogram, eventuelt arbeid i Noreg osv.).*
Konseptualisering av eigne relasjonar med barn og barnepass	Går barnet ditt i barnehage kvar dag? Kva gjer du med barnet viss du er oppteken utanfor barnehagetid? Føler du behov for hjelp med barnepass? Kven hjelper deg? Kven kunne du tenke deg å få hjelp i frå? Kven ville hjelpt deg viss du budde i heimlandet ditt? *(Døme viss ho har jobb: Sjefen din ber deg bli lenger på jobb, korleis responderer du i heimlandet og i Noreg? Kvifor? Kven ville hjelpt deg i heimlandet? Kven kan hjelpe deg i Noreg?)* Barnehagen ringer og seier at du må hente barnet fordi det har feber – korleis reagerer du i heimlandet ditt og i Noreg? *(Kven ville hjelpt deg i heimlandet ditt og i Noreg?)* Viss du blir sjuk og treng hjelp til å passe barnet/barna, kven kan hjelpe deg?
Forståing av og erfaring/samarbeid med barnehagen	Kvifor starta barnet ditt i barnehagen? Kor gammalt var barnet? Kva følte du? Hadde familien din i heimlandet nokon kommentarar til dette valet? Kjenner du andre kvinner frå ditt heimland som har barnet sitt i barnehage? Har du erfaring med barnehagar i heimlandet ditt eller andre land du eventuelt har vore i etter at du flykta? Korleis er dei samanlikna med dei norske? Korleis vart du møtt når barnet ditt byrja i barnehagen? Korleis vart tilvenninga gjennomført? Kva gjorde de den aller første dagen i barnehagen? Trivst barnet ditt barnehagen? *(Snakkar/kommuniserer du med barnet ditt om barnehagen?/Snakkar barnet ditt om barnehagen?)* Er det noko som er utfordrande med å ha barnet ditt i ein norsk barnehage? Korleis vil du beskrive din relasjon med dei tilsette i barnehagen? Kven tek i mot barnet ditt når de kjem om morgonen? Om barnet har vore glad/trist/trøytt ein dag, fortel dei tilsette deg om det når du hentar barnet? Veit du kven barnet ditt pleier å leike med i barnehagen? Har barnet ditt nokon venner som det set spesielt pris på? Deltek du på foreldremøte i barnehagen? Kva inntrykk får du av barnehagen når du er der?

Barnehagediskurs og kultur	Les du månadsplan/vekeplan til barnehagen? Kva tykkjer du om aktivitetane i barnehagen? *(Er det noko du saknar/tenkjer det burde vore meir/mindre fokus på?)* Kva type leiker leikar barna ute og inne. Lagar barna og dei vaksne mat saman i barnehagen? Søv barna inne eller ute? Leiker dei aller minste barna ute også når det regnar/snør? Kva tenkjer du om det? Klatrar dine barn i tre/er dei ute i snøen/regnet når dei er heime? Kvifor/kvifor ikkje?
	Kva likar barnet ditt best å ete i barnehagen? Kva likar det beste å ete heime? Pleier dei å lage varm mat i barnehagen? Kor ofte? Kva type mat et dei? *(Frukt, grønnsaker, ris, pasta, graut? Eller mest brød, smør, ost, syltetøy osv.)* Får barna lov til å lage maten sjølv/smøre på brødskivene og velje pålegg sjølv (i barnehagen og heime).
	Kva tankar gjer du deg rundt barnehagens vekt på uteaktivitetar og fysisk aktivitet? *(Og fokus på leik).* Bruk av regntøy/gummistøvler/kjeldedress- blir barna dine blaute og kalde når dei leikar ute eller har dei gode klede på seg? Klatre, ake, springe, leike, hoppe, byggje – kva likar barnet ditt best?
Kjønn i kulturell overgang	Kan du sei litt om di eiga mor og hennar kvardag når du vaks opp? Stell av hus/barn osv.
	Kan du sei litt om korleis din kvardag her i Noreg er?

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Interview guide pedagogical leaders

Tema	Forslag til gjennomføring
Bakgrunn	Fortell litt om deg sjølv og din bakgrunn (Kjønn, alder, utdanning, kulturell bakgrunn) Fortell om barnehagen, barnegruppa, personalgruppa (fokusområde/satsingsområde, pedagogisk grunnsyn i forhold til fleirkultur, planar, dagsrytme, barne- og personalgruppa: antall, etnisk bakgrunn, alder, kjønn, osv.)
Mottak av barn	Fortell korleis de førebur og tek i mot nye barn i barnehagen. - etnisk norske barn - barn med minoritetsbakgrunn… (Eigne planar for mottak av barn med minoritetsbakgrunn?) - Bruk av tolk? - Tilvenning? Kor mange dagar er sett av til tilvenning? Tilpassar de dette i forhold til behov til barn? Har du opplevd at de brukar meir enn desse dagane? Ev kven brukar meir tid?
Foreldresamarbeid med ulike kulturelle grupper	Oppstartsmøte/informasjonsmøte? Har barnehagen møte med foreldre med minoritetsbakgrunn i forkant av at barnet begynner i barnehagen? Kva er innhaldet i den første samtalen med fleirkulturelle foreldre? (Informasjon om korleis norsk barnehage er oppbygd? Sovetid, utetid, bli skitten i barnehagen, osv. Spørsmål om kva foreldra er vant til frå heimlandet? Bli kjent med foreldra, barnet og deira kultur?) Kva veit du om barnehage i dei landa barna kjem frå? Utdanningsnivå til foreldre? Fortell litt om korleis foreldremøter og foreldresamtaler er lagt opp med tanke på å nå alle. (Korleis arbeidar de med informasjon mellom heim og barnehage?) Korleis møter de og samarbeider de med dei ulike foreldregruppene viss det er bekymring for eit barn i forhold til åtferdsvanskar, lærevanskar og liknande? Korleis arbeidar de viss det oppstår konflikt mellom barnehagen og dei ulike foreldregruppene?
Hente- og bringesituasjon	Korleis foregår hente- og bringesituasjonen i barnehagen? Kven bringer og henter? Kven møter foreldra og barn? Er det forskjell på korleos de møter foreldra i forhold til språknivå? Om ja, fortell kva forskjellane går ut på.
Forskjellar mellom kulturelle grupper	Tenkjer du at det er nokon forskjellar mellom dykkar arbeid med etnisk norske barn, barn frå flyktningfamiliar og barn frå arbeidsinnvandrarfamiliar? Om ja: på kva måte? Har de ulike planar for dei ulike gruppene? Tenkjer du at minoritetsbarn/ minoritetsforeldre er ei homogen gruppe eller kan du sjå ulike trekk blant ulike grupper?

Fleirkulturell kompetanse blant de tilsette	Fortell om dykkar arbeid med den flerikulturelle kompetansen blant dei tilsette. Kompetanseheving? Drøftingsgrupper? Personalmøte? Tospråkleg assistent? Nokon som har spesiell utdanning innan fleirkultur?
Språkopplæring (til alle barn og til minoritetsspråklige barn)	Korleis arbeidar de med språkopplæring for barn? Språkgrupper? Oppdelt ut frå etnisk bakgrunn? Ulikheter mellom majoritetsspråklige/minoritetsspråklige? Forskjellar mellom kompetanse på andrespråk hos minoritetsspråklige?
Mangfald i barnehagen	Kva målsetjingar har barnehagen i forhold til mangfald? Korleis arbeidar de med mangfald? Korleis synliggjer barnehagen mangfald? - Skrift på veggen - Bilete - Tall mm Kva tenkjer du på når eg seier integrering? Kva tenkjer du på når eg seier inkludering? Kva legg du i begrepet ein fleirkulturell barnehage? Er det noko som er utfordrande med mangfald i barnehagen? Kva er positivt?
Barnehagekultur	Kva tenkjer du er norsk kultur? Trur du kulturen har endra seg etter at de fekk minoritetsspråklege barn/foreldre i barnehagen? Om ja: På kva måte? Merkar du forskjell i haldningane foreldra har til barnehagen («ut-på-tur», «spise sjølv til tross for at de skitner seg til, få utfolde seg til tross for at de blir skitne (inne: forming som fingermaling, vannmaling og lignende aktiviteter)ute: lek med vann og søle, snø, leire,) På kva måte?

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Information and data instruments of the main study

Participation and consent form – early childcare institutions

Førespurnad om deltaking i forskingsprosjektet

"Barnehageleiinga sitt arbeid med fleirkulturell kompetanseheving i barnehagen: Barnehagen som inkluderingsarena for flyktningar"

Føremålet med forskingsprosjektet er å utforske korleis barnehageleiinga kan gjere barnehagen til ein aktiv arena for inkludering av flyktningar. Barnehageleiinga sitt arbeid med fleirkulturell kompetanseheving hjå personalet, dei pedagogiske ressursane i barnehagen og barnehagepersonalet sin relasjon til foreldre med flyktningstatus er element av interesse for dette prosjektet.

Dykkar barnehage blir spurt om å delta på grunn av deltaking i satsinga «Kompetanse for mangfold». Eg vil trenge deltakarar frå heile personalgruppa (leiing, assistentar, fagarbeidarar) og frå foreldregruppa (med flyktningstatus). Personalet vil bli bedt om å fylle ut **dagbøker** over ein tidsperiode hausten 2016 og våren 2017, der ein reflekterer over samhandling med foreldre me6d flyktningstatus i hente- og bringesituasjon. Gjennom forskingsprosjektet vil det foregå **observasjon** av garderobesituasjon, personalmøte, foreldremøte og nokre foreldresamtalar viss mogleg. Med utgangspunkt i dagbøkene og observasjonar, vil nokon frå personalet bli spurt om å delta i individuelle **intervju**. Det vil òg vere aktuelt å samle inn **dokument** frå barnehagen, som årsplan, månadsplan, informasjonsskriv og liknande, og ved behov ta bilete av garderoben og veggar i barnehagen (utan personar). Forskaren vil også gjennomføre intervju med foreldre i barnehagen som har flyktningstatus, og desse vil få eige informasjonsskriv og samtykkeskjema. Foreldrene har fått informasjon og gitt samtykke til at personalet kan snakke med meg om sitt barn. Denne informasjonen blir ikkje delt med nokon andre. Spørsmåla i prosjektet vil handle om leiinga sitt arbeid med fleirkulturell kompetanseheving sett i frå ulike perspektiv og samhandlinga og relasjonar mellom personalet og foreldre med flyktningstatus. Bandopptakar vil bli brukt i dei metodane som krev dette.

Datainnsamlinga startar hausten 2016, ved oppstart av «Kompetanse for mangfold» og barnehagen blir følgt med jamne mellomrom i løpet av satsingsperioden (ut våren 2017). Det kan òg vere aktuelt med oppfølgjande datainnsamling i etterkant av satsinga.

Alle personopplysningar vil bli behandla konfidensielt og all informasjon som blir samla inn om barnehagen og deltakarane vil bli anonymisert og lagra sikkert. Det vil bli brukt fiktive namn i alt som blir skrive frå forskinga. Forskaren er den einaste som vil ha tilgang til innsamla materiale.

Prosjektet skal etter planen avsluttast 31.07.2020.

Det er frivillig å delta i prosjektet og du kan når som helst trekke ditt samtykke utan å oppgi nokon grunn. Viss du trekk deg, vil alle opplysningar om deg bli sletta. Etter at materialet er publisert, vil det ikkje vere mogleg å trekke seg.

Dersom du har spørsmål til prosjektet, ta kontakt med Anne Grethe Sønsthagen, telefon kontor: 57 67 76 78, mobiltelefon: 47 64 18 46, e-post: anne.grethe.sonsthagen@hisf.no

Prosjektet er godkjent av Personvernombudet for forskning, NSD - Norsk senter for forskningsdata AS.

Samtykke til deltaking i prosjektet

Eg har motteke informasjon om prosjektet, og er villig til å delta

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(Signert av prosjektdeltakar, dato)

Eg samtykker til å delta i utfylling av dagbok: ☐

Eg samtykker til å delta i individuelt intervju: ☐

Eg samtykker til å delta i gruppeintervju: ☐

Participation information and consent form – parents

Førespurnad om deltaking i forskingsprosjektet

"Barnehageleiinga sitt arbeid med fleirkulturell kompetanseheving i barnehagen: Barnehagen som inkluderingsarena for flyktningar"

Dette prosjektet ser på korleis barnehagen kan vere ein god arena for inkludering av flyktningar. Arbeid med kompetanseheving innan fleirkulturell pedagogikk og barnehagepersonalet sin relasjon til foreldre med flyktningstatus er hovudfokus.

Eg vil tilbringe tid i barnehagen og gjere observasjonar i garderoben ved bringing og henting og på foreldremøte. Viss mogleg vil eg også observere nokre foreldresamtalar. Personalet i barnehagen vil fylle ut dagbøker om møtepunkt med ulike foreldre og barn i garderobesituasjonen og bli intervjua om dette. Ved å delta i dette prosjektet gir du dei tilsette i barnehagen tillating til å snakke med meg om ditt barn. Denne informasjonen blir ikkje delt med nokon andre.

I tillegg blir foreldre med flyktningstatus intervjua om sine erfaringar med barnehagen, og du blir derfor spurt om du ønskjer å stille på intervju. Spørsmåla i intervjuet vil handle om dine relasjonar med barnehagepersonalet, dine tankar om innhaldet i barnehagen, erfaringar du har i møte med personalet og liknande. Bandopptakar vil bli brukt. Intervjua vil skje i løpet av barnehageåret 2016-2017.

Alle personopplysningar vil bli behandla konfidensielt og all informasjon som blir samla inn om deg, barnet og barnehagen blir anonymisert og lagra sikkert. Det vil bli brukt fiktive namn i alt som blir skrive frå forskinga. Forskaren er den einaste som vil ha tilgang til innsamla materiale.

Prosjektet skal etter planen avsluttast 31.07.2020.

Det er frivillig å delta i prosjektet og du kan når som helst trekke ditt samtykke utan å oppgi nokon grunn. Viss du trekk deg, vil alle opplysningar om deg bli sletta. Etter at materialet er publisert, vil det ikkje vere mogleg å trekke seg.

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Prosjektet er godkjent av Personvernombudet for forskning, NSD - Norsk senter for forskningsdata AS.

Samtykke til deltaking i prosjektet

Eg har motteke informasjon om prosjektet, og er villig til å delta

----

(Signert av prosjektdeltakar, dato)

Eg samtykker til at forskaren kan observere ein foreldresamtale: ☐

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Information about observations

Informasjon om observasjon i samband med forskingsprosjektet

"Barnehageleiinga sitt arbeid med fleirkulturell kompetanseheving i barnehagen: Barnehagen som inkluderingsarena for flyktningar"

Anne Grethe Sønsthagen ved Høgskulen i Sogn og Fjordane har eit doktorgradsprosjekt som ser på korleis barnehagen kan vere ein arena for inkludering av barn og foreldre med flyktningbakgrunn. Barnehagen sitt arbeid med kompetanseheving innan fleirkulturell pedagogikk og personalet sin relasjon til foreldre med flyktningstatus er hovudfokus. I samband med dette vil Anne Grethe tilbringe noko tid i barnehagen og gjere observasjonar i garderoben ved levering og henting. Hovudfokuset for desse observasjonane er personalet sitt møte med foreldre. Anne Grethe vil starte med observasjonane 03. og 04. januar.

Alle personopplysningar vil bli behandla konfidensielt og all informasjon som blir samla inn blir anonymisert og lagra sikkert. Det vil bli brukt fiktive namn i alt som blir skrive frå forskinga. Forskaren er den einaste som vil ha tilgang til innsamla materiale.

Prosjektet skal etter planen avsluttast 31.07.2020.

Dersom du har spørsmål til prosjektet, kan du ta kontakt med Anne Grethe Sønsthagen, telefon kontor: 57 67 76 78, mobiltelefon: 47 64 18 47, e-post: anne.grethe.sonsthagen@hisf.no

Prosjektet er godkjent av Personvernombudet for forskning, NSD - Norsk senter for forskningsdata AS.

Information on how to write the process diaries

Kjære deltakar

Takk for at du har sagt deg villig til å fylle ut dagbok for mitt prosjekt. Å skrive ei slik dagbok tek tid og krev innsats, men kan òg vere ei hjelp i den eigen refleksjonsprosess. Prøv å skrive om dine erfaringar og refleksjonar rundt kvardagslege møter med foreldre med flyktningbakgrunn, i hente- og bringesituasjonar. Dette gjeld dagar der du har vakt som har ansvar for å møte foreldre anten ved bringing eller henting, og dagar der du meir tilfeldig er den tilsette som er til stades i garderoben når foreldra kjem. Viss mogleg, er det fint om du beskriv hendinga så fort som mogleg etter at den skjedde, viss ikkje dette går anbefaler eg at du gjer det på slutten av dagen. Refleksjonar rundt møtet kan gjerast i etterkant, men bør så langt som mogleg skje på slutten av dagen eller neste dag. Eg ønskjer at du skriv tidspunktet for utfylling av hendinga og om det var ved bringing eller henting. Viss du ikkje har tid ein dag, men ønskjer å skrive om ei hending som har skjedd, kan du gjere dette neste dag (men skriv då at du skriv om ei hending som skjedde dagen før). Det er valfritt om du ønskjer å levere dagboka utfylt for hand, eller om du ønskjer å sende den elektronisk til meg. Uansett, anbefaler eg deg å ha ei lita notatblokk tilgjengeleg slik at det er mogleg å skrive ned hendinga så snart du har tid.

Det eg er interessert i er ei dokumentering av dine dag-til-dag møter med foreldre med flyktningbakgrunn i garderobesituasjonen og kva refleksjonar du gjer deg rundt møtet i etterkant og rundt di rolle i dette møtet.

Ver vennleg å prøv å fylle ut følgjande informasjon om kvar hending:

1. Når skjedde det og når skreiv du ned hendinga i dagboka? (Dato og ca. klokkeslett)
2. Kva skjedde? (Skildre hendinga)
3. Kven var involvert? (Namn på foreldra, kva bakgrunn dei har (nasjonalitet, eventuelt religion), ca. kor lenge dei har vore i Noreg, språknivå, kor lenge dei har hatt barn i barnehagen og likande)
4. Kva refleksjonar gjer du deg rundt møtet i etterkant? (Til dømes: Kva kjensle hadde du etter møtet? Kven tok initiativ? Kven førte samtala? På kven sine premissar? Er det noko du tenkjer du kunne gjort annleis? Er det noko du vil arbeide med til seinare møte? Også vidare).

Skriv så fullstendige setningar som mogleg, og du må gjerne legge til meir enn det som blir spurt om over.

Eg ønskjer at du fører dagbok i ein månad, med oppstart i november (dette fordi du truleg ikkje vil vere i slike situasjonar kvar dag). Du vil bli kontakta på ny til våren der eg ønskjer ein ny periode med utfylling av dagbok. Du kan kontakte meg på e-post anne.grethe.sonsthagen@hisf.no eller telefon 57 67 76 78/47 64 18 46 viss du har spørsmål knytt til utfyllinga av dagboka di.
Tusen takk!
Anne Grethe Sønsthagen, ved Høgskulen i Sogn og Fjordane

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Diary

Skjema for utfylling av dagbok

Ver vennleg og prøv å fylle ut følgjande informasjon om kvar hending:

Tidspunkt for hending (dato og kl.slett):	
Når du skreiv ned hending (dato og kl.slett):	
Kva skjedde? (Skildre hendinga)	
Kven var involvert? (Namn, bakgrunn (nasjonalitet, ev. religion), ca. kor lenge vore i Noreg, språknivå, kor lenge hatt barn i barnehagen, o.l.)	
Kva refleksjonar gjer du deg rundt møtet i etterkant? (Til dømes: Kva kjensle hadde du etter møtet? Kven tok initiativ? Kven førte samtala? På kven sine premissar? Er det noko du tenkjer du kunne gjort annleis? Er det noko du vil arbeide med til seinare møte? Også vidare).	

Skriv så fullstendige setningar som mogleg, og du må gjerne legge til meir enn det som blir spurt om over. Skriv på baksida viss det ikkje er nok plass. Eg ønskjer at du fører dagbok i ein månad (dette fordi du truleg ikkje vil vere i slike situasjonar kvar dag). Du vil bli kontakta på ny til våren der eg ønskjer ein ny periode med utfylling av dagbok. Du kan kontakte meg på e-post anne.grethe.sonsthagen@hisf.no eller telefon 57 67 76 78/47 64 18 46 viss du har spørsmål knytt til utfyllinga av dagboka di.

Tusen takk! Anne Grethe Sønsthagen, ved Høgskulen i Sogn og Fjordane

Interview guides management and staff

Styrar

- Kan du fortelje litt om deg sjølv og din bakgrunn/erfaring som leiar? *(Spesielle ting dei er oppteken av. Kva gjer at dei sit der dei sit?)*
- Kva legg du i begrepet kompetanseheving?
- Kva tenkjer du er forskjellen mellom kunnskapsutvikling og kompetanseheving i ein jobbsituasjon? *(få fram korleis dei tenkjer om kunnskap og kunnskapsutvikling)* – Er dette det same som arbeidsplassbasert kompetanseheving slik du opplever det? Er det dette de har arbeida med i KfM? Kan du fortelje korleis de arbeidar med dette hjå dykk?
- Kva opplever du er dei gode måtane å utvikle kunnskap på, i jobbsamanheng? Får de til å jobbe slik, her i barnehagen?
- Kva tenkjer du er viktig som styrar å legge vekt på når personalet driv med arbeidsplassbasert kompetanseheving eller på anna vis utviklar kunnskap om seg sjølv og oppgåvene i barnehagen?
- Korleis lærer du sjølv om det å lede kunnskapsutvikling mellom dei vaksne i barnehagen? *Er det nokon som snakkar med deg som leiar om å leie?*
- Korleis gjekk de fram for å utarbeide barnehagen si prosjektskissa til Kompetanse for mangfald? Kven var involvert?
- Kan du fortelje om korleis har de arbeida med prosjektet dykkar i "Kompetanse for mangfald"? Korleis har du involvert personalet? Kva har du lagt vekt på? *Har det vore vanskeleg å involvere? Kor føler du at det er vanskeleg? Når er det vanskeleg? Når er det lett?*
- Korleis har du gått fram for å følge opp personalet dette prosjektåret?
- Har du opplevd noko i prosjektet, eller elles som er forteljande for deg om korleis personalet i ein barnehage utviklar kunnskap? Opplevingar, aha-innsikt? Refleksjonar du har gjort deg?

- Kva vil du seie at du sjølv og personalet visste om temaet kulturelt mangfald før prosjektet starta? Kva kompetanse tenkjer du at du sjølv og personalet sit att med etter "Kompetanse for mangfald"? Kva ser du som utvikling hjå personalet og deg sjølv?
- Har de snakka om erfaringane de gjer om mangfald eller integrasjon? Korleis går de fram når de snakkar om slikt? Når ting oppstår? Kva arenaer? Gjennom samtaler med fleire?
- Fortel personalet ubedne om erfaringar dei gjer seg, refleksjonar? Spørsmål? På kva måte har du etterspørt slike erfaringar/refleksjonar?
- Korleis arbeida de med mangfald før Kompetanse for mangfald? Korleis vil du sei at de arbeidar med mangfald etter KfM? Kan du gje døme på ting som er «før/etter»?

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- Har de tenkt noko på korleis de vil ta erfaringane/innsiktene dykkar vidare etter at KfM er avslutta?
  Er det spesielle ting/element/opplevingar i KfM som du spesielt vil framheve som viktig for deg og for barnehagen?
- I kva grad har foreldre vore involvert i prosjektet/fått kjennskap til prosjektet?
- Kan du fortelje kva du legg i begrepet mangfald? Kva du legg i begrepet integrering? Kva du legg i begrepet inkludering?
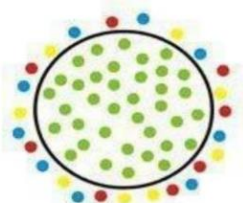

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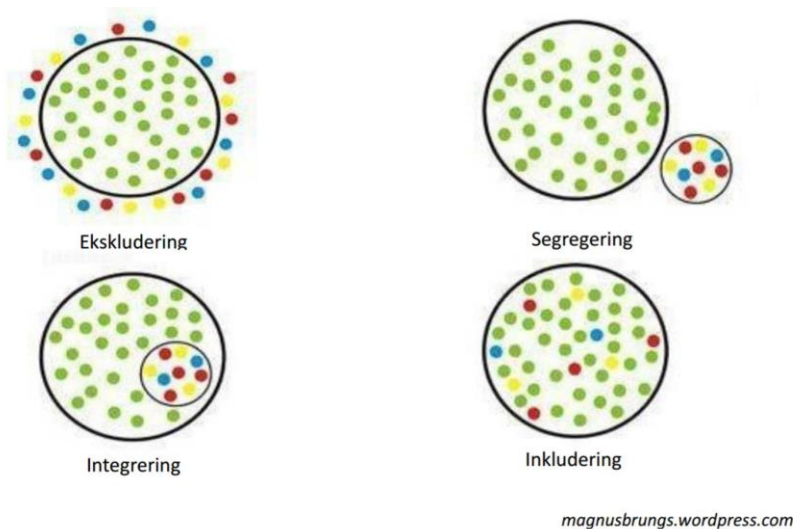
Kva tenkjer du om omgrepa integrering og inkludering når du ser denne modellen? Kor vil du plassere barnehagen dykkar i denne modellen?

- Kva tenkjer du er viktig å legge vekt på når det gjeld å inkludere flyktningforeldre i barnehagen? *Er dette noko de snakkar om i personalet? I kva slags samanhengar snakkar de om slike ting?*
- Kan du sei litt om foreldremandatet til barnehagen og korleis de arbeidar med dette?
- Kva legg du i samfunnsmandatet til barnehagen? Korleis arbeider de med dette?
- Kan du fortelje litt om korleis de arbeider når det kjem familiar med flyktningbakgrunn i barnehagen? *Kva vektlegg de? Kven har ansvaret i dei første møta? Kva informasjon blir gitt? Kan du fortelje litt om kva slags førebuing som skjer hos dykk? Kva type oppfølging, diskusjonar og erfaringsinnhenting og evalueringar (eventuelt) er det som finn stad?*
- Kva tenkjer du di rolle som styrar er når det kjem nye familiar i barnehagen?
- Korleis tykkjer du at din kompetanse er i møte med foreldre med flyktningbakgrunn? *Kva er du god på? Kva kan du bli betre på? Kva føler du som sakn av kunnskap?*
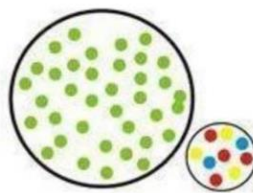- Kven er det som vanlegvis tek i mot foreldre og barn i garderoben?

- Korleis opplever du at personalet handterar uformelle og formelle møter med foreldre med flyktningbakgrunn? *Har du vore tilstades i slike situasjonar? Opplever du desse møta som annleis enn med andre foreldre? Er du til stades i desse situasjonane?*
- Korleis arbeidar du med personalgruppa for å gjere dei i stand til å ta i mot foreldre og barn med ulik språk- og kulturbakgrunn?
- Kva tenkjer du er viktig for å byggje eit tillitsforhold til foreldre?
- Er det spesielle opplevingar du har hatt med innvandrarforeldre/flyktningefamiliar som har vore viktige for deg? Som gav deg innsikt som ser du brukar som styrar?
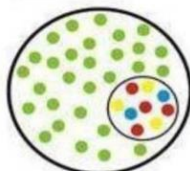- Noko meir du vil legge til?

Pedagogisk leiar:

- Kan du fortelje litt om deg sjølv og din bakgrunn/erfaring?
- Kva legg du i begrepet kompetanseheving?
- Kva tenkjer du er forskjellen mellom kunnskapsutvikling og kompetanseheving i ein jobbsituasjon? (*få fram korleis dei tenkjer om kunnskap og kunnskapsutvikling*) – Er dette det same som arbeidsplassbasert kompetanseheving slik du opplever det? Er det dette de har arbeida med i KfM? Kan du fortelje korleis de arbeidar med dette hjå dykk?
- Kva opplever du er dei gode måtane å utvikle kunnskap på, i jobbsamanheng? Får de til å jobbe slik, her i barnehagen?
- Kva tenkjer du er viktig som pedagogisk leiar å legge vekt på når personalet driv med kunnskapsutvikling og kompetanseheving?
- Kan du fortelje kva du legg i begrepet mangfald? Kva du legg i begrepet integrering? Kva du legg i begrepet inkludering? *Kva betyr desse orda i ein barnehage som dette?*
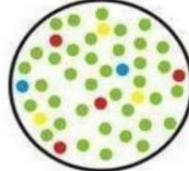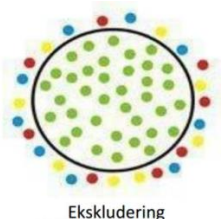

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Kva tenkjer du om omgrepa integrering og inkludering når du ser denne modellen? Kor vil du plassere barnehagen dykkar i denne modellen?

- Kva tenkjer du om di rolle når det gjeld mangfald, integrering og inkludering? Kva tenkjer du er viktig å legge vekt på når det gjeld å inkludere flyktningforeldre i barnehagen? *Er dette noko de snakkar om i personalet? I kva slags samanhengar snakkar de om slike ting?*
- Kor involvert har du vore i utarbeidinga av prosjektet de arbeidar med i KfM? *Kunne du tenke deg å vore meir involvert? På kva måte kunne du vore meir involvert?*
- Kjenner du deg trygg på kva måla med prosjektet har vore og korleis de skulle arbeide for å nå desse måla? *Fortel litt om kva du føler er enkelt, kva er det som blir opplevd som krevjande?*
- Korleis har di avdeling arbeida med prosjektet? Korleis har du involvert personalet? *Kva har du lagt vekt på? Kva opplever du som enkelt, kva er krevjande når det gjeld involvering?*
- Kva føler du har vore viktige måtar for deg å lære om mangfald, integrering og inkludering?
- Føler du at den kunnskapen og innsikta du har utvikla vert etterspurt av dine kollegaer/din leiar?
- Korleis har du gått fram for å følge opp personalet dette prosjektåret?
- Kan du sei litt om korleis din kunnskap om kulturelt mangfald var før de starta dette prosjektet? *Korleis tenkjer du at denne kunnskapen er no? Korleis har din utviklingsprosess vore? Er det spesielle opplevingar som har vore spesielt lærerrike for deg? Enten i prosjektet, eller generelt (når det gjeld mangfald, integering og inkludering)?*
- Korleis arbeida de med kulturelt mangfald før Kompetanse for mangfald? Korleis vil du sei at de arbeidar med kulturelt mangfald etter KfM?
- Korleis arbeidar di avdeling heilt konkret når det kjem familiar med flyktningbakgrunn i barnehagen? *Kva vektlegg de? Kven har ansvaret i dei første møta? Kva informasjon blir gitt?*
- Korleis tykkjer du din kompetanse er i møte med foreldre med flyktningbakgrunn? *Kva er du god på? Noko du kan bli betre på/er usikker på? Noko som er utfordrande? Er det noko du tenkjer kunne gjort deg tryggare i desse situasjonane? Har de diskutert dette i personalgruppa/med styrar? (viktig at du spør etter detaljar her, få nøye beskrivelsar, ikkje ver nøgd med generaliseringar, eg ser at mange av spørsmåla nedanfor har dette som formål, og dette er viktig)*
- Kva legg du vekt på i møte med foreldre med flyktningbakgrunn? Formelt (møter, samtalar, skriv, informasjon) og uformelt (garderobe). I kva grad infomerer og involverer de foreldre i aktivitetar som skjer i barnehagen?
- Kven er det som vanlegvis tek i mot foreldre og barn i garderoben?
- Korleis arbeidar du med personalgruppa for å gjere dei i stand til å ta i mot foreldre og barn med ulik språk- og kulturbakgrunn?

- Kan du beskrive ein vanleg morgon/ettermiddag ved levering og henting? Kva refleksjonar gjer du deg rundt desse daglege møta? *Er det noko du tenkjer personalet/du sjølv kan bli betre på? Er det noko du tenkjer de gjer bra/får til? Tykkjer du at de har nok tid i desse møta? (Utfordre dei på observasjonar eg har gjort om veldig korte møter i garderoben – kven har ansvaret?) Er det noko personalet kan gjere for å få til meir dialog?*
- Tenkjer du at det er nokre skilnadar i korleis foreldre med ulike bakgrunnar blir møtt av personalet?
- Kva tenkjer du er viktig for å byggje eit tillitsforhold til foreldre?
- Dagbokskrivarar: Kan du sei litt om dine erfaringar med å fylle ut dagbøkene? Korleis har dagboka fungert som ein del av eigen refleksjonsprosess?
- Noko meir du vil legge til?

Assistentar og fagarbeidarar:

- Kan du fortelje litt om deg sjølv og din bakgrunn/erfaring?
- Kor involvert har du vore i utarbeidinga av prosjektet de arbeidar med i KfM? *Kunne du tenke deg å vore meir involvert? Kva tenkjer du at du kan bidra med i slikt arbeid?*
- Kjenner du deg trygg på kva måla med prosjektet har vore og korleis de skulle arbeide for å nå desse måla? *Kan du seie litt om kva du er trygg på, kva du ser som utfordringar for deg?*
- Korleis har di avdeling arbeida med prosjektet? *Korleis har du vorten involvert? Kva tenkjer du er viktig at leiinga legg vekt på ved slike prosjekt? Kjenner du deg involvert?*
- Kan du sei litt om korleis din kunnskap om kulturelt mangfald var før de starta dette prosjektet? *Korleis tenkjer du at denne kunnskapen er no? Korleis har din utviklingsprosess vore?*
- Kan du fortelje kva du legg i begrepet mangfald? Kva du legg i begrepet integrering? Kva du legg i begrepet inkludering?

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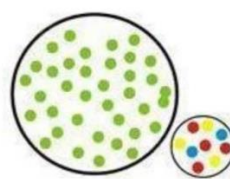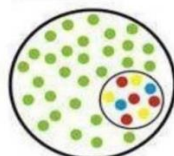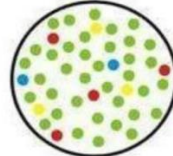
Kva tenkjer du om omgrepa integrering og inkludering når du ser denne modellen? Kor vil du plassere barnehagen dykkar i denne modellen?

- Korleis arbeidar de med integrering og inkludering i barnehagen, slik du opplever det?
- Har du snakka med leiar, pedagogisk personale eller kollegaer om ting du lurer på, opplevingar du har hatt, ting du stussar på når det gjeld foreldre eller born med flyktingbakgrunn?
- Er det nokon som har spurt etter dine erfaringar eller spørsmåla du har? *I kva slags samanhengar har dette skjedd?*
- Dersom det er noko du lurer på, kven er det du spør?
- Korleis tykkjer du din kompetanse er i møte med foreldre med flyktningbakgrunn? *Kva er du god på? Noko du kan bli betre på/er usikker på? Noko som er utfordrande? Er det noko du tenkjer kunne gjort deg tryggare i desse situasjonane? Har de diskutert dette i personalgruppa/med leiar?*
- Kva legg du vekt på i møte med foreldre med flyktningbakgrunn? Formelt (møter, samtalar, skriv, informasjon) og uformelt (garderobe).
- Kven er det som vanlegvis tek i mot foreldre og barn i garderoben?
- Kan du beskrive ein vanleg morgon/ettermiddag ved levering og henting? Kva refleksjonar gjer du deg rundt desse daglege møta? *Er det noko du tenkjer personalet/du sjølv kan bli betre på? Er det noko du tenkjer de gjer bra/får til? Tykkjer du at de har nok tid i desse møta? Nyttar du noko hjelpemiddel i kommunikasjonen med foreldre som kan lite norsk? (Utfordre dei på observasjonar eg har gjort om veldig korte møter i garderoben – kven har ansvaret?) Er det noko personalet kan gjere for å få til meir dialog?*
- Tenkjer du at det er nokre skilnadar i korleis foreldre med ulike bakgrunnar blir møtt av personalet? *Kan du gje døme på ting du har tenkt på, eller observert i denne samanhengen?*
- Kva tenkjer du er viktig for å byggje eit tillitsforhold til foreldre generelt? Er det ting ved flyktningforeldre som gjer det utfordrane for deg å byggje tillit (anna enn språk?)
- Dagbokskrivarar: Kan du sei litt om dine erfaringar med å fylle ut dagbøkene? Korleis har dagboka fungert som ein del av eigen refleksjonsprosess?
- Noko meir du vil legge til?

Interview guide focus groups

- No er det snart eitt år sidan satsinga «Kompetanse for mangfald» var ferdig. Korleis har de arbeida med dette temaet det siste året? Kva med den enkelte avdeling? Kva med kvar enkelt av dykk?
- Kva tenkjer de er det viktigaste i barnehagen sitt arbeidet med minoritetsspråklege familiar?
- Korleis arbeidar de no med kulturelt mangfald og inkludering?
- Korleis arbeidar de no med foreldresamarbeid med minoritetsspråklege foreldre? Har noko endra seg sidan de byrja med «Kompetanse for mangfald»?
  - Formelt
  - Uformelt
- Korleis fungerer garderobesituasjonen no? Tenkjer de at noko har endra seg sidan før de byrja med «Kompetanse for mangfald»? På kva måte? Viss ikkje, kvifor trur de at det er slik?
- Korleis vil de no definere personalet sin kunnskap og kompetanse om kulturelt mangfald?
- Har nokon av dykk hatt ei aha-oppleving knytt til kulturelt mangfald som gav dykk ny innsikt eller kunnskap? Vil de dele denne? Kva tenkjer de andre om denne opplevinga?
- Korleis opplever de at dei ulike i personalgruppa sin kunnskap og kompetanse blir nytta/etterspurt av øvrige personale og leiing?
- Korleis arbeider barnehagen no med erfaringsutveksling og kunnskapsdeling? Er det noko de saknar i forhold til dette? *Viktig å få dei til å utdjupe her.*
- Kva vil de sei er det viktigaste å tenke på når ein arbeidar med prosjekt som skal føre til kompetanseutvikling og endring av praksis? (Leiing, personalgruppe, personleg)

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Interview guide parents

Introduksjon

Takk for at du har takka ja til å stille på intervju,

Eg er forskar ved Høgskulen på Vestlandet, avdeling Sogndal og har eit doktorgradsprosjekt som ser på barnehagen sitt arbeid med fleirkultur og inkludering. Du har fått utdelt eit informasjonsskriv på eige språk der det står meir informasjon om prosjektet og intervjuet. Intervjuet vil mellom anna handle om dine erfaringar med barnehagen, dine relasjonar med personalet og dine tankar om innhaldet i barnehagen. Eg kjem til å bruke bandopptakar i intervjuet, slik at eg lettare kan arbeide med det du har sagt seinare. Det er berre eg som kjem til å ha tilgang på dette opptaket, og det vil bli sletta når eg er ferdig. Barnehagen vil heller ikkje få vite kven som har sagt kva. All informasjon du gir meg om deg sjølv, din familie og barnehagen vil bli anonymisert. Eg håpar du vil prøve å svare så ærleg som mogleg på dei spørsmåla eg stiller deg.

Møte med barnehagen

1. Kan du fortelje litt om dine erfaringar når barnet ditt byrja i barnehage? (Kjennskap til barnehage frå før av? Kjennskap til barnehage i heimlandet?)
2. Kven er det som pleier å levere/hente barnet ditt?
3. Kan du sei litt om ein vanleg dag i barnehagen – når du leverar og når du hentar? Kva opplever du når du er i barnehagen? Kva legg du merke til? Korleis opplever du at du blir møtt av personalet når du leverer og hentar barnet? Er det noko du kunne ønskje var annleis i desse møta? Føler du at du og personalet har nok tid til å utveksle viktig informasjon i desse møta? Er det noko du er usikker på?
4. Korleis var den første tida i barnehagen? (Tilvenning, korleis møtt av personalet, informasjon).
5. Kan du sei noko om innhaldet på den første foreldresamtalen du hadde med barnehagen? (Informasjon om barnehagen? Informasjon om barnet/foreldra sin bakgrunn til barnehagen? Korleis pleier ein foreldresamtale å vere? – Kva blir lagt vekt på? Noko du saknar? Kva styrer innhaldet? Kva erfarer du under ein slik samtale? Noko som kunne vore gjort annleis?)
6. Korleis blir du møtt av personalet? Korleis ønskjer du å bli møtt av personalet?

Kunnskap om barnehagen

7. Kva visste du om norsk barnehage før barnet ditt byrja? Korleis fekk du denne informasjonen? (Flyktningteneste? Møte med barnehagen? Innhenta kunnskap sjølv?)
8. Kan du sei noko om kva du veit om kva barnet ditt skal lære i barnehagen? Har du fått noko informasjon om dette frå personalet? (Innhald? Foreldremandatet?)

Barnehagen sitt innhald

9. Kva er det viktigaste for deg med barnehagen? Kva ønskjer du at barnehagen skal ha fokus på?
10. Kva tykkjer du om innhaldet i barnehagen? Kva slags informasjon får du om kva barnet ditt skal gjere i barnehagen frå personalet? (Årsplan, månadsplan, vekesplan, munnleg formidling).
11. Kan du sei litt om i kva grad du føler at din og ditt barn sin bakgrunn/kultur/religion vert vektlagt i barnehagen? Er dette noko som er viktig for deg? Er det noko du saknar? Er det noko barnehagen gjer som du skulle ønske dei ikkje gjorde? Har barnehagen snakka med deg om dette?

Relasjonar med ulike aktørar i barnehagen

12. Korleis vil du beskrive ditt forhold/relasjon til personalet?
13. Korleis vil du beskrive ditt forhold /relasjon til andre foreldre i barnehagen?
14. Kva slags aktivitetar pleier du å delta på i barnehagen? (Foreldremøte, foreldrefrukost, dugnad, sommarfest?) Korleis pleier slike aktivitetar å vere? Kva blir lagt vekt på? Kva styrer innhaldet? Noko du saknar? Kan du sei litt om dine opplevingar med å delta på slike aktivitetar?
15. Er det noko meir du vil leggje til?

Tusen takk for at du tok deg tid til å stille på intervju!

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Themes for observation of entrance hall

Tidspunkt

Kven er involvert?

Kor mange/kven befinn seg i garderoben?

- Kven tek initiativ i kommunikasjonen?
- Kva er innhaldet?
- På kven sine premissar? (Kommunikasjonen)
- Korleis møter personalet foreldra? (Ser eg noko skilnad mellom ulike foreldregrupper?)
- Kor mykje tid tek personalet seg? Kor mykje tid tek foreldra seg? (Kven avsluttar kommunikasjonen?)
- Nyttar personalet nokre hjelpemiddel? (Teikn, kroppsspråk, bilete, konkretar)
- Morgon: Formidlar foreldra korleis barnet har hatt det heime?
- Ettermiddag: Formidlar personalet korleis barnet har hatt det i barnehagen?
- Kva inntrykk sit eg att med?
- Ser eg noko skilnad på morgon og ettermiddag?

Themes for observation of parents' conversations

- Korleis startar samtalen?
- Kva er innhaldet/fokuset?
- Kven styrer fokuset?
- Kven si stemme er pedagogen oppteken av? (Si eiga: formidle si forståing av barnet, eller foreldra: få deira forståing av barnet)
- Kroppsspråk
- Nyttar pedagogen nokre hjelpemiddel? (Teikn, kroppsspråk, bilete, konkretar, tolk)
- Kva inntrykk sit eg att med?

Schemes for information about participants and the early childcare institutions

Til styrar om barnehage

Antall barn i barnehagen	
Antall nasjonalitetar hjå barn	
Antall barn med flyktningbakgrunn	
Antall tilsette i barnehagen	
Antall tilsette med pedagogisk utdanning	
Antall nasjonalitetar hjå tilsette	

Om styrar, pedagogisk leiar, fagarbeidarar og assistentar sin bakgrunn

Alder:	
Kjønn:	
Utdanningsbakgrunn: (kva type utdanning, etter- og vidareutdanning, kurs, o.l.)	
Antall år arbeida i barnehage:	
Antall år arbeida i denne barnehagen:	

Om foreldre sin bakgrunn

Alder:	
Kjønn:	
Sivilstatus:	
Antall barn:	
Alder på barn:	
Kjønn på barn:	
Nasjonalitet:	
Religion/livssyn:	
Når kom du til Noreg:	
Når fekk du flyktningstatus:	
Kor lenge har du gått på introduksjonsprogram:	
Kor lenge har du hatt barn i barnehage:	

Coding schemes

The coding and analysis processes in this study have been quite comprehensive, and it will not be possible to illustrate the entire process. The following schemes show some of the initial coding processes of the different articles.

Article I:

I used the software NVivo to code the data analyzed for **Article I**.

Kategori/kode	Kommentar
Bakgrunnsinformasjon	
Barnehagen sin bakgrunn	Antall barn, tilsette, opphavsland, osv
Personleg bakgrunn	Utdanning, alder, arbeid, sivilstatus, med meir
Fleirkultur i barnehagen	
Arbeid med og synleggjering av fleirkultur	
Fleirkulturell kompetanse	
Fordeler med mangfald i bhg	
Forståing av barnehagen sin kultur	Kva er "norsk" kultur? Har kulturen endra seg?
Forståing av omgrep	
Målsetjingar knytt til mangfald	
Utfordringar med mangfald i bhg	
Forhandlingsprosess for mor og barnehagen	
1.Mors forhandlingsprosess	
1. Barnehagen som sosialiserings- og utviklingsarena - for mor og barn	
2. Mors endringsprosess (dele, tilpasse, tilhøre)	
3. Mors inntrykk av barnehagens innhold og personale	
2.Barnehagepersonalets forhandlingsprosess	
1. Endring av barnehagens kultur i et flerkulturelt samfunn	
2. Forståing av flerkultur	
3. Tanker om utfordringer og fordeler med flerkultur i barnehagen	
3. Forhandlingsprosesser mellom mor og personalet	
1. Kommunikasjon mellom mor og personalet	

2. Relasjon mellom mor og personalet	
Innhald i barnehagen	Aktivitetar, leikar, noko ein saknar, osv
Satsingsområde barnehagen	
Uteaktivitet	Tankar rundt uteaktivitet, heime og i barnehagen
Inntrykk av barnehagen	
Barnet i barnehagen	Ulik informasjon og tankar rundt at barnet er i barnehage
Klede i barnehagen	
Mat i barnehagen	
Utfordringar med barnehagen	Opplever mødrene at det er noko som er utfordrande med å ha barnet sitt i barnehagen?
Kommunikasjon	
Bruk av tolk	
Oppstartsinformasjon	
Språkopplæring	
Mora sin kvardag	Si eiga mor sin kvardag når ho vaks opp
Barnepass	Behov for barnepass
Eigen kvardag i Noreg	
Familie	I Noreg og heimland
Familien sin tankar om barnehage	
Relasjon med barn	Kva gjer dei på på fritida, med meir
Samarbeid mellom barnehage og heim	Foreldremøte, foreldresamtale, planar, informasjon, med meir
Relasjon mellom foreldre og tilsette	
Samarbeid ved bekymring for barn	
Samarbeid ved konflikt	
Skilnadar mellom majoritet og minoritet	
Tilvenning	

Article II:

I also used NVivo in the initial coding process of **Article II**.

Category/Code	Description
Challenges	Language, understanding etc.
Communication	
Aid to support the communication	Translator, body language/signs, concretes, etc.
Focus of attention	Merge a bit into the others but focuses on whom the staff says hi to first, for instance. In the diaries, it is seldom written whom they say hi to first. It is mainly in the observations
The child	If the staff/parent directs their attention to the child first, the child is active in the communication and directing the attention to them. If the child is controlling the conversation (merging with on whose terms),
The parent	A bit difficult because all the nodes where the child is not in focus is more or less directed on the parent
Initiator in the communication	Who starts the communication
Mutual	
The child	
The parent	
The staff member	
Longer communication	Communication that is longer than just greetings, and short talk
No communication	
On whose terms	Who is determining the content/focus of the interaction
Mutual	
The child	
The parent	
The staff member	
Short communication	Greetings and exchange of a few words
Who ends the communication	
Parent	
Staff	
Content	What is the content of the communication/interactions
Content in kindergarten	What they do during the day, which is not focused on a particular child, the pedagogical content, their focus, and so on
Development of the child	
Family background and life	
Information	Clothes, and so on
Special occasions	

The child's daily life	In kindergarten and at home. How the child is feeling, has eaten, has slept, and so on
The weather	
Cooperation and relations	A broad code consisting of different aspects
Involvement parents	What activities do parents attend
Parent - parent	
Parent - staff member	
The start-up	Tilvenning.
Differences	Mainly differences between parents, but also between kindergartens and countries
Culture or religion	
Language skills	
No difference	
Personality	
Key terms	Connected to the interviews with staff members and their understanding of these terms and where they place their kindergarten
Diversity	
Inclusion	
Integration	
Reflections	My reflections and the participants' reflections
In diaries	
In interviews	
Daily life in kindergarten	
Dissatisfactions and uncertainties	
Experience with and knowledge about diversity	Staff members/kindergarten
Important with kindergarten	
Previous experience with kindergarten	Parents
Satisfactions and certainties	
In observations	
Methods	Reflections which is relevant for my methods chapter
Time	How much time is spent in the interactions, and what perceptions have the participants regarding time
Good time	
Little time	

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Article III:

I used NVivo to do the initial coding of the data analyzed for **Article III**.

Category/code	Description
Multicultural professional development	Codes for article 3, related to research question 1
1. Organizational level	Related to professional development at the organizational level
Change of knowledge	Does it appear that the knowledge of the organization have changed?
Combination of new and existing knowledge	How is new knowledge combined with existing knowledge in the organization?
Learning cycle	
Motivation for change	What seem to be the motivation for change? - Inner or external?
Mutual perceptions and sharing of knowledge	Does it appear to be a mutual perception of relevant concept? For instance diversity, inclusion etc.
Process to become learning organization	Description of the kindergartens' process with their projects
From above	The initiative for change comes from the management, the owner og the government
From below	Entire staff involved in the process
Involvement	Managers' involvement of staff in the project
2. Individual level	Related to professional development at the individual level
Change of knowledge and perception	How does the individual's change of knowledge and perception (includes attitudes, values, general assumptions, behaviour) appear?
Combination of new and existing knowledge	How is the individual's new knowledge combined with existing knowledge?
Individual perceptions	What is the individual's perception of the process?
Knowledge of project	
Learning cycle	Kva dei legg i omgrep knytt til kompetanseheving og tankar kring måtar å arbeide med kompetanseheving på
Motivation for change	What is the individual's motivation for change (If s/he is motivated at all). Inner og external?
Need for new or more knowledge	Do the staffe express a need for new or more knowledge
Process to become learning organization (involvement)	How has the individual been involved in the project
Assistants	
Kindergarten teachers	
Manager	
Role of management	

Category/code	Description
3. Compliance between organization and individual	Whether there seem to be compliance between the organization and individual
4. Background and experience	
Diary	
Diversity	
Kindergarten	Kindergartens' backgrounds as cultural diverse kindergartens
Management	The managements' backgrounds (kindergarten manager and pedagogical leaders)
Staff	The staff's backgrounds (assistants)

From this initial coding, the data was coded in NVivo by the four following codes:

1. Active

2. Passive

3. Integrated

4. Fragmented

Article IV:

We used a more manual approach in the coding process for **Article IV**. The following table illustrates some of the initial coding processes.

Styrarar

	Barnehage 1	Barnehage 2	
	Kan de sei litt om korleis de jobbar med kompetanseheving her hjå dykk? Og då særleg i forhold til Kompetanse for mangfold.	*Kan du sei litt om korleis de har jobba med kompetanse for mangfold prosjektet?*	
Alle med (men styrar tek ikkje ansvaret?)	Veldig flott at det går på alle, at ikkje det er berre ped.leiarane som har jobba med dette her.	Eg visste at eg måtte ha folk med meg, eg brukte litt tid på å få folk med meg, til å ville prioritere dette. Så vi satte oss ned og ser kva dag i veka er vi kan ha møte, korleis kan vi frikjøpe folk til å jobbe med dette. Og eg fant med ein gong at styringsgruppa, det må vere alle pedagogane (…). Så satt vi av tidspunkt kvar måndag, sånn at ikkje det skulle renne ut i sanden, og fekk alle med på det.	Alle med (og styrar tek ansvaret for dette) Frikjøp til ekstra møter
	Kva tenkjer de er viktig som leiarar å legge vekt på når de jobbar med kompetanseheving eller utvikling av kunnskap i personalgruppa?		
Alle med	(A)t alle er med (…) at ein hevar samtidig alle saman.	(…) (S)tyringsgruppa den for litt av gårde på eigen hand utan at vi klarte å få assistentane med oss. Og dei datt gjerne litt ut på den her kollegarettleiinga. Så derfor så prøvde eg å innføre ein studiesirkel for assistentane (…) dei trengte å få litt tid for seg sjølv. Det er gjerne lettare å legge seg lutt bakpå når pedagogane er veldig frampå. (…) (A)t alle får eit visst kunnskapsnivå, (…) Prøve å sjå oss sjølv utan i frå, korleis det er å komme inn i barnehagen.	
	Tenkjer de at de har fått til å jobbe slik dette året?		
Måtte bruke ordinære møter	Det blir jo masse fokus på, det er spesielt dette at det gjekk så mykje personalmøte ein periode (…). Men eg trur no at me har fått noko igjen for, eg trur spesielt sånn holdningsarbeidet (…) at det er kanskje noko med det		Eige opplegg for assistentar
Meir bevisste	viktigaste at ein blir bevisst at dette er viktig å tenke på og utvikle seg på.	*Kva opplever du er gode måtar å utvikle kunnskap på i jobbsamanheng?*	
		Det er jo det som er store utfordringa fordi at alle lærer ulikt (…) det må vere litt sånn langsiktig jobbing på mange måtar. At det må mange metodar inn i sånn som vi held på med no. Du må ha mange innfallsvinklar inn for at kunnskapen i heile barnehagen skal gå opp.	Utfordringar Langsiktig Ulike metodar
	Korleis tenkjer de sjølv dykkar kunnskap i forhold til å leie andre i eit sånt kompetansearbeid. Føler de dykk trygge på at de har den		

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Fraskriv seg ansvar	*kunnskapen som trengs for å leie dette her prosjektet?* Eg føler at <u>eg har ikkje hatt så mykje</u>, det er VA-N som har vore mest i det. Så eg har no	*Får de til å jobbe sånn her i barnehagen, syns du?* Med dette prosjektet syns eg vi klarar det. Men det er stor forskjell på assistentar og ped.leiarar (…) Og det	Skilnadar i personalet
Adiminstrator	egentleg hatt mest med det å <u>administrere</u> det på ein måte, å sende ut mailar og få dei andre framfå og så har eg kanskje svart for dei nokre gonger og kommunisert sånn, men eg har ikkje vore sånn direkte anna enn at me har organisert møta då, personalmøte og slikt, og fått kor tid folk skal få lov til å komme og alt sånt.	er stor forskjell på ped.leiarane innad. (…) Men sånn spreiing innad vil eg ikkje sei fungerer sånn kjempe bra (…) *(snakkar her om tidlegare erfaring)*. Det er <u>frykteleg vanskeleg å få ein kultur på ein måte der alle er med</u> (…) Det fungerar jo absolutt best med prosjektarbeid som, der alle har same fokus, men vi jobbar på ulike måtar for å få det inn.	Utfordringar ved alle med
Mangel på heilskap	*Korleis har de organisert det sånn i forhold til dei andre avdelingane, har de hatt noko sånn prosjektgruppe eller noko sånt?* Eg føler vel kanskje litt at me kunne ha jobba meir heilhetleg med dette her.	*Men sånn som no i kompetanse for mangfold prosjektet då, kva er det du har lagt mest vekt på då i forhold til at personalet skal, du har jo vore inne på det.* <u>Alle skal vere med.</u> Det er det eg har lagt mest vekt på. (…) Det er ingen som har meldt seg ut eller det er ingen som tenkjer at dette ikkje angår dei.	Alle med
Lite informasjons-deling	*Kan de sei litt meir konkret om korleis de har jobba med prosjektet i Kompetanse for mangfald?* Elles så veit eg ikkje egentleg om det er så mykje meir dei får med seg av det som skjer i forhold til prosjektet.	*Men føler du deg trygg i å skulle leie personalet i eit sånt prosjekt?* Eg brukar jo dei (styringsgruppa). Eg kan komme med eit forslag eller sei 'dette her ser eg ikkje heilt løysing på', også diskuterer vi det til vi finn ut korleis vi skal gjere det. Så det er jo på ein måte <u>ikkje eg åleine som leiar det</u> (…) det er jo pedagogane i lag. Men eg <u>skriv referat</u> i frå alle møte og delar ut med ein gong. Det såg eg sist gong var veldig viktig, at vi er einige om kva som blei sagt. Og held på ein måte orden på møtedatoar og, ja, motiverer folk. Samtidig så er det <u>ikkje min jobb å stå øverst og motivere</u> heller. For det at eg tenkjer at viss prosjektet skal komme under i frå så <u>må det jo vere ting som motiverer dei allereie</u>. Ting dei brenn for. Har lyst til å bli betre på. Ja. Så kanskje eg ser meir på meg sjølv som ein sånn <u>tilretteleggar</u>.	Leie i lag Administrator Indre motivasjon nødvendig Tilretteleggar

Co-author declaration Article III

This form must be signed by the PhD candidate, the principal supervisor (where he/she is a coauthor), and the other two most central authors. The corresponding author must be among them.

PhD candidate	Anne Grethe Sønsthagen
Principal supervisor	Heidi Biseth
Authors	Anne Grethe Sønsthagen og Øyvind Glosvik (second supervisor)
Title	'Learning by talking?' - the role of local line leadership in organisational learning
Journal	Forskning og forandring (Research and change)

The Ph.D. candidate's contribution to the article
1. Formulation/identification of the scientific problem The Ph.D. candidate had full responsibility for this part, with supervision. The research questions for the specific article was done in cooperation with the co-author.
2. Planning of the experiments and methodology design, including selection of methods and method development The Ph.D. candidate had full responsibility for this part, with supervision.
3. Involvement in the experimental work The Ph.D. candidate had full responsibility for this part.
4. Presentation, interpretation and discussion in a journal article format of obtained data Sønsthagen and Glosvik wrote the article in cooperation. Sønsthagen had the primary responsibility for the writing of introduction and methods, whereas Glosvik had the primary responsibility for the theory-section. The initial analysis was done by Sønsthagen, whereas the remaining analysis and writing of the results and discussion was done in cooperation.

Date	Signature
11/11-20	*Øyvind Glosvik*
23/11-20	*Anne Grethe Sonsthagen*

Co-author declaration Article IV

This form must be signed by the PhD candidate, the principal supervisor (where he/she is a co-author), and the other two most central authors. The corresponding author must be among them.

PhD candidate	Anne Grethe Sønsthagen
Principal supervisor	Heidi Biseth
Authors	Anne Grethe Sønsthagen og Sigrid Bøyum
Title	Interkulturell kompetanseutvikling – ein studie om leiing av barnehagepersonalet som lærer å lære om foreldresamarbeid
Journal	Antologi – Universitetsforlaget

The PhD candidate's contribution to the article
1. Formulation/identification of the scientific problem The PhD candidate had full responsibility for this part, with supervision from supervisors. The research question for the specific article was done in cooperation with the co-author.
2. Planning of the experiments and methodology design, including selection of methods and method development The PhD candidate had full responsibility for this part, with supervision from supervisors.
3. Involvement in the experimental work The PhD candidate had full responsibility for this part, with supervision from supervisors.
4. Presentation, interpretation, and discussion in a journal article format of obtained data Sønsthagen and Bøyum cooperated on writing the article. Sønsthagen was responsible for writing the introduction and methods section, whereas the analysis and the writing of the remaining parts of the article were done in cooperation. The final editions were also done in cooperation.

Date	Signature
23/11-20	*Sigrid Bøyum*
23/11-20	*Anne Grethe Sønsthagen*

Leadership and responsibility
A study of early childcare institutions as inclusion arenas for parents with refugee backgrounds
—

Anne Grethe Sønsthagen
—

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