Media Use and Integration:
A study of everyday media practices among Brazilians in Norway

Bruna Dias Pereira Saakvitne

Master's Thesis

UNIVERSITY OF OSLO

Department of Media & Communication

Spring 2019

Media Use and Integration:
A study of everyday media practices among Brazilians in Norway

Bruna Dias Pereira Saakvitne

Master's Thesis

UNIVERSITY OF OSLO

Department of Media & Communication

Spring 2019

ABSTRACT

Scholars once believed that maintaining ties to one's home country could prevent immigrants from becoming more integrated in their host society (Kim, 1978). Lately, new evidence has shown immigrants search for news in a broader way (e.g. Christiansen, 2003) and still are able to establish new ties with the host country. In a country like Norway, where the media plays an important role in societal cohesion (Syvertsen et al, 2014), we do not only need to investigate the importance of the media, but understand better how it is used and how it can contribute to the integration process for immigrants, who have newly arrived and are willing to learn more about the host society and the local culture.

In this thesis I explore the nexus of media and the life of immigrants in a new country, investigating the role of old and new media in the process of integration. This study uses the approach of Two-Way trajectory, an integration theory, which sees integration as a process that goes in several directions rather than as a transition from one stage to another, "from 'not integrated' to 'integrated'" (Spencer and Charsley, 2016, p. 4). A qualitative method – in-depth interviews with semistructured interview guide – was used to investigate the topic. Interviews were conducted with 12 Brazilians who have moved for work, study or family reunion reasons. The interview guide was designed with four main categories, which were: Life in Norway, Integration through their eyes, and Media use and Media & Integration.

The findings show that media has a significant level of influence on immigrants' daily life in Norway, and consequently, to their integration processes. Yet they did not indicate a dependence on media to feel integrated; rather, it was one tool for equipping themselves with information, which then would contribute to their social interactions – with people in different spheres in their life, e.g. at work, home, and/or with their partners, friends. The interviews also allowed me to identify what drives the Brazilians' media consumption patterns through their narration of how media is used in their daily routines. In this study, Brazilians' consumption patterns are mostly driven by three different aspects of their lives: their own interests/passions, work and social situations, and family/partners influence.

Many of these findings are in line with other empirical research. Yet the study also contributes with additional evidence about immigrants' incorporation of media into everyday practices, and use of new media such as streaming services.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS

PREFACE

This project started before I was possibly aware of. My own integration process began in 2014 when I arrived in Norway with a bag full of *Brazilianness*, openness and curiosity. That bag was starting to be empty and I was afraid I would not be able to express myself through words.

After reading the book *The Media Welfare State: Nordic Media in the Digital Era*, there was something bothering me. Understanding the Norwegian media and its position in the world was important to me – I was part of the statistics there. The book became my night table book. It helped me to make sense of how important the media is in countries like Norway. But it also made me question why immigration is seen as a "threat" to a system like the Nordic one, rather than bringing new possibilities in how media could be used as a tool to bring different groups together in the society.

At the same time the migration crisis was at its peak and the talk was whether the Nordic welfare state system would be affected. This question is still going on in the background of politics in the Western European countries and it also came with some strict integration policies on immigration. What could be better than reading what is happening in the country than following the local media, the online newspapers, the daily TV show? Yet, I was not fully able to use the media in the place I was now calling home.

I realized that would not be possible, or not the way I pictured in my head. The language barrier, mainly, affected the presence of media and other spheres in my life: The habit of reading online newspapers, starting a simple conversation, asking for information in the street, turning on the radio or hearing about the local traffic. WhatsApp and Brazilian media outlets were a big part of my media habits in the first years of my life in Norway. Nonetheless, I wanted to join a conversation, to develop my critical thought about the place I was living in. The question was: How were/are others facing the same situation?

INTRODUCTION

In 2015, the migration crisis in Europe was followed by controversial comments[1] by the Immigration and Integration minister in Norway, Silvi Listhaug, in that same year. Listhaug made the case for reducing the number of asylum seekers into the country and became known for considering the need for closing the borders and tightening the welfare system – arguing that the system was not prepared to support the flow of so many people at the same time.

In spite of the number of asylum seekers increasing drastically in 2016, by far the largest groups of immigrants into Norway are those coming for work and family reunion reasons.[2] Even so, the refugee crisis put a new spotlight on immigration of all sorts in Norway. Media attention turned to Norwegian integration policies, which have continued to be among the top subjects of the government in recent years. Amid this public discussion about immigration and integration, what is the lived experiences with integration by the immigrants themselves? Moreover, were immigrants participating in the Norwegian society and consuming media?

Societies were built with the flow of migration and immigration throughout centuries. There was a period when the choice of living in a new country required severing daily ties with one's previous life, leaving friends and family for the opportunities of an unknown place. But the landscape has changed. While media have always helped connect people across geography, electronic media and the advent of the internet allow people to connect to both the place they live in and had lived. Immigrants are keeping ties with their home country, while they might still be interested in integrating to a new host society. Still, it can be hard to manage two or more locations, risking "living in a limbo" (Remennick, 2007, p. 2) of two or more places.

Media has long been vital to the societies of the Scandinavian countries. Because media is seen as helping support cohesion in a society – the connection between people (Dahlgren, 2003) – this new digital landscape is seen by some as impacting – negatively –assimilation to the new host society. Yet, research on the subject paints a more nuanced picture. Kim, in 1978, found evidences of how the use of ethnic media "diminishes over time" among immigrants, "while the use of media from the host country increases" (Etchegary and Correa, 2015, p. 3606). Research in the media and sociology fields has found "mixed patterns" (p. 3606). It was also found that the more immigrants become integrated, the more they increase their media use in general (Etchegary and Correa, 2015, p. 3606).

---

[1] Retrieved in April 16, 2019 from https://www.thelocal.no/20151216/norway-populists-win-new-immigration-ministry

[2] Data retrieved from: https://www.ssb.no/befolkning/statistikker/innvgrunn

Studies on media consumption (media use or practices) can be approached in different directions, such as the concept of media shaping the citizens (Adorno, 2001), their identities (Alghasi, 2009), and what people do with media (Renckstorf, McQuail, & Jankowski, 1996). In this thesis, I will investigate how media use in general is present in immigrants' lives, through 12 in-depth qualitative interviews. In the remainder of this chapter, I briefly assess immigration and integration in Norway, putting into perspective recent numbers and a report produced by the Norwegian Government.

Immigration and Integration in Norway

In 2016, the number of immigrants in Norway reached 725.000, which represents 13,8% of the total population in the country, according to the Norwegian Central Bureau for Statistics (Statistiske Sentralbyrå/SSB). If the Norwegian-born children from immigrant parents are included in this number, the percentage increases to 16,8%. The definition of immigrants used in this project is according to the Norwegian Statistic Bureau (SSB): "Immigrants are (…) people who were born abroad of two foreign-born parents and who have four foreign-born grandparents[3]". While some of the literature can present migrants as also a word to describe people who comes and goes, immigrant means those who has moved from their home countries to live permanently in another place and thus employed in this study.

Going back in history, Norway had a period of a "very liberal" policy towards immigration approximately between the '50s and '70s (Mainsah, 2009, p. 3). As a result, a variety of problems began to be of concern for public actors, such as life conditions of the immigrants; immigrants exploiting the welfare state; and the risk of lowering the status of certain jobs, among others (see Carling, 1999). These questions continue to the present day, as immigrants from Europe, Asia, and North and South America have permanently changed the ethnic, religious, and cultural makeup of Norwegian society. This has led Norwegian policymakers to craft official integration policies aimed at keeping the Norwegian Welfare State untouchable but inclusive.

Integration policy in Norway

In 2016, the Norwegian government published *The Governments' Integration Goals (Mål for Integrering*, 2016), as part of the national budget with four main goals for the integration policy: *work and employment* (*arbeid og sysselsetting*), which considers the immigrant employment levels

---

[3] "*Innvandrere er (…) personer som er født i utlandet av to utenlandsfødte foreldre, og som har fire utenlandsfødte besteforeldre.*" (SSB Innvadrerne I Norge, p. 10).

in comparison to the society; *education (utdanning)*, as the foundation for early participation in work and society; *living conditions (levekår)*, which also considers employment but from an income perspective as well as house condition/home ownership/rental; and *participation in society (deltakelse i samfunnslivet)*, which is described as participation in politics or voluntary organizations.

Two things are important to observe. One is the fact that media is not addressed in this report from 2016 or any since. Yet media is seen as a central tool of social cohesion and common identity in large-scale societies (Anderson, 1991; Dahlgreen, 2003), and the media system has been important in a country as geographically spread out as Norway (Syvertsen et al., 2014). Norway as a policy matter has supported a robust national media, and has tried – through producing multicultural content, to mention an example – to be inclusive. In that sense, there is an effort to make media universal, although this is limited by the second point: the importance of *language*, a prerequisite for sharing a common media, particularly in a country like Norway.

Language use "plays a major role in the development of social identity in general and ethnic identity in particular" (Gudykunst & Schmidt, 1987). When it comes to the report, Norwegian language is also not directly assessed, either as one of the challenges for the immigrants or the door to work life and participation in the society. In the 2016 report, language is briefly mentioned to say that there is a link "between [t]he employment rate and the reason for immigration (e.g. work, seeking protection), how long a person has lived in the country, level of education and *Norwegian-language skills*" (p. 11, my emphasis).

Another report is Norway's annual report to the OECD, 2017-2018, which was published with numbers and information from immigration in 2017 and partly from 2018. This report offers policy-level information on what has been done by the government, and as well as quantitative data about immigrants in general, e.g., education, employment situation. Elsewhere, surveys and statistics have been used extensively as a method for exploring the complexity of immigration and minority groups, particularly by policymakers. However, this leaves a gap in the understanding of immigrants' lives in Norway, particularly during a time of an increasingly global media system. The purpose of using a qualitative approach, particularly in immigration and multicultural studies, is to illustrate these statistics and to address the actual lived experience of immigrants.

Research Question, Methodological Approach and Design

Using Brazilian immigrants as a case study, this thesis investigates immigrants' media patterns in Norway and their integration processes. I propose one main research question (RQ) and two subquestions (RQa and RQb):

RQ: *To what degree does immigrants' consumption of media influence their integration processes into Norwegian society?*

    a)   What are the levels of integration of Brazilians living in Norway?

    b)   What drives Brazilians' media consumption patterns?

The main research question recognizes that media may *not* in fact be used as a tool for integration in any aspects of immigrants' lives in their new host country. It also acknowledges that, even though the use of media can be constant, it might not be contributing to the integration processes in any level.

Methodological Approach

      Interviews were conducted with 12 Brazilians living in Norway, using a semi-structured interview guide. These were coded and analyzed both manually and using the software NVivo. The interviews allowed me to first identify the level of integration of the participants (a) into Norwegian society according to how Norwegian policy defines the integration process. This subpart contemplates the data collected from the participants when they talked about their own processes and the data provided by the government in immigration reports. The second subquestion (b) allowed me to pinpoint what the drives of the Brazilians' media consumption patterns are through their narration of how media has been used in their daily routines. The two subparts (a and b) support the answer to the main research question. Further in the methods chapter, I present all the details of how the interviews and analysis were made.

Mål for integrering, Government's report

      The interviews were informed by the 2016 report mentioned in the previous section. The report presented the four goals, or pillars, for integration: *Work and employment*, *Education*, *Living conditions* and *Participation in society*. These pillars had to be adjusted for the purpose and the scope of this study. Table 1 presents a summary of the 2016 reports. For each goal, or pillar, it presents two categories: the official definition and how it was applied in this study.

Government's integration goals	Government's interpretation[4]	How It was analyzed
1. Work and Employment	Most immigrants have jobs. The level of employment is generally high in Norway. Compared with other countries, many immigrants also have jobs.	This includes whether the participant was working during the period of the interview.
2. Education	The foundation for participating actively in work and society is laid as early as kindergarten and primary school. Upper secondary and further education se- cure the individual's participation in work and society.	In this category, it is analyzed whether they have concluded their studies in Brazil or Norway, and if it was a Bachelor's or Master's degree.
3. Living Conditions	Living conditions are measured by considering aspects such as employment and income. Housing conditions and home ownership/rental status also play an important part.	This category was simply considered as if they have bought an apartment at any point of their lives in Norway.[5]
4. Participation in Society	One important part of integration policy is to promote the participation of immigrants in society, such as in politics or voluntary organizations. Adopting Norwegian citizenship expands immigrants' opportunities to participate in democratic processes, such as voting in national elections.	How they are inserted in different activities and in voluntary work. This category can also include *dugnad*[6].

Table 1: The four pillars of the Government's integration goals versus the interpretation in this study

However, as previously mentioned, the gap which was found in this material was the absence of media use and, relatedly, language. One could argue that education would cover these aspects. It will be shown how important language is in one's life and that it does call to be better explored, specifically in relation to immigration.

Structure

This thesis is structured as follows. After the Introduction chapter, I move into the Theory chapter where integration and media use are the main assessed topics. I start with integration

---

[4] All the content in this column is extracted from the Norwegian Government's report from 2016.

[5] This pillar was presented (2016) with different variables and statistics. Therefore not possible to be reproduced exactly the same way in this study.

[6] Dugnad is "one of those concept words . . . a type of community day where people get together and fix, clean, paint or tidy things up", Eleni Simeou. Retrieved from https://www.lifeinnorway.net/the-day-of-the-dugnad/.

concepts and theories. Later, media consumption and immigration are investigated, specifically analyzing the claims by various scholars. Transnationalism and the transnational use of media will follow this discussion. Next, the Methods chapter covers the approach for this study, such as the semi-interview guide and the criteria to choose the participants. Furthermore, the operationalization of the theoretical framework is explained, incorporating integration and media use literature. Following this, the findings of the interviews are presented in the Data Analysis chapter. Lastly, the Concluding Discussion chapter answers the research question, and its subparts, and interprets the findings in light of existing literature. I finish with final considerations, and a summary of this paper in the conclusion.

THEORY

This chapter presents the theoretical framework used for this research. To start with, I define the various terms in the migration field. After I present the integration theory this study was design upon and assess other scholarly materials within the field of sociology. Following, I assess media consumption literature, specifically when living abroad – not in the immigrant's country of origin. Later on I describe some of the possible pathways to integration according to the literature – particularly focusing on the role of media.

Understanding migrations concept

Integration is a difficult term (*Statistisk Sentralbyrå* – SSB, 2017). Understanding integration is indeed complex, as the term itself. Scholars have discussed which terminology should be applied and how to capture the nuances of such a multilayered situation. The word integration has been used, for example, also in the education field for down syndrome schools' processes, and it was later substituted by 'inclusion' (Spencer & Charsley, 2016, p. 3). Nowadays, the term integration quickly can be connected to the process immigrants go through when moving/living in a new country.

Although not directly used in this study, indeed research on immigration have indicated the importance of the concept of diaspora (Archetti, 2015; Srinivasan & Pyati, 2007; Christiansen, 2004; Alghasi, 2009; Vertovec, 1999). The term has been used in studies related to integration theories as well as description of ethnics groups, minorities, foreign communities, to mention some (Anteby-Yemini and Berthomière (2007); Clifford (1994); Tölölyan (1996), Cohen (1999).

The word originally indicates the exodus of Jewish people (e.g. Clifford, 1994; Vertovec, 1999). In the last century, diaspora has been extensively used as interchangeable term to immigrant, ethnic, refugees, for example. Consequently, the term is broaden from its origin and carries diverse connotations all-in-one word, making scholars to spend – at least – few lines to establish the term employed in each project (e.g. Tölölyan, 1996; Wahlbeck, 2010). Of course, this is not restrict only to diaspora studies. One of the concerns I express here can be understood by Tölölyan's affirmation that "the media have come to use "diaspora" routinely as a substitute for any notion of expansion and scattering away from a center" (p. 10). For instance, one of the uses for the concept is regarding studies of refugees communities (Wahlbeck, 2010) and it can affect the outcomes, such as for this research project. Therefore, the term will not be used when directly referred to minority groups or Brazilians or immigrants, or even the participants of this study. However, this does not exclude the use of diaspora literature in this study.

The literature showed to have innumerous ways of talking about similar processes. *Acculturation*, *assimilation*, *adaptation*, *marginalization*, among others, were terms and concepts extensively investigated by the sociology field, for instance, in an attempt of explaining theoretically and empirically the effects of immigration. But only recently migration and integration were studied explicitly combined (Eggebø & Brekke, 2018). It is found that these terms are sometimes used in similar processes and hardly possible to explain the differences between them; while it was also said to be complementary of one process depending on the other to happen. Reis (2010) affirmed that acculturation "is an umbrella term that encompasses the different processes (and stages) resulting from the contact between two different cultural groups" (p. 2), including integration process. On the other hand, Rumbaut (2015) affirmed something different; that acculturation and assimilation are not synonymous, although being used as though (p. 88).

Reis (2010) argued that there are four different routes to the acculturation process (assimilation, integration, separation and marginalization). *Assimilation* would be "when the group (or individual) does not value retention of its own identity, but instead values assimilation of the other group's values" (p. 2), whereas *integration* happens when both identities are considered equally significant. *Separation* and *marginalization* would be the "negative" result of the process towards one's culture, "considering important one's own culture, but avoiding contact with other groups" and "saying no to your own culture, as well as to the host culture", respectively (p. 2).

Spencer and Charsley (2016), when discussing specifically the marriage migration and integration, presented some challenges in determining what exactly means 'integration'. There have been debates that the term integration "implies the insertion of a group or individual into an existing entity" (2016, p. 3, referencing Favell, 2010), and also "a one way process that neither fits reality nor is a model to which policy should aspire" (p. 3). The authors also cited the use of inclusion or incorporation as alternatives, which have been used by scholars and policy makers, but they conclude "neither capture the nature of the processes" (p.3).

The list of terms applied to similar and previous concepts from before integration is enormous, when one analyzes the literature from the past. For instance, Rumbaut (2015) attempted to review the evolution of the term *assimilation*, as explained previously. The author acknowledged the term has conflated "various empirical descriptions and normative prescriptions to make sense of the incorporation of 'ethnic' difference" when talking about the "American life" (p. 82) and that I

here extended to other societies. He also affirmed that after "a century of use and misuse", the term remains "elusive, confusing and contentious".

Comparing the above concept brought by Rumbaut, for instance, how far it is from the explanation of integration from Spencer and Charsley: "The concept is used to refer at once to cultural adaptations, economic mobility, patterns of settlement and intermarriage, and social acceptance into a changing native mainstream" (2015, p. 82). Whether assimilation or integration, the attempt has been to put immigrants in a place where he would have duties in the host society, while now integration is also seen as a matter of what the immigrant does to belong to a new place, but also what has been locally done to make them feel at home.

The concept of integration of nowadays not necessarily is the only closer to the currently reality but one could argue that investigates the phenomena observing the changes of the societies, e.g. globalization, mobility, whilst new and old media exist, all side to side. In 1930, talking about assimilation in the United States, to Robert Park an immigrant would be considered assimilated when "he has acquired the language and the social ritual of the native community" and when the immigrant "can participate, without encountering prejudice, in the common life, economic and political" (Encyclopaedia of the Social Sciences, 1930, p. 281). Park talked specifically about situations emerging in the end of 19th century and the beginning of last century and concluded that assimilation cannot be assured by only language and acculturation "if a group is categorically segregated, racially classified" (Rumbaut, 2015, p. 84). One could argue that the simplistic vision is still of relevance to most of the democracies, which try to achieve more fair policies to immigration these days.

Integration as Two-Way approach

Eggebø and Brekke (2018) noted that integration was seen and researched as a social consequence of migration, while the studies focusing exclusively in integration and migration were more recent. Considering the migration-integration nexus "allows for seeing a multitude of connections between the two social phenomena" (p. 13), which is done in this study. Immigration and integration is rather considered a resultant phenomenon when one immigrates.

Integration processes "were found to be a Two-Way trajectory", a process that never goes from one stage to another, "from 'not integrated' to 'integrated'". For the process to occur, in this case of two-way trajectory, is necessary the engagement from all the people in the society involved with the immigrants – in the labor market, in the neighborhood, for example – "fundamental to the outcome". (Spencer and Charsley, 2016, p. 4)

Considering that the integration process here studied is the one which is composed by different spheres of an individual's life, there are a series of called domains (Spenser & Charsley 2016 p. 5). Eggebø and Brekke (2018) reviewed what was called Dimensions of Integration, attempting to understand the "multitude of elements" that surrounds the connection between family migration and integration (p. 14-15). Their review approached the model (below) with five dimensions from Spencer and Charsley's (2016), and another one with three dimensions from Brekke and Mohn (2018).

The five dimensions model would be: "*Structural* refers to participation in the labor and housing market, education and training; *Social* to social interaction, relationships, marriage; Cultural are changing values, attitudes, behavior and lifestyle; *Civic and Political participation* like in community life and the democratic process; and *identity* is the processes through which individuals develop at some level a shared identity and sense of belonging with the place, nation, communities and people among whom they live" (Spenser & Charsley 2016 p. 4-5).

In fact, Eggebø and Brekke suggested the five-dimensions model could be subsumed to three dimensions of integration. The authors suggested a new way of presenting the domains, but in a concise way.

- **System integration:** Labor market participation, Legal status, Education, Housing, Access to political participation
- **Social integration:** Network, Civil society participation, Sense of community
- **Value integration:** Sharing of core values, Loyalty to national interests, Cultural adaption and Identity

The changes from the five dimensions to the three ones, proposed by Spencer and Charley, include the following: The item "political integration" would go under "system integration"; "cultural integration" and "identity integration" would fit under "value integration". For the authors it would be clearer if one is looking at the effect on a "systemic level" (labor market participation, legal status, education, housing, political participation), "societal level" (networks, civil society participation, sense of community, bonding, bridging) or at a "value level" (sharing of values, loyalty to national interests, feeling of belonging, cultural adaption, identity). (

What is key to an analysis is the connection or interference from one domain to another, whether considering the models with five or three dimensions. As noted by Spencer and Charsley, individuals who are employed may be struggling in their identity processes or "socially isolated outside workplace" (2016, p. 5); political participation can be understood as a task only to the native population, if the immigrant has a certain distance from their role as an active citizen. But they may

be engaged in for example activities in their neighborhood or at their kids' school, as an active citizen in civic participation. It would not be possible to cover all these dimensions in a study like this research project. However, the goal is to bring empirical evidences in the media and integration fields, specifically targeting both on a societal e value levels, on a small extent though – as simply a matter of scope. Furthermore, the aim is to be able to provide few, but valid, evidences on how the media acts in upon these levels of integration, whether – or not – it acts at all.

Media Use

Within integration studies and its complex universe, media is not mentioned as a direct indicator working towards integration outcomes. There are, for instance, surveys in Norway asking about the kindergarten and its importance for immigration-integration nexus, the importance of having Norwegian friends and also sharing the same values (Brekke and Mohn, 2018). Still, there is no mention of the use of media when it comes to a newcomer in Norway or neither whether it would have any meaning to the processes of those answering these surveys.

On the other hand, however, I identified a movement within the media and sociology studies, trying to understand the relationship of media and the integration process, although not necessarily mentioning the term integration but similar processes. The process of migration, from one place to another, the negotiation between past/here and present/there, has been investigated extensively by scholars (e.g. Akman, 2014; Bathia and Ram, 2001; Alghasi, 2009; Christiansen, 2004; Tufte, 2003), approaching the "dichotomy (..) to understand how the context of the past, the homeland, is involved in migrants' new constructions, or how the past is perceived in light of the new and present context" (Alghasi, 2009, p. 17).

It must be noted that "cultural knowledge" or "cultural adaption" is one of the indicators of *values integration* (Eggebø and Brekke, 2018). So the rationale here is: "cultural knowledge" as one of the facilitators to an integration process and the dimensions of integrations, consider "cultural" in the typology (see Eggebø and Brekke, 2018). Would it be a starting point from the term "cultural", to introduce media when in relation to this topic within regulations and policies?

The effect of media in the audiences was initially of concern when theorists were studying the media influences being radio, television and later the effect of mass media. It was only in the late 50's that Elhi Katz raised a flag for people to focus more in 'what people could do with media' rather than 'what media do to people' (McQuail and Jankowski, 1996, p. 2). Only in 1970 that the theory

Media use in the Nordic countries

Although the populations of the Nordic countries might seem small compared to other countries around the world, these countries have received immigrants and ethnic groups from different backgrounds and places in the globe. Immigrants bring not only a different background, but they also carry with them media habits that can differ from other groups (Syvertsen et al, 2014, p. 41). The media patterns of immigrants is still a "undiscovered research area in the Nordic countries" (Horsti, 2008, p. 286). There is still a path for understanding in a broader way (media) behaviors and patterns from different groups from inside and outside Europe, and as well as comparisons with other groups from within the Nordic countries.

Trying to solve the gap within the Nordic research community, Horsti (2008) gathered the main studies approaching media consumption, immigrants and ethnical relations in the Nordic countries. Horsti argued that "media play a role in integration, identity and belonging" and that "mass mediated framings of immigrants and minorities influence the attitudes in host societies as well integration and immigration policies" (p. 278).

The researcher Sharam Alghasi presented in his PhD's dissertation (2009), through four articles, the media consumption of Norwegian citizens with Iranian background. In all the articles, he investigated the sense of belonging through their media habits and how their preferences could influence their identity and positioning within the Norwegian society. One of the findings, in an article written together with Arne Kristian Aas, the studied group indicated a "multitude of approaches to media consumption" (p. 66). While the surveys indicated "a vast transnational media practices", the qualitative approach allowed him to trace individual adaptations and the data indicated that they "often maintained ties to Iran and seemed to be eager to know more about Iran" (p. 67) whilst they were living in Norway.

Gard Paulsen (2010), in his master's thesis, was particularly interested in the media use of multicultural members of the Norwegian society and how their patterns would affect their relations with the outside world; but through the perspective of content produced by the Norwegian Public Broadcasting – NRK *Norsk rikskringkasting*. Paulsen used a qualitative method to assess whether ethnic minorities use NRK as a tool for processes of integration into Norwegian society.

Media consumption, as it is presented by Thomas Tufte (2003), "serve as mediator(s) and articulator(s) of peoples production of locality and of self." (p.16). Appadurai's (1996) study, as deeply explored by Thomas Tufte (2003) in a minority youth and media uses research, goes beyond the technological aspect and investigate media in the process of producing locality. Tufte analysed the *meaningless* and the *unconscious* use of media and how "some media use contributes to social integration and social positioning in everyday life" (p. 189).

Regarding media use that differs from the population in Norway, when it comes to television consumption, Enli et al (2010) presents three big differences between immigrants and the population (p. 195). On preference of programs, immigrants express less interest for entertainment programs and a big interest for feature films. The interesting fact is that, according to the authors, these type of programs are the ones with clearest national references, being then harder to understand for those who have not a large historical and cultural frame of reference.

Comparing to the total population again, immigrants' patterns differ also in watching the typical national channels – which is a pattern not only observed to in Norway. The third big difference is related to the access to satellite channels, and parabolic antennas, again it does not happen only in Norway but in the whole world. (Enli et al, 2010, p. 195)

"SSB survey shows that good language skill increases the use of local media, but in general immigrants think it is not so difficult to follow news on the radio or tv" (Enli et al., 2010, p. 197). In here, even not having advanced language skills, would one still consume media in Norway?

Another claim presented by scholars regarding media use and integration studies are that watching television from home country could impact the integration process and contribute to immigrants withdraw into their own language and religious ghettos/groups (Enli et al., 2010; Bakøy, 2006). But then, there is also the argument of the representation of immigrants in the media and how it can affect them (e.g. Alghasi, 2009; Tufte, 2003).

According to Syvertsen et al. (2014), the Nordic societies are becoming more heterogeneous and "increased immigration and social pluralization lead to a further differentiation in user patterns" (p.40-41). As examples to this differentiation, the authors presented some of the findings from Vaage (2009), which indicated that "inhabitants whose parents come from Asia, Africa, Latin America, (…) are less prone to read newspapers and listen to radio than the population at large" and "people with immigrant backgrounds are less interested in genres saturated with national references (…) and more interested in programs with global appeal, such as feature films" (p. 41).

The difference here, among this master's thesis or the other studies mentioned, as examples, is that I investigate whether Brazilians need, in any way, to consume any sort of media, not restrict only to PBS but including traditional, digital and/or social media, as part of the integration process leading to a sense of belonging. I seek to find whether any media can contribute to this process. I will therefore use some of the findings or claims in these works and apply in the studied group.

In addition, there is the diaspora analysis made by Christiansen (2004), within the media field, when researching media consumption among immigrants in Europe. There is a passage from her study that said: "immigrant lives are viewed from the perspective of diaspora, relations of belonging take center stage, and the actual relation to ethnic group or nation becomes a highly

subjective question". The study seeks to analyze their actual moments, to assess how they are dealing with media in the process of connecting to a new society.

Eva Bakøy (2008), interviewing ten non-Western migrant women living in Norway, pointed out that the same way as the majority population, these women would also watch television, for example, "to be informed about issues relevant to their jobs and/or private lives", "to have something to talk about with their friends" (p.21). Would these cases be the signs of an attempt to exchange knowledge with the ethnic Norwegian population and also understand better the society they live?

Although this study is not particularly investigating the content of the media used by immigrants, the analysis of the findings will be done very careful since the use of certain types of media can be done because of other variables – for example, individual's personality or political orientation (Walker, 1999, p. 164).

Ethnic (Brazilian) media

When it comes to Brazilian media present in Norway, I was not aware of any used by the Brazilian community in Norway. If you take some examples, like when Reis (2010) investigated the same group in Miami and could identify three media outlets that were used by the Brazilians in there. It is then easier to understand the proximity of immigrants to these media outlets. However, the Brazilians living in Norway would have to rely entirely in the news coming from the local (Norwegian media), international or Brazilian media – but also online media outlets used by the population back home. Walker also found out that the use of ethnic media, here specifically mentioned as Brazilian media, was "positively associated" with the integration process of first-year immigrants when combined with other American media – which here is possible to see the use of Norwegian media instead.

Although Reis has presented a rather controversial explanation about terms within migration of groups, the author seemed to have a clear pathway to integration, in his case acculturation, to what is similarly replicated in other studies. He affirmed that difference in acculturation patterns has been related to education, socioeconomic status, mastery of the host language, and consumption of both ethnic and host mass media – which in this study we argue it is also for integration process.

Scandinavian countries possess very high English skills (English Proficiency Index, 2017) and it is noted by newcomers how one can find difficult not to use English before reaching a good proficiency of a Scandinavian language. Small variables like education, interaction with the host society and *language skills* seem to be some of the preconditions to some media use, like television habits (Bakøy, 2008) or access to news (Christiansen, 2004). Considering that when moving to a

new place there are several challenges, language could be on the top of this list. Mostly, it depends on the will of a newcomer in learning the language, not relying entirely in a common language that it is not the local official language, for example in Norway – using English in a place which has another language as national official language.

Transnational practices

Transnationalism and media have recently been the focus of studies related to groups of immigrants and ethnic minorities (Christiansen, 2004; Tufte, 2003; see also Hickerson & Gustafson, 2016; Horsti, 2008). Initially, the term was used in "international economics to describe flows of capital and labor across borders" (Remennick, 2007, p. 2).

To look at the transnational perspectives of media patterns can give a broader assessment to the analysis of minority groups. Transnationalism research allows scholars not to ignore the fact that immigrants will be keeping ties with their home country, while they are still interested in integrating to the new host society. Yet, it can be hard to manage these two or more locations, risking living in a limbo (Remennick, 2007) and never finding it satisfactory.

When it comes to transnational participation and transnational media use, Christiansen (2004) and Tufte (2003) claimed that consumption of media in a diversified way is a natural process being in a transnational situation (Horsti, 2008, p. 287). According to recent research, people with migrant background tends to search for news more broadly (Christiansen, 2004, p. 185). Horsti then suggested that those "who are active participants in transnational communities are also active participants in the host society" (p. 287), in the sense that they are interested in more diverse content and search news more broadly (Christiansen, 2004).

The blurred lines that Carling (2008) presented in the attempt of the dynamics of human interaction when talking about migrant transnationalism has also a connection to integration that I was raising in the previous section (Integration). "*There is broad agreement […]that these relations can be important for the development of migrants' place of origin as well as for their integration in the place of destination.*" (p. 1452). These relations that he refers to is the transnational acts by immigrants. I here try to connect to

How I interpreted the theory of integration: we are talking about situations in our daily life which we interact in different spheres with the population – work, leisure, home, family, local store, gym, doctor's office to mention some. In some of the situations we are interacting with our phones in hand, with the TV on, or we are actually talking about what we have seen in these programs, what we have read in these articles, what we just learned with bloggers. The public sphere were extended

to a degree that we also extended the interactions and how we share what we learn in our routine. I did interpret the integration theories here presented as the extension of what we could also acquire when we share users' habits with the majority population – at home, work, public places etc.

Summary

This chapter discussed the theoretical framework used for this research. I presented the different terms and concepts from migration field, but also the contradictions among some of them. Then, I explained the integration theory this study was design upon and other scholarly materials within the field of sociology. Following, I assess media consumption literature, also particularly when living abroad – not in the immigrant's country of origin. Following, I discussed the research in the field of media and also briefly the use of ethnic media. Lastly I presented some of the arguments to be looking at transnational practices when talking about immigration and integration.

METHODS

This chapter explains the method I used to gather empirical data for this research project. It includes the choice of the method – in-depth qualitative interviews with a semistructured interview guide. I describe the sampling technique, the criteria to find participants, and how I did the interviews. There is also an overview of the participants and a summary of their stories. The data analysis method is also described. I present how the coding scheme was developed and the steps beyond simple categorization to make sense of the data to the findings and discussion chapters.

Qualitative research

A qualitative research method was used in this paper. It was chosen to bring nuance and to highlight the human experience (Brinkmann & Kvale, 2015, p. 3). A qualitative approach is about researching *why* a specific group of people has certain behaviors, while a quantitative study would present *how much* or *how many* have had certain patterns (Berger, 2016).

Studies regarding minority populations using quantitative methods focus on a big picture trends and generally have a high degree of reliability, but they lack deeper knowledge about the individuals in the groups they study. Thus, they can have a lower degree of validity than qualitative studies. After reviewing the quantitative literature within the same areas of focus of this project, I determined there were stories that were not told and not easily understood or even debatable. Therefore I chose to use a qualitative method with in-depth interviews.

One of the roles of a qualitative study is to bring the background of participants' stories to light. The technique can be observation, interview, or focus group, to mention some. This study sought to investigate aspects that quantitative research alone could not fulfil, such as to go deeper in details in specific situations in daily routines (Østbye, Helland, Knapskog and Larsen, 2007, p. 269). Yet a qualitative study has also its limitations. The researcher needs to be aware how to analyze the collected data and the chosen phenomena by, for example, not reducing the complexity of the phenomena.

In-depth interviews and responsive interviewing model

An interviewing method introduced by Rubin and Rubin called the *responsive interviewing model* was adapted to this study. The authors explain the goal of the model is "to generate depth of understanding, rather than breadth", and also that "the design (…) remains flexible throughout the project" (p. 30). One of the important parts of this model is the flexibility afforded the interviewer (p. 31), depending of who is being interviewed, because one wants to make the participant

comfortable during the interview, while getting information, understanding what they are saying and how certain questions have to be adapted in order to follow the story being told.

In the study the terms used to describe those who answered the interview questions are *interviewees*, *participants* and *conversational partners*, the latter as suggested by Rubin and Rubin (2005), p. 14). The word *interviewee* is seen as more neutral (Rubin and Rubin, 2005, p. 14), as well as *participant*. The term *conversational partner* helps to emphasize "the active role of the interviewee in shaping the discussion" and also "in guiding what paths the research should take" (Rubin and Rubin, 2005, p. 14).

For Brikkmann and Kvale (2015), the length of the interview can be decided by who is conducting the interview and their skills (p. 190). In this project, the interviews took on average one hour, varying depending mostly on how long the participant had been living in Norway. The participants were aware that the interview would last approximately last one hour. In all the meetings I informed the person when we were close to finishing the interview. In cases when they were using their lunch breaks and/or communicating through Skype or WhatsApp, we ended up using less time.

Since the theme of this study could be rather sensitive, I decided to start all the interviews with open questions about the participant's work, their reason to be here or what could give them confidence to tell their stories, to make them feel good (Rubin and Rubin, 2005, p. 117). Only when it was relevant, I shared my own similar experiences (p. 118) and explained to the participants that I was not expecting a certain behavior but rather wanted to learn about their own experiences in their daily life.

Rubin and Rubin's model was adapted in certain ways. For instance, the model presents interviews as "systematically examined – analyzed – immediately after they are conducted". I did analyze the interviews in batches – but not individually one after another. This way I was still constantly checking the material in order to suggest other questions or topics.

When doing interviews it is important to try gathering all the data in the same time period for the results to not be affected (Saldaña, 2016). Although the interviews were all conducted within a few months of each other, two phases can be identified: after the Brazilian elections (end of 2018) and after the new president took office (beginning of 2019). The 2018 presidential elections in Brazil happened in a heated arena; one of the candidates was a former president and not allowed to run as a candidate, having to be replaced by another politician from the same political party. At the same time the pre-elections period took part extensively in social media, particularly in WhatsApp groups, which some of the interviewees were active in. As a result, different branches of this topic came up in various questions, whether they talked about the reason to be living in Norway, the

differences between the two countries or in their Brazilian media use.

The conversational partners were able to talk about how active they were during this political phase in Brazil, especially the participants more politically engaged. On the other hand, if all the interviews happened even closer to the elections (before or after), they might have been able to pin point the different Brazilian media outlets they were actually engaged at that time on a daily basis. But, since the point here was to analyze their relationship with media whilst living in a new country, rather than measuring the level of media use, this can be seen as a small impact in the results and to not have affected the data directly.

Semistructured interview guide

For the interviews, I used a semistructured interview guide (see Appendix B). This type of guide consists of preparing a script based on the literature review, then an outline of the topics that need to be covered and suggested questions relevant to the topic (Forster, Diamond, and Jefferies, 2014). In that matter, I had an initial script to start the interview and could follow up some of the given answers. When needed, pertinent questions could be added, which is not possible when using only pre-written questions or a structured guide.

The semistructured interview guide was based on the theoretical and empirical studies during the first phase of the research for this paper. The guide had four main themes (besides the background information), I explain all of them below. Two pilot interviews not included in the findings were done in order to test the possible gaps of the guide and refine it. Moreover, I did an analysis after the first interviews and was able to adjust the questions and the topics that needed more specific questions, for example.

The following are the four themes covered in the interviews:

Background. Data about the period living in Norway, work, education, language, housing situation and participation in society – e.g. elections and voluntary work in Norway. This provided important context for the other main topics during the analysis.

Life in Norway. I asked then about their daily lives, their reason to be in Norway, their experience with the Norwegian language, and contact with Norwegians.

Integration. Although the whole interview was about their processes, there were two specific questions about what they understand by the term integration and how they feel about their own integration process in Norway. Therefore, I categorized these specific answers within the integration code.

Media use. All their references/consumption of Brazilian, Norwegian and/or international media were included in this category. Brazilian refers to the media produced in Portuguese. Norwegian is the media produced in the Norwegian language. International media are seen from the perspective of those living in Norway, and also produced in English. Coding Norwegian media as the local media, and the Brazilian media as the media from their home land, was in a way easier than coding the international media, especially when it comes to streaming services. Thus, media from any other place rather than from the two main localities were considered international in this study.

Media and Integration. Here data was gathered about the participant's relationship with media, but as it related to their integration process, which included anything from positive to negative, or the role of media through their point of view in their integration processes. This is one of the categories that frequently popped up when answering other topics. So this category was the last one to be analyzed and coded in different cycles.

Participants

This section starts with the sampling technique applied to find potential participants. Then it follows with the criteria used to establish whether the participants were eligible to be in this project. After, I present an overview of the people interviewed with a short background of each one of them.

Snowball sampling

The group interviewed were Brazilians living in Norway. The initial design for this study called for having immigrants from other countries interviewed. But, due to the time frame and the potential scope of such a study, I opted to use my Brazilian background as an advantage to the project.

In order to avoid participants from my closer circle of connections, I first contacted the Brazilian Embassy in Oslo to use its channels, such as the Facebook page, the website and the billboard located inside the embassy office to which all the visitors have access. However, the embassy took some time to answer the request, and internal bureaucracy meant that more time would be required, with the possibility the request could be declined in the end. Therefore, I decided to use snowball sampling. Using this sampling technique, participants were found through my own contacts in Oslo (October 2018) and two publications on my Facebook profile. The post was published in Portuguese and Norwegian. I explained the purpose of the research and what

would make the person eligible for the study, such as the time living in the country and the reason to be living in here. Below the post in Norwegian and the translation to English:

> *Kjenner jeg noen som er brasiliansk og bor i Norge?*
> *For intervjuer i forbindelse med masteroppgaven min ser jeg etter brasilianere som har bodd i Norge i ett eller flere år, og som har kommet til Norge for jobbe eller familieinnvandring. Hvis du kjenner noen som passer inn i denne profilen, ta kontakt med meg! Dere kan sende meg en melding på Facebook eller på e-post.*
>
> *Do I know someone who is Brazilian and lives in Norway?*
> *In relation to my master's thesis project, I am looking for Brazilians who have lived in Norway for one year or more, and have come to Norway for work or family reunion. If you know someone who fits in this profile, please contact me! You can send me a message on Facebook or by e-mail.*

In total twelve (12) Brazilian immigrants were interviewed. The first two were contacted via Facebook Messenger[7] and asked about their participation, providing more details about the research. They were acquaintances of mine. The third informant was a second degree contact, and all the contact was made by e-mail.

The other nine participants were found through two Facebook publications. The first post was in November (2018), in Portuguese, and the second one in January (2019), in Norwegian. The benefit of having published in two different languages was that two different groups were impacted. The first post impacted mainly Brazilians who I have had contact with in Norway and those living in Brazil, who knew someone in Norway. In addition, this post reached a Norwegian friend who understands Portuguese. Meanwhile the second post, in Norwegian, mainly received responses from Norwegians who knew a Brazilian living in Norway. These participants were then from my second degree connections. It is important to notice that each informant had a different point of contact with me. Only two of the participants were contacted directly by me. This is also in the details of each participant further in this section.

---

[7] Facebook's instant messaging platform for private or group messages.

Interviews, in person and using online platforms

Preferably most of the interviews were face-to-face. From the 12 participants, I was able to have 9 in-person interviews. The face-to-face interviews happened in Bergen (two) and in Oslo (seven). Due to scheduling and/or location limitations, three interviews were via an online platform, either Skype or WhatsApp video call. I was able to meet later on with two participants from the online interviews. Only one of the participants was exclusively through online contact.

In the messages I exchanged with all the possible interviewees, I said that I would rather have a face-to-face meeting, but the use of online platforms was not disregarded. Skype and WhatsApp video calling are a useful resource when one is not physically available. Since participation was uncompensated, I had some doubts about virtual meetings. The concern was related to the possible lack of attention and the possibility of being distracted during the conversation. The two interviews on Skype happened during lunch time in work hours, but then they were in a separate room, with no interference, besides the sometimes bad internet connection. Nevertheless, the results of the three virtual meetings were satisfactory, as well as the collection of data (audio recording).

Criteria for the interviewees

Here I present the criteria to limit who would be eligible for this study. To be able to collect valuable data, the study would benefit from having people who had lived in Norway for a substantial period of time and had some sort of long-term tie to the country. It is important to say that I was not looking for refugees – either when I intended for this study to include immigrants from other countries, or when I decided to interview Brazilians – albeit there was no register of Brazilians in Norway registered as refugees. This is because of fundamental distinctions in the circumstances and motivations leading to immigration: the participants interviewed here made an active choice to live in Norway – whether for work purposes or family reunion, for example.

Below follows the description:

Age-group. There was no age limit when selecting the participants, besides the fact that I would interview adults. I did not specify an age limit – especially fearing not finding enough participants, but also because I saw there could be a possibility of comparing age-groups' patterns.

Period of residence. The participants had to be living in Norway for at least one year. The period of residence criterion would exclude those living in the country for a shorter period – for only three months, for example. Initially, I had a minimum of two years living in the country, but, afraid would impede my ability to find participants, I changed the limit to one year. Nonetheless,

the minimum period among all the participants was two and a half years living in Norway, and the longest was 37 years.

Type of visa. Brazilians who came to Norway for work, study or family reunion were included. Initially, I sought to interview only Brazilians who were in Norway for work and family reunification. But, I had contact with Brazilians who had first come to Norway as a student and then changed to either work or family reunion visa; the ones who had been students could also bring different experiences and were included in the sample.

Language. The interviews were conducted in Portuguese. The main reason for that was to understand both the explicit and the subtle content in the answers. Originally, I had considered having as one of the criteria a basic English proficiency – since English is considered a universal language and also because the Norwegian population possess very high English skills (English Proficiency Skills, 2017) and one could live using mainly English in Norway. However, after having had one interview in Portuguese, with a respondent who did not learn English before coming to Norway, I saw how the data could benefit from adjusting this criterion. Could a Brazilian/immigrant without English skills feel integrated in the society? Which type of media would s/he have in their daily routine? I was also able to analyze in-depth how and why this criterion has other implications in an integration process.

Overview of the participants

As mentioned earlier in this chapter, the conversational partners were found through my Brazilian and Norwegian contacts living in Brazil and Norway. Although most of the people contacted were in Oslo, there were also people from other parts of the country. There were participants from Oslo, Bergen and some have also lived in the west and center regions of Norway. To guarantee anonymity, since some of the cities/villages are small, I use region instead.

All the Brazilians interviewed in this study have high education. All of them reported holding a bachelor's degree, five of them a master's degree and one holds a PhD. Half of them have completed their studies in Norway. The ones holding a master's degree had completed their studies in Norway – this being in some cases the reason for immigrating.

Below I present the stories of the participants. All the names presented in this paper are fictitious. The description below will follow this sequence of details: age, how long they are living in Norway, which languages they speak, how I know them/who introduced them to me, why they are living in Norway; employment status; their relationship with media; language use at home/work; and if we met face-to-face, where, or by Skype/WhatsApp. Again, due to the

anonymity, the stories might be presented with slightly different details – which does not affect the presentations.

Miriam (20-29 years old) has lived in Norway for three and half years. Miriam speaks English and Norwegian, but attends Norwegian classes. At work, she uses mainly English. I was introduced to Miriam by another Brazilian. Miriam said that the reason for living in Norway is family reunion. She is employed. Miriam routinely uses Norwegian and international media. The interview happened at her work place in Oslo.

Silvia (40-49 years old) has lived in Norway for two and a half years. Silvia is learning English and attends Norwegian classes. She uses Portuguese at home. I approached her to participate in the project. She came to Norway on a family reunion visa. She would like to continue working in Oslo, and she was not happy about the bureaucracy for those who have completed their studies outside Europe. She is not employed. Silvia uses daily mostly Brazilian media, but also some international media. The interview happened at a coffee place in Oslo.

Jorge (30-39 years old) has lived in Norway for seven years. He speaks English and Norwegian, and is the only participant who reported being a self-learner. I was introduced to Jorge through a Norwegian friend. He came to Norway with a family reunion visa. For work, he uses English, Norwegian and Portuguese. He has lived in two different places in Norway. Jorge uses daily Brazilian and International media, and occasionally Norwegian media. The interview happened at a coffee place in Oslo.

Ana Maria (30-39 years old) has lived in Norway for eight years. She speaks English and Norwegian. I approached her to ask about participation in the project. Initially, she came to Norway as a master's student in Oslo. For now she is employed. At work she uses Norwegian as the main language, and uses English at home. Ana Maria has a daily use of Norwegian, Brazilian and often international media. The Brazilian media use can depend on events and what is happening in Brazil. The interview was face-to-face at her work place.

Paulo (20-29 years old) has lived in Norway for four and a half years. He speaks English and Norwegian. I was introduced to Paulo by a Brazilian acquaintance. Paulo came to Norway the first time at 16 years old and came back years later to continue his studies. He was also a master's student. He is employed. He uses Norwegian and English at work. Paulo uses daily Norwegian

media, often international media, and occasionally Brazilian media. The interview happened by Skype. I met him in Oslo for a last round of questions.

Priscila (40-49 years old) has lived in Norway for more than 20 years. She speaks English and Norwegian. She was introduced to me by a Norwegian acquaintance. Priscila came to Norway on a family reunion visa together with her family. She is the only Brazilian in the sample who spent her adolescence in Norway. She has completed her studies (bachelor's and master's degrees) in Norway. She uses Norwegian at work and Portuguese at home with her kids. Priscila uses Norwegian media daily, and occasionally international and Brazilian media. The interview happened at a coffee place in Oslo.

Bianca (30-39 years old) and has lived in Norway for eight and a half years. She speaks English and Norwegian. She was introduced to me by a Norwegian acquaintance. Bianca came to Norway as a master's student. She works in the IT industry. She uses Norwegian at work and English at home. She consumes Norwegian media daily, and international too; occasionally Brazilian media. The interview took place in a coffee place in Bergen.

Irene (50-59 years old) has lived in Norway for more than 20 years. She speaks English and Norwegian (intermediate). She was introduced to me by a Brazilian acquaintance; she is a third contact degree. Irene came to Norway in a family reunion visa. She is not employed and uses English and Portuguese at home. The interview was in a coffee place in Bergen.

Natalia (30-39 years old) has lived in Norway for 13 years. She speaks English and Norwegian. I was introduced to Natalia by a Norwegian acquaintance. Natalia came to Norway in a family reunion visa. She also completed her studies (bachelor's and master's degrees) in Norway, had initially started a bachelor's degree in Brazil. She is employed and uses Norwegian at work, and Portuguese at home with her child. The interview happened at her apartment in Oslo.

Carmen (60-69 years old) has lived in Norway for more than 30 years. She speaks English and Norwegian. I was introduced to Carmen by a Norwegian acquaintance. Carmen came to Norway in a work visa. She had completed her studies in Brazil, but did also some management courses offered by the Government in the first years in Norway. She works in the public sector. She has lived in two cities in Norway. The interview was via Skype and additional questions by e-mail. I did not meet her in person.

Helene (30-39 years old) has lived in Norway for 14 years. She speaks English and Norwegian. A Brazilian acquaintance from Brazil introduced me to her. Helene came to Norway the first time as an exchange student and returned to Norway later on. She works in the media industry. At work, she uses Norwegian language and Portuguese at home. The interview happened in a restaurant in Oslo.

Daniel (30-39 years old) has lived in Norway for 15 years. He speaks English and Norwegian. He was introduced to me by a Norwegian acquaintance. He completed his studies (bachelor's and master's degrees) in Norway; he had started a bachelor's degree in Brazil. He works as a teacher in lower secondary school. He uses Norwegian, English and Spanish at work, and Norwegian and Portuguese at home. He uses Norwegian media daily and occasionally international and Brazilian media. The interview was via WhatsApp video calling, but I also met him in person. After interviewing Daniel, and analyzed the data, I realized we had met in Oslo more than two years ago.

Data analysis method

In this section, first I explain the process of coding and categorizing the collected data. I also describe how the study benefits from having done both a manual process and using software (NVivo).

Coding the data

"Coding is a cyclical process" according to Saldaña (2016, p. 38). The process of coding the data is "dynamic and malleable" (p. 9). In other words, for the qualitative researcher, the coding scheme can come first from the literature research, later by engaging with the material; it is not a predetermined rigid framework though, and it can change with different coding cycles. After transcribing the first four interviews, I did the first coding cycle with the pre-coding scheme (see Appendix C for the final version of the coding scheme), which had been developed based in the interview guide before the interviews. Afterwards I did more two batches of analysis (four and four).

Following this, from the second cycle onward it was clear there was a need for rearranging and reclassifying some of the coded data into new codes (Saldaña, 2016, p. 12), but it was possible to notice the need to subsume some of the codes into more than one category, meaning I had to combine for example two codes into one. This happened, for instance, when the participants were describing their routines, such as work and time spent with family, whilst explaining the presence

and the use of media. It became clear that "media use" could not always be separated out from other parts of the participants' lives, but rather overlapped with and contributed to various situations. Having multiple classifications helped in the categorizing stage of the analysis. I also had to divide some codes into more tags. Having a more flexible approach to the material helped me to feel freer when thematizing the whole data.

The cycles started to make more and more sense when the codes were interconnected, in so-called *fuzzy* categories. As Saldaña (2016) notes, it is important to notice that too much of the fuzziness can mean, actually, that the codes/categories need better definitions (p. 11).

The coding framework was developed deductively and inductively. The former is based in a theoretical framework, which is the case for this research project. Despite having a pre-coding scheme, when I initiated the second coding cycle I began inductively the process of creating new themes, which are now part of the final coding scheme.

Coding manually and with software (NVivo)

In practical terms, the data was coded manually and using coding software[8]. For both methods, the interviews were transcribed into a Word document. Manually, I used the comment function to code the quotes. Afterwards, I started to collect the group of codes in separated documents. However, the categories/codes with long answers, for example, made the document too extensive and not visually friendly. Thus, I decided to continue with other cycles of coding using the software NVivo (version 12)[9].

The first attempt to use Nvivo, before actually using the Word software, was complicated and demanded more time than the Word option. But the moment I had a better overview of the data and the coding scheme – after having done it on Word – using NVivo again was easier. The software allowed me to have a better understanding of the data, as well as gain a better way of visualizing the answers of each category. Being able to see the groups of coding and categories was very important to the analyses.

---

[8] The software does not code it for the researcher (Saldaña, 2016, p. 31), the coding is still done manually, but the software aggregates the codes and categories, as well as memos and annotations.

[9] The license is provided by the University of Oslo to the students.

Categorizing and understanding the data

The categorization of data happened only after several coding cycles. One particular function in NVivo which contributed positively to the analysis was the *coding stripes*. When using this software, one is able to visualize the label codes in colors and also the density of the coding throughout the document, a feature recommended by Saldaña. Seeing the density and how the interview data were following similar patterns was also important; it provided guidance in understanding where to start – revealing the most common data or even the deviant answers, for example.

One of the most important processes during the analysis was the production of *analytic memos*. By writing these memos, the researcher has an additional method within the data analysis (Saldaña, 2016, p. 54). The memos can be used as a summary of concepts, to gather a specific information, or for sorting the details about the conversational partners (Rubin and Rubin, 2005, p. 224). The next step then is to find patterns, to understand better the terms and concepts, to compare situations, to recreate the participants' stories, or even to observe if something is missing from the data.

By doing the analysis according to these steps, the researcher can then look for "broader implications" and consequently start to build toward the theories (p. 232). The final approach used in the analysis was also looking for categories and concepts where two or more were together (p. 232). Lastly, a thematic analysis was used in this study, as is common in qualitative approaches. Rather than having only short codes, the researcher creates themes that are not within the text, but implicitly in what was said in the interviews.

Ethical considerations

Ethics are imperative when doing research, both in qualitative and quantitative projects. As a researcher, the duty is to seek the truth, but also to safeguard the interviewees participating in the projects. With that in mind, it is important to know how to balance both sides. "Research is valuable, but it can also cause harm. Good and responsible research also includes assessing unintended and undesirable consequences" (Norwegian Guidelines for Research Ethics in the Humanities, 2016, p. 12). In the role of a researcher I was aware that while promising confidentiality to the participants, I would have also an obligation to notify in the event the research found "censurable or illegal" situations. After the interviews and analysis of the data that was not necessary though.

Prior to the interviews, this research project was approved by the Norwegian Centre for Research Data (*Norsk senter for forskningsdata*/NSD) to the processing of personal data in accordance with data protection legislation (see Appendix A for letter of approval). Since the beginning, the interviewees were told their participation would be anonymous – that is, not possible of being identified from the published study. With anonymous participation, the conversational partners could also have the chance to be more open and honest during the interview, especially in the case of sharing their experiences in their host society.

As one of the requirements of NSD, the participants were asked to sign a consent form, based on a template provided by the center (see Appendix). The only participant not met in person (as mentioned in the participants section) sent by e-mail a signed, scanned version of the document. None of the participants showed a concern about signing the form and, before having their signatures, I ensured they were aware of the goals of the project. The messages exchanged by e-mail started with a short explanation of the project and were followed by the letter containing all the project's information – a request also issued by NSD (see Appendix D).

Summary

In this chapter I presented the method used to collect the data for this research project. Describing the qualitative methods and the use of interviews, I explained why this type of study benefits from this method, but also the limitations for this approach. Another section introduced the criteria used to choose the participants and who they are. Additionally, the data analysis method was detailed, along with the approaches used in all the stages, and how I made sense of the data through coding. In the next chapter I will present the data analysis and the findings.

DATA ANALYSIS

I start this chapter analyzing the data of the interviews. The chapter is divided in two sections. The first one will address the three main parts of the interviews and the analysis alongside: *Life in Norway*, *Integration through their eyes*, and *Media and Integration*. All interviews were conducted in Portuguese. The excerpts presented here were translated into English by me.

Life in Norway

Understanding the participants' integration processes first requires understanding their reasons for being in Norway, focusing on their initial phase up to the present. This was the first step to comprehend their relationship with the host country. Thereby I would acquire a general overview of their lives and establish the context for their media use. If these details were already mentioned when we exchanged messages, I would bring up follow-up questions to go into the details of their stories. This also served as a starting point to "break the ice" in the interviews.

Reason to be in Norway

Among the participants, there were diverse situations of how they ended up living in Norway. The reason to be in the country now did not necessarily match the type of visa they have currently. As some of the examples below show, there were the ones who came to study and then found a job in the country (Paulo, Bianca, Ana Maria); the ones who came to be reunited with their partners and later divorced and continued working in the country (Natalia); the ones that were here because of their partners but first got a job, and later changed to family reunion (Miriam, Daniel); and the ones who acquired citizenship.

> Bianca – "So once I started the master's degree, although I hadn't actual plans to stay in Norway, I was already feeling comfortable and began to think about the possibility of staying [in Norway]. Of course, the opportunities in the job market, good salaries, and the quality of life were very different from what we would have in [city in Brazil], which were great reasons for me to decide to stay."

As mentioned in the beginning of this chapter, two participants, Paulo and Helene, share a common characteristics: They were both exchange students in Norway. In Helene's case, for example, she initially lived in the *Nord-Norge* region (North of Norway) and she returned to Norway years later to another city in the East part of the country – facing also the cultural differences inside Norway. The same happens to Paulo, who at first lived in the West side of the country; then he returned as a

master's student and moved to an area in *Midt-Norge,* to a city located in the central part of Norway. It is hard to say they had the same experience; one ended up getting a job for which fluency in Norwegian was not mandatory but preferable, and the other had to use Norwegian since the first job. However, it does not mean Paulo did not face any challenges.

Norwegian Language

As described in the literature, language is a critical part of both societal cohesion and integration, as well as a necessity for media use in a new country. The participants had a lot to share when asked about their Norwegian language usage in their first years and the challenges of including the language in their daily life. When one immigrates to a new country, there are decisions like whether to insert the national language in daily routines, or to keep using English or another common language in their relations. In the initial phase of living in Norway, English and Portuguese were the common language used by the participants, and the decision was whether to switch to Norwegian as a rule or occasionally.

In general, the participants' approaches to language showed how important it was to their integration processes. For example, Natalia and Daniel had no problem remembering their relationship with Norwegian in the first years – both living in Norway in similar periods; they were the ones who reported including the language in their routines early on. Natalia said she used a lot of English in the beginning, but she "tried to insert the Norwegian language in between". She also said that, since she needed advanced level Norwegian to apply to a bachelor's in Norway, in less than one year she had learned and passed in the language test[10]. Daniel experienced a similar situation with his partner; also early in his process they got in an agreement to only use Norwegian and have been like that since. Daniel also used Norwegian in his studies and said that gradually his assignments were to be delivered in Norwegian (nynorsk) and less in English (in the beginning).

> Daniel – "After the sixth month speaking English with my wife, we came to the conclusion that we would live together, and then we had an agreement that she would stop speaking English to me. I started in a Norwegian language course, so from that day we would not speak English with one another, no. We managed to stop using English."

On the other hand, Bianca, who has been in Norway for more than eight years, took another path. She has tried to learn the language while at the university, but she did not "have a lot of focus [in the language course]" during her studies. Not only her master's program was in English, but also

---

[10] *Bergenstest* is the name of the Norwegian language test.

her first job required only English, which meant she didn't have a pressing need to master the Norwegian language yet. Then during her first job she fully dedicated time to learn the language. Further, in the job search again, she decided it was time to use the Norwegian language in a daily basis. Bianca reported now using the language permanently in her routine at work, although still uses English with her partner.

> Bianca – The Norwegian language hasn't been inserted [in my house]. Me and my boyfriend speak English. We mix the languages a lot, sometimes [we say] things in English with a Norwegian word. But, once we are with other people, like with his parents, or with friends, then it is only Norwegian. But between me and him is still English.

Jorge and Helene experienced different situations than those above. Jorge said that language usage is "still challenging", one of the things that he always felt "difficult". For him the fact that he speaks English always was a "thorn by my side[11]", because if he does not say something "perfect" in Norwegian, people "change to English and they don't go back to talking in Norwegian". Differently from Bianca, Jorge uses mainly Portuguese at home with his wife, because she learned the language while living in Brazil before they moved back to Norway. But he said that there are still situations that they end up using three languages without realizing it – Portuguese, English and Norwegian. Helene is also another participant who uses Portuguese at home. But she talked about the initial three years and how hard was when she tried to practice the use of Norwegian. "Since everybody speaks English, [when] you start speaking in Norwegian, they realize you don't know how to speak very well, then [they] already change to facilitate your life", but she concluded that it actually does not help, because in the end she thinks that "everybody needs to learn the language".

Irene and Silvia, both of them reported not having fluency in the Norwegian language – and one of them was also learning English. Since the first year, Irene said she had the goal of "studying, learning the language". But with adversities, the first thing she refused to learn was the language. Irene said she regretted not having learned Norwegian in the past. She tried few times to go back to Brazil with her family – according to her she "rejected Norway", in the sense that she did not want to learn the language and they decided to sell their house. Once in Brazil she ended up not completely satisfied with the way things were and, when one of her daughters came to live in Norway, she saw it as a chance to try again her process in Norway. "I changed my way of seeing things. I stopped having that rejection. I want to learn the language, continue working and make a

---

[11] The expression used by him, in Portuguese, was "*uma pedra no meu sapato*".

happy life here, take a loan and buy my house again". So the language seems to be one of the first things to either be rejected or included in the participants' immigration experiences.

Additionally, there was the exception experienced by Carmen, who said that "because of the Chilean exiles [in her community], we had English and Spanish as the main communication languages. At the time, Chilean exiles were coming and living here". Later she added that it took around four years to have the Norwegian language inserted in her daily life. She continued saying the language is important to her: "one only knows the society, the country, who has the language knowledge. The 'lines' and 'between the lines' cannot be read if [one] does not learn the local language".

Integration and how they feel about their processes

The circumstances that led the participants to immigrate to Norway provides important background for their sense of integration and their relationship with Norwegian society. Although the theme of integration was interwoven throughout the interviews, the participants were also asked directly "what they understand by integration". The participants' view of integration might be different from the academic literature and Norwegian policymakers' understanding of integration. Afterwards, I would ask them how they feel about their integration processes, based on their explanation, into Norwegian society. Consequently, they would give examples of why they would consider, or not, themselves integrated. Generally, most of them described integration as having respect the local culture, but they have duties towards the host society as well.

Understandings of integration

Overall, the participants had what seemed to be a clear understanding of what integration meant to them and how they saw themselves in this understanding. Paulo, Bianca, Carmen, Daniel, and Helene were the participants who connected integration to "belonging". Paulo explained why he thinks integration involves this feeling.

> Paulo – Integration for me is to feel part (inaudible). But integration in my experience necessarily involves a feeling of belonging. If you do not have this feeling of belonging, I think it is very difficult that you will become integrated in the [host] society.

Ana Maria had a similar way of explaining what integration meant to her, but identified certain duties of the immigrant as well.

Ana Maria – "Integration for me I see as not only being from… the immigrant needs to make an effort to understand the language, and to be part [of the society], because the way that we communicate… the language itself, the structure of the language says a lot about the society too.

At the same time, as she explained, Ana Maria saw a responsibility on the part of the general population as well.

Ana Maria – "This, from our point of view [immigrant], we have to learn, we are living here, it is the obvious [thing to do]. But from the point of view from the Norwegian too. Because they need to understand us, they have to be open and give possibilities. But if we do not speak the language, they cannot understand our culture as well. So the effort come from both sides, actually.

It is possible to note, in the examples above, an interesting distinction between integration as external – immigrants making an effort to fit in – and integration as something internal – a sense of belonging.

How they feel about their processes

In Brazilian culture there is an expression used by most families when someone has just arrived at their house – *por favor, sinta-se em casa* or "*please, feel at home*". It is notable that this was reflected in many of the answers about how the participants feel about integration in Norway. Some of them said that to be "feeling at home", always meant feeling "included" in the society. Priscila, Ana Maria, Bianca, Paulo and Natalia mentioned the feeling of being at home without me asking any questions that could lead to that. Priscila felt "at home" while she was living in the first city she moved to in Norway. However, she expressed how complex it was to affirm simply that she was integrated, after ten years there[12]. She was able to point out situations that go beyond the family sphere and how they contributed to "feeling at home", but how it was not a permanent feeling.

Priscila – I think it was in different areas. Maybe more in the end of the bachelor's and the master's. Because it was more years, more references. I felt integrated in some aspects, but then suddenly, we were talking about another subject and I would not feel integrated at all.

---

[12] She was actually in Norway for more than 20 years, but lived in this place for approximately ten years.

Or I felt integrated in the university, and we would go skiing (…), and I did not feel

integrated. So, it depended.”

The only participant who was asked about this as a follow-up question was Silvia – I asked if she had thought about her "home" being in Norway – and she said she did not have this feeling.

Silvia – No, I am still… the fact that I still have my apartment, which is not rented, in [city in Brazil], I still have my clinic [the space is rented], I think I will always have this hope of going back [to Brazil]. So it is possible that this makes me not too integrated also. Also because I don't go after [learning] the language...”

There were also the ones that said integration meant having a "similar" life as a Norwegian – trying to say that integration, for them, is to do the same things as the Norwegians do, to have the same experiences.

Carmen was the only participant who said she was still going through her integration process, even after having lived in Norway for more than 30 years. She said she was "discovering/learning things which I did not know it existed [after these years]”. Later she added to "feel integrated in some aspects, and in the process of integration in others”.

Overall, eight participants reported feeling integrated – or that they feel the process of integration has happened – either in the city they were living before and/or in the period of the interviews. Some participants went through the process more than once. For example, Jorge, who spent most of his time in another city, was feeling integrated there, but not in the new city when the interview happened.

Two participants said they did *not feel integrated* in Norway at any point. The first argument presented by one of them, Silvia, was "because I don't work”. The other one, Irene, did not immediately establish a connection with employment. For Irene integration means "mingling[13]” with the Norwegian population and she added it was "something I have to do”. Irene has had temporary work, but she said that – at that moment – she could not continue because of a personal situation.

---

[13] Other terms could be "combine”, "merge”, for example.

Media use and Topics of interests

In order to understand to what degree media use influences the participants' integration processes, it was important to first learn about their media habits, and then connect the two points together. Understanding what they like to read, watch or listen was fundamental to find out their motivations to use the media. Aside from one participant, it was possible to see in the interviews a connection between the topics of interest and their media patterns. This connection was mainly among their interests and also, to some of them, to their work or entertainment.

Digging into people's media habits can be a challenge if it is not done through a questionnaire or observational studies, in the sense that the interviewer will be focused on bringing up more than just the fact the participants mentioned a specific channel or radio station. Media use says more than simply the choice of a specific TV show, for instance. Through the interviews, for both traditional and new media, I was able to note that consumption becomes a habit that they no longer think about it. When Natalia was explaining what she likes to read in general way, news and podcasts she listens to, she needed a few seconds to remember the name of the program that she actually likes a lot. "I heard a podcast that I like a lot… ah, it is from the Piauí Magazine… o Teresina… (she checked her mobile phone) Foro de Teresina". Whether people register precisely which programs or outlets they use daily is not vital here, but rather the way the habit becomes part of their everyday lives.

Here I analyze the media habits present in the participants' lives. The participants were able to describe their routines – for example, going to work, activities during the weekend, and then point out where media would be inserted. According to the participants, the use of media is intrinsic in their routines in the mornings – on the way to/from work, in the evening at home – whether with kids or partners, or in their spare time – cooking or knitting, for example.

Brazilian, Norwegian and International media

As described in the Methods chapter, the types of media were divided into the following categories: Brazilian, the media produced in Portuguese; Norwegian, the media produced in Norwegian; and International media, meaning from the perspective of those living in Norway, and also produced in English. Coding Norwegian media as the local media, and the Brazilian media as the media from their home land, was in a way easier than coding the international media, especially when it comes to streaming services, for example Netflix and HBO Nordic. These services offer not only English content produced in America, but also content with more than one language available,

as for example the series Lillehammer[14]. Thus, media from any other place rather than from the two main localities (Brazil and Norway) were considered international in this study. Ana Maria was one of the few participants to mention BBC and Al Jazeera channels – so those were analyzed as international channels, for instance.

Although I coded how many mentioned this or that type of media, ultimately the analysis considered the presence of these types of media in participants' routines. In contrast to views of immigrants relying on their home land media, the two most mentioned media were in fact Norwegian and international media, although as described below all of them were able to share how their habits included the consumption of Brazilian media as well, to varying degrees.

Brazilian media. All the participants talked about their consumption of Brazilian media. Some of them, but not all, did reduce the consumption of Brazilian content, but have not stopped completely – even the ones who tried, said they were still receiving or looking for it. Online newspapers were the most mentioned in the case of Brazilian media. For example, Ana Maria, Natalia, Jorge and Silvia were the ones that appeared to use more Brazilian media, either as their most-used media or as the media they used as much as the International or Norwegian ones. In their cases, each one has a specific situation. Jorge and Silvia are the ones who consume most Brazilian and International media – although Jorge said he also watches a few Norwegian programs with his wife. Ana Maria consumes Brazilian media, but also Norwegian and international media. She said that Brazilian media has its peaks, like for example the presidential elections in 2018, but said she subscribes to a Norwegian and a Brazilian media outlet. Natalia also had a big range of outlets she follows and Brazilian media is part of her routine. The fact that they did not mention much other content may reflect the fact that TV and radio from Brazil are not easily accessed in Norway. However, with new technologies, some of the Brazilian media outlets do broadcast their content online –either live radio or something similar to podcasts. Silvia was very interested in this type of content.

Norwegian media. Norwegian media was mentioned by all the participants. This included online newspapers, radio, TV and streaming services. Online newspapers are the most used type of media; more than half of the participants subscribe to or have access to paid content (e.g. family subscription). Importantly, consumption of Norwegian media often related to connections with the participants' partners and friends. The ones who use Norwegian media said they use it to be able to know what is happening in the place they live, to talk about it with friends, and to be able to discuss

---

[14] Retrieve from https://www.imdb.com/title/tt1958961/

with colleagues at work. In particular, the partner's use of media seemed to play a major role in the participants' use of Norwegian media, helping them interact and be equipped with information.

International media. All the participants said they used International media, which will include not only international channels, but also online newspapers, streaming services, social media. This media was connected to the their interests and at the same time the interaction with other people, as in the case of Norwegian media. International media includes Netflix which was the most used media by all the participants. It is not only the affordances of this type of service, but also the content provided that seemed to arouse their attention. For example, Silvia is learning English and tried to add International media to her routine. But she also tried to read some news about Norway in English – like a Facebook page which publishes news in English, though at a slower pace than the Norwegian outlets.

Traditional and New Media

It is clear from the interviews that the participants have stopped shaping their routines around the media. Only three participants brought up the actual act of sitting in front of the TV, or listening to the radio, at a specific time to watch a specific show. Participants decided when and what they will watch, rather than letting the outlets make this choice. Miriam, who mentioned liking a radio program, said that she likes to listen in the podcast aggregator, because "it is easier to listen to in the bus", so she would listen whenever she wanted. Only two of the informants said they actually watch regularly the news at 18h; another informant remembered when the program airs on NRK.

Even so, a few participants affirmed watching TV in the traditional way. Silvia mentioned this as an example of interaction among families and friends – for example watching the Norwegian version of an American TV show, *So you think you can dance,* called in Norwegian "Skal vi dance". Natalia and Helene said they do not keep track of the programs they are going to watch every week, but they watch what is available when they are interested in sitting in front of the television.

Internet, Streaming, Social Media, Podcasts

When it comes to new media, it was quite hard to discretely identify types of usage, because of how these types of media interconnect. I will give examples that can explain the various situations. These findings illustrate how challenging it can be to collect data – qualitative or quantitative – regarding the use of these applications. It seemed that the easier the affordance of

these technologies, the less people have to remember or understand how it works – whether using TV, mobile phone, radio, websites, etc.

Streaming services were the most consumed media among the participants. All the participants said they consume services like Netflix, HBO Nordic, and NRK Web. Yet even the participants found it hard to distinguish between certain types of media. For example, if they said NRK "in the app", they were watching the NRK TV, which is a streaming program of the Norwegian provider in Norway. However, this type of media can also be consumed through their own TV, with smart TV. This could also be considered watching TV. The same occurred with podcasts. If listening to a radio program through a podcast aggregator, it was unclear whether they were consuming radio or a podcast. Silvia was an example of knowing that she was consuming radio program, but through a podcast format.

In another example, on Instagram one may not take careful note of the name of the accounts you follow. In the end it is in your hand most of the time. Bianca and Mirian are examples of participants who said they consume a lot of information in this app, but did not remember exactly what they consumed.

Media use and language

Norwegian. There was clear evidence of the connection between using the national (Norwegian) media and learning the language. Several participants affirmed they used the media to learn the language. Carmen, Bianca, Daniel, and Natalia are examples. Carmen has lived in Norway for more than 30 years and said she used the TV because she and her partner had interest, but they would also watch kids' programs to "listen to the language, to what was said, to learn". Irene showed no particular interest in any type of media, but she said she would listen to the radio and ask for the help of family or use TV subtitles as a way to keep learning the language.

Portuguese. Some of the Brazilians in this study said they were using media to present the Portuguese language to their children, to not let their mother tongue die. The use of media to keep their own ties to the language is also mentioned in some of the interviews. For example, Priscila, who had immigrated more than 20 years ago, feels that her language is not as fluent as before – although the interview was 95% in our mother tongue. She said the media also helps in providing content that can help her and her children to keep them up-to-date in newer expressions. Priscila said that she feels the need to be close to something related to Brazil; she said yes when I asked if what she needed is to be closer to the language.

English. Although only two participants talked about the use of international media to learn the language, among the participants, English content is indeed present in most of their practices.

Silvia, who said she was learning English, remembered that after two years she finally had the TV in the living room and that she wasted these periods when she could be learning English.

News media, humor and entertainment programs.

The twelve participants could give an example of conversations which were mediated by what had been in the media previously – not only news, but entertainment programs or news or content from their media use. However, entertainment programs were especially hard for immigrants to consume, as the many cultural references and the language can create barriers. If they did not mention it during the interview, one of the follow-up questions was related to their knowledge or consumption of this type of program. Almost all of them (10 out of 12) had heard or had contact with entertainment programming, though not all of them liked it. During the period of this study, "*parterapi*" was a popular show mentioned by some as one of the options they would watch with their partners. "it is silly, funny", said Miriam, as Jorge also commented "it is kind of nice".

When asked about entertainment programs, *Skavla* and *Nytt på Nytt* seemed to be the type of program that they had heard of, although not everybody had seen it. Natalia was not the only one who mentioned *Nytt på Nytt* when asked if she had watched any Norwegian entertainment program; she said that only thirteen years later she had seen it for the first time and enjoyed.

The connection we can make here with integration process and these type of programs is the type content of the program. *Nytt på Nytt,* as an example, uses comedians and humor; the TV show pretends to have a competition among the participants while they talk about the main news in the week that has passed. Three of the participants affirmed that humor would be the last thing you could understand in a new language.

Julekalender

The Norwegian media was often mentioned as being used in moments when participants would gather the family or with their partners. In particular, *Julekalender* is one of these programs, considered a phenomenon in Scandinavia[15] and has been broadcast since 1991. Priscila, who has lived here long enough to have watched the program several times, could remember when her

---

[15] Retrieve from: https://www.nrk.no/presse/programomtaler/julekalendere-pa-nrk-ar-for-ar-1.13221038

family "found" that program. She pointed out that before *Julekalender* so she had not been able to connect with other Norwegian channels, besides MTV or cable channels.

> Priscila – Suddenly, there was a broadcasting programming which was called *Julekalender*, it was a bit of Norwegian, a bit of English, and there was even a person from the place they lived in. That for me was very interesting, because I was starting to speak Norwegian, of course I was there for four years already, was in high school, I understood more [Norwegian]. So I started to watch more Norwegian programs in the end of these four years there.

On the other hand, Ana Maria said she watched it with her Norwegian family, but she does not think it is funny.

Digital overuse or detox

When the conversational partners talked about their media use, I identified in the data another topic that was not explicitly in the interview guide. The participants seemed to be filled with various feelings towards media in general, beyond the normal enjoyment; some appeared to have a certain remorse in their media use, some expressed the will of spending less time in front of the screen and some even said they did not see pleasure in spend hours in front of the TV. Silvia seemed to feel guilty about being "a bad example [to the kids]." She would spend time with the kids watching entertainment programs and cartoon series. Mirian, who was mentioning where she goes look for content, said "I use a lot Instagram, unfortunately". Another participant, Paulo, had a "new year's resolution" to reduce his high consumption of series (on international or national streaming services, for example). In a similar case, for Priscila was important to choose when to watch TV or stream a series rather than sit for hours and "not thinking about" what she is consuming.

Media use and integration

Media practices as described by the participants have shown to be essential in the lives of immigrants. It seemed to go beyond a "personal choice" or being influenced. They were aware of the role of the media in their lives, and were able to name it when asked about.

Most of the participants overall saw the role of media as a positive thing to the process of integration and consequently, to the immigrant. By those who saw a role for the media in their processes, the media was presented as a tool for equipping themselves with information, in order to

interact with people in different spheres in their life, e.g. at work, home, and/or with their partners, friends.

The ones not feeling fully integrated, or not at all, expressed a desire to have more contact with media. Silvia showed that she is aware of the role of the media, even though she herself is not able to fully use the Norwegian media.

> Silvia – "I think if I had learned the [Norwegian] language, probably the media would help me a lot. Because if I receive an invitation on Facebook at the Fortress, for an exposition, for example. So I think I would [be able to understand]. If I spoke the language, I would be doing voluntary work, and I will be more integrated. So, yes, I believe the language problem is what hold me from being helped in my integration process with the help of the media."

Paulo showed how he sees the importance of the media in the daily life of an immigrant, when he said:

> Paulo – "When you don't read newspaper, don't listen to the radio, you close yourself to the society, because this is part of knowing what is happening around you. It does not have to be very important thing, understanding the economy of Norway. But something simple like the name of an actor or actress, or a program that is popular, or some scandal of the royal family".

A few participants mentioned that some media practices could help with identity or sense of belonging. Priscila actually said that she had to face identity formation for the second time when she moved to Oslo, after ten years living in another city. She was the one who remembered clearly the role of Norwegian national radio in her early 20s and the importance that radio had in her identity. But rather than finding another media outlet that would help her rebuild this identity, she said that in the second period of her life, identity was more connected to life experience and the negotiation of who she considers to be: half Brazilian and half Norwegian.

> Priscila – In the second period [moving to a new city], to feel integrated it was not a matter of media, it was the fact that I was older, but comfortable with my identity and more comfortable with what I am at home, and I could define how I… what meant to be Norwegian and Brazilian for one person. And want it meant to participate in the society. For me it is related to that.

Priscila continued saying that she can now decide what she wants to watch, what is important to her, whether a documentary or TV show with her kids. So indirectly it seems that she also shaped her media practices to reach this point of identity formation where deciding what she wants helps her confirm who she is.

When I asked whether they could see a negative side of media, there were not many answers, but a few mentioned the way media portrays immigrants. For example Paulo and Helene – although Helene said she didn't have experienced any of that, while Paulo felt that this kind of content goes direct to him, since he is an immigrant in Norwegian society and he felt sad to know that "some people do not welcome" him here. Bianca said that maybe some could feel not represented in the media, but she said she did not think about that. Overall, the portrayal of immigrants did not appear to be at the forefront of most of the participants' relationships with media.

Summary

This chapter addressed the analysis made through the collected data of the 12 interviews. With three main sections, the results were divided according to the topic – *Life in Norway*, where it was possible to see how the participants' lives were in Norway and the experiences they had, including language. The second topic was *Integration and how they feel about their processes*, here it was specifically presented how they understand integration and examples were brought according to their experiences. *Media habits* talked about not only the language theme, but also addressed the traditional and new media, including how hard it is to analyze media use nowadays, and briefly mentioned the types of programs they referred to. The last section was about the nexus of *media and integration* and how the participants demonstrated the use of media in a way that helps build a sense of belonging and at the same makes them feel equipped with information they think is interesting and necessary to them.

DISCUSSION

In this chapter I contextualize the findings presented in the preceding chapter. The main research question will be answered and debated in light of the literature presented in the Theory chapter. I will argue that the two-way approach used in this study is indeed relevant to understand the role of the immigrant and the State, discussing, particularly, how the societal and value levels (Dimensions of Integration) can be disregarded. I will argue that media is significant to an immigrant who has either short or long term plans in a host society. More than that, I did find evidence that reaffirm the influence of the media and the importance in the sense of belonging in the integration process. In this way, I will be answering the subquestions when presenting participants' motivations and how their media consumption showed signs of integration according to the dimensions of integration. Afterwards, I specify the limitations of this study and end the chapter with final considerations.

Research Question: Media Use and the Integration Process

The findings presented previously address the main research question: *To what degree does immigrants' consumption of media influence their integration processes into Norwegian society?* From the 12 Brazilians interviewed, eleven of them showed evidence that media use has a *significant level of influence* in their everyday life in Norway. Yet, they did not indicate or suggest a *dependence* on media to feel integrated. It was very clear in the sample that they were aware of the broad role of the media, while not thinking constantly, or at all, about its everyday role.

The data allowed for identification of the following tendency: the more integrated they feel, the more media was inserted in their lives in a significant level. However, it does not mean that the more integrated they feel, the more the use of (different) types of media would increase – that is, the overall variety – or even time spent using media. The pattern and the choices become clearer the more they felt comfortable about their position in the Norwegian society.

Integration and Two-Way Approach

From the 12 participants, nine of them considered themselves to be integrated and, at the same time, somehow fulfilled the criteria of the Government. Here I say somehow since particular situations had to be interpreted and adapted – for example, owning an apartment in the past, but not during the period of the interview; not volunteering in NGOs, but in their kids' school.

The next step is positioning the findings and observations in the integration approach introduced earlier in the study. If we take the first level of the model by Spenser and Charsley, the *system level*, it includes the following items: labor market participation, legal status, education,

housing, and access to political participation – quite similar to those presented in the government's report. In this sense, the Norwegian Government has done critical work in framing the immigrants in the system domains. However, what can actually be said on a deeper level? According to the model presented here, the two other levels of integration, social and value levels, were not taken into consideration. Additionally, the official framework does not consider the connection or interference from one domain to another, which should be analyzed as well, in order to have the whole picture of the actual integration process as it takes place in an immigrant's life.

It is also important to note that it is possible someone would not "fit" in the system levels measured by official means; but the person is actually fulfilling the other levels of integration. An immigrant that does not own an apartment, but does share core values with the whole society and is active in civil society. Which classification would this person have?

Priscila would be considered integrated when assessed in all the levels of the integration model – system, social and value levels. Though she does not follow the news every day, for example, she is still interested in understanding how she can reduce her carbon print in the world and how she can cooperate with society by doing her part. She demonstrated an understanding that there is a way to compensate, although she might not be interested in topics that many other people are: "in political integration, I think I am still being integrated. I never had a strong interest in politics. But of course there are things, for example, like environmental, that I am very interested about it. So now I am a member of the [a Norwegian] party…".

On the other hand, Paulo does not own his own apartment yet, but he is very interested in politics and has also been a volunteer in different events. Paulo participated in voluntary work when he was a student in the end of 2014. In the city he lives in now, he has also been involved in voluntary work twice for the Øya festival, which happens in the summer in the city. It is possible to note here how he combined his interest for music, which is part of his media consumption, with voluntary work when living in a new place – a sign of involvement in the place he is trying to connect to. He also listens daily to Norwegian radio and sees this practice as a way of showing that he is not "closing himself for the society" and that to become part of society is "to know what is happening" around him.

Besides the examples above, all the participants gave enough evidence of how media is part, in a way or another, of their lives in Norway, even the ones that would not be considered integrated in a system level by the Government. Silvia is a case of someone who knows a significant amount of what is happening in Norway, but she is still learning Norwegian and English. Despite the language barrier, she is someone who would be described by the other informants as someone able to participate in social situations, discussions or quiz at work through her knowledge of Norwegian

society. The way she is building her identity is through exchange of information with her husband on a daily basis, debating and including her in conversation as a pair. Silvia is an example of how gray these areas are. She showed a sense of community (social level), although not being employed and seemed to have not the desire anymore. Silvia, however, was able to present data and information that maybe the rest of the population only knows about reading the news, though she does not consume the Norwegian media. She does indeed have a strong connection with her partner and friends and seems to be proficient in exchanging information about what is happening in her host society. It is interesting to think that if a Brazilian has a conversation with Silvia, it would not be possible to affirm that she is not integrated into the society. How would this case be analyzed by the official means?

Social interactions

Taking from the previous examples, media was embedded in interactions in the external world. Media equipped the participants to be able to bring information to other spheres in their lives. To understand this influence of media, it was important to find out what drives the consumption, having understood how integrated they feel into the host society. It was not a matter of how many hours spent in front of the TV, but how the use would actually be connected to their lives. While I call these the social interactions, I will present evidence of how imagined communities are one of the reasons for the consumption of media (Anderson, 1991).

Work and social situations, as well as family/partners, were often the main reasons for the participants to consume media and for the patterns they presented. Among nine participants who emphasized work connections to their media consumption, seven use media to be able to participate in the work environment. For instance, Natalia wanted to participate in a quiz every week at work and that she was able to comment on events with her colleagues. Paulo, who does not like to listen to podcasts, said he has started listening to a program his company had launched because of the connection with his work's field.

> Paulo – "Coincidently my company has just launched a podcast about sustainability… so I listen to express my interest… but I do not have this habit [of listening to podcast]"

The quote above shows not only the fact that he is listening to a type of media that he is not particularly interested in, but willing to do so *because* of his work. It also shows signs that he joined a group of people who also listens to the company's podcast – joining them in an *imagined*

communities (Anderson; 1991), specifically created by new media (technology) and contributing to a type of interaction which is important to him in his integration process.

Priscila had also joined a community based on what she "had been interested in", but she only could understand that when she found out about a radio station. "Wow", she thought, "this radio was made for me".

"Everyday conversation"

Gillespie reflected in what was reported by the participants – what she called the role of the media in the "everyday conversation" (1995, p.58), and I call here the everyday practices. Media when understood as a "social glue" can play an important role in the integration process (p.59). Gillespie also talked about the importance of "family conversations in mediating the reception of TV". The evidence I was able to collect is that the importance of other groups that are part of your everyday life matters for the consumption of media as well. The twelve participants could give an example of conversations which were mediated by what had been in the media – both news and entertainment programs. It was especially the case for Norwegian and International media, as presented in the analysis.

Paulsen (2010) affirmed that if multicultural immigrants use media from their home country is not necessarily a sign for segmentation; it may be a way to express users' motivation and needs, which are not covered by exposure to "multicultural" Norwegian media content (page 60, my translation). Nowadays, new technologies and media give immigrants easy access to a broad array content, from abroad – in this case Brazil, and especially news and entertainment. In the sample, the use of Brazilian media manifest as a sign of keeping ties with the participants' home land culture, even by those who indeed felt they had gone through a long process of integration, confirming the positive association (Walker, 1999). An evidence is Jorge, who had at times felt integrated in Norway, yet still consumed mainly Brazilian and International media, rather than Norwegian media. His Norwegian partner often felt the need to consume Norwegian content, and include him in those moments.

It is clear, though, that the exclusive use of Brazilian media could be a sign that the informant is struggling with the integration process in Norway, like for example one of the participants who did not feel integrated. But this was not proved in the sample – whether the high use of homeland media would make them segregated rather than towards feeling integrated.

In the case of so-called transnational practices, Christiansen (2004), talked about the use of "homeland channels" and that I here extend to the media from homeland in general, e.g. news, entertainment. "Under some circumstances, watching 'homeland channels' and maintenance of

transnational social spaces may even be said to promote integration processes, especially when the alternative is television broadcasts in a language one cannot understand" (p.188). A few participants reported using media to present the Portuguese language to their children, to not let their mother tongue die. For example, Priscila who had immigrated for more than 20 years ago feels that she might be losing the fluency of her mother tongue – although the interview was totally in Portuguese. She said media helps in providing content that can help her and her children to keep up-to-date in newer expressions. So the fact that an immigrant uses media from the homeland is not only attached to the sense of not belonging to a host society, but also to keep their identity and deal with the new one forming.

The influence of families and partners are not the only driver of consumption. However, it played a critical role in the exchange of information. For example, one of the informants who does not consider herself integrated was still updated with information about Norway and the city where she lives. Another participant, Jorge, who said he consumes mainly Brazilian and International content, would watch some Norwegian TV-shows when his wife presents them to him. The evidence in these and other examples show that there is a certain need to share common experiences, what Anderson then called imagined communities (1991). Furthermore, Gillespie (1995) argued that shared media experiences "… extend or deepen interpersonal communication". She particularly talked about the face-to-face interaction among friends where TV and TV talk would be used in an interactive function, rather than a divisive one. The sample showed evidence that these could be extended to all the spheres of interpersonal communication, like families and/or partners, or acquaintance at work.

> Jorge – "[these programs] are comedy shows, [they] are nice, nice; [but] actually it is my wife who introduces all of these to me, I will not look for [these types] of content. I am not at home and turn on the TV to watch "Skavla-ish programs, I will watch the other programs I told you about."

Also showing a sense of common interests, and individual need, Daniel seemed to share something in common with his wife and also his own interests.

> **Daniel** – "Yes, [I can give you examples]. There is this Norwegian series airing now, *Lykkeland*, about the oil platforms. We are watching. I have seen SKAM, because I work with teenagers."

> **Bruna** – "So does she watch with you?"

Daniel – "She watches her [programs], and I watch mines, but we watch [some] together as well."

Bruna – "Did she have any influence in these contents, these channels?"

Daniel – "Absolutely. For example, this [show] *Lykkeland* she introduced to me. Sometimes for being Norwegian, she will want to see a show, a Norwegian series, and I will watch with her. For sure."

International media, mainly like streaming shows, and Norwegian media, for example documentaries, seemed to create the affiliation, the connection with what the other is talking about.

When one talks about media use quickly it can be assumed that the consumption of this or that type will be discussed in a sense that would explain directly the relationship with the integration process of the immigrant. Yet that is not the case in this research. The use of any media is investigated in connection to how they feel towards the host country, whether they only consume one type of media or several. For example, they might have the choice of being informed about Norway but only through international media, and that would not necessarily affect their role as an active citizen or prevent them to participate in the society.

Final considerations

Similar studies could benefit from observation method, together with interviews and questionnaires. So it would be able to capture what sometimes has become inserted in people's lives and they do not even realize like the habit of turning on the radio every morning. Although this study was looking at their media practices in their lives, it is more than that. The way practices, such as media use, is part of one's life impact directly how they feel in their lives. This study could also benefit from using other models in comparison with the one by Eggebø and Brekke (2018), for example. For the future, studies could benefit from mixed methods and exploring the complexity of the new media and new technologies.

CONCLUSION

> "To be integrated in a new society is a demanding process. [16]"
>
> – Prime minister of Norway, Erna Solberg, Feb, 2019

In a recent past, scholars have believed that maintaining ties to immigrants' home country could prevent them of becoming more integrated in their host society. Currently, new evidences have showed immigrants search for news broader and still are able to establish new ties with the host country. In a country as Norway, where the media plays an important role, we do not only need to investigate the role of the media, but understand better how it can be used and contribute to the integration process of immigrants, who are willing to learn more about the host country.

Integration is indeed more complex than simply "being integrated, or not". This thesis was an attempt to point out the disconnection between the reality and complexity of an immigrant's life and Government's reports, policies. With a Welfare State model desired by so many States around the world, there is room for an even more open debate on how media could be used as a fundamental tool in the integration processes of immigrants – instead of only providing content.

This study has been an attempt of showing the connection of media and its importance in various spheres of immigrants' lives. Whether media will be used only to keep ties with their home country, to learn a new language, or to seek content in a broader way, the main goal was to provide empirical results supporting the main argument that it is time for media to be considered when one talks about integration. Media is not a pillar of the process, but its use is fluid and slowly, but it can be key to the future. The nexus of media and integration actually means media and policies. When they will be used together as a tool, it might bring real results of integration/migration policies.

Scholars and policymakers are aware that integration has been measured in so many ways that the results are rather disperse than going towards a single goal. More precisely, there is a long path until the policymakers will see how media can be an ally to this journey. The words of one of the participants after more than 30 years living in Norway, explains that it is a long journey: "*I continue in a integration process, I am still learning new things which I did not know it existed [after all these years].*"

---

[16] "*Å bli integrert i et nytt samfunn er en krevende prosess*" (Erna Solberg, February 6, 2019). Retrieved from https://www.regjeringen.no/no/aktuelt/imdis-integreringskonferanse/id2629233/

Appendix A

NSD

Cristina Archetti
Institutt for medier og kommunikasjon Universitetet i Oslo
Postboks 1093 Blindern
0317 OSLO

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 10.01.2017. Meldingen gjelder prosjektet:

52047	*Media Consumption and Integration: Which media outlets are immigrants using in Norway, and how do their media consumption influence the degree of integration into Norwegian society*
Behandlingsansvarlig	*Universitetet i Oslo, ved institusjonens øverste leder*
Daglig ansvarlig	*Cristina Archetti*
Student	*Bruna Dias Pereira Saakvitne*

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, 01.06.2017, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Kjersti Haugstvedt

Ida Jansen Jondahl

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

Appendix B

SEMI-STRUCTURED INTERVIEW GUIDE

*Media: any medium– focus in news (radio, newspaper, online news, tv) and commercial tv /feature films and series (streaming services, international channels).

General information/Background
- Date / Place of the interview
- Name (it can be just first name)
- Age
- Location in Norway
- Education
- Occupation
- Do you possess any electronic equipment (s)? Which one? (from TV to computer, radio etc)

Life in Norway
1. When did you move to Norway? Are you here for work or family reunion?
2. Do you speak English? Which language do you use to communicate in your house?
3. Have you learned Norwegian or any Scandinavian language before or after coming to Norway?
4. Do you use Norwegian in your daily routine, at work for example?

Integration:
5. Do have contact with Norwegians or other immigrant groups in Norway (or city he/she reside)?
6. Can you give me examples of the contact you have in your life, e.g. work, neighborhood, family?
7. Are you familiar with the term integration? What does it mean to you?
8. According to your description, if you are asked to think about your integration in the Norwegian society, do you think you feel integrated?

Media in daily routine:
9. How do you get informed about the city you live or any topic you are interested?
10. What are your topics of interest?
11. Do you consume any Norwegian media?
    Prompt: It can be "watch TV", "read the news, listen to the radio… printed media or digital media… any communication channel.

12. Do you feel the need to consume any media? For example, watch the news every day at 7pm or checking the news right after you wake up.

13. Which Norwegian media outlets are the most common to you?

14. Are you interested in Norwegian television entertainment? For example, *Side om Side*, *Nytt på Nytt*, *Monsen på villspor*, *Der ingen skulle tru at nokon kunne bu etc.*

15. Besides NRK, do you know any tv channels in Norway? Can you give me some names?

16. Are you familiar with streaming services such as Netflix, HBO, TV2 Sumo, ViaPlay etc. Can you give me same examples?

17. Do you read/watch international channels/news?

18. Could you remember situations where you used sentences like "I saw on TV that…", "I heard on the radio this…" or even "I read in the newspaper this weekend…"

19. What about podcast? Are you familiar with this type of media? Can you mention the ones you like?

If the three topics below are not mentioned:

    Do you listen to the radio in Norway? Why do you like it (or not)?

    Do you read newspapers in Norway? Why do you like it (or not)?

    Do you like the Norwegian media? Why do you like it (or not)?

Family migration-integration nexus:

20. Does your spouse - or the person you live with - consume any type of media (radio, tv, newspaper – national (Brazilian or Norwegian) or international)?

21. Do you think you been influenced by what you partner use or vice-verse?

22. Do you discuss the content you have read or listened to? For example, something that happened in the city or in your home country or news in general?

Media and Integration

23. Do you think media had any role/contribution in your process until now?

24. Is there anything negative about it? Is there anything positive about it?

25. Have you had help of anyone while reading the news or watching tv, for example? Can you think about some cases?

26. Have you ever used the national or international media to find out about something happening in Norway?

27. Have you ever heard that "you do not live in Brazil, so you are not 'allowed' to talk about politics" or about a specific subject?

28. Do you feel that there is a limit to what they allow you to comment on regarding Brazil (because of your choice of live in a new country)?

APPENDIX C

BACKGROUND		
	Reason to Move	Reason to have moved to Norway, studying, working, family immigration, tourism and then work.
	Age	---
	Where they live	Nome of the city and where they have lived in Norway in the past.
	Education/Occupation	Both about their education and the job they have now, or had.
	Period in NO	How long they have been living here, but also the ins and outs from the country, and the reason behind for that.

LIVING IN NORWAY		
	Language - Use of Norwegian/English	How it has been the beginning in Norway, learning the language, using English or Norwegian.
	Work	Here is when they describe their work experience in general.
	Situations	Situations about life in Norway, could be some situations not included in the other categories. Visa experiences.

INTEGRATION		
	Term meaning	The description they give me about integration.
	How they feel	How they feel integrated, examples, not necessarily only when they answer the question.
	Two-Ways	When they are talking about how they have contact with Norwegians and the connection can benefit and help the integration process.
	Family migration-integration nexus	A category to include the situations when there is - or isn't - any influence from their partners. Specifically when I ask them about this exchange of news, knowledge, programs.
	Participation in society	Elections and NGOs

MEDIA USE		
	Topics of Interest	Topics they are interested and is presented in their media routine.
	International media	Media from anywhere, except from Brazil and Norway.
	Brazilian media	All the ones from Brazil, producing content in Portuguese (BR).
	Norwegian media	All the ones from Norway, content could be in Norwegian and English.
	*Type of media	After the classification above, I classify the type of media, including radio, TV, streaming, podcast, newspaper, internet (e.g. citing Google)
	Partner	All the information shared about their partners' media use.

MEDIA AND INTEGRATION		
	Positive	What could be seen as a positive influence of the media during the integration process. (They might have mentioned this in other questions, so I need to be aware that it can pop up in other places.)
	Negative	What could be seen as a negative influence of the media during the integration process. (They might have mentioned this in other questions, so I need to be aware that it can pop up in other places)
	Media Use	Examples of media use that contribute to the integration itself. Examples could be: "I could participate in a quiz at my workplace and it helped me to feel closer to the group"; "I was interested in what is happening in the politics", "we talk about the shows at my work".
	Two-ways	When partners/friends/families/work are involved in this exchange, presenting news etc.

APPENDIX D

ENGLISH:

Are you interested in taking part in the research project "Media Consumption and Integration"?

This is an inquiry about participation in a research project where the main purpose is to research about media consumption and integration in Norway. In this letter we will give you information about the purpose of the project and what your participation will involve.

Background and Purpose
This study is a master's thesis at the University of Oslo, in Norway. The purpose of the project is to research media consumption of immigrants and investigate the impact of media in the integration process in Norway.

Immigrants were chosen to be part of this study by the fact that there is a period of transition when one moves to a new country. In a society, as the Norwegian one, media (TV, radio and internet, among others) could play an important role for a newcomer.

Who is responsible for the research project?
University of Oslo is the institution responsible for the project. The master's student is Bruna Dias Pereira Saakvitne and the supervisor is Cristina Archetti.

Why are you being asked to participate?
As a Brazilian, coming from another country and living in Norway for one, two, three or more years, your experiences will allow me to assess the role of media in the integration process. 8 to 10 people will be asked to participate in the study.

What does participation in the project imply?
The participants will be contacted for an interview lasting approximately one hour, ideally a face-to-face conversation. However, the use of electronic platforms is not excluded – whichever is more suitable for both parties. I might contact the participants again in case of doubt or question. But only if you allow me to do so.

I will record the interview and will take notes. However, it will not be possible to identify the respondents in the study, all the information will be anonymous.

During the interview, questions will concern your media consumption whilst you have been living in Norway. The main interest is the influence of media in your daily routine. For example, what type of media you consume, if you watch TV in Norway, if you read the news, and the same apply to other media, such as radio, internet, social media.

Participation is voluntary
It is voluntary to participate in the project and you can, at any time, chose to withdraw your consent without giving a reason. If you decide to withdraw, all your personal data will be made anonymous. There will be no negative consequences for you if you chose not to participate or later decide to withdraw.

Your personal privacy – how we will store and use your personal data

I will only use your personal data for the purpose(s) specified in this information letter. We will process your personal data confidentially and in accordance with data protection legislation (the General Data Protection Regulation and Personal Data Act).

- The student and the supervisor will be the only ones with access to the information – the supervisor only in specific cases, and the participant will be informed if it happens.
- All the data will be stored in different files and separated from any other documents. The documents will only be accessed with a password.

What will happen to the collected data?
The project is scheduled for completion by May, 2019. After this date, any recordings will be made completely anonymous. In case there is a delay, for instance, the participants will be informed.

The participants will not be identified when the project is published.

Your rights
So long as you can be identified in the collected data, you have the right to:
- access the personal data that is being processed about you
- request that your personal data is deleted
- request that incorrect personal data about you is corrected/rectified
- receive a copy of your personal data (data portability), and
- send a complaint to the Data Protection Officer or The Norwegian Data Protection Authority regarding the processing of your personal data

What gives us the right to process your personal data?
We will process your personal data based on your consent.

Based on an agreement with University of Oslo, NSD – The Norwegian Centre for Research Data AS has assessed that the processing of personal data in this project is in accordance with data protection legislation.

Where can I find out more?
If you have questions about the project, or want to exercise your rights, contact:
- *University of Oslo* via Bruna Dias Pereira Saakvitne (student) +47 ·   and *Cristina Archetti (supervisor)* +47 :
- NSD – The Norwegian Centre for Research Data AS, by email: (personverntjenester@nsd.no) or by telephone: ·

Yours sincerely,

(Supervisor)   (Student)

Consent form

I have received and understood information about the project *"Media Consumption and Integration"* and have been given the opportunity to ask questions. I give consent:

- to participate in an interview

I give consent for my personal data to be processed until the end date of the project, approx. May, 2019.

(Signed by participant, date)

REFERENCES

Alghasi, S. (2009). Iranians in Norway: media consumption and identity making. (no. 190), Department of Political Science, Faculty of Social Sciences, University of Oslo Unipub, Oslo.

Alia, V., & Bull, S. (2005). Media and ethnic minorities. Edinburgh: Edinburgh University Press.

Anteby-Yemini, L., & Berthomière, W. (2007). Diaspora: A Look Back on a Concept. Bulletin du Centre de Recherche Français de Jérusalem(16), 262-270.

Archetti, C. (2015).

Bakøy, E. (2006). Å føle seg hjemme langt hjemmefra – Innvandrere og satellittfjernsyn. Norsk medietidsskrift(02), 98-113.

Bakøy, E. (2008). Migrant Women and Television. Norsk tidsskrift for migrasjonsforskning, 9(2), 7-23.

Brekke, J.-P., & Borchgrevink, T. Talking about integration: Discources, alliances and theories on labour market integration in Sweden (ISF-report 2007: 09). Retrieved from http://hdl.handle.net/11250/177583

Christiansen, C. C. (Ed.) (2003). Tv-nyheder fra hjemlandet – integration eller ghettoi-sering. Göteborg: Nordicom.

Christiansen, C. C. (2004). News media consumption among immigrants in Europe: The relevance of diaspora. Ethnicities, 4(2), 185-207. doi:10.1177/1468796804042603

Christiansen, C. C. (2004). News media consumption among immigrants in Europe: The relevance of diaspora. Ethnicities, 4(2), 185-207.

Clifford, J. (1994). Diasporas. Cultural Anthropology, 9(3), 302-338.

Eggebø, Helga and Jan-Paul Brekke 2018 "Family migration and integration. A literature review". Report 4/2018, Bodø: Nordland Research Institute.

Enli, G., Moe, H., Sundet, V. S., & Syvertsen, T. (2010). Tv : en innføring. Oslo: Universitetsforl.

Eriksen, T. H., & Sajjad, T. A. (2015). Kulturforskjeller i praksis: perspektiver på det flerkulturelle Norge (6. utg. ed.). Oslo: Gyldendal akademisk.

Eriksen, T. H., & Sajjad, T. A. (2015). Kulturforskjeller i praksis : perspektiver på det flerkulturelle Norge (6. utg. ed.). Oslo: Gyldendal akademisk.

Eva, B. (2006). Å føle seg hjemme langt hjemmefra – Innvandrere og satellittfjernsyn. Norsk medietidsskrift(02), 98-113.

English proficiency index. (2018). Retrieved from https://www.ef.com/wwen/epi/.

Helge Østbye, K. H., Karl Knapskog, Leif Ove Larsen. (2007). Metodebok for mediefag (Vol. 3).

Hickerson, A., & Gustafson, K. L. (2014). Revisiting the immigrant press. Journalism, 1464884914542742. doi:10.1177/1464884914542742

Hickerson, A., & Gustafson, K. L. (2016). Revisiting the immigrant press. Journalism, 17(8), 943-960. doi:10.1177/1464884914542742

Hickerson, A., & Gustafson, K. L. (2016). Revisiting the immigrant press. Journalism, 17(8), 943-960. doi:10.1177/1464884914542742

Hjarvard, S. (2003). Media in a globalized society (Vol. 2003). Copenhagen: Museum Tusculanum Press.

Hjarvard, S. (2003). Media in a globalized society (Vol. 2003). Copenhagen: Museum Tusculanum Press.

Horsti, K. (2008). Overview of Nordic media research on immigration and ethnic relations ; from text analysis to the study of production, use and reception. NORDICOM review : Nordic research on media & communication, 29, 275-293.

Horsti, K. (2008). Overview of Nordic media research on immigration and ethnic relations ; from text analysis to the study of production, use and reception. NORDICOM review : Nordic research on media & communication, 29, 275-293.

Jopkke, C. (2002). Handbook of Citizenship Studies. London: SAGE Publications Ltd. Retrieved from http://sk.sagepub.com/reference/hdbk_citizen. doi:10.4135/9781848608276

no, r. (2007). Immigration and integration. Government.no.

Minorities, integration and the media: Media regulation and media performance in multicultural and multilingual Switzerland. (2011). (pp. 419-439). London

Schiller, N. G., Basch, L., & Blanc, C. S. (1995). From Immigrant to Transmigrant: Theorizing Transnational Migration. Anthropological Quarterly, 68(1), 48-63. doi:10.2307/3317464

Shun Eva Lam, W., & Warriner, D. (2012). Transnationalism and Literacy: Investigating the Mobility of People, Languages, Texts, and Practices in Contexts of Migration (Vol. 47).

Shun Eva Lam, W., & Warriner, D. (2012). Transnationalism and Literacy: Investigating the Mobility of People, Languages, Texts, and Practices in Contexts of Migration (Vol. 47).

Signer, S., Puppis, M., & Piga, A. (2011). Minorities, integration and the media: Media regulation and media performance in multicultural and multilingual Switzerland. 419-439.

Spencer, S., & Charsley, K. (2016). Conceptualising integration: a framework for empirical research, taking marriage migration as a case study. Comparative Migration Studies, 4(1), 1-19. doi:10.1186/s40878-016-0035-x

Spencer, S., & Charsley, K. (2016). Conceptualising integration: a framework for empirical research, taking marriage migration as a case study. Comparative Migration Studies, 4(1), 1-19. doi:10.1186/s40878-016-0035-x

Srinivasan, R., & Pyati, A. (2007). Diasporic information environments: Reframing immigrant-focused information research. Journal of the American Society for Information Science and Technology, 58(12), 1734-1744. doi:10.1002/asi.20658

Srinivasan, R., & Pyati, A. (2007). Diasporic information environments: Reframing immigrant-focused information research. Journal of the American Society for Information Science and Technology, 58(12), 1734-1744. doi:10.1002/asi.20658

Srinivasan, R. P., Ajit (2007). Diasporic Information environments: Reframing immigrant-focused information research. Journal of the American Society for Information Science and Technology, 58(12), 1734-1744.

Syvertsen, T., Enli, G., Mjøs, O. J., & Moe, H. (2014). The Media Welfare State: University of Michigan Press.

Tölölyan, K. (1996). Rethinking Diaspora (s): Stateless Power in the Transnational Moment. Diaspora: A Journal of Transnational Studies, 5(1), 3-36.

Trine, S., Gunn, E., Ole, J. M., & Hallvard, M. (2014). The Media Welfare State: University of Michigan Press.

Tufte, T. (2003). Medierne, minoriteterne og det multikulturelle samfund. Göteborg: Nordicom.

Tufte, T., & Riis, M. (2001). Cultural Fields, Communication and Ethnicity: Public Libraries and Ethnic Media Supply in a Neighbourhood of Copenhagen. Gazette, 63(4), 331-350. doi:10.1177/0016549201063004004

Vertovec, S. (1999) "Three meanings of "Diaspora", exemplified by South Asian Religions'" Diaspora, Vol. 6, No. 3, 1999:277-300)

Wahlbeck, Ö. (2002). The concept of diaspora as an analytical tool in the study of refugee communities. Journal of Ethnic and Migration Studies, 28(2), 221-238. doi:10.1080/13691830220124305