

**Opening up unseen migration narratives in Finnish education:
three Russian-speaking success stories**

Zhanna Platonova

Master's Thesis in Education
Autumn Term 2020
Department of Education and Psychology
University of Jyväskylä

ABSTRACT

Platonova, Zhanna. 2020. *Opening up unseen migration narratives in Finnish education: three Russian-speaking success stories*. Master's Thesis in Education. The University of Jyväskylä. Department of Education and Psychology.

When a person changes the country of living, a new story about oneself begins. The plot is informed by its characters and setting— migrants, their families, and the surrounding community. According to the existing literature, acculturation is a long-lasting complicated process that depends on the interplay of various circumstances in a person's life (Sam & Berry, 2010). The object of the study was to explore the successful acculturation journey of three Russian-speaking educators working in the Finnish educational system. Using narrative inquiry, this study unfolds the participants' stories creating a layered narrative that encompasses many aspects of identity that intertwined to form a unique experience. To uncover the meaning-making of being a successful Russian-speaking migrant in Finland, in-depth interviews with three participants were conducted. The study seeks to portrait depth and subtlety in descriptions of the participants. The images of the participants present a more complex picture than those found in studies that examine migrants based upon only one or two traits, to the exclusion of others. Narrative content was analyzed, using a combination of deductive and inductive approaches. Five themes emerged from this study. First, a strong professional identity significantly improved the participants' actions for integration into Finnish education. Second, the participants' past life experiences served as a supporting structure for life after migration. Third, their ability to be effective learners facilitated the planning and implementation of goal-oriented activities as well as Finnish language learning. Fourth, the participants recognized luck in various manifestations as a fairly influential aspect in achieving goals and making the right choices and decisions, which helped a smoother acculturation process. Fifth, the cultural influence of the families on the participants' attitudes to Finnish and Russian cultures were powerful; they resulted in such a way that each participant's mindset was formed in a sophisticated way, like a unique patchwork of elements from a variety of cultures, collected under the umbrella of education completed in Russia and supplemented in other countries.

Keywords: Russian-speaking migrants, acculturation, integration, Finnish education

ACKNOWLEDGEMENT

I would like to express my deepest appreciation to my supervisor, Adjunct Professor David M. Hoffman, from the Faculty of Education and Psychology at the University of Jyväskylä. He has the substance of a genius: he convincingly guided and encouraged me to be professional and do the right thing even when the road got tough. He inspired me at every stage of my thesis work. Without his persistent help, support, and sincere interest, the goal of this project would not have been realized.

I gratefully acknowledge the assistance and effort of my second supervisor Katarzhina Kärkkäinen. Her valuable advice and suggestions as well as her constructive criticism helped me a lot in my work.

I cannot begin to express my thanks to the academic crew of the Faculty of Education and Psychology where I have studied. I am extremely grateful to Salla Määttä who provided me with recommendations at the very beginning of my work on the thesis. Special thanks to Mari-Anne Okkolin for her explanations about ontology in research. I would also like to extend my deepest gratitude to Sanna Heranen for her endless support and kindness.

I wish to thank Lisa Lahtela from the Centre for Multilingual Academic Communication at the University of Jyväskylä for her insightful suggestions on my research topic and literature review.

I'd like to recognize the support that I received from our wonderful research team. These people have always given me an unparalleled profound belief in the value of my work. Anduena Ballo, Ahkam Assaf, Mohsen Nasrolahi, Viktoria Kolesnikovich, Kira Boesem-Muhonen, Zsuzsa Major, thank you for being there for discussions and encouragement.

I must also thank Sirpa Korhonen from the Department of Intercultural Communication of the University of Jyväskylä for sharing her experience and her ideas about doing interviews and their analysis.

The completion of my thesis would not have been possible without the support of the Russian-speaking community of Jyväskylä. These wonderful people extended a tremendous amount of assistance to me.

I'm deeply indebted to my family who supported my effort and never let me down. My husband Arkady, my sons Kirill and Egor, you have been my most patient listeners and incredible inspirers. You have never wavered in your faith in me and my research. Special thanks to my

youngest son Leo for making me happy every day. Thank you all for being by my side in that long way.

Jyvaskyla, Finland

October 2020

CONTENTS

1	INTRODUCTION: SETTING THE SCENE.....	7
1.1.	The social context of the study	7
1.1.1.	Inbound flow of migrants	7
1.1.2.	Russian-speaking population in Finland.....	9
1.1.3.	Research related to the topic of this study	12
1.2.	Significance and purpose of the study	14
1.3.	Research questions and relevance of the study	16
2	DEFINITIONS OF THE KEY CONCEPTS OF THE RESEARCH.....	17
2.1.	Concept of acculturation.....	18
2.2.	Concept of a migrant	23
2.3.	The concept of integration of migrants.....	24
2.4.	Concept of success	28
3	METHODOLOGY	31
3.1.	Narrative inquiry as a part of qualitative research.....	32
3.2.	Constructivist approach as a paradigm and learning theory	34
3.3.	The role of the researcher.....	36
3.4.	Reliability, validity, and limitations of the study	38
4	PROCEDURES OF THE STUDY.....	40
4.1.	Collecting the data	40
4.1.1.	In-depth interviews as the method for data collection.....	40
4.1.2.	Challenge to locate participants.....	43
4.1.3.	Interview progress	44

4.2.	Analyzing the data.....	46
4.3.	Ethical considerations of the study.....	48
4.3.1.	Dialogical member check.....	50
5	RESULTS OF THE STUDY	51
5.1.	Individual narratives	52
5.1.1.	Story of Nikolai.....	52
5.1.2.	Story of Maria	59
5.1.3.	Story of Oleg	67
5.2.	Description of the themes	74
5.2.1.	Strong professional identity	75
5.2.2.	Past life experiences as a starting point and a source of self-support.....	79
5.2.3.	Ability to be an effective learner	83
5.2.4.	Luck in different manifestations	85
5.2.5.	The cultural influence of the family	87
6	DISCUSSION AND CONCLUSION.....	92
6.1.	The participants as role models	92
6.2.	Conclusion.....	99
	REFERENCES.....	99
	APPENDICES.....	111
1.	INFORMED CONSENT	111
2.	FIELD TEXTS QUOTES. Narratives.....	111
3.	FIELD TEXTS QUOTES. Findings	118

1 INTRODUCTION: SETTING THE SCENE

This chapter presents the circumstances surrounding Russian-speaking migrants in Finland. It also clarifies the significance and purpose of the study as well as research questions and the relevance of the study.

1.1. The social context of the study

At present, cultural diversity has become a distinguishing feature of the working and studying environment in different countries. Finland is not an exception; every year the number of migrants increases. So, the issue of their successful acculturation is in the focus of many state bodies and social organizations (Ahmad, 2005; Kärkkäinen, 2017; Sarvimäki, 2017; Shenzhin, 2008; Lahti et al., 2015; etc.). For today, we know a lot about the complexity of the processes related to living in a new place of residence and especially to a professional career. However, the experience of successful migrants is still in the shadow. In this regard, in my opinion, there are grounds for considering their experience as a valuable source of real-life information about how the professional path is built in a particular professional sphere.

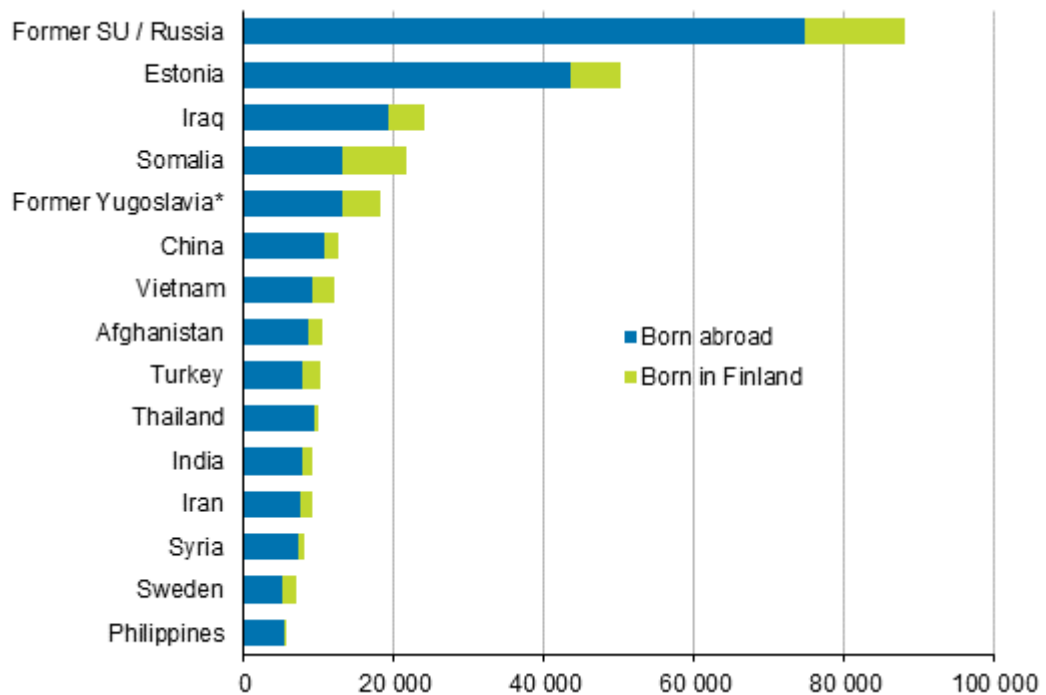
1.1.1. Inbound flow of migrants

To better understand actual social reality in Finland one should take into consideration that migration is a relevant topic for the country since the number of migrants grows, and local experts expect that this tendency will continue. Nowadays, in comparison to other European countries, Finland has a small, but constantly and rapidly growing number of inbound migrants (Kärkkäinen, 2017). According to Statistics Finland (2019), more than 32 thousand migrants moved from other countries to Finland in 2018.

Russians make up the largest group of migrants in Finland (Statistics Finland, 2019), followed by Estonians and Iraqis (see Table 1). The figure, though, does not include the Russian migrants who have obtained Finnish citizenship. Some migrants arriving from

Estonia also speak Russian as their mother tongue. Thus, the actual number of Russian-speaking population is likely to exceed official statistics.

Table 1. Largest foreign-language groups in Finland at the end of 2018 (Statistics Finland, 2019).



As Finland is a neighboring country with Russia, which is considerably safer than Russia in terms of crimes, the level of corruption, and system of education, many Russians think that Finland is a better place to live. Kangaspunta (2011) describes that migrating Russians expect to arrive at a safer environment and society: “In the time of migrating, Finland was seen as a safe and consistent society. Finland was described as a country where everyday life would be easier in comparison to Russia” (p. 46). The amount of Russian-speaking migrants has increased linearly since 1990. In general, migration for them was a way to maintain a satisfactory level of existence and prospects for children (Jasinskaya-Lahti, 2000).

Indeed, according to Newsweek's “The Best Countries in the World” index Finland maintains its position as the world’s least fragile country since 2010 until these days (Foroohar, 2010; The Fund for Peace, 2017). World Economic Forum ranked 136 countries in its biennial tourism report with one section focusing on safety. Finland was named the

safest country in the world for holidaymakers to visit (Leach, 2017). In 2015, the World Economic Forum ranked first in the World Human Capital (WEF, 2015). Thus, Finland is among the best performers of national efficiency, including education, high-tech, innovative competitiveness, civil liberties, quality of life, and human development. When viewed from the outside-looking-in, Finland is frequently admired and valorized for these strengths. However, from the inside-looking-around, a critical focus on mobility reveals key thresholds that have to be crossed by all population groups located in Finnish society (Hoffman et al., 2015). Although this is not a topic of discussion in this study, such a situation affects Russian-speaking migrants when they choose their path to the labor market.

1.1.2. Russian-speaking population in Finland

The historical context of relations between the two neighboring countries has had a significant impact on the Russian-speaking population of Finland. This may help to understand how the position of this group differs from that of other ethnic and cultural minorities in Finland.

The Russian-speaking population has been living in Finland for more than 300 years. The first Russian-speaking settlements appeared mainly in the region of Karelia and Eastern Finland after the Northern War (1700-1721) between Russia and Sweden. Later, when the Grand Duchy of Finland was the autonomy of the Russian Empire (1809-1917), the centers of Russian settlements were Helsinki and Vyborg. In 1910 The Russian-speaking population of Finland totaled 12,307 people (Layne, 2016; Rynkänen, 2011; Shenshin, 2008). Two significant events in the history of Russia had a significant impact on the increase in the number of Russian-speaking population in Finland. One of them was the October Revolution of 1917, after which Finland gained independence. The second was the collapse of the USSR in 1991.

After the October Revolution of 1917, representatives of different classes fled from Russia. However, most of them were Russian aristocrats, military, high-ranking officials, and intelligentsia. Not all of the refugees of that wave were able to settle in Finland, since,

according to the decree of the Senate, only those who had Finnish citizenship could remain on permanent residence. At that time, there were 5000 of them. Nevertheless, at the beginning of World War II, about 15 thousand Russian-speakers lived in Finland. The life of these people was closely connected with the Russian language and culture. During World War II, 63 thousand Finns and Ingermanland Finns (*Fin. inkeriläiset, inkerinsuomalaiset*) were evacuated to Finland from the territories of the USSR occupied by the German army. The border between eastern Finland and western Russia has been regionally and historically a subject of political turmoil. Finland and Western Russia had a strong connection in trade and labor exchanges before the independence of Finland in 1918. Independence narrowed the bilateral movements and economic connections, and the "Russian hate" was very strong. Later on, in the Second World War, the border between Finland and Russia moved towards the west. Winter war 1939 – 1940 increased the hate of Finnish people against Russians. Based on the conditions of the Moscow Armistice of 1944 between the USSR and Finland, 55 thousand people were returned to the USSR. Between 1948 and 1990, the influx of the Russian-speaking population was small. After the collapse of the USSR in 1991, the number of Russian-speaking people permanently living in Finland has been gradually growing (Shenshin, 2008; Kangaspunta, 2011).

Describing Russian-speaking migrants, Johansson (2006) notes that they usually have a higher education than other nationalities, and they typically have long working experience from their country of origin. About 20 percent of the Russian-speaking people have a degree in higher education, and about 34 percent of them have a degree in vocational education. However, often they have found it difficult to find a job that corresponds to their education. According to Kärkkäinen (2017), there is a huge differentiation in the migrant population as it concerns different histories and experiences of migration. Russian-speaking migrants are also diverse in terms of educational background and socioeconomic status. As a consequence, migrants' experiences, trajectories, and constraints related to living in a new setting is a complex interplay of many factors and each individual has a different starting point for living, working, and learning in a new setting. A different set of those variables also determines a different set of rights, benefits, and constraints. Therefore, being aware of and understanding the

relationships among those multiple variables and phenomena is crucial for explaining the phenomenon of acculturation. So, each individual has a different integration strategy, which is an effect of arising opportunities as well as an effect of one's own choices.

Previous research shows that cultural differences between Russians and Finns exist (Sinkevich, 2011). Invisible barriers exist as well between migrants and the host society as between the Russian-speaking migrants themselves. For a variety of reasons, some Russian-speaking migrants make up a population who is not succeeding in Finland. At the same time, some people have succeeded in integration into the labor market and even preserved their profession. In my deepest conviction, their experience deserves scientific attention, especially when it comes to such a highly competitive field in Finland as the field of education.

For a long time, the Russian-speaking population of Finland was considered a "silent" or "unnoticed" minority, which became a subject of debate only in the early 1990s due to increased immigration from Russia and the countries of the former USSR. It should be noted that an important factor in increasing the Russian-speaking population of Finland was the statement of the President of Finland, Mauno Koivisto, dated April 10th, 1990, on granting Ingermanland Finns the rights of repatriates. Those people who are of Finnish descent were accorded the status of "returnee" (or returning migrant, or remigrant). More than 60 percent of all people who immigrated to Finland from the former Soviet Union in the 1990s were returnees. Ingrian Finns and other individuals of Finnish origin are ethnically Finnish people who are authorized to remigrate because one of their parents or two of their grandparents are ethnic Finns (Jasinskaya-Lahti, 2000; Rynkänen, 2011). The participants of this study also moved to Finland based on this statement.

For Russians, traditional family values, as well as their cultural norms, remain important even if people live in Finland for many years (Rynkänen, 2011). The specific nature of the "Finnish identity" of Russian-speaking migrants in Finland also merits scientific attention. National and ethnic identities are social constructs that can manifest themselves in different ways as relevant in interpersonal relationships and communication situations (Lahti, 2015). However, many scholars emphasize that construction and negotiation of identity is not just adoption to a certain social prerequisite, but active

individual agency in negotiating with them even though this identity is affected by other people and social practices (e.g., Billett & Somerville, 2004; Chappell et al., 2007; Day, 2002; Hargreaves & Shirley, 2009).

1.1.3. Research related to the topic of this study

As mentioned earlier, Russians are the oldest, largest, and still the fastest-growing foreign language minority in Finland. Although people who speak Russian as their mother tongue have lived in Finland throughout history, quite a few studies have been conducted on this particular segment of the population (Varjonen et al., 2017). However, in the last 10-15 years, interest in research concerning the Russian-speaking population in Finland has increased. While one part of the research focuses on the negative aspects of gaining access to the labor market, prejudices, stereotypes about Russians, and discrimination (Ahgaae, 2014; Brylka et al., 2015; Johansson, 2006; Nshom & Croucher, 2014; Viimaranta et al., 2017; etc.), other scholars research linguistic and ethnic identity, linguistic behavior in Russian-speaking families, and bilingualism (Jasinskaya-Lahti & Liebkind, 2000; Mammon, 2010; Martikainen, 2009; Niemi, 2007; Protassova, 2008; etc.). After all research and studies from the experts, we still have the Russian migrants, navigating successfully the difficulties of acculturation (Sandelin, 2014; Sinkevich, 2011). As the push for more effective acculturation strategies increased, the interest in the experience of successful migrant professionals became more pronounced. Amid attention to the complexity of integration into Finnish working life, it became apparent that the experience of successfully integrated educators was underestimated. The question of studying what explains successful Russian teachers in Finnish education was receiving little attention and remains to be explored (Lefever et al., 2014; Stikhin & Rynkänen, 2017; Takatalo, 2003). There is a need to explore it further as teaching is a culturally and linguistically dependent profession (Remennick, 2002). The educational system of any country is built around the cultural and social values of the nation (Stikhin & Rynkänen, 2017). According to Remennick (2003), Russian migrants working in education have significant social and cultural capital in the form of education, language skills, and professional experience. This capital is an effective adaptation

mechanism and can bring many advantages to the country of current residence if its scope is found correctly. To regain their occupation and work as an educator in Finland teachers of migrant backgrounds have to successfully negotiate their place as professionals within their educational institutions. They shape their professional identity, teaching vision, and practice through experiences and the linguistic and cultural resources they bring with them (Lefever et al., 2014).

Among those who migrated to Finland from Russia and the countries of the former Soviet Union, there are many teachers. Thus, it can be assumed that Finnish education attracts Russian migrant teachers. If they want to pursue their career in Finland, according to the officially regulated requirements of the teaching profession, they have to seek official recognition of their diplomas. Finnish National Educational Board recognizes foreign teacher education requiring teacher candidates to obtain additional credits for pedagogical studies, student teaching, and teaching practice. Finnish educational authorities and some Finnish educational institutions offer programs for migrants with higher education leading to qualifying as a teacher (Stikhin & Rynkänen, 2017). Hahl and Paavola (2015) emphasize that “the schools are in need of teachers with immigrant backgrounds in order for the school staff to mirror the demographics of society and include both visible and invisible minorities” (pp. 36-37). According to Gay (2018) culturally responsive teaching gives positive effects on different kinds of students, especially young children who benefit from it. Experience of the countries dealing with migration for a long time, such as the USA, confirms that teachers who are themselves migrants from the same communities of the children and families they work in perfectly bridge the cultural and linguistic worlds of home and school (Adair et al., 2012; Gutiérrez & Rogoff, 2003).

In the past decade, there has been an unprecedented amount of research in Finland on social change and migrants due to their presence and their necessity to adapt to a new socio-cultural environment (e.g., values, norms, language). There is a large body of literature that studies the issues of acculturation, such as difficulties in adaptation and integration into the labor market, discrimination, xenophobia, negative attitudes and prejudices, unemployment among migrants of different categories such as immigrants, returnees, asylum seekers, etc. (Ahmad, 2005; Jasinskaya-Lahti et al., 2007; Kärkkäinen,

2017; Lahti et al., 2015; Niemi, 2007; Rynkänen, 2011; Sarvimäki, 2017; Shenshin, 2008; etc.). Studies and research on this topic have included experts within the field of education, business, and industry, as well as many government agencies. Although progress has been made in identifying and developing better strategies of acculturation recommended for the migrants, the complexity and effectiveness of the complexity and effectiveness of the processes of adaptation and rooting in a new place of residence have been attracting the attention of professionals and researchers on the Finnish labor market, education and social sciences. Some international research is focused on migrant teachers' involvement in local education, intercultural competencies, and working possibilities (Cochran-Smith & Fries, 2005; Hahl & Paavola, 2015; Layne, 2016). Successful working experiences of the migrant teachers were also mentioned and analyzed there as valuable contributions to the discussion about the successful social integration of migrants. This research illuminates how migrant teachers successfully navigated the system and infused their cultural capital in their teaching and learning (Cho, 2010).

What makes this study unique is that it shifts the focus from questions and problems to successful experiences that lead to satisfaction and professional fulfillment. Getting into Finnish education is not easy, given the need for a language level, additional education, and recognition of a teaching diploma. Therefore, the experience of teachers who were able to find their place in the Finnish education system is of considerable value, which this study is dedicated to.

1.2. Significance and purpose of the study

This study attempted to contribute to the knowledge base on the integration process of educators with a migrant background into the education system of the new country of residence by identifying some of the external conditions and personal characteristics that were conducive to their successful adjustment to the new school system and effected on their identity changes during the process of adaptation. The purpose of this narrative study, conducted at the University of Jyväskylä, was to deepen the understanding of the experiences of Russian-speaking migrant educators. The focus of the study is on critical influences on the career development of these educators, particularly those related to their

attainment of professional success. Finnish authorities, in particular the Ministry of Economic Affairs and Employment of Finland, define successful working life integration as mastering the language of the host country and gaining a job (MEAE, 2019). Both parts of the process are complex and multidimensional processes. Differences in language and culture are seen as the main obstacles to the recognition of the previous knowledge, skills, and competencies of migrants in new conditions. So, learning a new vocation or re-learning one that was previously mastered is often considered as one of the essential pathways for migrant integration into the Finnish labor market (Kärkkäinen, 2017). The experience of the participants in this study opens a window for another opportunity, namely, to retain the primary profession and enter the labor market with it. According to Veikou (2013), issues of migrant inclusion into local society are being developed in very distinct and context-specific ways, within small, specific sections of society across, and we might learn a lot about integration in practice by examining the specific conditions, which are particular to the field in question.

As previous research shows, for many teachers, their backgrounds and diverse experiences are important components of their professional identity (Flores, 2006). They value their cultural and linguistic knowledge and view them as resources that they could use in their teaching. Their experiences gave them a broader knowledge base and greater empathy and intercultural awareness (Lefever et al., 2014). Studying a story of a person and reflecting on its relation to professional development, it is possible to find out the key elements which helped the participants successfully join Finnish education despite the challenges. The research concentrates on professional development in the new country from the perspective of the individual experience of the participants. The acculturation process is also approached from the perspective of individual experience.

This study has been conducted as qualitative research using a narrative inquiry approach for analysis of life stories of the participants. Methods of inquiry included a narrative reflection on data elicited by in-depth interviews about these migrants' experiences. The narrative inquiry, as part of uncovering meaning, articulated essences of meaning in Russian migrant educators' lived experiences when they were going through

difficulties entering Finnish education. Using the lens of the narrative analysis, the focus was on the participants' narratives about their experiences.

The narrative perspective helped to break the silence surrounding the experience of educators with a Russian background, successfully working in Finland; it assisted in articulating and amplifying migrants' memories and their life and work stories especially in the turning points of their biographies. The present study intends to fill in a gap in research and learn about circumstances, experiences, and the nature of their social world. It brings the bigger picture into view as it describes a bigger, more complex, intergenerational migration story the participants and the researcher are caught up in.

The study analyses how the participants found their way to work in Finnish education. Also, the research is focused on determining the features in the identities of the participants which facilitated the effectiveness of their strategies of acculturation. The main criterion for "success" is their satisfaction with life in Finland. The meanings of these experiences are best given by persons who experience them (Denzin, 2011). Thus, all of the above determines the relevance of the topic of this study and largely determines its subject, goals, and objectives.

1.3. Research questions and relevance of the study

This study analyzes the aspects related to the acculturation of Russian educators who migrated to Finland and have integrated into the Finnish education system. The in-depth interviews examined three periods of lives of the participants: a period when they were deciding to immigrate, a period of adaptation and acculturation in Finland, and the present time. Also, every participant was asked about their educational background. The second period is the most relevant to the research questions but the other questions are no less important for understanding the motives and causal relationships which allowed the participants to achieve their goals. The target group of the study was Russian migrant teachers of working age. The participants moved to Finland as young people or adults.

The priority of the study is to analyze the following research theme: what aspects are related to the successful integration of Russian educators into the Finnish education sector, and how professional identity, cultural and educational background, as well as family

circumstances, interacted. Also, it was important to reflect on which personality traits and attitudes have been perceived as facilitators of acculturation. It was assumed that there was a spectrum of specific features in the participants' personalities that contributed to this process due to the ability to make the right choices and take effective actions to better adapt to a new order of things and integrate into working life.

The results are based on a narrative analysis of the interviews' material of the participants. The research theme is operationalized into the following practical research questions:

- How do three Russian migrant educators describe their experiences of integration into Finnish education and society?
- How the professional goals of the participants affected their process of acculturation?

2 DEFINITIONS OF THE KEY CONCEPTS OF THE RESEARCH

In recent years, after the growth of global migration, new terms such as biculturalism, multiculturalism, and globalization have spread. Together with them, some other terms such as adjustment, integration, adaptation, and assimilation have been widely used. They are used interchangeably with the term acculturation or considered as alternative or interdependent concepts when it comes to reflecting the process of change undergone by migrants. In some studies, regulatory documents, and especially in the media, we can notice some methodological inconsistencies in the use of these concepts, which may lead to the fact that their use is not consistent with their theoretical justification. I believe that a better understanding based on evidence can be sought by problematizing the complex problems of migration and its associated processes.

Many scholars in sociology, social, and cross-cultural psychology worked on developing models of acculturation and migrants' identities. In this research, I use the best-known model of acculturation and acculturative stress proposed by Berry and his colleagues (Berry, 1997; Berry, 2001; Berry, 2014; Berry & Sam, 1997; Jasinskaya-Lahti, 2000;

Sam & Berry, 2010). Despite the critics, it gives a good framework for organizing concepts and reviewing findings in this study.

2.1. Concept of acculturation

Acculturation refers to the process of cultural and psychological changes that occur as a result of a meeting of cultures. Closely related to acculturation is an adaptation, which relates to individual psychological well-being and how individuals manage socioculturally. Thus, adaptation is considered the result of acculturation (Sam & Berry, 2010).

The term "acculturation" has a rather long history as it was introduced by John Wesley Powell in a report for the U.S. Bureau of Ethnology in 1880, and has been developing until these days. Literally, acculturation (*əˌkʌltʃər'eɪʃən*) in American English (Webster's New World College Dictionary, 2010) relates to sociology and has three meanings: 1. the process of conditioning a child to the patterns or customs of a culture; 2. the process of becoming adapted to a new or different culture with more or less advanced patterns; 3. the mutual influence of different cultures in close contact. Thus, it describes the process of culture change between two different cultural groups who come in contact with each other. This process is most often discussed about minority cultures adopting elements of a majority culture, as is usually the case with groups of migrants who are culturally or ethnically distinct from the majority in the place where they immigrated. However, acculturation is a two-way process, so those in the majority culture often accept elements of minority cultures that they come into contact with (Cole, 2019).

According to Berry (1997), migrants settled in the host society must confront two basic issues: maintaining one's identity and characteristics and maintaining relationships with the larger society. Berry (1997) subsumed the question of cultural identity under the broader notion of acculturation strategies. His framework combines cultural-level (mainly situational variables) and psychological-level (predominantly person variables) phenomena, as well as structural and process features of acculturation. These two dimensions of cultural change are crossed, resulting in four acculturation strategies, which migrants can adopt: assimilation, integration, separation, and marginalization. This

taxonomy supports the argument that acculturation is not a linear process with individuals from uncultured to assimilated ones, but rather a multidimensional process that involves focusing on ethnic culture and society as a whole (Benet-Martinez & Haritatos, 2005). Currently, American sociologists identify the fifth acculturation strategy - transmutation. This strategy is used by those who attach great importance to both maintaining their original culture and adopting a new culture. However, instead of integrating two different cultures into their daily lives, they create a third culture (a mixture of old and new) (Cole, 2019).

Two variations in adaptation have been identified, involving psychological well-being and sociocultural competence. One important finding is that there are relationships between how individuals acculturate and how well they adapt. Often those who integrate (defined as being engaged in both their heritage culture and in the larger society) are better adapted than those who acculturate by orienting themselves to one or the other culture (by way of assimilation or separation) or neither culture (marginalization) (Sam & Berry, 2010). These strategies are neither static nor are they end outcomes in themselves. They can change depending on situational factors (Berry, 2010). The integration strategy reflects a desire to maintain key features of the migrant cultural identity while having relationships with members of the host society. In their investigations of acculturation attitudes, Berry and his colleagues have generally found that individuals usually experience, or choose, integration (e.g., Berry et al., 1989), which can be successfully maintained, especially when the dominant society is open and inclusive in its orientation towards cultural diversity (Berry, 1997). The assimilation strategy is characterized by the willingness of the migrants to adopt the culture of the host society while rejecting their own cultural identity. Migrants who choose the separation strategy try to maintain all features of their own cultural identity while rejecting relationships with members of the majority host culture. Finally, marginalization characterizes migrants who, due to a variety of reasons, refuse their own culture and lose contact with the host majority. This model explicitly distinguishes between the cultural and the social dimensions and acknowledges their relative independence of each other (Jasinskaya-Lahti, 2000).

It is worth distinguishing between acculturation processes for groups and individuals. The term “psychological acculturation” is used in the literature to refer to individual changes that happen with a person as a result of contact with other cultures (or as a result of participation in the acculturation process of his/her cultural or ethnic group). Acculturation was later also conceptualized as a process of re-socialization involving psychological features such as changes in attitudes, values, and identification; the acquisition of new social skills and norms; changes in reference- and membership-group affiliations; and adaptation to the changing environment (Berry, 2014).

Adaptation is not synonymous with acculturation, but it follows from the change. Adaptation in the context of acculturation has been defined variously, including health status, communication competence, self-awareness, stress reduction, feelings of acceptance, and culturally skilled behaviors. Thus, psychological adaptation refers to an individual’s satisfaction and overall emotional or psychological well-being (Berry, 2010; Berry, 2014). Factors threatening or promoting the psychological adaptation of migrants during acculturation are related to each other.

The dynamics of acculturative change at the individual level can be considered as the selective adaptation of value systems, integration into new activities and roles, leading to new experiences and new attitudes, knowledge, and skills. A distinction was also drawn between psychological and sociocultural adaptive outcomes. The psychological type refers to a set of internal outcomes, including good mental health, psychological well-being, and the achievement of personal satisfaction in the new cultural context. The sociocultural type refers to a set of external outcomes such as the appropriate social skills and behaviors needed to successfully carry out day-to-day activities. In addition to the above, one more adaptive outcome has been introduced: economic adaptation, which refers to the degree to which work is obtained, is satisfying and effective in the new culture (Berry, 1997).

According to the social-stress model of cultural stress (Berry, 2010), any move to a new place creates major stressful demands. Thus, an individual in the process of acculturation systematically experiences stress, and a major task confronting individuals in stressful situations is a cognitive one. This implies an interpretation of the situation and the activation of the coping response that could maximize a sense of control over the situation

and ensure the continuation of a positive self-concept. Consequently, adverse outcomes occur when stressors exceed the individual's coping resources. Thus, even though migration per se may not necessarily compromise the psychological adaptation of migrants, psychological acculturation can be very problematic in some circumstances. Prejudice and/or discrimination by members of a dominant group, insufficient proficiency in the host country's dominant language, and other negative experiences related to their ethnicity and minority status can considerably decrease well-being among migrants and diminish their ability to function effectively in the new setting. As a result, they are less satisfied with their lives, feel more stressed and out-of-control while their self-esteem gets lower (Jasinskaya-Lahti, 2000).

At the individual level, it is necessary to take into account the psychological changes that people in all groups undergo and their possible adaptation to new situations. These changes range from simple behavioral changes (for example, regarding speech, dressing, and eating) to more problematic ones, leading to cultural stress, which manifests itself in uncertainty, anxiety, and depression. Studies interested in psychological adaptation often focused on mental health outcomes such as depression and anxiety (e.g., Andrews & Thompson, 2009; Keller & Neese, 2005; Neese, 2005; Nettle, 2004; Tooby & Cosmides, 1990). Sociocultural adaptation, on the other hand, refers to how successfully a person acquires appropriate sociocultural skills for an effective life in a new socio-cultural environment (e.g., Chirkov et al., 2007; Keats et al., 1990; O' Reilly et al., 2010; Stone and Ward, 1990; Swagler et al., 2005; Ward, 1996). Two forms of adaptation are interconnected; both problem-solving and positive interactions with representatives of the host culture are likely to improve a sense of well-being and satisfaction. Likewise, it is easier to complete tasks and develop positive interpersonal relationships if someone is doing well and accepting others. However, not all acculturation changes result in acculturative stress because there are many moderating and mediating factors (before and during the acculturation) such as personal characteristics (age and gender) and social support that may influence the perception and interpretation of the acculturation experience (Berry, 2010).

Cultural stress involves cognitive aspects that mainly relate to how people process information about their group and other groups. When individuals and groups find themselves in a situation of acculturation, they are faced with questions “Who am I? Which group do I belong to?” (Berry, 1997). In addition, people tend to put others and themselves in categories, and this helps us to associate (i.e. identify) with certain groups.

Berry's framework (Berry, 1997) received some critic evaluations in terms of the degree of theoretical relevance and applicability to concrete situations and current problems of migrant populations. Also, it was enriched by theoretical notions providing more in-depth or better explanations of some acculturation phenomena. The main critique of Berry's framework concerned its insensitivity to the dynamic nature of the process of acculturation and to how ethnic minority members can understand and express their sense of being part of two cultures (Jasinskaya-Lahti, 2000). So, later on, Berry (2010) recognized that no cultural group or individual remains unchanged after contact with another culture. The acculturation process is the basis for understanding the processes that are set in motion and continue for quite some time. These processes reflect the compatibility (or incompatibility) in cultural values, norms, relationships, and personality between two cultural communities in contact. Berry (2010) admits that the development perspective in the field of acculturation today do not have precise theoretical positions. They are currently just ideas that emphasize the importance of incorporating development issues into our approaches to acculturation. Both acculturation and development entail specific changes, and it is difficult to separate these two changes from each other. Some development experts believe that acculturation is generally development. Besides, some researchers study developmental issues such as cultural identity, personality development, and the dynamics of family relationships, which may be complicated by acculturation experiences. One more problem was also acknowledged by Berry (1997), who emphasizes that theoretical models and empirical studies still cannot unambiguously show which factors have a direct and an indirect effect. That is why we do not yet have a clear understanding of which aspects of the acculturation process are stressful and which serve as advocates for psychological adaptation among migrants. Despite the recognition that individuals can vary in the degree to which they participate in the process of acculturation,

there is relatively little research and there is no clear theory linking personality with acculturation. Existing research has studied to a large extent various aspects of an individual's personality characteristics (broadly defined as personality) and how these characteristics can affect how acculturation occurs and whether they improve or inhibit adaptation. One of the goals of this line of research was to identify a "foreign type" that could easily adapt to a new cultural environment, focusing on how certain personality traits influence adaptation (Berry, 2010).

2.2. Concept of a migrant

Contemporary human migration is seen in the literature as the movement of people from one place to another with the intention of settling, permanently or temporarily at a new location. Internal migration is possible, but the dominant form of migration is worldwide when movement occurs over long distances and from one country to another. There are four major forms of migration: invasion, conquest, colonization, and immigration (Caves, 2004).

Different words and concepts are widely used to depict the person who has moved permanently or temporarily to another country, such as *migrant*, *immigrant*, and *newcomer*. Researchers studying migration processes on the academic levels, such as Hoffman (2009) use the International Organization for Migration (IOM) definition of *migrants* or *migration* as the movement of a person or group of persons from one geographical unit to another across an administrative or political border, wishing to settle definitely or temporarily in a place other than their place of origin. Following UNESCO's (2016) definition of a migrant, a *migrant* is any person who lives temporarily or permanently in a country where he or she was not born and has acquired some significant social ties to this country. Finnish policymakers use the word *immigrant* (*maahanmuuttaja* in Finnish) meaning a person who has migrated to Finland permanently (Foreign Ministry). In practice, the Finnish authorities often use the word *immigrant* (*maahanmuuttaja*) for all non-native inhabitants of the country. Officially, as well, the word *immigrant* means a person who has moved to another country intending to take up permanent residence (Merriam Webster Dictionary, 2019). In Finnish mass media, the word *immigrant* (*maahanmuuttaja*) usually means any

person with a migrant background. The word *newcomer* means a person that has recently arrived in a place or joined a group (Lexico, 2020). Sometimes, especially in mass media, this word is used as a synonym to the word *immigrant*. In this research, as well as in the original publications, I refer to a migrant as any person who was not born in Finland and who moved to Finland as an adult or young adult for whatever reason.

The main factor by which a migrant is defined as Russian is the mother tongue, which is indicated in the official documents. The Russian language can be chosen as native by different groups of migrants. First of all, these are ethnically Russian people. Next, these are individuals who come from Russia or the countries of the former Soviet Union, who are not Russian by nationality, but they grew up in the Russian cultural tradition and have got an education in the Russian language. As Russia is a large country where more than 120 ethnic groups live, Russian-speaking migrants are not a homogeneous group. They are diverse in terms of nationality, culture mixture, and socio-economic status. Thereby, the main unifying factor for Russian-speaking migrants to Finland is their native language and elements of Russian culture.

2.3. The concept of integration of migrants

The moment migrants settle in the country, they have to acquire a place in this new society. This is true not only for physical needs, such as housing but also in a social and cultural sense. The initial stage of integration at different levels (personal, social, socio-economic, and professional) requires multi-layered efforts. Integration is the process by which migrants become accepted in society by both individuals and groups. Despite the prevalence of this phenomenon in the modern world, the definition of integration remains open-ended, since the requirements of host societies vary greatly from country to country. The openness of this definition also reflects the fact that the responsibility for integration lies not with one particular group, but with many participants - the migrants themselves, the host government, institutions and communities, and many others (Penninx, 2003).

The open-end definition requires a problematization of the meaning of the word *integration*. In British English this word has the following meanings: 1. the act of combining or adding parts to make a unified whole; 2. the act of amalgamating an ethnic or religious

group with an existing community; 3. the combination of previously racially segregated social facilities into a non-segregated system. In American English integration means: 1. an integrating or being integrated; 2. the bringing of different racial or ethnic groups into free and equal association (Collins English Dictionary, 2020). Thus, the term integration means joining parts into an entity; the social interpretations may considerably vary. As mentioned earlier, Berry (2010) positions integration as one of the strategies used by individuals to acculturate. An individual has an interest in maintaining one's original culture while having daily interactions with other groups. In essence, there is some degree of cultural integrity kept. At the same time, they seek, as a member of an ethnocultural group, to participate as an integral part of the more extensive social network.

Turning to previous research about integration, one comprehends that integration is a complex process that is created by many agents. Hamberger (2009) identifies two critical areas in which the integration process develops. Firstly, mastering the host country language helps to achieve cultural and social integration. However, mastering the other language is not an easy process due to several factors, such as the level of education of migrants, the distance between the country of origin and the host country, and migrants' age. Secondly, the use of the skills, professional experience, and knowledge of migrants is an important step towards integration. The human capital of migrants is an asset to the host country.

The words *integration* and *adaptation* are often used interchangeably in social discussions. However, in academic research, they are positioned differently. In sociology, adaptation means "a gradual change in behavior to conform to the prevailing cultural patterns" (Collins English Dictionary, 2020). The acculturation strategy that people choose is related to how well they adapt. The most common conclusion is that the integration strategy is associated with better psychological and sociocultural adaptation. One of the possible reasons why integration leads to a better adaptation result is because it involves a form of dual competence and the presence of dual resources. These competencies come from our own ethnic and cultural group and a new and wider society, and these resources double the human ability to cope with cultural transformations (Berry, 2010).

The phenomena of migration and internationalization are seen as 'new' situations in Finland. So, many terms or discourse are adopted, borrowed, or translated from other countries. Unfortunately, in Finnish society, such terms as integration, multiculturalism, internationalization, and diversity sometimes are used as 'smoke and mirrors terms'. These terms have been used in many places to reference many types of issues, and they are used uncritically and take on the character of slogans (Hoffman et al., 2015). That is why this chapter conceptualizes *integration* in terms of policymaking institutions.

In Finland, the integration of migrants has become one of the dominant topics in public dialogue. According to the forecasts of the Academy of Sciences of Finland and the National Agency for the Financing of Technology and Innovation, the successful integration of migrants and their participation in the life of Finnish society is important since the development of the economy and the country's competitiveness depends on them in many respects (FinnSight, 2015). The main vector of a context of integration is being set by policies at the international and national levels. Finnish integration policies are influenced by European policies. At the European level, integration is defined as a bilateral process that requires the participation of both members of the host society and migrants (European Commission, 2016). In Finland at the moment, migrant integration is regulated by the Act on the Promotion of Immigrant Integration (1386/2010) that came into force in 2011. It presents a holistic view of the integration of migrants and pays attention to the diversity of migrant groups. In this Act, integration is defined as "interactive development involving immigrants and society at large, the aim of which is to provide immigrants with the knowledge and skills required in society and working life and to provide them with support, so that they can maintain their culture and language" (Act on the Promotion of Immigrant Integration 1386/2010, Section 3). It means adaptation to a new culture in such a way that migrants preserve their cultural characteristics. On the one hand, migrants have certain rights and obligations for their new country of residence. On the other hand, the host society is regarded as one that creates opportunities for migrants. This policy-based approach indicates that integration into the local labor market should be carried out by individuals with a migration background themselves, and the host society should be a facilitator of the process by providing facilities for learning related to that, such as, for

example, learning the language, history, and culture of the receiving society. Naturally, integration also includes economic and social aspects. There are many views on how integration is perceived, which highlights the fact that starting life and career in a new country is a complex process connected to many spheres of life. In this sense, we can talk about cultural, linguistic, social, and structural integration as well as about changes in the identification processes (Kärkkäinen, 2017). Hence, education, language proficiency, culture, and social relations are the main influencing factors in the integration process (Rynkänen, 2011). For the participants in this study, these factors are particularly significant, since the Finnish education sector requires a high level of education, language proficiency, and knowledge of the local culture.

The current approach of integration of migrants to Finnish society and the labor market combines Finnish language studying and social adaptation (e.g., Aghaee, 2014; Kangaspunto, 2011; Lahti et al., 2013; Launikari & Puukari, 2005). Studying integration to the Finnish labor market, previous research focuses on prejudices, stereotypes, discrimination, and negative attitudes towards Russian-speaking migrants from Finnish employers and society (Brylka, Mähönen & Jasinskaja-Lahti, 2015; Kangaspunto, 2011; Niemi, 2007; Nshom & Croucher, 2014). At the same time, according to Johansson (2006), the Finnish citizens of bigger towns tend to have a more positive attitude towards migrants if compared to rural areas. Meanwhile, Finnish society and the labor market are more assimilation-oriented. Thus, the better a migrant assimilates into Finnish society by language, traditions, education, and culture, the more he or she is accepted by society. Every migrant should have an individual integration plan, which is implemented in cooperation with immigration and employment services. Cooperation between all instances responsible for migrants' studies and work is highlighted in the research as the most important factor in the fast implementation of the integration plan (Kangaspunto, 2011). More and more educational sciences scholars are accepting Russian-speaking migrants' integration into Finnish working life and society as a subject worthy of academic consideration (e.g., Aghaee, 2014; Gulijeva, 2003; Johansson, 2006; Kangaspunto, 2011; Nshom & Croucher, 2014; Niemi, 2007).

The importance of the knowledge of the local language is especially evident in the Finnish context. Many adult migrants realize the necessity to learn Finnish to enter the Finnish labor market and construct social relations in the host society. Johansson (2006) and Sinkevich (2011) argue that it is vital for finding a job to be able to communicate in Finnish. Also, Ahmad (2005) claims that command of the mainstream language is self-evidently crucial to the effective integration of migrants into the labor market, and also expands access to information about employment opportunities advertised publicly. Low competence in Finnish has often been cited as the main reason for migrants' poor performance in the labor market. The process of integration tends to be a long-lasting project. The study of Perhoniemi and Jasinskaya-Lahti (2007) shows that labor market integration can last more than 4 years.

2.4. Concept of success

In constructing this research, I decided to explore the experiences of people who felt that they had done well in making the transition to a new country. The participants of the study were cautious in the evaluation of their immigration stories as *successful*. I did not specify with them what "success" means; this was enough for the study participants to feel good in their lives. However, they all share the opinion that having an opportunity to work in the field of education and according to their previous diploma and profession can be recognized as a sign of success. An important part of becoming a successful professional is the recognition of others in the workplace and society (Lefever et al., 2014). As it was mentioned before, psychological adaptation refers to an individual's satisfaction and overall emotional or psychological well-being (Berry, 2010). In this sense, the concept of success in this study is rather close to Berry's understanding of successful psychological adaptation.

Besides, the emphasis on positive experiences is consistent with some trends in psychological literature, in which there is a movement toward studying people who successfully cope with complex events (Amundson et al., 2011). This positive psychological outlook has expanded and now includes research aimed at people who can cope and thrive in difficult circumstances. This part of the research studies the good life including

happiness, well-being, courage, citizenship, play, and the satisfaction of healthy work and healthy relationships. Their results show that a sense of meaning and fullness appear in life when people are immersed in activities, relationships, and the desire to achieve truly satisfying goals, such as serving the community through volunteering (Keyes & Haidt, 2003). It is hoped that by studying the experiences of people who have done well, we might learn more about what helps in facilitating a successful transition experience such as acculturation in another country. Successful people can cope with change and ambiguity, accept unpredictability, and use the irrational side of thinking. A positive attitude towards uncertainty helps such people accept and utilize inconsistencies and intuitively make choices. Since everything is interconnected to everything else in an unbroken wholeness, and the mind is the connector, a positive attitude and paradoxical methods in the presence of growing uncertainty can become a new strategy for moving towards the desired results (Gelatt, 1989).

Since the future cannot be predicted with any reliable degree of certainty, unplanned events are a normal and necessary component of every life and career transition. Every action toward the desired life involves some risk. However, when people make career decisions, it is very helpful to recognize their interests, find attractive activities, and explore potential opportunities. According to Savickas (2015), unplanned and random events often determine the choice of life and career, especially in situations where careful long-term planning is impossible. Successful people tell that to succeed in professional life, it is important to participate in a variety of interesting and beneficial activities, remain alert to alternative opportunities, and be prepared to use learning skills. A chance meeting, a failed appointment, a spontaneous trip, hobbies are the types of experience that can lead to unexpected life directions and career choices. Achieving a more satisfying career and personal lives do not mean making a single career decision. These days it often means taking actions, stimulating learning, engaging in exploratory actions as a way of generating beneficial events. Krumboltz (2009) explained by the Happenstance Learning Theory (HLT) that the career destiny of each individual cannot be predicted in advance. The HLT “posits that human behavior is the product of countless numbers of learning experiences made available by both planned and unplanned situations in which individuals find

themselves. The learning outcomes include skills, interests, knowledge, beliefs, preferences, sensitivities, emotions, and future actions” (p. 135). The situations, in which individuals find themselves, partly depend on factors that they do not control, and partly on the actions that they initiated. Any situation can be considered as representing potential opportunities if people can recognize them, and then take actions to use them. The interaction of planned and unplanned actions in response to self-initiated and random situations is so complex that the consequences are almost unpredictable, and they are best described as happenstances. In any case, a successful individual takes effective actions, for example, exploring, interviewing, researching, expressing interests, establishing contacts, joining clubs, volunteering, or trying part-time jobs. Each individual has a choice of what is satisfying. It is worth mentioning that the career and personal aspects of life are intertwined (Krumboltz, 2009).

The Harvard Study of Adult Development, one of the world’s longest studies of adult life, has proved that good family relationships help us be happier. For over 80 years the researchers have studied the participants’ health trajectories and their broader lives, including their successes and failures in careers and marriage. The Harvard Study has found a strong correlation between happiness and close relationships like spouses, family, friends, and social circles (Mineo, 2017; Solan, 2019).

One more study is worth mentioning relating to the concept of the success of the study. Waterman (1993) emphasizes the role of personal expressiveness as a signifier of success in the role of self-realization. Self-realization involves the efforts to live following those unique potentials (a true self) that distinguish each individual from all others as well as to extensively realize those potentials. Self-realization gives rise to a condition of eudaimonia, as Aristotle called it, or happiness. The nature of eudaimonia differs from hedonic happiness. Feelings of personal expressiveness (eudaimonia) were “more strongly associated with the perception of activities as affording opportunities for the development of one’s best potentials” (Waterman, 1993, p. 689). In those activities individuals felt challenged, competent, investing a great deal of effort, having a high level of concentration, assertive, having goals. Therefore, experiences of personal expressiveness can be said to be a signifier of the optimal psychological functioning of an individual. In this sense, the

participants of the study have relevant experiences since their path to Finnish education afforded challenges and opportunities to reveal their unique potentials and find their true selves.

Life satisfaction and a personal sense of being able to master what is required in a new culture are rather close to the understanding of success in this study. These factors can be used as indicators of psychological well-being among migrants. Life satisfaction is usually considered a direct expression of avowed happiness. It is concerned with "global" well-being, happiness, or satisfaction with life as a whole, whereas a sense of mastery indicates a general personal feeling of being in control. While these are valid indicators of well-being and correlate with each other, they all relate to different aspects of an individual's subjective sense of well-being and success (Jasinskaya-Lahti, 2000).

3 METHODOLOGY

This chapter discusses the methodological aspects of the current study. Along with the position regarding the philosophical assumptions that accompanied me during this research, I describe the research strategies. Finally, I reflect on the reliability and limitations of the study.

This study was conducted as qualitative research using a narrative inquiry approach. According to Creswell (2014), "the worldviews, the designs, and the methods all contribute to a research approach" (p. 46). He also claims that philosophy, designs, and methods intersect during an inquiry process. Thus, in the process of research, the researcher is obliged to explain assumptions regarding the ontological, epistemological, axiological, and methodological choice. A qualitative approach allows taking into account the contexts of study participants (Creswell, 2007), which also contributes to a more in-depth understanding of the studied phenomenon. This study also follows this assumption.

A qualitative approach is a good choice when a small amount of research on a specific topic has been previously conducted, the topic has not been studied in a specific context, or existing theories are difficult to apply to the group being studied. These arguments are relevant to the research topic in this study. Silverman (2006) describes the strong

advantage of qualitative research as follows: "The strength of qualitative research is the ability to access directly to what is happening in the world. In the case of people, the strength is the ability to reach out what and how people are actually living their lives" (p. 113). The key point of a qualitative study is the understanding of the phenomenon being studied and its complexity, which is also the purpose of this study.

3.1. Narrative inquiry as a part of qualitative research

Narrative inquiry or narrative analysis emerged as a discipline in the field of qualitative research at the beginning of the 20th century. The growing narrative literature has affected almost all disciplines and led to a "narrative turn" in the human sciences. Narrative research has been used as a tool for analysis in history, psychology, sociology, professional and educational sciences. Educational research makes extensive use of narrative research methods. Creswell (2011) claims that narrative research methods were influenced by the following three trends: increased emphasis on teacher reflection; more attention to what teachers know, how they think, and how they make classroom decisions; shedding light on teachers' stories, empowering them to talk about their experiences. Thus, narrative research provides a voice for those who are normally unheard and explores problems by analyzing the experiences of an individual.

The approach does not always assume objectivity. Instead, it offers the advantage of positionality and subjectivity. The narrative analysis takes as its object of investigation the story itself. So, storytelling is the main action in narrative research; it dialectically connects people and social events. It is a collaborative practice, suggesting that tellers and listeners or questioners interact in particular cultural-historical contexts essential to interpretation. Analysis in narrative studies opens up forms of telling about experience. It illuminates the intersection of biography, history, and society. When we tell stories about our lives we perform our identities as they are situated and accomplished in social interaction. By applying these ideas to the interviews, the participants agree on how they want to be recognized by the stories they develop during the interviews. Approaching identity as a struggle for the meaning of experience opens up analytical opportunities that are missed with static concepts of identity. A useful way to see how identities can change over time is

to look at the “turning points” in stories – moments when the narrator means a radical shift in the expected course of life (Riessman, 2001).

The narrative captures and explores the experience of how people live it in time, in space, in man, and in relationships. Social phenomena are becoming a converging place for the individual, collective, and cultural stories (Clandinin & Connelly, 2000). According to Connelly and Clandinin (1999), a teacher’s identity, knowledge, and context are interconnected. The narratives are not merely representational, but constitute a hermeneutic returning to the lived ground of human experience.

Narrative inquiry begins with the ontology of experience. From this concept of reality as relational, temporal, and continuous, it comes to understanding how this reality can be known. The narrative research perceives the sphere of immediate human experience as the first and most fundamental reality that we have (Clandinin, 2007). In the narrative designs, researchers might study individuals (Creswell, 2007). The narrative inquiry allows for the systematic study of personal experience and meaning. The approach enables investigators to study the active quality of human thought and the power of stories to create and refashion personal identity (Riessman, 2001).

What can be understood under “narrative”? When narrators tell a story, they give ‘narrative form’ to experience. They position characters in space and time and make sense of what happened. Thus, it can be argued, that narratives attempt to “explain”, what has occurred; they layout why things are the way they are. Narrative, therefore, provides a portal into two realms: (i) the realm of experience, where speakers describe how they as individuals experience certain events and give their subjective meaning onto these experiences; and (ii) the realm of narrative means that are used to make sense. In the first case, we typically encounter research with narrative and in the second, on narrative (Bamberg, 2010).

According to Clandinin and Connelly (2000), the methods of conducting a narrative study do not follow the “step” principles but instead represent an informal collection of topics. Narrative inquiry is a dynamic inquiry, not a set of procedures or linear steps to be followed. In a narrative study, there is an element of surprise. This unexpectedness is not only expected in a narrative study but is also one of its goals since narrative storytelling

with other people opens up opportunities for growth, which means coming to better tell and live (Clandinin, 2007; Clandinin, 2013). Narratives provide the base for “future research”, “theory building” and “implications for practice” (Murray, 2009, p. 46).

The narrative analysis as a method focuses on how people make and use stories to interpret the world. It is worth mentioning the iterative nature of the narrative inquiry, as this is a repeating process. The researcher does not perform the study linearly step by step. She has to constantly move between the literature, field texts, and own text. These cycles allow improving the quality of research and delving into the processes described by the participants. Thus, there is an ongoing interaction between field texts, intermediate research texts, and final research texts. An iterative character means the performance of work on an ongoing basis with continuous analysis of the results and adjustment of previous stages of work (Clandinin, 2013).

Narrative analysis has its critics as it is one approach, not a panacea, suitable for some situations, not others. These methods are not appropriate for studies of large numbers of nameless, faceless subjects. The approach is slow and painstaking, requiring attention to subtlety: nuances of speech, the organization of response, relations between researcher and subject, social and historical contexts (Riessman, 2001).

In selecting and justifying the narrative analysis techniques, I draw mainly on Bamberg, Creswell, Clandinin & Connelly, Marshall & Rossman (Bamberg, 2010; Clandinin & Connelly, 2000; Clandinin, 2007; Clandinin, 2013; Creswell, 2007). For my study, it is important to know the participants' experience before they decided to immigrate for understanding their behavior and actions during the adaptation period. Memories of the time after their arrival in Finland are important, as the experience affects the entire life of the individual. Besides that, their current states, thoughts, and feelings are also of great interest, as they reflect the evolution of their identities in the process of adaptation and rooting in the country.

3.2. Constructivist approach as a paradigm and learning theory

Taking into consideration the focus of the present study and the research questions, the constructivist approach seems to be the most suitable for interpreting the data. The

constructivist perspective views the person as an open system, constantly interacting with the environment, seeking stability through ongoing change. The emphasis is on the process, not on a specific outcome. Within the process, random or chance events contribute to an open-ended unpredictable state of existence. The result of these elements of the contextual worldview is the recognition of the active nature of the individual as self-development and self-renewal, in contrast to a passive organism mechanically moving from one stage of development to another. Constructivism includes relativistic ontology and subjective epistemology, emphasizing the subjective multivariate nature of social reality and the constructed and localized nature of experience. It is designed to study people's interpretations in order to develop an understanding of how people can navigate the social world, which is considered here as an important aspect of social reality as such. Communication plays a decisive role, as individuals are seen as constructing experience through social interaction (e.g. Vygotsky, 1978; Lahti, 2015; McLeod, 2019).

The framework of applicability of constructivism as a theory includes the various types of constructivism in qualitative educational research such as social, psychological, and contextual ones. Constructivism is an epistemology that argues that humans generate knowledge and meaning from an interaction between their experiences and their ideas. As a theory of learning, constructivism is relevant in this study as the researcher wished to establish how the participants gained new knowledge and skills which were necessary for their adaptation to the new country of living. Constructivism maintains that individuals construct their new understandings or knowledge through the interaction of their previous knowledge and experiences and the ideas, events, and activities with which they come in contact. Thus, constructivists maintain that learning is an active, contextualized process where the learner is an information constructor, and new information is linked to prior knowledge. The constructivist perspective emphasizes the importance of learning tempo, self-discovery problem solving, as well as the acquisition of knowledge through activity and taking initiatives. All these aspects are tremendously important for the present study. Constructivism involves essential aspects such as culture, context, literacy, language, learners' interests and needs, personal experiences, interpretation of reality, as well as the

application of knowledge, which the researcher can analyze to determine their impact on the processes which are in focus (Mogashoa, 2014).

3.3. The role of the researcher

Since a narrative study is a research method in which a researcher studies the lives of individuals and asks one or more people to provide stories about their lives, this information is then retold or transformed by the researcher. Often, as a result, the views from the participants' lives and the researcher's life are combined in a collaborative narrative (Creswell, 2014). The task of the researcher is to carefully investigate the subjective experience of the research participants and then try to see patterns that lead to a more holistic and objective understanding of common processes. In the case of this study, these are phenomena accompanying the process of integrating a person into a new society. Narrators usually present past events from the vantage point of present realities and values. It also goes without saying that the passage of time since the past events has softened their emotional impact, and consequently they can be silent about emotions. Moreover, it makes it possible to question their causal attributions (Riessman, 2001).

According to Clandinin (2013), a narrative inquirer begins research amid her own life, amid participants' lives, and institutional, social, familial, linguistic, and social narratives. Regardless of the starting point for each narrative inquiry, a researcher knows that when she writes research, she is still in the midst. There will never be a final story. Each experience told opens up new stories, always with the ability to retell and relive them. Attention to the uncertainty of life that has been lived and told over time makes the researcher strive to understand life in motion, to the desire to see and imagine life as it is.

In qualitative research, the role of the researcher as the main instrument for data collection requires the description of personal values, assumptions, and prejudices at the beginning of the study. The contribution of the researcher to the study setting can be useful and positive and not harmful. I admit that my personal experiences have shaped my perceptions of education, migration, and the process of acculturation of Russian-speaking stratum.

In many cases, researchers explore multiple perspectives on certain actions, events, or settings. A researcher is an active sense maker and interpreter of what is seen or heard in the context of the study. That is why a researcher must have advanced self-reflection skills to be able to distinguish between the processes of the interviewee and own processes, as well as to recognize the participant's contribution to the story and own contribution. Each research project inevitably depends on a researcher's point of view, as well as on a researcher's own understanding, reflection, honesty, and good faith (Johnson, 2002).

The study aimed to achieve the same deep level of knowledge and understanding as the participants have. Therefore, in-depth interviewing was used as a tool to explore living cultural experiences to uncover what is usually hidden from the ordinary eye. As the interviewer is a current member of the community being studied, I used in-depth interviews to test my understanding and self-reflection if they are shared by other members of the community.

In my study, I explore how the participants perceive their actions whilst their first years in Finland, and now, when they have working positions and have been familiar with the Finnish educational and working culture. More specifically, I wanted to understand the ways how people make decisions to leave the country of origin and create meaning in their lives while moving and adjusting to another country (in my study it is a decision to leave Russia and to settle in Finland). I think this knowledge is valuable even when known by only one or two persons.

With these issues in mind, I feel it necessary to shortly identify that being a representative of the same cultural and historical context and educational background as well as the same generation as the participants; I share their values and beliefs in many ways. When I started this study almost four years ago, my knowledge of the research topic was very small, while the interest was significant. Today I know a lot about educators with Russian background in Finnish education. In addition, the process of writing this study has become part of my life. Moreover, I am also a Russian migrant educator in Finland and go through my personal experience of adaptation to a new place of residence. I came to Finland with my 3-year son, knowing only a few words in Finnish. Over the years we have gone through a period of adaptation to the new circumstances of our lives. My son goes to

municipal school. Now he is bilingual and speaks both Russian and Finnish equally well. Currently, I also study Finnish and look for opportunities to work in the education system, as I would like to preserve my profession. Thereby, I am connected with the study, and my research interest in the topic is profound. Besides, I greatly respect the participants of my study, as they are incredibly gifted people who are very deeply interested in their profession and life in general. To avoid or at least minimize biases, I take responsibility to provide facts and descriptions that are supported by the data collected during interviews with participants. Although every effort is made to ensure objectivity, these biases can shape the way I look and understand the data and the way I interpret the experiences of the participants. Thus, I see my role as the researcher as follows: to carefully listen to this story, to study it, to understand the reasons and underlying senses of actions, to see mechanisms of the person's interactions with his/her environment, to recognize peculiarities of his/her perceptions, and to fix them as well as analyze the interviews' material with the help of theory-guided narrative empirical analysis.

Besides the said above I would like to note that we were not familiar with each other before the study, so I do not tend to actively seek evidence to support my position or make favorable or unfavorable conclusions about sites or participants. In the study, I tried to develop a holistic account and offer readers a complex picture of the issue under study. I involved reporting multiple perspectives and identifying many circumstances involved in a situation.

3.4. Reliability, validity, and limitations of the study

In this section, I refer to the rationale and boundaries of the study. The limitation of the study is three Russian-speaking participants working in education. The period of the study is four years.

The trustworthiness of narrative accounts cannot be evaluated using traditional correspondence criteria. There is no canonical approach to validation in interpretive work, no recipes or formulas. The "truths" of the narrative descriptions lie not in their correct understanding of the past world, but in the changeable connections that they establish

between the past, present, and future. Personal narratives are, at the core, meaning-making units of discourse (Riessman, 2001).

The present study is limited in some more respects. First, as is inherent in qualitative research, the reliability of the results depends on the accuracy of the stories of the participants. Secondly, the memory aspect is another limitation. As entire professional careers were explored, participants had to recall various aspects of their lives, some of which occurred in the 1990s. During the interviews, participants easily recalled the key facts and events leading to certain decisions, followed the main chain of events, and kept the focus of their story on the process of acculturation. However, cognitive distortions may have occurred during a narrative. Although there is fairly detailed information about the process of acculturation of the participants on how they have succeeded in the host country, however, some details may be missed due to the remoteness or intensity of events. Exploring such details would indeed have provided valuable information, but it was not possible to collect such information in the present study because of the additional time it would have added to the interviews.

The integrity of qualitative research is all about establishing the credibility of the findings. That may be reached through prolonged engagement and deep immersion into participants' experiences and picturing different perspectives that emerge from data, as well as through triangulation of data sources (Creswell 2007, Kärkkäinen, 2017). In-depth interview data are the result of the participant providing information about actions, relationships, feelings, beliefs, relationships, and so on. Inevitably, issues of accuracy and reliability arise.

Therefore, in the interests of the study, it was decided to focus on the main chain of events, where the starting point was the description of the educational background of the participants and decision to leave their former country of residence; the central part was the process of coming to a new country and the first years in Finland; the final part was devoted to the participants' perceptions of life today.

Thinking of the reliability and validity of the present study, I based on the notion that reliability denotes the extent to which research findings are unconstrained by the circumstances of their production (Silverman, 2011). The criterion of validity describes the

degree to which a research report presents the social phenomena and practices that it explores (Silverman, 2011). I strived at making the research process transparent by providing detailed descriptions of data collection and analysis stages. I also made it clear that the interpretations I have constructed are related to my specific theoretical position. The arguments presented in this study are based on empirical data and theoretical concepts, which also add credibility to the analysis and the results of the study.

This study provides a set of themes and subthemes related to the various manifestations of the participants in terms of integration into Finnish society. In analyzing and compiling the results, attention was also paid to reflections on the respondents' perceptions and experiences, as well as their meanings. The accuracy of completed interpretations has been provided by numerous excerpts from the interviews.

The trustworthiness of the study also refers to a systematic and consistent analysis of data (Silverman, 2011). Working with interviews, I recorded and carefully transcribed the interviews myself. It significantly reduced my concerns about interference with data production. I triangulated the data by sending personal stories to the participants, asking for their comments and corrections. Besides that, I regularly discussed the research process in various forums with experts, scientists, and colleagues.

4 PROCEDURES OF THE STUDY

This chapter provides a detailed description of the data collection, data analysis procedures, and the results of the study. It also contains a presentation of the themes derived.

4.1. Collecting the data

4.1.1. In-depth interviews as the method for data collection

The data collection method in this study was semi-structured in-depth interviews. The target group of participants was educators with Russian background working in Finnish education. As a result of in-depth interviews, the participants became collaborative

partners with the researcher (Johnson, 2002). They have been thoroughly acculturated in Finland. They are respectable and recognized members of the Russian community, they are educators, and they work successfully in different educational institutions. Therefore, they were able to provide a good description of events and experiences (Johnson, 2002).

This study uses the life story tradition. Now, life experience is conceived as a way to make sense of multifaceted identities that people can store, create, and manage over the years (Tierney & Dilley, 2002). An in-depth interview is a good tool to watch long-lasting complicated processes. I am interested in how the participants were making their decisions, how they were implementing them, and how they were keeping their motivation for many years. Although the primary research interest of the study is the time of adaptation, the interviews allowed space for the broader life perspective. The decision to conduct in-depth interviews was made because of the importance of the participant's personality and story prior to the immigration for understanding their behavior and actions after it happened.

Researchers working within a narrative paradigm frequently engage in in-depth conversations with participants (Maccormack, 2002). As there is a certain relationship between a person's narrative and identity, the narrative in-depth interviewing techniques were designed. They aimed to connect the respondents' meaning-making efforts to the concrete setting and the larger socio-cultural background (Bamberg, 2010). In-depth interviewing involves a certain style of social and interpersonal interaction (Johnson, 2002). This method of collecting data asserts that real people, or concrete subjects, live lives with meaning, and these meanings have a concrete presence in the lives of these people. This method also relies upon the subjective expressions of meaning given by the individuals being studied, as these expressions are windows into the inner life of the person. The meanings of these experiences are best given by persons who experience them (Denzin, 2011). As narrative transfers, or shares, not only knowledge but also feelings, the experiences of the participants of my study can be double noteworthy for those who are involved in the process of migration. In-depth interview data can be analytically framed with reference to the phenomena that shape the context for the participants' experiences (Plummer, 2001).

Obviously, in-depth interviews required preparation. It concerned not only the interview questions but also the participants (Johnson, 2002). Several preliminary meetings were organized where the participants had an opportunity to get acquainted with the researcher and ask as many questions as they wanted. Any topics were open for discussions, and they asked many questions about my life circumstances and worldviews. One of the participants invited me to visit her workplace after we got acquainted and talked for about an hour. At her workplace, she showed the results of her long-lasting efforts, and they were undoubtedly impressive.

The interviews' structure was formed to be open-ended, using three main parts. The first part should be focused on the period when the participants lived in Russia and were preparing for coming into Finland so that they have an opportunity to tell about their ideas and feelings before migration. The second part was devoted to the first years of adaptation in the new country, and the participants were expected to concentrate on the positive and negative sides of the period of their adaptation into Finnish society and/or the labor market. The third part should have described the present thoughts and feelings of the participants, and what they could recommend to other migrants who would like to live in Finland and work in the field of education. So, every participant had three interview sessions, and every session was focused on one part of the interview. During every session, the participants were invited to freely narrate about each period of their lives: preparation for migration, first years of adaptation, and present circumstances.

To be effective and helpful, in-depth interviews were developed and based on proximity; in this respect, they resemble the forms of communication that can be found among close friends. But in-depth interviews felt very different from talks between friends, mainly because the purpose of an in-depth interview was to collect data (Johnson, 2002). The degree of correspondence between the researcher's expectations and reality turned out to be very significant. Interviews with people with the same cultural and educational background and even from the same generation as the researcher turned out to be very productive for this study, as they allowed seeing the subtle nuances of the narratives.

The fieldwork was conducted over two years and consisted of 9 in-depth, face-to-face interviews with the participants. The interviews were quite long and lasted more than 16

hours in total. The set of the data for the study consists of individual interviews, recorded and transcribed verbatim. In total, the research material comprises about 90 pages of the interview transcripts. At the request of the participant, one interview was audio-recorded, two others were video recorded. The interviewers were individual, between the interviewer and the participant, and strived to create such intimacy that is characteristic of mutual self-disclosure. They included the personal commitment of the participants as well as moments of a greater expression of the interviewer's self.

Data for this study was collected through semi-structured in-depth interviews that contributed to consistency in the data collection process. The participants were invited to express their views and experiences freely, and if necessary, additional clarifications were requested. The operationalized concepts embodied in the list of questions represented theoretical concepts in which the researcher was interested. Through the interview, I tried to reveal the concepts that respondents use in their understanding or interpretation of their world. As Harvey (2020) underlines, the interview process is more complicated than telling life as it is. This is an act and art of recreation, retelling, and memorization. It may happen that when researchers and participants share common interests, this common ground can lead to conversations that highlight the issues under study. Then we discussed our interpretations with the participants.

4.1.2. Challenge to locate participants

The choice of interviewees was intended to reflect a very specific sample of professional educators. The requirements for the participants were rather challenging as they had to meet the definition of “successful Russian migrant in Finnish education”. At the initial stage of the development of the thesis, there were certain difficulties with inviting the participants, since the Russian community reacted with great caution to the idea of “success” and what is a “successful migrant in education”. Since there are many teachers among Russian migrants, of course, some of them work in Finnish education. Unfortunately, at first, no one was ready to call himself successful. After several months of discussions, meetings, and searching for suitable participants, the two men agreed. Then, almost simultaneously, they offered the third participant, a woman. As mentioned above, the first attempts to find and invite participants for this study failed. In about a year, my

thesis supervisor recommended one of the participants. Then I saw the data of the second participant on the university website. The third participant was recommended by the first two participants (independently from each other). I think that the reason for the participants taking part in this study was a desire to share their experience. At the time the study began, they lived in Finland for quite a long time and gained valuable knowledge and skills. My goal was to hear their stories and gather information about how they experienced extremely complex processes in their lives. The initial goal of the study was to see the most influential circumstances for successful integration into Finnish education and society and what personality traits and views contributed to successful acculturation.

So, finally, the respondents have been middle-aged Russian migrant professional educators successfully working in Finnish education. The information, given by them, represents an individual within a social and cultural context (Creswell, 2011).

4.1.3. Interview progress

Interviews took place in the Faculty of Education and Psychology of the University of Jyväskylä. They were carried out in the Russian language as it is the native language of the participants and the researcher. The procedure of the interviewing was as follows. I contacted all interviewees individually to agree on the time and place of the interview. The participants arrived individually in the interviewing area at the university premises. The first interview session began with obtaining informed consent (see Appendix 1) and a short introduction to the interview. As I got acquainted with the participants during preliminary meetings and discussions of the study, the participants were ready for discussion. The first session began immediately with a clarification of the plan for forthcoming work. I behaved in a friendly and interested manner to help build trust and engage in cooperative, mutual self-disclosure. A good rapport was signaled by emotions that felt harmonious and cooperative, and trust was distinguished through eye contact, facial expression, and body language.

The participants easily talked about their experiences. I asked additional questions if it was necessary to clarify some points in the participant's story, or if they made it possible for the interlocutor to tell in more detail about some of their experiences. The respondents were expected to be able to express their experiences and feelings in their native language.

Each participant was invited to describe their experiences in their own words as openly as possible. The in-depth interviews attempted to elicit migrants' occupational histories in Finland from the time of their arrival to the present. Long discussions of a retrospective nature were also present in these interviews. The professional career of migrants has been forming over a long time, starting from their adolescence. Topics, range, and depth of narration were determined exclusively by the participants.

Following the agreed procedure, every session lasted about two hours. It was fair enough time for the participants to describe the main ideas of the mentioned period without losing their interest before feeling tired. It is worth noting that all participants willingly told their stories and shared their experiences. Questions asked and topics discussed differed across interview situations as the participants were encouraged to freely articulate their interests and perceptions. Also, I had prepared thoroughly for the interview. I had extensive knowledge of the program launched by the Finnish President Mauno Koivisto in April 1990, which was known as the "repatriation of Ingrian Finns", and its implementation in Finland, as well as the peculiarities of Finnish society in terms of the perception of migrants in general and Russians in particular. During the interview, I focused on the particular circumstances of the person to be interviewed and to comprehend each life story in its complexity. Furthermore, I asked questions to better understand the life circumstances of each individual and the events that occurred during the migration. The fact of sharing the same cultural background and language was naturally of significant help in the process of interviewing.

4.1.4. Insight about the study approach

It is worth mentioning that after the material was collected and firstly analyzed, I realized that though my initial intention was to do a biographical study it turned to be more an oral history study. An oral history consists of collecting personal reflections on events and their causes and effects from one individual or several individuals (Creswell & Poth, 2018). This study has a specific contextual focus as it reflects on stories told by the Russian educators and their experiences of migration. The framework of the study advocates for highly-professional Russian educators and reports their stories using a lens that shows the value of human and social capital which is brought by them to Finland.

4.2. Analyzing the data

Taking on a theoretical approach to narrative analysis and storytelling, I have undertaken an analysis of three individual stories of Russian educators who have migrated to Finland. When analyzing and investigating narrative data, I bared in mind that the respondents subjectively describe their experiences and feelings. Their narratives reflect their reality; however, the responsibility for objective analysis rests with the researcher. Out of this analysis, which has focused on how these professionals integrated into Finnish education, we may conclude that although each of the stories told by the participants of the research is unique and articulates an individual experience, there are striking similarities in their attitudes to the process of adaptation and acculturation.

According to Creswell and Poth (2018), narrative stories can be analyzed using various strategies. This research analysis is made thematically, about what was said by the participants. It also involves foci on the participants' values as they constitute a considerable part of their identities and affect their choices and decisions. The researcher extracted themes that hold across the stories by coding them. Coding the data from the stories into themes add depth and insights to the research (Creswell, 2011).

For the data analysis, it included three basic procedures: noticing concepts; collecting examples; analyzing these concepts to find commonalities (Shultz, 2012). As a strategy of processing interviews' material, I used the combined inductive-deductive approach proposed by Tesch (1990), Braun and Clarke (2006), and Shultz (2012). The procedures were divided into six stages. Listening and transcribing interviews was the initial step in the analysis. The execution of the transcript is considered (Nikander, 2010) to be one of the important stages in the interpretation of the reality being studied since the decisions made by the researcher reflect the theoretical understanding of the phenomenon being studied, the assumptions about it, and the approach to its consideration. In addition to that, since transcribing is a rather time-consuming process, during it, I recollected the details of each interview and relived this experience. These processes contributed to the formation of a common vision of the gathered data and the identification of recurring themes. In the next step, field texts prepared during in-depth interviews were initially filtered to select similar

points and intersections in the life and professional narratives of the participants. These segments were further distributed with general references to attitudes toward education in parenting families; type of higher education of participants; foreign languages studying; their attitudes towards integration into the Finnish labor market, namely, the need for getting local pedagogical education; their current state of professional self-identity. During this process, initial labeling, or open coding were done. Only data related to research questions were coded. Some codes were developed and modified by me independently, while other codes were inspired by previous literature on the topic of research. The codes were semantic. This meant that I was interested in what the participants said, rather than interpreting the meanings of their narratives. The third stage included closed coding, when the number of codes decreased significantly, as the range of themes became visible. The chunks of the text related to the codes were translated from Russian into English. The fourth and fifth stages were devoted to the iterative process of constant comparison and developing the relationships between the themes. I coded the data, categorizing major themes, and subthemes to form coherent patterns. I collected all the interview quotes within a theme and examined the ideas that made up that theme. Finally, at the sixth stage, the derived themes were used to answer the research questions and produce a report on that (Braun, 2019; Braun & Clarke, 2006; Harvey, 2020; Löfgren, 2013; Shultz, 2012). During the analysis, five major themes were derived: 1) strong professional identity; 2) past life as a supporting structure for life after immigration; 3) ability to be an effective learner; 4) luck in different manifestations; 5) cultural influence of the family.

The analytical process was accompanied by repeated reading of transcripts of the interviews, thereby gaining a deeper understanding of the data set. Such a procedure was useful in determining categories that would best describe the phenomenon under study. At the same time, a clear connection was established between the data and analysis results. In addition, the research process in this study was accompanied by a constant return to the existing literature on the phenomenon being studied. Several theoretical perspectives have been used to study, interpret, and better understand the data.

4.3. Ethical considerations of the study

The question of ethical considerations is of great importance since, in many ways, it affects the research process in the context of the goals that the research served. According to Clandinin & Connelly (2000), ethical matters need to be narrated over the entire narrative inquiry process. They are not dealt with once; they shift and change as we move through an inquiry. Ethical considerations are always present in the research process, at each of its stages. Qualitative research is interpretative research; the researcher is usually involved in a rather intense experience with participants. This introduces many strategic, ethical, and personal concerns into the qualitative research process (Creswell, 2007).

Most authors who discuss quality research design highlight the importance of ethical considerations. First of all, the researcher must respect the rights, needs, values, and desires of participants. Second, since my research relates to intercultural situations, I was fully aware of the need to focus on the principles inherent in ethical research: integrity, respect for persons, beneficence, and justice (NHMRC, 2009).

Importantly, in this study, I considered it essential to present the experiences of both genders, since the experiences of men and women are equally valuable for the study. Thus, the group of respondents included representatives of both genders.

In the research methodology literature, obtaining participants' permission has been deemed crucial. The concept of informed consent has been considered 'pivotal in efforts to introduce consistent ethical principles into the research process for researcher and research participants' (Barrett and Parker, 2003, p. 9). I used informed consent (see Appendix 1), which made it clear that participation in the study was voluntary, and the participants have a right to withdraw at any stage of the research. It also indicated the primary data about the study: the place, the aim, and contacts of the researcher, as well as the direct consent of the participant to be video/audio recorded.

Besides said above, I think it essential to turn to ethical considerations concerning research methods and data collection methods. In-depth interviewing used in the study offers great advantages, but it also entails some risks and dangers as well as some distinct ethical considerations (Johnson, 2002). Maccormack (2002) emphasizes that doing narrative research is an ethically complex undertaking. This complexity involves the researcher in a

struggle with the questions of how to care for the participants of the research and how to share their stories in meaningful and ethical ways. I was driven by the moral aspiration to find out what is true, as well as an ethical imperative to research my ideas, professional ideologies, assumptions, common sense, and emotions as essential resources for what I heard in the interviews. I sought deep information. This information concerned very personal matters, such as an individual self, lived experience, values, and decisions, occupational ideology, cultural knowledge, or perspective. The in-depth interview and a deep understanding reached through it allowed to grasp and formulate the multiple meanings and perspectives of a phenomenon (Johnson, 2002).

In-depth interviewing may elicit highly personal information about the participants and the researcher, such as personal feelings, reflections, and their perceptions of others. One ethical issue concerns the depth of knowledge, which a researcher expects from the participants. We know that stories are the most meaningful and valuable when they are personal. However, this is also the time when the owners of the experiences are most vulnerable. Some participants may be inspired by a collaborative process. For others, however, this process can lead to negative consequences. However, the researcher must remember that the exact consequences of deep talks are difficult to anticipate (Johnson, 2002). In this regard, I chose to be careful with the participants and pay attention to their psychological state during the interviews.

Other important ethical issues about in-depth interviewing concern protecting researched subjects and communities. The traditional ethical principle has been that the researcher must do whatever is necessary to protect the individuals who have cooperated in the research from any misuse of the information they have shared (Israel & Hay, 2006). Moreover, in the case of this research, I feel serious obligations to avoid causing harm to the reputation and social standing of the participants' profession and community. In each of the complicated community settings there is no just "one truth", and each researcher implicitly draws upon her or his commonsense cultural knowledge. So, s/he constructs a truth or interpretation according to their intellectual and ethical mindset (Barrett & Parker, 2003).

4.3.1. Dialogical member check

Some scholars suggest that we involve interview participants in the interpretation process, returning to them what we write, and asking them for comments. Then collaboration and negotiation of meaning may take place (Johnson, 2002). However, this process has certain difficulties and dilemmas. As a rule, accepting the level of participation chosen by each participant and accepting that this level of participation may vary throughout the life of the project is part of ethical research practice. Another part of our struggle with the ethically complex nature of narrative research is the need to remember that the researcher writes the story of the participant, not some other. That is, the researcher retells the participant's experience but does not change it. Nevertheless, we can present the experience of the participants in such a way as to simultaneously represent the individuality and complexity of life. We can use different strategies and structures which allow the voices of the participants and the researcher to be heard, and the reader to interact with the stories (Maccormack, 2002).

Also, I want to add some critical moral points and focus on more specific ethical issues of the present study. Narrative inquirers comply with the legal and procedural aspects of ethics held by institutional research boards. However, narrative research is always personal and sensitive. As a matter of principle, the interviews were conducted with respect and empathy. I aimed to be an empathic listener and not to be judgmental while I attended to participants' stories. Relational ethics and considerations of relational responsibility imbued the process. Confidentiality requires the anonymity of the respondents, so I did not disclose their personal data. For convenience, I arbitrarily designated the participants with pseudonyms that have nothing to do with their real names but are just traditional Russian names. I talked about their life in Finland in rather general terms. However, I realize that their biographies have been so unique that people from the Russian community could guess who they were. I had a difficult choice to completely depersonalize the information for the sake of the complete confidentiality of the participants or to save critical biographical details to preserve the uniqueness of the study, but with some risk of disclosure for the participants. After much doubt, I took the responsibility to write the narratives so that their contribution to the study was the most

complete. Then I sent them to the participants for comments and feedback, willing to make changes if they feel any danger to themselves. The narratives were presented to the participants for reading and feedback. The first participant immediately approved his story and shared his feelings about reading it. The second responded a few weeks later, confirming that the narrative faithfully reflected what he said during the interviews. The third also answered much later, after my message, and made some amendments, asking to remove several details. The preferences of the participants were recognized and satisfied, and the narratives remained full-length.

In general, ethical aspects have played a large part in conducting the research and thesis writing process. They required a big amount of supervisor scientific support, as well as time and effort to find the best way to resolve them.

5 RESULTS OF THE STUDY

This chapter answers the research questions, and its structure reflects it.

- 1) How do three Russian migrant educators describe their experiences of integration into Finnish education and society? – The chapter starts with the individual narratives which presented the detailed description of the participants' experiences and answered the first research question.
- 2) How the professional goals of the participants affected their process of acculturation? – The second part of the chapter is devoted to answering this question. Thematic analysis of the narratives showed that the strong professional identity of the participants was an efficient driving force in their process of acculturation.

The results of this study are presented in the following sequence. Part 5.1 (sections 5.1.1 - 5.1.3) presents each of the three participants individually. Part 5.2 (sections 5.2.1-5.2.6) describes each of the topics identified during the analysis. These topics are: 1) strong professional identity; 2) past life as a supporting structure for life after immigration; 3)

ability to be an effective learner; 4) luck in different manifestations; 5) the cultural influence of the family. All those sections are supported by quotations that clarify them.

5.1. Individual narratives

5.1.1. Story of Nikolai

Participant Nikolai is a middle-aged man living in Finland for about 20 years. He graduated in Russia as a teacher of the Russian language and followed this career path in Finland. Now he works permanently as a university teacher. This participant's Finnish language skills are excellent. He began to study the Finnish language at the age of 18, and he has been improving his skills for more than 20 years. He teaches the Russian language and Russian literature to Finnish students.

In his childhood, Nikolai lived in Karelia, Russia. He lived with his parents and three siblings. Parents were well educated and worked in administrative institutions. Their life was prosperous for that time. Nikolai's parents had a pedagogical education. His mother had a degree as a kindergarten teacher and the father as a physical education teacher. The mother spent a lot of time with her children. She bought various board games and often read books to them. Also, Nikolai recollected his grandmother with gratitude.

Quote 1. "[...] My grandmother, my mother's mother, was a teacher. [...] I feel that I took after my grandmother because it is she who worked all her life as a teacher in the village. [...] In my preschool years, I often visited her in the village".

In childhood, Nikolai was an active child. He loved nature and sports, especially skiing. He started school early when he was under the age of 7. He didn't have a certain passion. On the contrary, he was interested in many things. By nature, the boy was clever and inquisitive. He loved to complete tasks in the lessons faster than other children. He warmly talked about his experience in elementary school. He liked his elementary school teacher, who was able to explain the topics of the lessons in such a way that it was attractive to the children. Nikolai participated in extracurricular activities. Their class was divided into teams (they were called "звездочки" - "little stars"); these teams fought for the best result, for example, collecting paper for recycling. In general, it was a traditional

Soviet school. The rules in the school were also traditional, based on universal values: help your neighbor, be kind, and helpful.

Quote 2. “[...] In elementary school, I don’t remember that there was any kind of ideological treatment. But the memory keeps some holidays, some events. For example, Shrovetide was celebrated. I don’t remember what they called it. Shrovetide, or not Shrovetide [...] or winter farewell [...] but there was some kind of a horse ride. And this also remained from childhood, precisely such large-scale events ”.

Besides the school, Nikolai attended other children's clubs such as the airplanes model club or circus club. Also, he had many friends.

Quote 3. “[...] I remember that I always had something interesting”.

Quote 4. “[...] We had our own company. It is important in childhood that you belong, that you are accepted. By both girls and boys. And the experience of the first relationships. Who is a friend with whom, who invites whom to a birthday party [...] it was already important. I remember that we were taking it seriously. We must pay tribute to my mother, she always celebrated birthdays. We always had a big company to celebrate a birthday. It was such a social event where there were a lot of people. Not only our family but also our classmates”.

In middle and high school, Nikolai was interested in social and extracurricular activities.

Quote 5. “[...] I was very interested in extra-curricular life. I have always been in the council of the class, in the Komsomol committee. I was sociable and not very attentive. Especially in high school [...] Physics and chemistry were interesting to me [...] I had no serious hobbies. I did athletics and skiing a little. ”

In high school, Nikolai, taking an interest in the story of a friend, joined the youth movement led by Igor Petrovich Ivanov, who was a doctor of pedagogical sciences, an academician of the Russian Academy of Education, a professor at the Herzen Leningrad State Pedagogical Institute, and an Anton Makarenko prize winner. This movement was called the “System of Collective Affairs”, and its activity was aimed at an interesting and useful group pastime. It developed the creative abilities of adolescents and youth, supported the spirit of collectivism, and taught how to cooperate and stand together. In

addition, holidays related to the history and culture of Russia were organized. Children went to camps during school holidays. They participated in sports games, concerts, discussions, and even filmed movies.

Quote 6. “[...] It was very interesting. [...] In this organization, I felt like I belong”.

Quote 7. “[...] This organization gave a lot in terms of pedagogy [...] later many of us continued as teachers, methodologists, researchers, etc. One man is now the chairman of the union of cinematographers of Karelia. He also practices and teaches yoga [...] people of some creative professions. They went either to the theater, or to the cinema, or to pedagogy, where you can work with people. The current Minister of Education of Karelia is also from this system. There is a woman in the Ministry of Education of Karelia who does projects with children with disabilities. Their contribution to society is at a very high level. They understand that communication and creativity are valuable. It was a very serious school, as I understand now”.

Quote 8. “[...] It was so engaging and unusual; pedagogy comes to that today. Why studies should be boring?”

Quote 9. “[...] Every evening you should tell something about yourself to your friends. It was possible to keep silent, this option was also (possible). It was, of course, such a [...] Candle, twilight...14-15-year-old adolescents mainly. It was unusual and important to be heard. You say, and they listen to you, it's important, the ability to listen”.

Nikolai participated in the collective affairs system for several years. This became part of his life and lasted until adulthood. After leaving school, Nikolai entered the faculty of history and philology of Karelian University to become a specialist in the Russian language and literature. There the studying program combined face-to-face and distance (extramural) learning activities, and it allowed working.

Quote 10. “[...] All the summer after school I was having a rest; in the fall I got a job. I worked a year as a joiner machine operator. This was the only year in my life when I worked with my hands. I really liked working with wood. Since then I love the smell of wood. There I learned to work with machine tools. It has proved to be very useful to me in my life that I can do something with my hands”.

After one year of work, Nikolai served in the army, and this time was a valuable contribution to his self-development. He understood a lot about himself, being in a situation of tight schedule and discipline. He managed to defeat his natural shyness and develop confident communication skills with other people. He realized that when many people (120 people were living together in the barrack) were forced to be side by side around the clock, their characters were visible. Also, he managed to become a mentor for his comrades-in-arms.

Quote 11. “[...] I got a chance to teach in the army. I served in the army at a training center. It was a tremendous experience of communicating with a variety of people”.

After the army, he returned to the organization of the collective affairs again. But it has changed for the worse; it became more formal and less sincere.

Quote 12. “[...] Today, evaluating this organization, I think it’s wonderful that it was in my life because it was a powerful turn in life, completely different than what was taught at school”.

On the advice of his mentor, who worked as a school librarian, Nikolai went to work at school as a senior pioneer leader. According to his words, he “was immediately taken there”. Working with schoolchildren, Nikolai showed attention and respect for them, and also applied the knowledge and experience gained in the system of collective affairs. Many colleagues did not understand and did not accept those methods. At some point, in about 2 years, Nikolai left the school. These were the 90s when perestroika was going on in Russia. Free literature returned to the country, new political parties were formed - social-democratic, liberal, etc. It was an interesting time. After a while, perestroika began to curtail, the euphoria passed, and the time for “waiting for something” came. In the next few years of his life, Nikolai called the “intermediate state”. At first, he went to work as an actor in a modern children's theater. He very much liked to work there, because the theater worked in a new way and was very popular among children and parents. The work was very well paid, and Nikolai was not worried about money. Then the 90s came, which were turbulent in Russia, and the children's theater ceased to exist. Nikolai decided to continue an actor path and applied to the city drama theater. He was not sure that he would be hired since he did not have an acting education. However, he was accepted and he worked

there for some time. Perhaps the old theater wanted some young energy. The attitude of colleagues was skeptical, since they were professional actors, and Nikolai was not. He played cameo roles. This work allowed Nikolai to observe the professional theater world. The actors were of particular interest. They told him that acting had to be studied, and it was true. Soon, Nikolai left the theater to become a director of entertainment programs. That period was very short in his biography and became Nikolai's last job before leaving for Finland.

It happened so that Nikolai visited abroad for the first time in 1991. He went with other actors on a ship cruise around Europe. Nikolai was in several countries. Yugoslavia, Bulgaria, Slovakia, Hungary, and Austria were among them. This trip made a strong impression on him.

Quote 13. "[...] Obviously, we did not have money. The only thing we did was admiring."

Beautiful cities, well-kept houses were as from the scenery of a movie. Nikolai had some kind of inner sense of something new. In his memory, this feeling coincided with the fact that a few months later the Soviet Union collapsed, and many familiar things disappeared forever. Life changed quickly and irrevocably. In June 1991, Nikolai went abroad for the second time, and this was a trip to Finland.

Quote 14. "[...] Finland hit me more."

Nikolai told that when he was in the southern countries, he took it pretty well, that everything was unusual there. For example, in Austria, Yugoslavia, Czechoslovakia, both nature and architecture differed from home. But with Finland, it felt different. It was located very close geographically, it was a neighboring country. It was the same biome, the same fir-trees, birches, and pines. But the contrast in culture was great.

Quote 15. "[...] I was killed. I did not think that I would live here. Contrast: the same burdocks, the same fir-trees, and everything were different."

Quote 16. "[...] Of course, we were struck by the library and the old people home, which was like a resort."

In the library, all books were freely available, and they could have been chosen independently, without asking the librarian to find and give out a book against the

recipient's signature. As for the elderly people living in that old people's house, it was interesting for them to live in their community; it was not like the difficult and sad old age of the old people in his home country. That trip took place in the last days of the Soviet Union.

Quote 17. “[...] Later, when Mauno Koivisto gave the go-ahead for the returning of the Finns to their homeland, it turned out that we had Finnish roots. My grandmother was the first who left for Finland”.

Quote 18. “[...] Then my parents left; at that time my younger brother and sister were still minors”.

In 1992 his brother, who was 2 years younger, than Nikolai, also left for Finland. A year later, in 1993, Nikolai and his wife decided to join the family and move to Finland.

Quote 19. “[...] Of course, there was no thought that we moved for long. Our thought was just to try. There was a feeling that we went just to see, temporary”.

Quote 20. “[...] I remember that we were, of course, worried about where we were going, how to live there.”

When Nikolai and his wife arrived in Finland, everything was unfamiliar and strange to them. For the first 2 weeks, they were settled in temporary housing, but then they were offered a 2-room apartment in a nice 3-story building. Nikolai liked that apartment very much. It was spacey and comfortable. Everything around was nice - clean streets, trimmed grass, neat fences. New realities were very different from familiar surroundings. For example, in Russia at that time everyone paid in cash but in Finland, Nikolai registered a bank account and paid by card. In Russia, there was a limited selection of goods in stores at that time, while in Finland stores offered a great variety of goods. Soon after arrival, a feeling of strange euphoria came to Nikolai - it was difficult to immediately understand the details, but everything looked fine.

Quote 21. “[...] My brother and parents lived here already, and therefore, of course, we immediately, honestly, were in comfortable conditions. We had places to go. The family supported us very much; and certainly, I could often come to my brother's or mom's and dad's place. It was possible to stay for a night, although we lived quite near.”

However, it was difficult for Nikolai to sort out things at the beginning.

Quote 22. “[...] The first feeling was not so shocking, because there were people who went through all that. There were people who knew the system. And my brother had lived for almost a year, so of course, they figured out where we should go, why. For me, all looked the same - social service, a bank, or employment service”.

Soon, the employment service sent Nikolai to the Finnish language course. There he met many new people from different countries and cultures. It was an interesting period. According to Nikolai’s words, he seemed to feel like a schoolboy again.

Quote 23. “[...] You have a house, an apartment. It’s like you’re coming back to childhood. You go to the courses, you feel like you're busy and important. You do your homework. It seems like a return to the school world. And then, there are some activities, trips, and teachers. And you feel like a student”.

The Finnish language course has become an important step not only in learning the language itself but also in familiarizing with the norms and rules of local society. The first social network in a new place also took shape with people whom Nikolai met on the courses. It is noteworthy that he is still close friends with some of those people.

Quote 24. “[...] For many (of us), it was a happy time [...] acquaintance with the language. Besides, especially when there is a result, it’s also interesting”.

Therefore, the first few years were interesting. Learning the Finnish language and Finnish culture, meeting new people occupied an important place in Nikolai's life. However, even though the adaptation was going normally, Nikolai sometimes had doubts and a bad mood.

Quote 25. “[...] Inside this process: euphoria-euphoria, and then at once - you feel like [...] you can’t string two words together. You feel like some kind of a fool, some kind of person, a mute person who cannot communicate. I especially remember that I was pissed off by not being able to joke in Finnish. The irony, humor, those feelings save a person. This leads to the fact that you feel inferior, that you cannot express feelings, some of your emotions, some of your thoughts”.

When Nikolai just arrived in Finland, he was not sure where he wanted to work. He thought about changing his previous occupations to something new. After a few years, he decided that he wanted to work as a teacher. He understood that his previous experience,

education, and plans were dear to him. He had some experience working as an actor. In addition to that, he graduated from a Russian university and became a teacher of the Russian language. At some point, Nikola decided to follow the pedagogical path. He validated his teaching diploma in Finland before he got a job. In the process of validating his education, Nikolai entered the university to obtain the necessary credits in pedagogical studies. At the same time, he was actively looking for a job. First, he went to work in a summer camp organized by the *Finland-Russia* society for children studying Russian. Then he continued to send out resumes. After some time, he was offered several teaching hours in adult education. Nikolai considers this experience as the beginning of his teaching career in Finland. He worked in adult education for many years. Then he started working at the university, and in some years it became his permanent job.

Now he is fully satisfied with his professional career and social status. His social network is wide and supportive. His creative potential is being widely realized in numerous hobbies, volunteering, and social activities.

5.1.2. Story of Maria

Maria is a middle-aged woman living in Finland for about 20 years. She graduated in Russia as a teacher of mathematics and followed this career path in Finland. Maria's parents met and married in a small town with a population of about 20 thousand people in the Urals, Russia. Maria's mother worked as a nurse for about 40 years. Her father was a construction worker. There were always many books in the house since Maria's father read a lot.

Maria's maternal relatives were mostly doctors. One grandfather was the head of the railway station. Besides, they had a farmstead. Their family was expelled from Minsk near 1929 as too rich (the so-called "кулаки" in Russian). The family was large, more than 10 people. Then several children died. Maria's mother was born after their resettlement to the Urals.

Maria's paternal family lived in Ingermanlandia, near Gatchina (Leningradskaya region, Russia). There were several Finnish villages around Gatchina where people spoke

Finnish. There were Finnish schools, and the whole way of life contributed to Finnish language learning and the development of Finnish identity. The grandfather was an Evangelical Baptist preacher. The grandmother was an educated housewife, who paid a lot of attention to home and children.

Quote 26. "[...] she was the smartest woman. She was a housewife, but she was so [...] persistent, strong. They say that I look like a grandmother, in motions, and everything."

In 1935, after the assassination of Kirov, they were repressed. The family was sent to the Urals when Maria's father was 3 years old.

Maria was born and went to school in the same town. She liked very much the school and teachers. The quality of her school education was high, since the teachers who worked at the school, were highly qualified specialists. She studied at school without much stress and was a good schoolgirl. In childhood, she was very active, with brilliant organizational abilities. She gladly followed the instructions of teachers, but also was able to act independently.

Quote 27. "[...] Since childhood, it has happened so that I am in the center. I want to lead everywhere; later, it got in the way, but at school, it was interesting to me. Not as if I wanted to stand out. It was just natural: "Yes, I will easily do it."

For the first nine years, Maria went to the old school; later on, a new school was built. Teachers from different schools came to work in the new one, and Maria's class of graduates was the first who finished that new school. Maria studied well, and studying was easy for her. She was very fond of literature, mathematics, and music. Besides the main school, she attended music school 3 times a week for 7 years. Parents bought her a piano so that she was able to practice at home. Later, when she was already a student, she learned to play the guitar.

Quote 28. "[...] It was not easy. I do not regret that I graduated from music school, it helped me in life".

As Maria told, in her town, there were many educated and intelligent people. The reason behind it was that people from other cities of the Soviet Union were sent and resettled in that place. There lived people of different nationalities - Belarusians, Greeks,

Crimean Tatars, etc. For example, the teachers of the German language were native Germans. Therefore, the level of German language teaching was high. Maria's drama club leader was an expelled theatre artist from Moscow, and she worked perfectly.

Maria eagerly attended school, and she was sorry to leave it after graduation. She claimed that the desire to return to school served as her main motivation for admission to the pedagogical institute. Parents supported Maria's idea to get a higher education. So, she entered the institute to be a teacher of mathematics and physics.

In 1999, Maria moved to Finland. This relocation was preceded by the following family story. In 1992, many Ingermanlanders returned to Finland. In 1993, Maria visited their relatives in Sweden and Finland at their invitation. Maria did not speak Finnish at that time. The uncle of Maria's father, who was about 90 years old, spoke Russian, English, and Finnish. With other relatives, Maria communicated in English. During that trip to Finland, the Finnish relatives arranged a meeting with employees of the TE-office for Maria. It aimed to inform what awaited her in case she decides to move permanently to Finland. She received detailed enough information. At that moment Maria, however, decided to stay in Russia. She was 33 years old, and she did not want to change her life so much.

Quote 29. “[...] to move when you are 20 or when you are 40 is a big difference”.

After visiting the relatives, Maria returned home, where she lived with her parents. Thus, it took 4 years for her and her parents to decide emigration. Finally, the difficult economic situation in the country forced them to leave. Maria's parents were pensioners, and the pensions were not large. Maria worked as a math teacher at school. Unfortunately, both pensions and salaries were paid with long delays.

Quote 30. “[...] for that time, I worked as a mathematics teacher at school for seventeen years. By that time I received the “Excellence in Education” award. I was recognized by my colleagues. Honestly, I loved (and love) my work very much. And we had good relations with children and with colleagues. I didn’t want to leave. There was no other reason to move than the economic situation.”

The process of preparing for departure and the departure itself was for Maria and her parents not simple at all. It took about 10 months. It was a very stressful time, a time of losses, and a painful emotional experience.

Quote 31. "[...] I recall now, it was such a decision [...] But it wasn't all at once decided. It was not easy, such a decision."

In August 1998, Maria and her parents went to Tver, Russia, where their relatives lived. From there, they were going to go to Moscow, since on August 26th they had an interview scheduled with the Finnish consul regarding the possibility of their immigration. They needed dollars to pay the visa fee. For that, it was necessary to exchange their rubles for dollars. They did not do this on the day of arrival, because at first, they wanted to spend time with relatives in the country. When they returned a few days later, a default occurred, and the dollar rate jumped from 7 rubles per dollar to 21-24 rubles per dollar.

Quote 32. " [...] The relatives started urgently to collect dollars so that we pay for these visas because we had to pay immediately. Now it seems so ridiculous, but at that moment it was a disaster. Indeed, it was a disaster, because we had no money at all."

After the interview with the consul, there was a time of waiting for the decision. In February of the next year, a notice came that the Finnish authorities had approved the remigration. Maria was very busy at work at school. However, her family began to hastily prepare for departure. Later, Maria regretted that she did not wait for the end of the school year, as the interruption of the work process had a severe effect on her emotional state. To buy tickets, the family sold an apartment and a garage. They did not have any savings. Even after years, Maria recalled those events with tears in her eyes.

Quote 33. "[...] How they saw us off! At night, our bus goes to Perm. And the bus driver intentionally came to my mother's sister's apartment. And a hundred men came! A hundred men! Well, everyone knows. Mom worked all his life as a nurse. My former students, their parents [...] dad's people ... everybody. So many people came. Awful... So we got on the bus. We get to the bus station; there are still some people at the bus station. Students, a lot of students were. And we drove. Such a nightmare! That's it, you're leaving. Well, there was no Skype, nothing. All was over, you left!"

Maria and her parents understood that it was their own decision to immigrate. Of course, they hoped for the best. Nevertheless, they experienced complex feelings. So they left their city and came to Tver, Russia, to complete the paperwork for remigration. They had to stay in Tver for a month.

Quote 34. "[...] It was really difficult. My mom got sick there, she had renal colic. All in all, it was a nightmare."

In April 1999, Maria and her parents arrived in Finland. Their luggage was minimal, only several bags in hands. They felt stray and lost. Maria missed her hometown very much, where she and her parents had many friends, and where their home was always welcoming for friends and colleagues.

Quote 35. " [...] We moved here. Of course, it was tough. We felt a void. I was restless in April and May. I had to do something. I didn't show it to anyone. As soon as June 1st came, I immediately felt better because the school year was over. I went there (home) in June already during summer vacation. I took photographs with me, something else. It was hard."

Upon arrival in Finland, Maria registered at TE-office (the employment service). In 1999, the state project of a three-year adaptation started, and as a part of this project, the employment service signed an agreement with Maria. It read that she undertook to study the Finnish language, and the employment service made to inform her about her profession and future working possibilities. A TE-office employee asked Maria where she wanted to work in Finland.

Quote 36. "[...] and then I told her that I don't know anything except how to teach mathematics, so I would like to go this way. I think that I caught many incredulous looks at that meeting, but no one said anything against".

In fact, for the first six months, Maria studied the Finnish language on her own. Only in October, she was offered a place in a three-month Finnish language course organized by the employment service. After that course, in more than half a year, Maria came to a Christian college for courses for remigrants, which included learning the Finnish language together with getting acquainted with Finnish culture and the structure of the Finnish state. Besides that, there she chose an optional computer course and received a

certificate of its completion. In Russia, she taught 7-11 graders the basics of computer science, so this Finnish certificate was a good choice. The courses at the Christian College included a practice. So, Maria had to find a place for the working practice. One day on her way from home to the Christian College, she saw a school and decided to come in for asking about the opportunity to practice. There she met a teacher who agreed to take her to practice and provided all kinds of help.

Quote 37. “[...] She came for an interview at the Christian College. And in May, when I came to practice to them, she gave me ten lessons of the Russian language for Russian-speaking children. She signed an employment contract with me”.

After studying at the Christian college, Maria wanted to validate her teaching diploma in Finland but at that time she did not yet know the details of this procedure. So, she came to TE-office for a consultation and saw an advertisement about the program for migrants’ teachers who wanted to start working as a teacher in Finland. That program began on October 1st, 2001, and the application had to be submitted before July 15th. Maria did not have a decision from the Ministry of Education of Finland, which was necessary for applying for the program. This decision was to include an assessment of the conformity of her education to Finnish education and a description of the subjects lacking in her qualifications. To receive such a decision, Maria had to provide there a complete list of the subjects she studied at the pedagogical institute in Russia. For that, Maria urgently traveled to Russia and took that statement of records from the archive of her educational institution. Then she applied to the Ministry of Education in Helsinki and explained that she needed their decision as soon as possible. After 2 weeks, the decision was ready, and Maria applied for the teachers’ qualification program. The first step in selecting applicants for the program was a motivation essay in Finnish. To better express her thoughts in Finnish, Maria asked her relatives to help her with writing. The keynote of the essay was the following idea.

Quote 38. “[...] I understand that I am in another country. I understand that here education differs and its methods are different. But I would like to understand and study these new methods. And I am ready to overcome the difficulties that will be on my way. I

hope that my knowledge, which I have, will be useful to the Finnish state since mathematics is international.”

In total, 86 applications were submitted for the program. Based on motivational essays, 35 people were invited for an interview, which was the second stage of selection for the program. Then, after the interview, 22 migrant teachers were accepted into the program. Maria was sure that the computer certificate and the employment contract from the school gave her more chances to get to the program.

It was difficult for Maria to study since the teaching instructions were in Finnish, and she had lived in Finland for less than 2 years, and her level of Finnish was sometimes not enough. To better cope with the tasks, she asked the teachers to give her the essentials of the lectures in advance. Then she was able to translate the text the night before, and the next day to listen to a lecture and better understand it. At the end of the training program, Maria returned for working practice to the same school where she was before and worked there for another 6 months. Then, after that period, the employer had to decide whether she stayed at work or not. The decision was positive, and Maria has been working at the same school until today.

Quote 39. “[...] When I came to school there, many (teachers) accepted me immediately as a colleague. No prejudice, although I was hired as a teacher assistant. And it was part-time. And for many years I worked part-time as a teacher assistant”.

In addition to the workload of a teacher assistant, the rector also offered Maria teaching hours. At first, it was 5-7 teaching hours per week. Gradually, their number increased. It should be noted that Maria actively participated in all school activities. She loved her work and treated her colleagues and students very well. She was grateful to the rector and colleagues who accepted her and willingly cooperated with her. For example, she was happy to take part in the Komensky international teacher project, which lasted three years. Groups of teachers from five countries visited different schools and shared experiences. Maria considered this project a very valuable professional experience.

Quote 40. “[...] I have extensive experience working with many different people... teachers... yhteistyö ... collaborative lessons are included in my schedule.”

In addition to that, Maria organized an office of visual aids in her school. All teachers actively use it. This office contains a wide range of visual aids and handouts.

Quote 41. “[...] At the moment, our school has the largest stock of visual aids (* in mathematics). All purchased from different countries including Russia. All visual aids which are in sale now.”

Currently, Maria works as a mathematics teacher at the school on an ongoing basis and does not plan to change the working place. In the local Russian-speaking community, she is highly respected. She willingly shares her expertise and experience with parents of schoolchildren, colleagues, and like-minded people.

Quote 42. “[...] I am very content. At the moment, I am more than satisfied, since last year I got a permanent contract.”

Discussing what was useful for acculturation, Maria put her profound knowledge of mathematics and the methods of teaching mathematics in the first place as it has brought her the greatest benefit for working as a mathematics teacher in Finland. All the methods that she used in Russia give good learning outcomes to Finnish students. Interestingly, local experts consider them the Hungarian version of teaching mathematics.

Quote 43. “[...] Most importantly, I was taught well. A very good fundamental education in a Soviet school, then excellent techniques at the faculty of mathematics”.

Besides, Maria underlined that the greatest difficulties for her arose due to the Finnish language. The Finnish language requirements for the teachers make employment at schools highly challenging for migrants. Maria, after 18 years of living in the country, working at school, and studying the Finnish language still mentions that her Finnish is not so good. She believes that it is much easier to acculturate in Finland for people who know well foreign languages, especially Finnish and English.

Maria believes that some tips can help educators from other countries integrate into the professional sphere in Finland. First, to actively ask questions about what is important and interesting to a person as there is no habit of advising in Finnish culture. Here they expect from a person to express their own will; an individual is expected to say what s/he wants. Secondly, not to be afraid of presenting oneself and not to be afraid of being oneself. Thirdly, to value their knowledge and experience as they can be very useful at a new place

of work. Fourth, never to do work instead of other people, to let the person do something by oneself. Fifth, to be able to accept a negative attitude from the colleagues but to follow their plans.

5.1.3. Story of Oleg

Oleg is a middle-aged man living in Finland for about ten years. He graduated in Russia as a teacher of foreign languages. After that, he made a significant academic and administrative career in high education in Russia. In Finland, he works as a researcher on a part-time basis.

Oleg recollected that his childhood passed in the suburbs of Petrozavodsk, Russia. His father worked in a city at a factory, and his mother taught mathematics at the same school where Oleg studied. The school was good; about one and a half thousand students studied there. School life was full of actions. After classes, children spent a lot of time playing sports. Near the school, there was a dense forest with ski routes laid in different directions. Children were allowed to borrow skis from the school. Therefore, a child could just take the skis and go for a ride.

Quote 44. “[...] Everyone was skiing there. People ran in all sorts of championships”.

Oleg also for some time practiced skiing, so that to be together with other children.

Quote 45. “[...] I remember that I was skiing around the stadium until dark. The coach told: “Run 18 laps, then you can go home”. And I was in the 4th or 5th form. I came home, had dinner, and almost started to fall asleep at the table. At night, we ran along unlit tracks. The coach said, so it was to be done. I remember that already in the fall we were collecting the first snow and making a ski-track to start training”.

In addition to skiing, Oleg jogged and played basketball. Later, the doctor recommended reducing the number of workouts because of a threat to Oleg's eyesight.

Also, Oleg played with friends on the street or in the yard. Children invented different games and made artifacts for them themselves - arrows, bows, rifles, ships.

Quote 46. “[...] There were some epidemics. For example, everyone makes slingshots... or wooden swords and shields. They watch a film and then chop, like the Romans. Or to build a treehouse... and everyone builds those houses.”

In middle and high school, it was popular among adolescents to participate in the "Zarnitsa" ("summer lightning" in Russian), the military-and-sports game, where teenagers' teams competed. They ran relay races, marched, assembled, and dismantled a Kalashnikov assault rifle against the clock. Also, this game included camping in the woods, setting up tents, and cooking on the fire.

Since Oleg was a child of a teacher's family, it made him a bit different from other children in his class. Most of his schoolmates were children of workers. They were mainly interested in sports. Oleg was going in for sports also. However, in addition to that, he was interested in history. That interest came to him from his grandmother, who specialized in history. The grandmother worked as a teacher and principal of the school.

Besides, Oleg loved to read. This passion for reading appeared quite early, already in elementary school. He often visited the school library. He read all the books designed for his age that were there. As he got older, Oleg became keen on foreign literature. He liked all genres of literature. He read novels about everything - inventions, travels, battles, pirates. Grandma sometimes gave Oleg advice on what to read. Parents did not influence his choice of books. Oleg's family lived in a small town and did not have the opportunity to travel, so reading became a source of knowledge and a window into another reality. For him, it was a possibility to surf in time and space. Later in life, Oleg realized that listening to the shortwave radio stations could serve the same purpose.

Also, he actively participated in free-time activities with his friends.

Quote 47. “[...] Hobbies not related to intellectual development played a big role. I was quite lively and sociable. I played guitars in rock groups, and at weddings, we played “Deep Purple”.

After finishing school, Oleg did not know which university to choose. The first two years after graduation, on the advice of his parents and following the example of his friend, Oleg tried to enter the faculty of economics to study accounting. Both times he lacked one point to be accepted. In the periods between entrance exams, he worked at a

sawmill. Oleg got the place at that factory by recommendation. At work, he discovered the realities of working life and hard physical labor in harsh environmental conditions. The place where Oleg worked, for some reason, was called the "Timber Exchange". Work was going on around the clock in 3 shifts. There were water canals with logs floating in them. Water in the canals was pumped so that the flow of logs was nonstop. The logs had to be sorted while they were floating. It was necessary to avoid the freezing of water and log jams. If the water froze, the ice had to be broken. Work stopped only in very severe frosts, after minus thirty centigrade. Oleg's responsibilities included counting logs outside, both in the day and night shifts. Since Oleg was familiar with physical labor before, that work was not something new for him in terms of skills. However, he considered that time as a "school of real-life" concerning other essential things. There he realized that not a single work, even such monotonous and not creative, appears out of nowhere; any work requires certain skills and knowledge, and having a job is a value.

Quote 48. "[...] I just realized that the people around for all thousands of kilometers in one and the other direction are at work [...] What it means to work shifts. [...] About the night shift, I realized that people couldn't live at all. Everyone sleeps; you are at work. Everyone at work, you sleep. The week ended, but it was as if it was not there. I was calm about this."

About two years later, Oleg decided to join the faculty of foreign languages since he became interested in learning English. This interest manifested itself in high school, closer to graduation.

Quote 49. "[...] I was just curious. Indeed, all languages are interesting. Why English... maybe under the influence of literature... a completely different world. That's why I felt drawn to it."

As the level of teaching English at his school was doubtful, Oleg mainly studied it on his own.

Quote 50. "[...] I probably understood something, grabbed something, heard something on the radio or in music, and that's all. I didn't know a damn thing after school. I did not know the rules of reading, nor any kind of regular grammar. Most importantly, I did not know the rules of reading."

A friend advised Oleg to choose the university that would have been of interest to him. Since Oleg wanted to study English, he decided to enter the Herzen State Pedagogical University of Russia in Saint-Petersburg, where the teaching of English was at a high level. He independently prepared for admission exams during the year, reading adapted books in English, and learning new words. He believed that his knowledge was sufficient to pass the entrance exams to the university. As Oleg was a resident of another city, the admission commission at the university did not want to take his documents. However, he convinced them to allow him to pass the entrance exams.

Quote 51. “[...] My parents didn’t choose a university for me, I did it myself. I was taking exams, then coming home and telling them. They did not go with me, did not hold my hand. Now I'm not shy about anything, but at that time I was rather shy”.

The English language was the first exam. Oleg coped with the text translation. But he read and spoke with errors. Accordingly, he did not pass the exam. The commission recommended him to continue studying and try exams another time and, possibly, to another university.

Quote 52. “[...] Most importantly, I later realized that this is the hard way”.

So, Oleg returned to Karelia and joined the worker's faculty (Rus. *рабфак* - an educational establishment set up in 1919 to prepare workers and peasants for higher education). Training at the worker's faculty continued for one academic year. After that, he successfully passed the exams and entered the faculty of foreign languages of the Karelian Pedagogical Institute. There, he enthusiastically studied English, paying particular attention to phonetics.

Quote 53. “[...] I was an active person. I even got to England on some kind of quota, when I was in the 4th year at the pedagogical institute”.

After five years at the institute, he graduated as a teacher of foreign languages (English and German). During the studies and after that, it was Oleg’s passion to study English. He read books and listened to radio programs in English. He wanted to speak "real" live English.

Quote 54. “[...] I tell the children that to really learn, to honestly say “I know”, it is necessary to read and watch a bunch of everything; only a textbook is not enough. You need to know much more so to say later: "I know it".

As Oleg was invited by the head of the department to teach at the pedagogical institute, he decided to pursue an academic career. He worked as a teacher in the department of foreign languages. Sometime after that, he joined the postgraduate program at Herzen University in Saint-Petersburg, Russia, where he studied for six years. As a result of that program, he successfully defended a dissertation on the Old English language. The head of the department was going to change his post, so he waited for Oleg coming back after defending his dissertation. Thus Oleg returned, started to teach again, and became the acting head of the department.

It was the beginning of the 90s when the economic situation in Russia was difficult. A coupon system was introduced for the population to buy food and alcohol, and there were long lines in stores. Many teachers left universities at that moment. It seemed to them that everything collapsed, so they dropped out of graduate schools, left their positions, and found other jobs to survive. Despite moments of doubt, Oleg continued working in higher education. He worked hard to earn money for his family. His career was gradually growing. A few years later he left the pedagogical institute and became the head of the department at the Petrozavodsk state university. There were younger teaching staff and a modern approach to education, which helped to develop new educational programs and specializations. Oleg was attracted by new educational projects at the university such as the foundation of the department of German philology, department of Scandinavian languages, etc.

Quote 55. “[...] Our department was so young in age, and all that was from scratch, really and truly. Therefore the main attitude was the desire to develop everything”.

Since adolescence, Oleg was interested in how people live in other countries. He listened to Voice of America, BBC, and Radio Liberty. If he came across something exciting in books or on the radio, he then discussed it with his friends.

Quote 56. “[...] Indeed, almost always, I had a feeling that I had to leave for somewhere. To cross, as they say, the border of our homeland. I always wanted to. For

some reason, I was always sure that ... even in the yard ..where I lived... I remember, there were a few people who ... we always argued about something there, and they always called me "a guy from the West," although I didn't look anything like that. From conversations ... I proved what I heard. That somewhere people live that way. It's there, but there is nothing like that here."

In the mid-90s, Oleg's wife registered at the Ingermanland Union in Petrozavodsk as a person of Ingermanland origin. A few years later she was invited to Finnish language courses. Oleg did not think about leaving the country yet, but he supported his wife's desire to learn Finnish.

At some point, Oleg had the opportunity to go to Norway for studying. At that moment, he refused as he was satisfied with his life and career. Nevertheless, the decision to leave the country gradually crystallized in him. Many factors contributed to that process.

At the university where Oleg worked, by 2010, the rules had changed, and the spirit of freedom and openness to the world, which was close to Oleg's vision, was becoming a thing of the past. Also, some relatives and friends left for Finland and shared their experiences. The desire to give children more opportunities for the development of their talents as well played a significant role. So, when Oleg's family received permission to move to Finland, it became the final element prompting the decision. Although Oleg had long been thinking about the possibility of leaving, his departure was unexpected for people around. The family did not have big problems as Oleg had a respected working position. His wife and children seriously studied music and participated in various competitions and international projects.

The family had prepared for the departure in one month. They had to pass exams before they left. Then Oleg quickly quit his job and went to Finland to look for an apartment. It was found surprisingly quickly, at the first try. Soon Oleg and his family moved to it. Since they moved with three children, they brought a lot of personal and household things with them, and it helped to settle in a new place comfortably.

They felt some stress in the beginning, but there was no communication vacuum because the whole family spoke good English. Soon after arrival, the adults began to attend

the Finnish language courses, and the children went to schools and kindergarten. Later Oleg completed the program for migrant teachers and got a local teaching qualification as he wanted to follow his career path in Finland. After the teaching courses, Oleg got to practice at a university of applied sciences where he met Finnish colleagues. As he proved himself as a qualified professional, colleagues began to invite him to various projects in higher education. He as well entered the doctoral school and started developing his doctoral research. At the time of the study, Oleg did not have a permanent work contract, and he was considering working prospects for himself. Being a high-level professional, he fully realized that the competition for working places in education in Finland is rather high. He was realistic, saying that his career growth in Finland was not very fast; moreover, he foresaw such a scenario. For Oleg, projects in higher education were especially interesting, since he was familiar with the work in the international team of university teachers and researchers, and he was able to carry it out at a high level.

Quote 57. "[...] If I were going to develop my career, maybe I would be upset somehow. We need to understand that we can get upset when it is bad luck, or one did not expect that, but I soberly looked at things. It must be taken as it is. Some people are, firstly, younger than me, for whom Finnish is not a problem. It's not so easy for me to formulate yet. I understand what is written, but oral speech... Then, as I understand it, that if I find a job, it must be a completely international team and a mixture of languages ... I worked quite a lot on a part-time basis at the university. There were projects where I transcribed and translated texts. This kind of work, which is related to languages, I could perform."

When asked which opportunities migrant teachers have in Finland, Oleg explained that most likely additional education would be required. In addition to that, a migrant teacher needs to understand and fully accept the local education system and be prepared to learn Finnish and work as a teacher assistant. Getting used to it can be difficult. Also, recommendations from Finnish colleagues, relatives, and friends can help a lot in getting a job. Besides, there is an alternative way. It is possible to organize a private school and offer high-quality teaching. This way requires being energetic and active.

Quote 58. "[...] For example, let's say, we are good mathematicians. We will teach so that you can immediately go to Harvard."

Thus, this participant was satisfied, in general, with his career development and was going to pursue his professional path.

5.2. Description of the themes

The narratives of the educators with Russian background reflect their family stories, the reasons for moving to Finland, and the main concerns and challenges associated with integration into Finnish society, how these concerns and challenges influenced their decisions, and what strategies they used for successful acculturation. The emerged themes display multiple perspectives from the participants and are supported by diverse quotations.

Themes	Subthemes
Strong professional identity	<ul style="list-style-type: none"> • the pedagogical context in the life of the participant; • high level of previous education; • agency, persistence, and hard work; • reflection skills; • “small depressions” as a part of the new reality;
Past life as a supporting structure for life after immigration	<ul style="list-style-type: none"> • having a positive attitude to life from childhood; • a variety of activities in childhood and adolescence; • love to read; • experience in communicating with people of other nationalities; • trips abroad; • economic and political difficulties in Russia; • immigration of relatives and friends;
The ability to be an effective learner	<ul style="list-style-type: none"> • development of necessary skills; • abilities to set goals and plan activities for their achievement; • Finnish language learning;
Luck in different manifestations	<ul style="list-style-type: none"> • luck at work; • luck to meet good people; • luck in family life; • lucky events;
The cultural	<ul style="list-style-type: none"> • "patchwork quilt," or each participant's life as a

influence of the family	unique cultural composition; <ul style="list-style-type: none"> • foreign languages; • traditional family values.
-------------------------	---

Not all my expectations were confirmed. Initially, after reading the literature and interviewing, I named the themes as follows: “The high quality of previous education; high self-efficacy; the ability to set goals; a positive attitude to life; ability to perceive obstacles as challenges”. However, during the analysis, I had to re-organize and re-name them. Firstly the themes of strong professional identity and the ability to be an effective learner manifested. Later the themes of a past life as a supporting structure for life after immigration; luck in different manifestations; and family history as a link to a new reality emerged. Also, none of the narratives reflected that the participants had a clear plan of action to achieve success. None of them also perceived obstacles as challenges that must be overcome and defeated. Hindrances were seen by them as features of the structure of local life or culture and so contributed to a deeper understanding and acceptance of Finnish realities since each participant had a high level of self-reflection and great respect for the country of residence. Moreover, it was self-reflection and respect for the local lifestyle that helped to better adapt to the new order of things and integrate into working life.

5.2.1. Strong professional identity

The strong professional identity of the participants significantly influenced their actions for better integration into Finnish education. They refused other options for working life, except working in the field of education. Nikolai patiently looked for opportunities to teach the Russian language; Maria explored the possibility of being a mathematics teacher; Oleg chose higher education as the best option for himself. They had professional education and experience and wanted to pursue this route in Finland. All the participants have common features of feeling a great interest in their profession, being hard-working and open to changes. Generally, the participants describe employment in Finland to be a prolonged process for them. Their way to a successful life is not the story of quick and easy fly up; it has been a logical achievement of their investments into it.

Although the reason for migration to Finland was not the priority of the research, it is worth mentioning that all three participants arrived in Finland on the remigration system for Ingrian Finnish returnees. This state program was in force till 2016 and aimed at returning to Finland the Ingrian Finns living in Russia. That is why for none of the participants the employment was the decisive factor for migrating to Finland. However, they all described their positive expectations concerning their employment possibilities in Finland. Moreover, it is important to mention that the backgrounds of the participants are very similar. They belong to the same age generation, and their mentality had very much in common as they lived in the same country and got the same type of education. Among the values and priorities of Russian-speaking people, despite the complexity of socio-historical changes, education occupies an important position: it traditionally represents the individual's potential for success and well-being. All participants share the opinion that the education they received in Russia gave them deep knowledge, practical skills, and cultural capital, which formed the basis of their professional identity and encouraged them to search the ways to be an educator in Finland.

In all three life stories, there is such a common feature as respect for the profession of a teacher from childhood. The reason for that is that all attended good schools. Close family members of two participants (mothers and grandmothers) worked as educators. The third participant had a warm relationship with several teachers at her school, and she admired them and wanted to be like them. Thus, a connection with the teaching profession arose in them in their childhood¹.

Agency, persistence, and hard work are necessary to successfully integrate into a local society which definitely requires considerable efforts from a migrant. All participants were remarkably active in their attempts to adapt and integrate. All narrators position themselves as agentic beings that assume control over events and actions: they purposefully initiated and caused actions. Their proactive behavior and problem-solving ability were surprisingly successful².

¹ For the detailed extracts from the data please see Appendix 3; quotes 59-66.

² For more extracts from the data please see Appendix 3; quotes 67; 69-79.

Quote 68. “[...] I must say that I was searching quite actively. As soon as I decided that I would be a teacher, I began sending out resumes to all places. Several times I went for interviews. They offered me several hours to teach adults as my first job. And I worked for many years in that system. I was a teacher of Russian for adults in the evenings two times a week. It was such a great school of both the Finnish language and Finnish culture. I got a lot of experience” (Nikolai).

During the course of the interviews, the participants showed a high level of reflection skills. The participants noted that during adaptation to life in a new place, reflection can help any person a lot. Through reflecting, it was easier to understand themselves, and what it could be their profession in a new setting.

Nikolai spoke about the importance of freedom of choice and rejection of stereotypes that limit a person's actions, as well as how far-reaching it is to go beyond these limitations and change our angle of view and perspective. Then we can see the world in a new way. The world is complex, and in order to understand something, we have to deal with it and make efforts. One more key-point is to recognize one's own zest and place in life and the profession. Life is rich, and it will certainly offer some development opportunities³. Maria reflected more on the similarities and differences of work in education in Finland and Russia, and how reflective skills are developed in school.

Quote 85. “[...] There is a lot of individual work in a Finnish school. That is, you sit alone and win, and no one helps you. The approach is that as a student, I have enough knowledge to cope with this work. I don't have to ask every time; I can do it myself⁴”.

Before leaving Russia, Oleg had made a significant academic career in higher education. He defended a dissertation and after that, he was in charge of the departments of foreign languages at two higher educational institutions (even both of them simultaneously for some time). When he talked about his work, it was noticeable that he deeply cared about what he had been doing. His reflections mostly concerned his desire to do the “real” things in his work. That drive manifested itself in him long ago. At the university, he sought to study “real” English and understand how people really live in

³ For more extracts from the data please see Appendix 3; quotes 80-82.

⁴ For more extracts from the data please see Appendix 3; quotes 83-84; 86.

other countries. Then, when he was writing his dissertation, he wanted to make it a profound study. After moving to Finland, his desire to do “real” science did not disappear. On the contrary, he sincerely wants to conduct valuable for society and science research.

Quote 88. “[...] Yet, it has remained in my soul that the "real" must be somewhere... even now ... I understand, here they also say what qualification work is, and then you will do the "real". Why so? I can already decide if I'm doing the "real" or trifling jobs. My reflection stops me often in life. No, I'm not a perfectionist, I'm somehow gradually ... I would call it ... a good chance to feel at what moment science turns into bullshit⁵”.

Beyond dispute, it is rather challenging to integrate into a new linguistic, social, and cultural environment. All participants had moments of hesitation and frustration when they had to be patient and persistent. Nikolai emphasized that immigration powerfully highlights the need to perceive mistakes as part of one's experience. Getting into an unfamiliar environment, a person inevitably makes mistakes, and this can cause real discomfort. The Finnish pedagogical culture supports the idea that mistakes are an essential part of professional experience, and it can alleviate painful feelings, especially in the early years of adaptation⁶.

Quote 90. “[...] If to talk about Finnish pedagogy ... well, in general, this is probably already universal pedagogy and not just Finnish ...there is one important thing; it is the right to make a mistake. Many of us are very afraid of errors. But a mistake helps us; it teaches us. In Finland, future students are sometimes asked in interviews: "What do you think of mistakes?" Or "How do you feel about the fact that something remains unfinished?" For Finns, a person must treat this sensibly. It happens that many things do not go on. Or a project that never comes true”.

Maria directly connected her emotional state with professional realization. She was not able to remember herself in the classic depression of migrants. She admits that her depression could have taken another course. Since the departure itself was very difficult

⁵ For more extracts from the data please see Appendix 3; quotes 87, 89.

⁶ For more extracts from the data please see Appendix 3; quotes 91, 92.

for her, she went through a period of grief at that time. In a couple of months after moving to Finland, she visited her town in Russia⁷.

Quote 93. “[...] I visited there in June, already when vacation started. I took photos, something else. It was hard”.

This participant emphasized that work in her life has always occupied a central place. In this regard, soon after moving, she began to look for opportunities to continue teaching. She could not imagine her life without math. And as soon as she came to school to practice, she immediately began to act as a teacher and actively participate in all the projects that took place at school. It was her being busy at school (regardless of payment) that allowed her to feel better and cope with moments of disappointment. She gladly continued to work at school after the practice, and it allowed her to be content with her life.

Quote 96. “[...] There were many mistakes because of ignorance of culture. Maybe I had depression but in a different form. Now I evaluate it - well, it was hard. But I would have passed it again”.

Oleg chose a strategy of rational explanations to cope with failures. He called it a "sober look at things." He quickly enough realized that he was unlikely to be able to work as an English teacher at school since the training system for subject teachers in Finland was different compared to Russia. After some courses, this participant completed an internship at a university in a language center⁸.

Quote 98. “[...] Competition in the field of education is high. *The top of the class* studies to become teachers. Now compare... We are not *the top of the class*”.

Despite the difficulties described above, professional activities became a central element in the lives of the participants after moving to Finland. At the moment, the participants are satisfied with their professional position in Finnish education.

5.2.2. Past life experiences as a starting point and a source of self-support

This theme combined the following subtopics: having a positive attitude to life from childhood, a variety of activities in childhood and adolescence, love to read, experience in

⁷ For more extracts from the data please see Appendix 3; quotes 94, 95.

⁸ For more extracts from the data please see Appendix 3; quote 97.

communicating with people of other nationalities, trips abroad, economic and political difficulties in Russia, immigration of relatives and friends. Despite the apparent incoherence of these subtopics, they all became influential and contributed to the participants' final decision to leave Russia. Those circumstances formed a bizarre mosaic of previous experiences, which became a supporting structure and a source of self-support for a new stage in the life of the participants. They invested their time and efforts; they learned a new language, new culture while their own background gave firm support to them.

Telling about themselves, all narrators in one way or another mentioned their positive attitude and personality. These features have been seen in them since childhood. They were all active, inquisitive, and creative children - they sang and played musical instruments and participated in various school activities. All participants highlighted the love of reading as one of their main hobbies in childhood. As a result of reading, a lot of new information and impressions appeared in their lives.

One more common feature in participants' narratives was their experience in communicating with people of other nationalities. For example, Nikolai lived in a family where people spoke different languages. His grandmother's mother tongues were English and Finnish. She learned the Russian language when she was an adult. The mother tongue of Nikolai's father was the Karelian language. Later, while serving in the army, Nikolai received considerable international experience in communication, since, for several years, he had close contacts with service members from all over the Soviet Union. Maria was born and lived (until moving to Finland) in a place where the population was international. In the town, there were many educated and respected people of different nationalities, whom Maria liked. Also, she knew that in her father's family, Finnish was the second mother tongue. Oleg talked about the fact that in Karelia, where he grew up, and the composition of the population was international. The locals were Karelians, and they were not the majority. The other inhabitants were people who moved to Karelia from different parts of the Soviet Union.

Residents of the USSR often did not know how people live outside the USSR. The study participants were interested in other countries, so they enjoyed visiting some of

them when such an opportunity happened. And that was long before they moved to Finland. For the first time, Nikolai went on a cruise around Europe; then, he visited Finland. Maria visited Sweden and Finland as it was attractive to see other countries with her own eyes. Oleg went abroad not only as a tourist but also for educational purposes. He was in England and Norway, and even planned a more prolonged study in Norway.

Economic and political difficulties in Russia contributed to the decision of the participants to emigrate. Nikolai had to change several jobs close to his departure because the theater where he worked had collapsed. He continued his studies at the university, but the situation with the absence of work bothered him. Maria lived with her parents and worked as a teacher at school. Unfortunately, due to economic problems in the country, she was not paid a salary. Oleg was worried about the future of children, seeing the complexity of the situation in the country and changes for the worse. The hardest thing for him was to face restrictions on freedom at work. In addition to the above, the participants witnessed the immigration to Finland of people they knew. Nikolai told that he was the last of his large family who remained in Russia. His grandmother, parents, and siblings left. Some of Maria's and Oleg's friends and relatives immigrated several years earlier. It is noteworthy that all participants emigrated with their families.

The participants were unanimous that past life and experiences are a great value and support for successful acculturation. Nikolai expressed the idea that "one can't cross out everything in one fell swoop" several times. It is crucial "to love what you have; not to denigrate everything that was before the move; not to betray one's childhood and youth."

Quote 99. "[...] Past life is my story, my value. Past happiness is value. Family is value. Education is value. Friends are valuable. We lived in a country that does not exist anymore - and this is value. A person must have her own baggage: values, pleasant memories, beloved people".

According to Nikolai, the previous experience is valuable and useful. One needs to use it and rely on the past. Erudition, life experiences, open-mindedness can give an excellent impetus to life in a new place of residence. Maria considers her past professional and life experiences to be important factors that helped her to grow professionally in Finland, too. She recalled her past life with pleasure, but at the same time, she very much

appreciated the present professional position. Saying, "we are all in a different position," she emphasized the need to build on one's unique experience and knowledge. For example, in Russia, she taught the basics of computer science, and while studying in courses for migrants, she chose a computer course, completed it, and got a certificate. That certificate later helped her get to the next training. Or she said, "I always worked hard, both in Russia and in Finland," and that hard work also proved to be useful for her professional growth. Oleg told during the interviews that he worked a lot when he lived in Russia. In addition to his main job, he could participate in several projects at the same time. In Finland, this part of his identity has remained unchanged.

Quote 100. "[...] After practice, I occupied myself with a doctoral dissertation, and in the end, they accepted me. I worked quite a bit part-time at the university ... Maybe I need to come up with my own research. You have to get them interested in something - either energy and proactive attitude or something in your head; it's not easy".

According to the observations of this participant, sometimes it was difficult to use past experiences in new conditions.

Quote 101. "[...] There is a political and ideological aura, so our experience is perceived as politically and ideologically biased".

The principles of education in Russia and Finland are different, therefore, according to Oleg, getting used to is not always possible. Nevertheless, Oleg was confident in his ability to cope with professional tasks and was ready to make the necessary efforts. Prior to immigration, he did not have precise plans for professional development in Finland.

Family and raising their children occupy a central part of Oleg's life. In an interview, he talked about how, having become parents at a conscious age, he and his wife took parenthood very seriously⁹.

Quote 103. "[...] Our doubts as to whether we find such a job there ... related to a foreign language, is one thing. But whether there is work fitting us, as they say. And this when we already understood that working in a school is quite difficult, to know the language to such an extent... So, if we won't find anything, then it is (* immigration) for

⁹ For more extracts from the data please see Appendix 3; quote 102.

the sake of children. But it is like a discourse that we may not have heard but repeated. Or maybe we heard it from someone”.

Anyway, all participants' narratives reflect the phenomenon that their past life became the basis for life after immigration. The core structures of their identities acquired in their home country (profession, family, hobbies, reflection skills, attitude to the world, etc.) have been preserved and developed in the new place of residence.

5.2.3. Ability to be an effective learner

The following subtopics were included in the present theme: 1) skills development; 2) abilities to set goals, plan and implement activities for their achievement; 3) Finnish language learning.

As mentioned above, integration into the labor market is a dynamic learning process and is about acquiring new skills through learning. This is also true in the case of the participants of the study. Accordingly, they integrated into the host society and labor market after years of hard work and studying, and their socio-occupational backgrounds contributed remarkably to it. Undoubtedly, participation in formal education effectively supports acculturation. For the participants of the study, this phenomenon looks even more interesting because they are educators and they have more commonalities with Finnish educators than migrants of other professions. Every migrant, registered at employment service (TE-office) has an individual integration plan (*kotoutumissuunnitelma*), which includes Finnish language learning and steps towards getting a job including additional education. So, the participants completed some studies to validate their diplomas and gain the necessary skills. Their love for learning and highly developed social and communication skills made their actions effective. Since none of the participants had the opportunity to draw up a plan of professional development before immigration, the ability to make the right choices and take practical actions to better adapt to the new order of things and integrate into working life was very relevant. As it was described earlier, in Finland, there are laws and a certificate system for validation of the education performed abroad. Moreover, the government offers special study programs for migrants' teachers. All participants got a chance to take part in such programs.

Speaking about language proficiency, it is worth mentioning that an important psychological factor affecting the success of language acquisition is motivation. Research on the subject (Rynkänen, 2011) divides motivation into integrative and instrumental, depending on what goals the individual pursues in the process of learning a language. By integrative or intrinsic motivation is meant the student's desire for social and cultural integration into a society of native speakers. In turn, instrumental or external motivation involves learning the language under practical motives, manifesting itself in the pursuit of achievements related to language proficiency. The participants' motivation was quite high and included both types of motivation since work in education includes both the social and cultural parts, and the fact of getting a job can be considered a significant achievement.

Of course, the participants understood that being active, self-directed, and goal-oriented did not guarantee success. All of them highlighted the necessity to understand oneself and find one's place in the new life and new professional community. They often returned to an analysis of their views, prejudices, values, and attitudes toward past and present working and educational cultures. They noted that they had to critically review their beliefs, hidden motives, actions, and test themselves for the readiness to transform.

Quote 104. "[...] It seems to us that we love ourselves, but in fact, we don't love ourselves, we don't know ourselves. We don't think: "What do I like? What do I want? And what do I really love?" It seems to me that everything begins with it. There are things where you don't care what you look like, whether you made a mistake or you didn't make a mistake. It's fun. You do it because it's yours. You feel it's yours. But it seems to be difficult to learn." (Nikolai)

Certainly, every participant made considerable efforts to study and improve their skills in the Finnish language. They were sure that learning the language of the majority culture was extremely important for their participation in society, and the participants worked very hard to obtain the necessary level of knowledge. At the time of their arrival in Finland, they almost did not speak Finnish. Eventually, they learned the language of the host country sufficiently well as they realized how language proficiency affected their social contacts. When Oleg came to Finland to find an apartment for his family, he visited

social services, and as a result of that visit, he was offered a suitable apartment on the same day.

Quote 106. “[...] I came in. I wouldn't say that I have perfect English, but nonetheless, good enough English. That is, I immediately fell in conversation with a person in a social service who speaks several languages well. It made a point. I didn't mumble or talked through someone. I usually start a conversation myself”.

The participants were still quite critical of their level of the Finnish language, although they communicated effectively in it. For instance, Nikolai noticed more than once that his communication with his TE-supervisor, colleagues, and neighbors was rather informative and friendly already in first years in Finland. Finnish colleagues gave him advice on job opportunities, offered him cooperation, or recommended him to other colleagues as a good teacher. Nikolai and Oleg had very similar stories about how their perception of the text in Finnish was changing. They both told how they read the rules for using the sauna in their houses. At first, they were able to recognize just a few words, and then the moment came when the whole text became clear and familiar. They noted it as a noticeable moment in understanding Finnish. Maria repeatedly noted that the main difficulties she was experiencing were due to the Finnish language. At the time of the interview, she described her Finnish language proficiency as follows:

Quote 107. “[...] My Finnish, it's not very good. But it is quite professional.”

The participants expressed interest in their development in teaching and research, and willingness to study new things. They had good memories associated with the learning process. The first years in Finland became an active and relatively happy period for them. They got acquainted with the Finnish language, culture, and many new people. The gradual mastering of Finnish contributed to a better understanding of life around. It gave a sense of progress and moving forward and motivated to develop and work.

5.2.4. Luck in different manifestations

Though the integration into Finnish society and the labor market of all participants was far from smooth, they mentioned in their interviews that they were lucky to some extent. Nikolai said that he was lucky in many ways. It was luck that he came across a

good counselor at the TE-office. It was luck that neighbors turned out to be amiable and helpful people. He was lucky with the apartment: it turned out to be bright and comfortable. Luckily, the relatives lived close, and it was possible to visit them at any moment. Moreover, the Finnish roots of the family provided a chance to try living in the country that he liked. The situation was facilitated by the fact that the Finnish state supported the newcomers. They were provided with an apartment, financial and educational support. Altogether it helped to get comfortable in a new life situation. He was also fortunate with the first job when his resume came to such a specialist who saw something interesting in the handwritten text of the resume. When he got a place in adult education, it was somewhat surprising for him. Before that, he was actively looking for a job and tried different options, but adult education became his central sphere for many years.

Quote 108. “[...] Thus my career in Finland began. I can’t say what it was - an accident or the sum of some factors.”

The conclusion of a permanent and full-time agreement meant reaching a good social level, and Nikolai believed that there was a particular element of luck in it.

Quote 109. “[...] The full-time contract ... I so long dreamed about it, but it happened as if by itself, prosaically”.

Maria spoke mainly about that she was lucky in terms of professional development. At first, she was fortunate that when she was applying for teacher training courses; she was able to collect documents from her Russian university quickly, and then from the Ministry of Education of Finland. She saw luck in that she managed to find practice immediately after graduation. At that moment, she accidentally dropped in at a school that she saw in the street and met a teacher who agreed to accept her for practice. Moreover, a little later, the teacher signed the first work contract with her for a few teaching hours. Also, Maria was lucky to get into the tolerant team of teachers who immediately treated her as a colleague. She also had a great stroke of luck when the institution had additional funding to pay for six months of her work at the school. She was sure that she was fortunate with the rector of the school, as he was attentive to her and contributed to the allocation of teacher hours for her. For that, Maria was grateful to him as she suspected

that it was not easy for the rector to find a position for her. Besides, she was lucky that after six months of practice, she was accepted to work in the same school. She works there until now.

Oleg also repeatedly mentioned the words "fortune" and "luck", telling his story of adaptation and acculturation.

Quote 110. "[...] Some situations happened which convinced us that we did the right thing."

For example, he randomly chose through the internet the city to live in. Then he arrived there, had successful meetings, and the apartment was found on the same day. Moreover, the condo itself unexpectedly turned out to be good and in the right place, and Oleg and his family still live in it. It was a great joy for him how well the circumstances converged. Oleg noted that he had other lucky circumstances in life before. Some situations quickly produced results as if it were predetermined by fortune. Oleg himself with a smile told that on that occasion, he had an irrational explanation of being lucky:

Quote 111. "[...] I inspire confidence. People believe me."

Upon arrival in Finland, the oldest Oleg's child was in international baccalaureate, and the whole family considered it luck, as it was an opportunity for her to start studying in English and gradually learn Finnish. The second daughter made friends with the girls and quickly learned Finnish; it also shaped well.

Thus, the theme of luck was mentioned many times by the participants. Speaking of being lucky, they made reservations that it was perhaps irrational and even funny. Nevertheless, the memories of those moments of their biographies that the participants considered a concourse of favorable circumstances, were pleasant, valuable, and filled with significant meaning.

5.2.5. The cultural influence of the family

This theme includes the following sub-themes: 1) "patchwork quilt" or each participant's life as a unique cultural composition; 2) foreign languages in the families, and 3) traditional family values and community and family support.

The views on acculturation, expressed by the participants, are distributed in a rather broad spectrum, from the assimilationist perspective (especially concerning children's education and cultural traditions of the country) to ethnic and cultural pluralism. The reasons for that are rooted in the polysyllabic family stories of the participants, when different generations of the family lived in different territories, had diverse cultural experiences, and spoke different languages. Accordingly, each participant's mindset was formed in a sophisticated way, like a unique patchwork of elements from a variety of cultures, collected under the umbrella of education completed in Russia and supplemented in other countries. Such a combination of cultures in the families of participants allows us to talk about their bi- or multiculturalism, or even about a unique cultural composition in each case. Every participant's views on life and way of thinking are exceptional. However, they all possessed abilities to reflect on their life events and respect the local way of life.

The Finnish roots of Nikolai put him together with Finland long before his birth and contributed to the fact that he willingly accepted Finnish realities. His grandmother was born into a Finnish family and maintained her Finnish identity all her life, even living in Russia. She was in close contact with her sisters and their families, communicating in Finnish with them. But since Russian was his native language, and he was educated in Russia, the Russian part of his identity was the basic structure onto which the subsequent components were attached. He talked about the similarities and differences between Finnish and Russian lifestyles and attitudes with interest. According to Nikolai, "it is important to adopt a local way of thinking, and not to reject." Of course, having lived a sufficiently long period in another country, Nikolai changed, and those elements of the local mindset that were attractive to him, or those that greatly influenced his life, became parts of his personality.

Quote 112. "[...] I live in Finland, and Russia is my homeland. There is no contradiction here."

Studying Finnish culture, Nikolai at the same time discovered more about Russian culture. For him, the combination of two cultures in his life has been the golden mean and the most acceptable option. He was sure that such a balance provided him with an internal mutual enrichment of cultures, a rejection of stereotypes, and a knowledge of the world in

its diversity. Nikolai believes that sincere interest in both cultures improves contacts between people and makes their communication deeper and more meaningful. To understand another culture, one needs to take a closer look at it and not rely on the first impression. It is crucial to come to the essence and not just judge the external manifestations. Nikolai said that new habits allow one to adapt quickly. For him, to adapt means to live a full life, and not to hide in the corner. He explained, that it gives ample opportunities not to compare who is better, who is worse, but to learn to see the pros and cons. Nikolai argued that it was the best way to realize the values of the cultures to which he belonged.

Maria's narrative reflected the complicated family history of her family. Her Finnish roots originated from her father, whose family lived in Russia near St. Petersburg in Ingermanland and was repressed and deported. Maria's grandma knew Finnish culture well and was involved in various activities with her children. The tradition continued in subsequent generations of the family. Children drew, read, and played musical instruments.

Quote 113. "[...] Nobody knows how dad's fate would have developed if it hadn't been for my grandmother. Here, for example, dad's brother ... When they met after 40 years, both were fond of painting, though they never studied it."

Maria loved her parents and spent a lot of time talking with her father. Many years later, they visited relatives in Sweden and Finland. Also, the example of other relatives, who then moved to Finland, was important for Maria, since the family wanted to be together.

Oleg showed interest in how people live in other countries yet in childhood. His grandmother was fond of history and instilled that interest in her grandson. Later, he already independently sought to understand how real life is arranged; he compared and analyzed information. As a result, he gained different views on life than his family and friends. Besides, he felt uncomfortable at work if he lacked freedom. Step by step, his interest in the English language, education, and life in other countries led him to desire to live somewhere else. It was also important that his wife shared his views, and they made that decision together. Life in Finland was very different from life in Russia. Even

outwardly, the differences were noticeable. For example, Oleg noted that the Finns preferred comfortable clothes, rather than formal ones. Education approaches were also different. In Russia, the goal of the school was to educate everyone at a possibly high level, and it was often the responsibility of a teacher. In Finland, students completed school for themselves, so they had an option to choose aims and subjects.

Quote 114. “[...] It is impossible to evaluate unequivocally... no one can be sure which is better. Here, there and everywhere, one must strive.”

Oleg also noted cultural differences, which in his opinion are explained by the fact that Finland was a mono-ethnic country for a long time, and Russia was multinational. It influenced the attitude of people towards each other. Oleg respects Finnish culture and appreciates its typical features - trust and reliability.

All participants adhered to traditional family values. They all appreciated the support of the community and family, which was especially valuable in the first years of life in the new country. As it was mentioned in the introduction to this research, many Russian-speaking migrants highly value their cultural background and preserve close relations with their families. Though all three participants have lived in Finland for many years, they still keep traditional family values and ties. They all showed great respect to their families and appreciated the contribution which was made by their parents to their lives. The most important contribution, according to the participants, was education and close attachment to the relatives. Moreover, the participants considered their close family ties as one of the most influencing components in their success. Participants' narratives show that the family was central to their lives. Parents, spouses, and children were those people with whom and for the sake of which the participants made the most important decisions regarding the profession or place of residence. Their near and dear ones, in turn, supported the participants in their decisions. The participants mentioned many times that the closeness and support of relatives helped them to adapt and form his circle of communication. One's family and ethnic group is a central support group and arena of exchange of information and experiences essential for living in a new setting. The participants pointed out the role of such networks in the first stages of migration; however, they remained also of importance for the participants at the time of the study. Nonetheless,

contact with locals is an essential source of social and cultural capital and often a necessary condition for full participation in host country institutions. Having familiarized themselves with a new order of things, the participants began to participate in public life actively. Public work, various Russian-language activities for adults and children became their significant contribution to the development of the Russian-speaking community in Finland. The participants reflected their true level of social perceptiveness. The participants indicated that they worked hard, and at present possess and demonstrate a high level of social perceptiveness.

The specific background of the returnees, regardless of the influence of Russian socialization, includes a certain sense of belonging to Finnish culture and language and its knowledge before migration. As a rule, the identification of migrants with Finnish culture is measured by their levels of the Finnish language or mastery of certain specific codes of conduct prevailing in Finnish society while the degree of their commitment to traditional family values reflects the degree of their acculturation in the field of socio-cultural adaptation.

The significant role of the family in matters relating to the adaptation of Russian-speaking migrants and their integration into the host society can also be explained by the tradition of profoundly and sincerely discussing personal events and important feelings with family members. The idea of dialogue as the basis of human understanding, working within the family, then spread to the style of socialization of the participants. The participants narrated rationally about their "othering." According to Nikolai and Maria, "we are somewhat different but in some ways the same". They found a desire to understand the values of another culture, and it led them to a better understanding of their traditional culture. Intercultural dialogue at this level of contact makes it possible to cross borders and overcome the isolation and one-sidedness of cultures. The interaction of cultures in such embodiment does not lead to their merging or mixing. On the contrary, while maintaining their unity and openness, they enrich each other. So, all participants are people who carefully and lovingly introduce Russian people to Finnish culture and Finns to the Russian one. As possessors of double cultural identity, they act as facilitators for the others' intercultural learning.

6 DISCUSSION AND CONCLUSION

The findings of this study draw attention to the significance of migrant educators' personal experiences in finding their way in Finnish education. The results reflect the fact that, despite the existence of a nationwide system of integration of migrant educators in Finland, entering the education system remains requires a significant investment of time and effort from the applicant. They demonstrate that the strong professional identity of the participants, their deep involvement in the integration process as well as their willingness to develop new skills, acted as an effective structure of resources and opportunities. Fulfilling their desire to work within their profession in a new country, the participants also relied on family support. The role of these traits was crucial because being newcomers to the host society they lacked knowledge of the Finnish language, information about working culture, and social interactions. Gradually, they accumulated locally augmented human capital in the form of Finnish language skills and work experience.

Besides said above, I was interested, which of Berry's four acculturation ways best describes the participant's acculturation strategy (or combination of them). The answer to it is not unambiguous. The results of the study revealed, *inter alia*, that in their social and personal lives, participants lean toward integration, but in their professional sphere, assimilation predominates, especially at the level of school education.

6.1. The participants as role models

Since the participants of this study could become role models for other people who set themselves the goal of working in Finnish education, I would like to shortly describe them. First of all, a common feature for all participants, namely their ability to organize life around their professional interests and their hobbies. They are hard-working, confident, and determined. Despite challenges, they have successfully negotiated on their personal and professional identities and make a positive contribution to their institutions and society. The participants take professional development seriously, and they actively used opportunities to develop necessary skills. These educators are committed to their profession. They take on additional responsibilities and introduce new teaching ideas. They all recognize the importance of building good working relationships with colleagues.

The educators in this study understood very well what it means to be a migrant and what it takes to achieve full participation in professional life. Participants' narratives have repeatedly emphasized the importance of personal initiative and agency. The participants were motivated to deal with problems, and they consider their success only something that depends, firstly, on their internal resources and actions, and secondly, on luck. They did not have a pre-arranged action plan, but they were driven by a desire to work by profession, and they were flexible, patient, and persistent. They have acquired the necessary skills through training and community development. They also sought support from family members and friends.

• **Nikolai**

Reflecting on Nikolai, first of all, I think about his reasons underlying the decision to work as a teacher of the Russian language. According to Kangaspunta (2011) people with education-related occupations comprises a fairly large group among Russian and former Soviet Union countries migrants. Most of them choose to teach the Russian language as their profession in Finland. This participant also chose this career path. Some researchers consider the position of mother tongue language teacher as a kind of entrance job to the Finnish labor market (Ahmad, 2005). However, the situation for Russian language teachers is different. As Finnish universities have Russian language programs for the Finnish students, being a native Russian speaker does not give any guarantee for being a Russian language teacher in Finland. Moreover, competition for Russian language teacher positions is quite high. So, it would be wrong to say that it was easy for this participant to get a job.

• **Maria**

Maria has a fantastic ability to make decisions and be open to opportunities and change. In situations where it is impossible to make a full forecast of the future, she uses a strategy close to positive uncertainty. Our decisions today are an expression of our beliefs about tomorrow. The process of making and implementing decisions is the territory where reflection, imagination, and creativity take place. Being positive and uncertain allows one to act and be ready for the consequences of those actions (Gelatt, 1989). Maria accepts uncertainty and exhibits flexibility. Driven by the idea of teaching mathematics, she boldly entered a new experience, developing new skills, goals, and needs in the process of this

experience. As mentioned earlier, Maria repeatedly spoke about how valuable the encouragement of her colleagues was to her. They took her into their circle and soon invited her to join their projects. It undoubtedly played a positive role in her integration into the profession in Finland. Maria's experience confirmed the results of previous studies that migrant teachers often demonstrate commitment outside the classroom through voluntary work (Lefever et al., 2014). She has implemented many ideas to improve the teaching of mathematics at her school, devoting a lot of personal time to additional work.

- **Oleg**

Russia has a remarkable amount of academic emigration, and Oleg can be its prime example. This participant in his experience confirms the idea that education should help each student to become the best citizen of the world where we all live (Krumboltz, 2009). His high level of professionalism, honesty, and desire to perform meaningful and useful for society research make him a prominent figure in the professional community in Finland. He is an excellent example of how migrant educators bring cultural resources in the form of competencies, skills, attitudes, diverse knowledge, and alternative ways of thinking. In this sense, his versatile cultural capital could become a valuable contribution to modern science.

- **Change in attitude**

The opinions of the participants about this study were mostly positive. The participants were satisfied with the interviews though they hesitated if their experiences could be of scientific interest, especially at the beginning of the study. However, during the interviews, they got a possibility to look at their life events from another angle. They realized how many turning points they lived through and managed them. They changed their attitude to their experience in many ways.

According to the participants' comments, they hardly thought about the period of adaptation to a new life as a valuable life experience. Previously, it seemed to them that it would have been better to quickly forget about the difficulties and troubles that they experienced immediately after the move. However, they all work in education, and this makes their experience most valuable for other professionals struggling to find their career way to be an educator in Finland.

- **The role of the Finnish language**

The language requirements and laws of the new society directly or indirectly encourage migrants to acculturate. For example, knowledge of the Finnish language is necessary for obtaining Finnish citizenship, participation in vocational education and working life, as well as for a thriving social life. Increased use and self-confidence in a second language also makes contacts with a second language group more productive. The participants showed great respect to the Finnish language as a core value of the Finnish culture. They have invested much time and effort into the Finnish language studying. Also, being professional educators, they are fully aware that language studying is a continuous process with an open end. Language skills can be improved infinitely, especially when language proficiency affects the professional efficiency of a person. Participants repeatedly mentioned that it is easier for colleagues to communicate the same, especially native, language.

- **Uncertainty and progress**

Every migrant faces uncertainty, and the process of adaptation of the participants to the new place of residence brought them many surprises and unexpected events. The participants noted the presence of non-typical for them concerns and troubles that accompanied their professional development and adaptation to life in Finland. One of the participants, Nikolai, called them "small depressions", and this expression seemed accurate to me. In my opinion, it reflects the presence of difficulties as part of a new reality but does not deny moving forward. The results of the study confirmed the mentioned earlier concept, that the longer migrants stay in the host society, the higher their degree of acculturation (Berry & Sam, 1997).

Moreover, the results illustrate the constructivist theory of learning, which advocates seeking stability through ongoing change. The active nature of the participants facilitated their development in a new context. They gained new knowledge and skills through social interaction. Constructivism maintains that individuals construct their new understandings or knowledge through the interaction of their previous knowledge and experiences and the ideas, events, and activities with which they come in contact. Thus, constructivists maintain that learning is an active, contextualized process where the learner is an

information constructor, and new information is linked to prior knowledge. The constructivist perspective emphasizes the acquisition of knowledge through activity and taking initiatives. All these aspects are tremendously important for the present study. Constructivism involves essential aspects such as culture, context, literacy, language, learners' interests and needs, personal experiences, interpretation of reality, as well as the application of knowledge, which the researcher can analyze to determine their impact on the processes which are in focus (Mogashoa, 2014).

- **Lifelong learning and acculturation**

In Finland, there is much emphasis placed on the role of lifelong learning and developing suitable skills (Niemi & Isopahkala-Bouret, 2012). Acculturation itself is seen as part of a lifelong learning process and falls under the scope of the same thinking. Many migrants try to fulfill the expectations of the host society and at the same time improve their chances in the labor market. Therefore, they start their long learning path by reaching an expected level of Finnish language proficiency and then continue to study and develop other necessary skills. In this sense, adaptation can be called a period of intensive learning (Kärkkäinen, 2017).

Nevertheless, the success of participants in their career growth was also markedly associated with their active participation in the new training, which indicates the indispensable role of education in providing access to various employment opportunities. In this sense, the results of the study echo Plummer's idea about interminable tension between the subjectively creative individual human being acting upon the world and the objectively given social structure constraining him or her (Plummer, 2001). It is a central problem of the everyday experience of people living in vast industrial societies. "The problem is posed over and over again throughout the history of sociology from Marx to discourse theory, and almost invariably the answer is finally achieved by giving primacy to a social structure over human agency" (p. 5). It helped me understand that many personal troubles can be explained in terms of public issues, and the human meaning of public issues can be explained in terms of personal troubles and the problems of individual life. "Certainly the concrete human must always be located within this historically specific culture - for 'the individual' becomes a very different animal under different social

orders...my conception of the human subjects and their experiences is one that cannot divorce them from the social, collective, cultural, historical moment” (p. 7). Plummer (2001) argues that there is a need to see “experience and life as fluctuating praxis, always in flow and ever messy” (p. 7). I hope that the present research contributes to this concept.

Speaking about what happens to people when they move from the culture in which they were born and raised to a new and unfamiliar culture, Cole (2019) argued that when people of different cultural backgrounds come into contact with each other, they can (or cannot) adopt each other's behavior, languages, beliefs, values, social institutions, and technologies. First-generation migrants often deliberately participate in the acculturation process when they settle in their new community in order to succeed socially and economically.

• **Success, happiness, and a family**

Since the understanding of success among the participants in this study turned out to be close to what is commonly called happiness and a good life, during this study, I often turned my thoughts to Harvard's longitudinal study of happiness. When researchers searched for what makes a good life, they found a close connection between happiness and close relationships such as spouses, family, friends, and social circles. Personal communication creates mental and emotional stimulation that automatically improves mood, and isolation destroys the mood. When scientists began their research in 1938, their goal was to understand how to lead a healthy and happy life. The focus of the scientific interest was on health, nobody cared about empathy or attachment. However, in the process of monitoring the health status of Harvard graduates, it was found that relationships and how happy people are in them significantly affect health. Relationships protect people from life discontent and support physical health. Also, they are better predictors of a long and happy life than social class, IQ, or even genes (Mineo, 2017).

For Russian migrants who come from cultures that value close family relationships the role of the family is important. Also, it is the feeling of support that is the most critical cause related to the ability of migrants to adapt to a new social context psychologically. So, the preservation of traditional cultural values may, especially at the beginning of acculturation, serve as one of the strategies to overcome the problems of acculturation.

Previous research (Jasinskaya-Lahti, 2000) confirms the vital role of family and parents in the life of Russian-speaking migrants. Family relations represent the most effective mechanism of social protection of migrants in the new conditions, act as a counter to the problems associated with acculturation, and contribute to the successful identification with traditional culture, thereby maintaining their ethnic identity. So, the importance of family and family ties will increase, becoming a major factor in predicting the success of a migrant.

- **Russian-and-Finnish combination**

For participants in the study, relations with the Russian-speaking community and relatives and friends living in Russia are an essential element of their identity. And, of course, new means of communication facilitate contacts between migrants and their home country. As it was said before, three middle-aged Russian language teachers participated in this study. They have the status of a repatriate. They were born in the Soviet Union in the 1960s in families where one of the parents in the first or second generation was Finnish. Accordingly, they have an idea of the history of Finland and Ingermanland and feel in many ways familiar with Finnish culture. At the same time, they feel themselves to be Russian people since they grew up in a predominantly Russian-speaking environment. Education received in the USSR also contributed to the formation of Russian identity, as it was carried out in Russian and following its cultural and historical traditions.

Before moving to Finland, they were familiar with Finnish culture. However, after moving, they studied it more thoroughly. Being people with systemic thinking and realizing that they are emotionally attached to more than one society, they combined elements of several cultures and created a unique mosaic of their cultural identity. Now, living in Finland, they know that the culture of the host society is not one specific culture, just like the cultural backgrounds of Russian-speaking migrants are very different. At the same time, participants are well aware that their identities are constantly evolving, as life in a new specific environment leads to some changes in their personalities and practices.

6.2. Conclusion

Be that as it may, ethnic diversity has become noticeable in Finland in the last decade, although immigration in this country is relatively small compared to other European countries. The main goal of this study was to improve theoretical understanding and provide some empirical evidence of what helps Russian-speaking educators to successfully work in Finnish education. The present empirical material contributes to a better understanding of the dynamics and characteristics of migration, integration, and career growth of this specific group in Finland. At present, the Russian-speaking population of Finland is more than 80,000 people, and some of them have pedagogical and psychological education. With a high degree of probability, I can assume that among them, there are people who would like to work in the field of education. Therefore, further research is needed on this segment of the population since the present study showed that there is no single algorithm that would guarantee that after its implementation an educator with a migrant background will work in Finnish education.

This study may be useful for various agents dealing with the issue of the effectiveness of adaptation and integration of migrants, for example, a researcher looking for new approaches to migrants' issues, or a practitioner who works with migrants every day. Also, the experience of successful migrant educators can be a tool for further developing migrant education, intercultural communication, and multicultural guidance and counseling.

REFERENCES

- Act on the Promotion of Immigrant Integration 1386/2010, Section 3. (2010).
<https://www.finlex.fi/fi/laki/kaannokset/2010/en20101386.pdf>
- Adair, J. K., Tobin, J. & Arzubiaga, A. E. (2012). The dilemma of culturally responsiveness and professionalization: Listening closer to immigrant teachers who teach children of recent immigrants. *Teachers College Record*, 114, 1-37. <https://eric.ed.gov/?id=EJ1002001>
- Aghaee, A. (2014). *Acculturation of Russian immigrants in Finland: cultural maintenance, interpersonal communications and language skills* [Master thesis, University of Jyväskylä].
<https://jyx.jyu.fi/dspace/handle/123456789/43868>
- Ahmad, A. (2005). *Getting a job in Finland: The social networks of immigrants from the Indian subcontinent in the Helsinki metropolitan labour market* (Research Reports of Department of Sociology 247). Helsinki: University of Helsinki.

- Allan, K. (2013). Skilling the Self: The communicability of immigrants as flexible labour. In A. Duchêne, M. G. Moyer & C. Roberts (Eds.) *Language, migration and social inequalities: A critical sociolinguistic perspective on institutions and work* (pp. 56-80.) Bristol, Buffalo: Multilingual Matters.
- Amundson, N.E., Yeung, T., Sun, I., Chan, K., & Cheng, J. (2011). *The transition experiences of successful Chinese immigrants*. <https://onlinelibrary.wiley.com/doi/abs/10.1002/j.2161-1920.2011.tb01119.x>
- Andrews, M., Squire, C. and Tamboukou, M. (eds.) (2008). *Doing Narrative Research*. SAGE Research Methods.
- Andrews, P.W., Thompson, J.A. (2009). The bright side of being blue: depression as an adaptation for analyzing complex problems. *Psychological Review*. 116 (3): 620–654. doi:10.1037/a0016242.
- Bamberg, M. (2010). Narrative Analysis. In H. Cooper (Editor-in-chief). *APA handbook of research methods in psychology* (3 volumes). Washington, DC: APA Press.
- Barrett, R., Parker, D. (2003). Rites of consent: Negotiating research participation in diverse cultures. *Monash Bioethics Review*. 22 (2): 9–26.
- Benet-Martínez, V., Haritatos, J. (2005). Bicultural Identity Integration (BII): Components and Psychosocial Antecedents. *Journal of Personality*. 73 (4): 1015-1050. <https://onlinelibrary.wiley.com/doi/full/10.1111/j.1467-6494.2005.00337.x>
- Bennett, M.J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations* 10 (2): 179-196. <https://www.sciencedirect.com/science/article/pii/0147176786900052>
- Berry, J.W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology: An International Review*. 46 (1): 5-68. <https://onlinelibrary.wiley.com/doi/epdf/10.1111/j.1464-0597.1997.tb01087.x>
- Berry, J.W. (2001). A Psychology of immigration. *Journal of Social Issues* 57 (3): 615-631.
- Berry, J.W. (2010). *How shall we all live together?* https://www.researchgate.net/publication/240286013_Acculturation_When_Individuals_and_Groups_of_Different_Cultural_Backgrounds_Meet
- Berry, J.W. (2014). *Prof John Berry discusses cross-cultural psychology*. Youtube. <https://www.youtube.com/watch?v=XAm0iqkZCKI&t=366s>
- Berry, J. W., Sam, D. L. (1997). Acculturation and adaptation. In J. W. Berry, M. H. Segall, & C. Kagitcibasi (Eds.) *Handbook of cross-cultural psychology* (2nd ed., Vol. 3, pp. 291–326). Boston: Allyn and Bacon.

- Billett, S. (2004). Learning through work: Workplace participatory practices. In H. Rainbird, A. Fuller & A. Munro (Eds.) *Workplace learning in context* (pp. 109-125). London: Routledge.
- Brylka, A., Mähönen, T.A., Jasinskaja-Lahti, I. (2015). National identification and attitudes towards Russian immigrants in Finland: Investigating the role of perceived threats and gains. Helsinki: Scandinavian Psychological Associations and John Wiley & Sons Ltd.
- Bryman, A. (2016). *Social Research Methods*. Oxford University Press.
- Bustamante, J.A. (2002). Immigrants vulnerability as subjects of human rights. <https://doi.org/10.1111/j.1747-7379.2002.tb00084.x>
- Caves, R. W. (2004). *Encyclopedia of the City*. Routledge. ISBN 9780415252256.
- Chappell, C.S., Scheeres, H.B., Solomon, N.V. (2007). Working on identities. In L. Farrell and T. Fenwick (Eds.) *Educating the Global Workforce: Knowledge, knowledge work and knowledge workers* (pp. 167-177). London/ New-York: Routledge.
- Chirkov, V., Vansteenkiste, M., Tao, R.& Lynch, M. (2007). The role of self-determined motivation and goals for study abroad in the adaptation of international students. *International Journal of Intercultural Relations*, 31(2): 199-222
- Cho, C. L. (2010). "Qualifying" as a teacher: Immigrant teacher candidates' counter-stories. *Canadian Journal of Educational Administration and Policy*, 100. <https://files.eric.ed.gov/fulltext/EJ883750.pdf>
- Clandinin, D.J. (2007). (Eds). *Handbook of narrative inquiry. Mapping a Methodology*. Sage, USA.
- Clandinin, D.J., Connelly, F.M. (2000). *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass San Francisco, CA.
- Clandinin, D. J. (2013). *Engaging in narrative inquiry*. Walnut Creek: Left Coast Press.
- Clarke, V. (2019). *Thematic Analysis Part 1 - Braun Clarke & Hayfield*. Youtube. <https://www.youtube.com/watch?v=Lor1A0kRIKU>
- Cochran-Smith, M., & Zeichner, K. (2005). *Studying teacher education: The report of the AERA panel on research and teacher education*. Mahwah, NJ: Lawrence Erlbaum.
- Cole, N.L. (2019). *Understanding Acculturation and Why It Happens*. <https://www.thoughtco.com/acculturation-definition-3026039>
- Collins English Dictionary (2020). *Integration*. <https://www.collinsdictionary.com/dictionary/english/integration>
- Collins English Dictionary (2020). *Adaptation*. <https://www.collinsdictionary.com/dictionary/english/adaptation>

- Connelly, F. M., Clandinin, J. M. (1999). *Shaping a professional identity: Stories of educational practice*. New York: Teacher College.
- Creswell, J. W. (1998). *Qualitative inquiry and research design: choosing among five traditions*. Sage.
- Creswell, J. W. (2002). *Research design: Qualitative, quantitative, and mixed method approaches*. Thousand Oaks, CA: Sage.
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA, US: Sage Publications, Inc.
- Creswell, J. W. (2011). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Upper Saddle River, N.J.: Pearson Merrill Prentice Hall.
- Creswell, J. W. (2014). *Research design: qualitative, quantitative, and mixed methods approaches*. Sage.
- Creswell, J.W., Poth, C.N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Sage.
- Davydova-Minge, O. (2016). *Russian speaking immigrants*. ETMU, University of Western Finland.
- Day, C. (2002). School reform and transitions in teaching professionalism and identity. *International Journal of Educational Research*, 37(8): 677-692.
- Delander, L., Hammarstedt, M., Månsson, J. & Nyberg, E. (2005). Integration of immigrants: The role of language proficiency and experience. *Evaluation Review* 29 (1): 24-41.
- Dervin, F. (2016). *Interculturality in education: A theoretical and metaphorical toolbox*. Basingstoke: Palgrave Macmillan.
- Denzin, N. (1998). The art and politics of interpretation. In N. Denzin & Y. Lincoln (Eds.) *Collecting and interpreting qualitative materials* (pp. 313-344). Thousand Oaks, CA: Sage.
- Denzin, N. (2011). *Interpretive biography*. Sage.
- Denzin, N., Lincoln, Y. (1994). *Handbook of qualitative research*. Sage.
- Di Bartolomeo, A., Kalataryan, S., Bonfanti, S. (2015). *Measuring integration of migrants a multivariate approach*. <http://cadmus.eui.eu/handle/1814/34679>
- Eteläpelto, A., Vähäsantanen, K., Hökkä, P. & Paloniemi, S. (2013). What is agency? Conceptualizing professional agency at work. *Educational Research Review* 10: 45-65.
- Eteläpelto, A., Vähäsantanen, K., Hökkä, P. & Paloniemi, S. (2014). Identity and agency in professional learning. In S. Billett, C. Harteis & H. Gruber (toim.) *International Handbook of Research in Professional and Practice-based Learning*.

- European Commission. (2016). *European web site on integration: Migrant integration information and good practices*. <https://ec.europa.eu/migrant-integration/index.cfm?action=furl.go&go=/the-eu-and-integration/eu-actions-to-make-integration-work>
- Finnish Immigration Service. (n.d.). *Tietopankki*. <https://migri.fi/tietopankki>
- FinnSight. (2015). *Underclass, welfare and health*. Academy of Finland. <https://www.aka.fi/globalassets/awanhat/documents/tiedostot/julkaisut/--abstracts-pdf-tero.pdf>
- Flores, M., Day, C. (2006). Contexts which shape and reshape new teachers' identities: A multi-perspective study. *Teaching and Teacher Education* 22: 219–232
- Foroohr, R. (2010, August 16). The Best Countries in the World. *The Newsweek*. <http://www.newsweek.com/best-countries-world-71817>
- Forsander, A. (2004). Social capital in the context of immigration and diversity: Economic participation in the Nordic welfare states. *Journal of International Migration and Integration* 5: 207-227.
- FRAGILE STATES INDEX (2020). <https://fragilestatesindex.org/>
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. (2nd ed.) New York: Teachers College. Multicultural Education Series.
- Gelatt, H. B. (1989). Positive uncertainty: A new decision-making framework for counseling. *Journal of Counseling Psychology* 33: 252–256.
- Gubrium, J.F., Holstein, J.A. (2002). *Handbook of Interview Research. Context and Method*. Sage: Thousand Oaks.
- Gulijeva, A. (2003). *Ingrian immigration to Finland after 1990*. http://www.migrationinstitute.fi/files/asta_gulijeva.pdf
- Gutiérrez, K. D., Rogoff, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher* 32 (5): 19-25.
- Hahl, K., Paavola, H. (2015). "To get a foot in the door": New host country educated immigrant teachers' perceptions of their employability in Finland. *Australian Journal of Teacher Education*, 40(3). <http://dx.doi.org/10.14221/ajte.2014v40n3.3>
- Hamberger, A. (2009). Immigrant integration: Acculturation and social integration. *Journal of Identity and Migration Studies* 3: 2-21.
- Hargreaves, A., Shirley, D. (2009). *The fourth way: The inspiring future for educational change*. Thousand Oaks: Corwin.

- Harvey, L. (2012-2020). *Research the real world*. Quality research international. <https://www.qualityresearchinternational.com/methodology/RRW4pt5Analysing.php>
- Hoffman, D. M. (2008). Changing academic mobility patterns and international migration: What will academic mobility mean in the 21st century? *Journal of Studies in International Education*. Sage Publications. 10.1177/1028315308321374.
- Hoffman, D.M. (2009). Multiple methods, communicative preferences and the incremental interview approach protocol. *Forum Qualitative Social Research* 10 (1), Art. 41.
- Hoffman, D.M., Pöyhönen, S., Cools, C., Stikhin, A., Habti, D., Siekkinen, T., Coolabah, T. S. (2015). Aspiration, achievement and abandonment in 'The world's best country': Merit and equity or smoke and mirrors? *Australian Studies Centre* 17. ISSN 1988-5946
- Israel, M., Hay, I. (2006). *Research ethics for social scientists: Between ethical conduct and regulatory compliance*. Thousand Oaks, CA: Sage.
- Jaakkola, M. (2005). *The attitudes of Finns towards immigrants in 1987-2003 (Labor Policy Studies 286)*. Helsinki: Finnish Ministry of Labour. http://www.mol.fi/mol/en/99_pdf/en/90_publications/tpt286summary.pdf
- Jasinskaya-Lahti, I. (2000). *Psychological acculturation and adaptation among Russian-speaking immigrant adolescents in Finland*. Academic Dissertation. Helsingin yliopiston verkkojulkaisut, Helsinki. <http://ethesis.helsinki.fi/julkaisut/val/sosps/vk/jasinskaja-lahti/introduction.html>
- Jasinskaya-Lahti, I., Liebkind, K. (2000). *Predictors of the actual degree of acculturation of Russian-speaking immigrants in Finland*. University of Helsinki. <https://researchportal.helsinki.fi/en/publications/predictors-of-the-actual-degree-of-acculturation-of-russian-speak>
- Jasinskaya-Lahti, I., Liebkind, K., Perhoniemi, R. (2007). *Perceived ethnic discrimination at work and well-being of immigrants in Finland*. University of Helsinki. <https://www.sciencedirect.com/science/article/pii/S0147176706000216?via%3Dihub>
- Johansson, L. (2006). International business operations of companies with Russian involvement in Southwestern Finland. *Electronic Publications of Pan-European Institute* (2). https://www.utu.fi/fi/yksikot/tse/yksikot/PEI/raportit-jatietopaketti/Documents/Johansson_22006.pdf
- Johnson, J. (2002). In-depth interviewing. In J. Gubrium & J. Holstein (Eds.) *Handbook of interview research: Context & method* (pp. 103-119). Thousand Oaks, CA: Sage.
- Kangaspunto, M. (2011). *The integration of Russian immigrants into the Finnish labour market and Society*. University of Tampere. <https://tampub.uta.fi/bitstream/handle/10024/82727/gradu05220.pdf?sequence=1>

- Kärkkäinen, K. (2017). *Learning, teaching and integration of adult migrants in Finland*. University of Jyväskylä. Jyväskylä Studies in Education, Psychology and Social Research. ISSN 0075-4625; 594.
- Kealey, D. (1996). The challenge of international personnel selection. In D. Landis, R.S. Bhagart (eds). *Handbook of intercultural training*. (2nd ed., pp. 81-105). Thousand Oaks, C.A., Sage.
- Keyes, C. I. M., Haidt, J. (Eds.). (2003). *Flourishing: Positive psychology and the life well lived*. Washington, DC: American Psychological Association.
- Keller, M.C., Neese, R.M. (2005). Is low mood an adaptation? Evidence for subtypes with symptoms that match precipitants. *Journal of Affective Disorders*. 86(1): 27-35. doi:10.1016/j.jad.2004.12.005.
- Kim, Y. Y. (1988). *Communication and cross-cultural adaptation: an integrative theory*. Clevedon, United Kingdom: Multilingual Matters.
- Krumboltz, J. D. (2009). The happenstance learning theory. *Journal of Career Assessment* 17 (2): 135-154. Sage. <https://journals.sagepub.com/doi/abs/10.1177/1069072708328861>
- Kvale, S., Brinkmann, S. (2014). *InterViews: Learning the craft of qualitative research interviewing*. Sage.
- Lahti, M. (2015). *Communicating interculturality in the workplace*. University of Jyväskylä. https://jyx.jyu.fi/bitstream/handle/123456789/47257/978-951-39-6317-0_v%C3%A4it%C3%B6s24102015.pdf?sequence=1&isAllowed=y
- Lahti, M., Valo, M. (2013). The development of intercultural relationships at work/ Polish migrant workers in Finland. *Journal of Intercultural Communication*, 31. <https://www.immi.se/intercultural/nr31/lahti.html>
- Launikari, M. & Puukari, S. (Eds.). (2005). *Multicultural guidance and counselling. Theoretical foundations and best practices in Europe*. Jyväskylä: Centre for International Mobility CIMO and Institute for Educational Research.
- Layne, H. (2016). *"Contact Zones" in Finnish (intercultural) education*. Department of Teacher Education University of Helsinki, Helsinki. <https://pdfs.semanticscholar.org/9894/a097f79fb8e4cc5f6a8e6704d7d1fca3ae1b.pdf>
- Leach, N. (2017, April 12). *Finland is named the world's safest country... with the UK and USA ranking behind Zimbabwe*. MailOnline. http://www.dailymail.co.uk/travel/travel_news/article-4404900/Finland-named-world-s-safest-country.html#ixzz544i4Zh1D
- Lefever, S., Paavola, H., Berman, R., Guðjónsdóttir, H., Talib, M.-T., Gísladóttir, K. (2014). Immigrant teachers in Iceland and Finland: Successes and contributions. *IJE4D Journal 3 (Special issue)*: 65-85. School of Education, University of Iceland; University of Helsinki, Finland. <https://blogs.helsinki.fi/ije4d-journal/files/2015/01/IJE4D-vol.-3-article-4.pdf>

- Lesińska, M. (2015). Immigration of Ukrainians and Russians into Poland. Inflow, integration trends and policy impacts. Centre of Migration Research, University of Warsaw.
- Lexico.com. (2020). *Newcomer*. <https://www.lexico.com/en/definition/newcomer>
- Löfgren, K. (2013). Qualitative analysis of interview data: A step-by-step guide. Youtube. <https://www.youtube.com/watch?v=DRL4PF2u9XA>
- Mammon, R. (2010). Kolmen etnisen ryhmän kotoutumisprosessi Suomessa. *Psychology and Social Research* 403. Jyväskylä Studies in Education.
- Martikainen, T. (2009). The study of immigrant youth in Finland. *Forum 21: European Journal on Child and Youth Research* 4 (12): 23-27
- Masgoret, A.-M., Ward, C. (2006). Culture learning approach to acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (p. 58-77). Cambridge University Press. <https://doi.org/10.1017/CBO9780511489891.008>
- McLeod, S. A. (2019, July 17). *Constructivism as a theory for teaching and learning*. Simply Psychology. <https://www.simplypsychology.org/constructivism.html>
- Merriam Webster Dictionary. (2019). *Immigrant*. <https://www.merriam-webster.com/dictionary/immigrant>
- Mezirow, J. (2000). Learning to think like an adult: Core concepts of transformation theory. In J. Mezirow (Ed.) *Learning as transformation: Critical perspectives on a theory in progress* (3-33). San Francisco, Calif.: JosseyBass. The Jossey-Bass Higher and Adult Education Series.
- Miera, F. (2012). Not a one-way road? Integration as a concept and as a policy. In A. Triandafyllidou, T. Modood & N. Meer (Eds.) *European multiculturalisms: Cultural, religious and ethnic challenges* (pp. 192-212). Edinburgh: Edinburgh University Press.
- Mineo, L. (April 11, 2017). *Good genes are nice, but joy is better*. The Harvard Gazette. <https://news.harvard.edu/gazette/story/2017/04/over-nearly-80-years-harvard-study-has-been-showing-how-to-live-a-healthy-and-happy-life/>
- Ministry of Economic Affairs and Employment of Finland (MEAE). (2019). *Integration services make it easier for immigrants to integrate into Finnish society*. <https://tem.fi/en/integration-services>
- Murray, G. (2009). Narrative inquiry. In J. Heigham & R. A. Croker (Eds.). *Qualitative research in applied linguistics: A practical introduction* (pp.45-65). Basingstoke, England: Palgrave Macmillan.
- Neese, R. M. (2005). Is Depression an Adaptation? *Archives of General Psychiatry*. 57 (1): 14-20. doi:10.1001/archpsyc.57.1.14.
- NHMRC (National Health and Medical Research Council). (2009). *National Statement on Ethical Conduct in Human Research*. http://www.nhmrc.gov.au/_files_nhmrc/publications/attachments/e72.pdf.

- Newton Suter, W. (2012). *Introduction to Educational Research: A Critical Thinking Approach*. Thousand Oaks: SAGE Publications, Inc.
- Niemi, H. (2007). *Russian Immigrants in Finnish Society*. https://www.uni-vechta.de/fileadmin/user_upload/Soziale_Arbeit/Dokumenten/Kutscher/Socmag_Archiv/November2007/November2007-Niemi_Heli-Russian_Immigrants_in_Finnish_Society.pdf
- Niemi, H., Isopahkala-Bouret, U. (2012). *Lifelong learning in Finnish society – An analysis of national policy documents*. University of Helsinki, Finland. http://https://www.researchgate.net/publication/277017765_Lifelong_learning_in_Finnish_society_-_An_analysis_of_national_policy_documents
- Nettle, D. (2004). Evolutionary origins of depression: a review and reformulation. *Journal of Affective Disorders*, 81 (2): 91–102. doi:10.1016/j.jad.2003.08.009.
- Nikander, P. (2008). Working with transcripts and translated data article. *Qualitative Research in Psychology*, 5: 225-231.
- Nikander, P. (2010). Laadullisten aineistojen litterointi, kääntäminen ja validiteetti. In J. Ruusuvoori, P. Nikander & M. Hyvärinen. *Haastattelun analyysi* (pp. 432-445). Tampere: Vastapaino.
- Nshom, E., Croucher, S. M. (2014). Threats and attitudes toward Russian-speaking immigrants: a comparative study between younger and older Finns. *Russian Journal of Communication*, 6(3): 308-317. <http://dx.doi.org/10.1080/19409419.2014.954599>.
- Nshom, E. (2016). Predictors of Finnish adolescent's prejudice towards Russian immigrants and the effect of intergroup contact. *Journal of Intercultural Communication Research*, 45 (1). <http://www.tandfonline.com/doi/full/10.1080/17475759.2015.1136347>
- Official Statistics of Finland (OSF): *Population structure* [e-publication]. ISSN=1797-5395. Helsinki: Statistics Finland. http://www.stat.fi/til/vaerak/index_en.html
- O' Reilly, A., Ryan, D. & Hickey, T. (2010). The psychological well-being and sociocultural adaptation of short-term international students in Ireland. *Journal of College Student Development*, 51 (5): 584-598
- O'Neill, M., Roberts, B. & Sparkes, A.C. (Eds.). (2015). *Advances in biographical methods. Creative Applications*. NY: Routledge.
- Penninx, R. (2003). *Integration: The Role of Communities, Institutions, and the State*. <https://www.migrationpolicy.org/article/integration-role-communities-institutions-and-state>
- Pietikäinen, A.-M. (2012). *Discourse of integration. Immigrants' perceptions of cross-cultural adaptation in letters to the editor*. University of Jyväskylä. <https://jyx.jyu.fi/dspace/bitstream/handle/123456789/38072/URN:NBN:fi:jyu-201206201911.pdf?sequence=1>

- Plummer, K. (2001). *Documents of life*. Sage.
- Polkinghorne, D. E. (2007). Validity Issues in Narrative Research. *Qualitative Inquiry*, 13(4): 471-486. <https://doi.org/10.1177/1077800406297670>.
- Pöyhönen, S., Tarnanen, M. (2015). Integration policies and adult second language learning in Finland. In J. Simpson & A. Whiteside (Eds.) *Adult language education and migration: Challenging agendas in policy and practice* (pp. 107-118). Abingdon Oxon: Routledge.
- Protassova, E. (2008). Teaching Russian as a Heritage Language in Finland. *Heritage Language Journal* 6(1): 127-152.
- Raban, B. (2014). Talk to think, learn and teach. *Journal of Reading Recovery* (Spring 2014): 1-11.
- Remennick, L. (2002). Survival of the fittest: Russian immigrant teachers speak about their professional adjustment in Israel. *International Migration* 40 (1). <https://onlinelibrary.wiley.com/doi/epdf/10.1111/1468-2435.00187>
- Remennick, L. (2003). What does integration mean? Social insertion of Russian immigrants in Israel. *Journal of International Migration and Integration* 4 (1): 23-49.
- Riessman, C. (2001). Analysis of personal narratives. *Handbook of Interviewing*. Sage. <http://alumni.media.mit.edu/~brooks/storybiz/riessman.pdf>
- Rosenthal, G. (2004). *Qualitative research practice: 3 biographical research*. Online Pub. Online ISBN: 9781848608191. DOI: 10.4135/9781848608191
- Rynkänen, T. (2011). *Russian-speaking immigrant adolescents in Finnish society – integration from the perspective of language and education*. Jyväskylä: University of Jyväskylä. https://jyx.jyu.fi/dspace/bitstream/handle/123456789/43856/978-951-39-4554-1_2011.pdf;sequence=1
- Sam, D.L., Berry, J. W. (2010). Acculturation: When individuals and groups of different cultural backgrounds meet. *Perspectives on Psychological Science* 5: 472.
- Sandelin, R. (2014). *Russian Immigrant Entrepreneurship in Finland Narratives of Eight Russian Immigrant Entrepreneurs*. University of Jyväskylä. <https://jyx.jyu.fi/dspace/handle/123456789/42946>
- Sarvimäki, M. (2017). *Labor market integration of refugees in Finland*. VATT Research Reports, 185. <http://vatt.fi/documents/2956369/4207575/t185.pdf/466d79aa-ec0d-4982-9b5d-e45b536d6ae2>
- Savickas, M. (2015). *Unplugged*. Youtube. <https://www.youtube.com/watch?v=AVgylt9cHy0>
- Schlossberg, N. K., Lynch, A. Q., Chickering, A. W. (1989). *Improving higher education environments for adults*. San Francisco, CA: Jossey-Bass.

- Seale, C. Ed. (2004). *Social Research Methods*. Sage.
- Seligman, M. E. P., Csikszentmihalyi, M. (2000). Positive psychology: An introduction. *American Psychologist* 60: 410–423.
- Silverman, D. (2006). *Interpreting qualitative data: Methods for analyzing talk, text and interaction* (3rd ed.). Thousand Oaks, CA: Sage Publications Ltd.
- Silverman, D. (2011). *Interpreting qualitative data: A guide to the principles of qualitative research*. (4th ed.) Thousand Oaks, Calif.: Sage
- Sinkevich, D. (2011). *Employment of Russian immigrants in Finland*. <https://www.theseus.fi/handle/10024/37267>
- Shenshin, V. (2008). *Venäläiset ja venäläinen kulttuuri Suomessa. Kulttuurihistoriallinen katsaus Suomen venäläisväestön vaiheista autonomian ajoilta nykypäiviin*. Aleksanteri-instituutti. Helsinki: Helsingin yliopisto.
- Shultz, J. (2012). *Analysing your Interviews*. Southampton Education School. University of Southampton. Youtube. <https://www.youtube.com/watch?v=59GsJhPolPs>
- Solan, M. (2019, March 28). The secret to happiness? *Harvard Men's Health*. <https://www.health.harvard.edu/blog/the-secret-to-happiness-heres-some-advice-from-the-longest-running-study-on-happiness-2017100512543>
- Stikhin, A., Rynkänen, T. (2017). Russian-speaking immigrant teachers in Finnish classrooms: Views and lived experiences in Finnish education. *Nordic Journal of Migration Research* 7(4): 233-242. <https://www.degruyter.com/downloadpdf/j/njmr.2017.7.issue-4/njmr-2017-0019/njmr-2017-0019.pdf>
- Stone, B.E., Ward, C. (1990). Loneliness and psychological adjustment of sojourners: New perspectives on culture shock. In D.M. Keats, D. Munro, L. Mann (Eds.), *Heterogeneity in cross-cultural psychology* (pp. 537-547), Swets & Zeitlinger, Lisse, Netherlands.
- Swagler, M. A., & Jome, L. M. (2005). The effects of personality and acculturation on the adjustment of North American sojourners in Taiwan. *Journal of Counseling Psychology*, 52(4): 527-536
- Talib, T., Löfström, J., Meri, M. (2004). *Kulttuurit ja koulu, avaimia opettajille*. WSOY, Helsinki.
- Takatalo, K. (2003). *Opettajaksi Suomeen – Venäjältä ja Virosta muuttaneiden opettajien sopeutuminen suomalaiseen yhteiskuntaan ja koulu- ja opettajakulttuuriin*. Turun yliopisto, Kasvatustieteen pro gradu -tutkielma.
- TE-Palvelut. (2020). *Työllistymissuunnitelma*. https://www.tepalvelut.fi/te/fi/nain_asioit_kanssamme/te_palvelut/asiakkaana_tepalveluissa/tyollistymissuunnitelma/index.html

- Tesch, R. (1990). *Qualitative Research: Analysis Types and Software Tools*. RoutledgeFalmer, UK.
- Thet, K. H. H. (2016). *The role of immigrants' self identity in effective integration process into Finland*. Unpublished Master's Thesis. Department of Education. University of Jyväskylä. <https://jyx.jyu.fi/dspace/handle/123456789/49637>
- Tierney, W., Dilley, P. (2002). Interviewing in education. In J. Gubrium & J. Holstein (Eds.) *Handbook of interview research: Context & method* (pp. 453-471). Thousand Oaks, CA: Sage.
- Tooby, J., Cosmides, L. (1990). The past explains the present: Emotional adaptations and the structure of ancestral environments. *Ethology and Sociobiology* 11 (4-5): 375-424. doi:10.1016/0162-3095(90)90017-Z
- Varjonen, S., Zamiatin, A., Rinas, M. (2017). *Russians in Finland here and now. Statistics, surveys, organisation field*. Cultura Foundation. <https://culturas.fi/wp-content/uploads/2018/08/Venajankieliset-suomessa-ENG.pdf>
- Veikou, M. 2013. Integration: A hot button issue. Contextualising multiculturalism and integration in Amsterdam. *Diversities* 15 (1): 52-66.
- Viimaranta, H., Protassova, E., Mustajoki, A. (2017). Aspects of commodification of Russian in Finland. *Russian Journal of Linguistics* 21 (3): 620-634. <http://journals.rudn.ru/linguistics/article/view/16794/14889>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.
- Ward, C. (1996). Acculturation. In D. Landis, R. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 124-147), Sage.
- Waterman, A.S. (1993). Two conceptions of happiness: contrasts of personal expressiveness (eudaimonia) and hedonic enjoyment. *Journal of Personality and Social Psychology* 64 (4): 678-691.
- World Economic Forum (2015). *Rankings*. http://reports.weforum.org/human-capital-report-2015/rankings/?doing_wp_cron=1558606951.4512569904327392578125
- Zhang, Y., Wildemuth, B.M. (2009). Qualitative analysis of content. In B.Wildemuth (Ed.). *Applications of Social Research Methods to Questions in Information and Library Science* (pp.308-319). Westport, CT: Libraries Unlimited.
- Zimmermann, L., Gataullina, L., Constant, A., Zimmermann, K.F. (2008). Human capital and ethnic self-identification of immigrants. *Economics Letters* 98 (3): 235-239. University of Oxford, United Kingdom.

APPENDICES

1. INFORMED CONSENT

I am voluntarily participating in the master study on the topic of 'Russian immigrants in Finland: what in personal history can facilitate the process of integration'¹⁰. I understand that the master study is carried out under the supervision of the Faculty of Education and Psychology at the University of Jyväskylä.

I agree that my interview will be video/audio recorded and that the interview can be used in research and teaching. The results of the study will be processed confidentially and reported in research publications and theses/dissertations in such a way, that my or any person's identity mentioned in the interview will not be revealed. The interview will be used only by the researchers and students doing their theses/dissertation at the University of Jyväskylä. Confidentiality of the interview is secured with researchers and students signing a confidentiality commitment. The video/audio recording will be stored by the Faculty of Education and Psychology at the University of Jyväskylä in such a way, that any outsider has no access to it.

I am aware that I can refuse my further participation at any stage of this study.

Place data

Signature, printed name, contact information

More information on the master research:

Master student Zhanna Platonova

Phone: 046-9551136

Email: zhplaton@student.jyu.fi

2. FIELD TEXTS QUOTES. Narratives.

Quote no.	Russian text	Translation into English
1.	Моя бабушка, мамина мама, была учительница... Я считаю, что я в бабушку пошел, потому что это она работала всю жизнь преподавателем в деревне. До школы я часто ездил к ней в деревню.	"[...] My grandmother, my mother's mother, was a teacher. [...] I feel that I took after my grandmother because it is she who worked all her life as a teacher in the village. [...] In my preschool years, I often visited her in the village".
2.	"В начальной школе я не помню, чтобы была какая-то идеологическая обработка. Зато память хранит какие-то праздники, мероприятия, какие-то события.	"[...] In elementary school, I don't remember that there was any kind of ideological treatment. But the memory keeps some holidays, some events. For example,

¹⁰ This title was revised during the analysis stage.

	Например, масленицу праздновали. Я не помню, как они ее называли. Масленица, не масленица... проводы зимы...но это было катание на лошадях каких-то. И это тоже от детства осталось, именно какие-то такие массовые мероприятия".	Shrovetide was celebrated. I don't remember what they called it. Shrovetide, or not Shrovetide [...] or winter farewell [...] but there was some kind of a horse ride. And this also remained from childhood, precisely such large-scale events".
3.	Я помню, что у меня всегда было что-то интересное.	"[...] I remember that I always had something interesting".
4.	Была у нас своя компания. Это важно, чтобы в детстве тебя принимали, держали за своего. И девочки, и мальчики. И опыт первых отношений. Кто с кем дружит, кто кого на день рождения пригласил. Это было уже важно. Я помню, что мы серьезно к этому относились. Надо отдать должное маме, она всегда праздновала дни рождения. У нас всегда была большая компания. Праздновать день рождения - это всегда. Это было такое социальное событие, где было много ребят. Не только своя семья, а обязательно и одноклассники.	"[...] We had our own company. It is important in childhood that you belong, that you are accepted. By both girls and boys. And the experience of the first relationships. Who is a friend with whom, who invites whom to a birthday party [...] it was already important. I remember that we were taking it seriously. We must pay tribute to my mother, she always celebrated birthdays. We always had a big company to celebrate a birthday. It was such a social event where there were a lot of people. Not only our family but also our classmates".
5.	«Я был очень заинтересован во внеклассной жизни. Я всегда был в совете отряда, в комсомольском комитете. Я был общительным и не очень внимательным. Особенно в средней школе ... Физика, химия была мне интересна ... У меня не было серьезные увлечения. Я немного занимался легкой атлетикой, катался на лыжах».	"[...] I was very interested in extra-curricular life. I have always been in the council of the class, in the Komsomol committee. I was sociable and not very attentive. Especially in high school [...] Physics and chemistry were interesting to me [...] I had no serious hobbies. I did athletics and skiing a little."
6.	«Было очень интересно... В этой организации я почувствовал себя на месте».	"[...] It was very interesting. [...] In this organization, I felt like I belong".
7.	«Эта организация многое дала в плане педагогики...многие потом многие из нас продолжили как учителя, методисты, исследователи и т.д. Один мужчина сейчас председатель Союза кинематографистов Карелии... люди каких-то творческих профессий. Они ушли либо в театр, либо в кино, либо в педагогику, где можно работать с людьми. Нынешний министр образования Карелия тоже из этой системы. Есть женщина в министерстве образования Карелии, которая делает проекты с детьми-инвалидами. Социальная составляющая на очень высоком уровне. Они понимают, что общение и творчество ценны. Это очень серьезная школа была, насколько я сейчас понимаю».	"[...] This organization gave a lot in terms of pedagogy [...] later many of us continued as teachers, methodologists, researchers, etc. One man is now the chairman of the union of cinematographers of Karelia. He also practices and teaches yoga [...] people of some creative professions. They went either to the theater, or to the cinema, or to pedagogy, where you can work with people. The current Minister of Education of Karelia is also from this system. There is a woman in the Ministry of Education of Karelia who does projects with children with disabilities. Their contribution to society is at a very high level. They understand that communication and creativity are valuable. It was a very serious school, as I understand now".
8.	«Это было так весело и необычно, то, к чему педагогика сегодня приходит. Почему учеба должна быть скучной?»	"[...] It was so engaging and unusual; pedagogy comes to that today. Why studies should be boring?"
9.	«Каждый вечер ты должен был рассказать что-то про себя своим друзьям. Можно было промолчать, такой вариант тоже был. Это было, конечно, такое... Свеча, полумрак. Подростки 14-15 лет основной состав. Это было необычное, важное - быть	"[...] Every evening you should tell something about yourself to your friends. It was possible to keep silent, this option was also (possible). It was, of course, such a [...] Candle, twilight...14-15-year-old adolescents mainly. It was unusual and important to be

	услышанным. Ты говоришь, и тебя слушают, это же важно, умение слушать».	heard. You say, and they listen to you, it's important, the ability to listen".
10.	«После школы все лето я отдыхал, осенью устроился на работу. Работал год столяром станочником. Это единственный год в моей жизни, когда я работал руками. Работа с деревом мне очень нравится. С тех пор люблю запах дерева. Там я научился работать со станками. Мне очень пригодилось в жизни, что я умею что-то делать руками».	"[...] All the summer after school I was having a rest; in the fall I got a job. I worked a year as a joiner machine operator. This was the only year in my life when I worked with my hands. I really liked working with wood. Since then I love the smell of wood. There I learned to work with machine tools. It has proved to be very useful to me in my life that I can do something with my hands".
11.	«В армии я успел преподать. Я служил в армии в учебном центре. Это был колоссальный опыт общения с самыми разными людьми».	"[...] I got a chance to teach in the army. I served in the army at a training center. It was a tremendous experience of communicating with a variety of people".
12.	«Сегодня, оценивая эту организацию, я считаю, что это замечательно, что это было в моей жизни, потому что это был мощный поворот в жизни, совсем другое, чем в школе преподавали».	"[...] Today, evaluating this organization, I think it's wonderful that it was in my life because it was a powerful turn in life, completely different than what was taught at school".
13.	«Понятно, что у нас не было денег. Мы только и делали, что любовались».	"[...] Obviously, we did not have money. The only thing we did was admiring."
14.	«Финляндия поразила меня больше».	"[...] Finland hit me more."
15.	«Я был убит. Я вообще не думал, что я буду здесь жить. Контраст: те же лопухи, те же елки, а все по-другому».	"[...] I was killed. I did not think that I would live here. Contrast: the same burdocks, the same fir-trees, and everything were different."
16.	«Конечно, нас поразила библиотека и дом престарелых, который был похож на пансионат».	"[...] Of course, we were struck by the library and the old people home, which was like a resort."
17.	«Но потом уже, когда Мауно Койвисто зеленый свет дал для возвращения финнов на родину, оказалось, что у нас там корни. Моя бабушка первой уехала в Финляндию».	"[...] Later, when Mauno Koivisto gave the go-ahead for the returning of the Finns to their homeland, it turned out that we had Finnish roots. My grandmother was the first who left for Finland".
18.	«Потом уехали мои родители, тогда еще у меня младшие брат с сестрой были несовершеннолетними. Потом уехал мой брат».	"[...] Then my parents left; at that time my younger brother and sister were still minors".
19.	«Конечно, мысли не было, что мы едем навсегда, а мысль была попробовать. Было ощущение, что просто едем временно посмотреть».	"[...] Of course, there was no thought that we moved for long. Our thought was just to try. There was a feeling that we went just to see, temporary".
20.	«Я помню, что мы, конечно, переживали, куда мы едем, как там жить».	"[...] I remember that we were, of course, worried about where we were going, how to live there."
21.	«У нас уже здесь жили мой брат и родители, и поэтому, конечно, мы сразу, честно скажем, попали в комфортные условия. Нам было куда пойти. Семья очень сильно поддерживала, и понятно, что к брату в гости пошел, к маме с папой пришел. Можно было остаться ночевать, хотя мы жили довольно близко».	"[...] My brother and parents lived here already, and therefore, of course, we immediately, honestly, were in comfortable conditions. We had places to go. The family supported us very much; and certainly, I could often come to my brother's or mom's and dad's place. It was possible to stay for a night, although we lived quite near."
22.	«Первое ощущение было не таким	"[...] The first feeling was not so

	шокирующим, потому что были люди, кто это все проходил. Были люди, которые знали эту систему. И брат практически год успел прожить, поэтому они, конечно, ориентировались, куда мы идем, зачем. Для меня же это было одинаково - что социальная служба, что банк, что биржа труда».	shocking, because there were people who went through all that. There were people who knew the system. And my brother had lived for almost a year, so of course, they figured out where we should go, why. For me, all looked the same - social service, a bank, or employment service”.
23.	«У тебя есть дом, квартира. Ты как будто возвращаешься в детство. Ходишь на курсы, чувствуешь, как будто ты при деле. Выполняешь домашние задания. Получается возвращение в школьный мир. И потом, там какие-то мероприятия, поездки, учителя. А ты чувствуешь себя учеником».	“[...] You have a house, an apartment. It’s like you’re coming back to childhood. You go to the courses, you feel like you’re busy and important. You do your homework. It seems like a return to the school world. And then, there are some activities, trips, and teachers. And you feel like a student”.
24.	«Для многих это было счастливое время. Знакомство с языком. Потом, особенно когда что-то получается, это же тоже интересно».	“[...] For many (of us), it was a happy time [...] acquaintance with the language. Besides, especially when there is a result, it’s also interesting”.
25.	«Внутри этого процесса: эйфория-эйфория, а потом раз - чувствуешь себя...двух слов сказать не можешь. Чувствуешь себя каким-то дураком, каким-то человеком, немым, который не может объясниться. Особенно я помню, что меня выбивало из себя, то, что я не могу пошутить на финском языке. Это же чувство спасает человека - ирония, юмор. Это приводит к тому, что ты чувствуешь себя неполноценным, что ты не можешь выразить чувства, какие-то свои эмоции, какие-то свои мысли».	“[...] Inside this process: euphoria-euphoria, and then at once - you feel like [...] you can’t string two words together. You feel like some kind of a fool, some kind of person, a mute person who cannot communicate. I especially remember that I was pissed off by not being able to joke in Finnish. The irony, humor, those feelings save a person. This leads to the fact that you feel inferior, that you cannot express feelings, some of your emotions, some of your thoughts”.
26.	«Умнейшая была женщина. Домохозяйка, но очень была такая...стойкая, сильная. Говорят, я на бабушку похожа и походкой, и всем».	“[...] she was the smartest woman. She was a housewife, but she was so [...] persistent, strong. They say that I look like a grandmother, in motions, and everything.”
27.	«С детства так получалось, что я в центре. Хочется везде руководить, потом мешало, но в школе мне интересно было. Не то, что я хотела выделиться. Просто естественно было: Да я сделаю, это мне на раз».	“[...] Since childhood, it has happened so that I am in the center. I want to lead everywhere; later, it got in the way, but at school, it was interesting to me. Not as if I wanted to stand out. It was just natural: “Yes, I will easily do it.”
28.	«Приходилось нелегко. Я не жалею, что я закончила музыкальную школу, это помогало мне по жизни».	“[...] It was not easy. I do not regret that I graduated from music school, it helped me in life”.
29.	«В 20 лет переезжать или в 40 лет - разница большая».	“[...] to move when you are 20 or when you are 40 is a big difference”.
30.	«Я на это время уже семнадцать лет работала в школе преподавателем математики. Уже к тому времени была Отличником просвещения. Признание коллег было. Честно сказать, я очень любила и люблю свою работу. И у нас хорошие отношения с детьми и с коллегами были. Я не хотела уезжать. Не было никаких причин других, кроме экономической ситуации, для переезда».	“[...] for that time, I worked as a mathematics teacher at school for seventeen years. By that time I received the “Excellence in Education” award. I was recognized by my colleagues. Honestly, I loved (and love) my work very much. And we had good relations with children and with colleagues. I didn’t want to leave. There was no other reason to move than the economic situation.”
31.	«Я сейчас вспоминаю, такое было	“[...] I recall now, it was such a

	решение... Но оно ж не за раз все это решилось. Непросто оно далось, такое решение».	decision [...] But it wasn't all at once decided. It was not easy, such a decision."
32.	«Родственники давай нам собирать доллары для того, чтобы мы оплатили эти визы, потому что там надо сразу оплатить. Сейчас это кажется таким смешным, а тогда это была катастрофа. На самом деле, это была катастрофа, потому что денег не было вообще».	" [...] The relatives started urgently to collect dollars so that we pay for these visas because we had to pay immediately. Now it seems so ridiculous, but at that moment it was a disaster. Indeed, it was a disaster, because we had no money at all."
33.	«Конечно, провожали нас! Ночью у нас автобус идет на Пермь. И специально автобусник приехал к квартире маминой сестры. И пришло народу человек сто! Человек сто! Ну, все знают. Мама медсестрой всю жизнь отработала сколько. Мои ученики бывшие, родители. Папины там..все там.. народу столько пришло..ужас.. Вот мы сели в автобус. Мы доезжаем до автостанции, на автостанции еще народу сколько-то. Ученики, очень много учеников было. И поехали. Такой кошмар! Все, так уезжаешь. Это ж не было никаких скайпов, ничего. Все, ты уехал!»	"[...] How they saw us off! At night, our bus goes to Perm. And the bus driver intentionally came to my mother's sister's apartment. And a hundred men came! A hundred men! Well, everyone knows. Mom worked all his life as a nurse. My former students, their parents [...] dad's people ... everybody. So many people came. Awful... So we got on the bus. We get to the bus station; there are still some people at the bus station. Students, a lot of students were. And we drove. Such a nightmare! That's it, you're leaving. Well, there was no Skype, nothing. All was over, you left!"
34.	«На самом деле, было очень сложно. У меня мама болеет там, у нее почечные колики. Вообще кошмар».	"[...] It was really difficult. My mom got sick there, she had renal colic. All in all, it was a nightmare."
35.	«Мы переехали сюда. Это, конечно, было очень тяжело. Такое состояние было пустоты. Я не находила себе места апрель, май. Мне надо было что-то делать. Я никому не показывала этого. Как только настало 1е июня, мне сразу стало хорошо – учебный год закончился. Я в июне съездила туда, уже в каникулы. Взяла фотографии, еще что-то. Тяжело было».	"[...] We moved here. Of course, it was tough. We felt a void. I was restless in April and May. I had to do something. I didn't show it to anyone. As soon as June 1st came, I immediately felt better because the school year was over. I went there (home) in June already during summer vacation. I took photographs with me, something else. It was hard."
36.	«И тогда я ей сказала, что я ничего не умею, кроме того как преподавать математику, поэтому я бы хотела идти по этому пути. Я думаю, что не один скептический взгляд я словила на этом собрании, но никто ничего не сказал против».	"[...] and then I told her that I don't know anything except how to teach mathematics, so I would like to go this way. I think that I caught many incredulous looks at that meeting, but no one said anything against".
37.	«Она пришла на собеседование в Христианский колледж. И вот в мае, когда я пришла к ним на практику, она мне дала десять уроков русского языка для русскоязычных детей. Она составила трудовой договор со мной».	"[...] She came for an interview at the Christian College. And in May, when I came to practice to them, she gave me ten lessons of the Russian language for Russian-speaking children. She signed an employment contract with me".
38.	«Я понимаю, что я нахожусь в другой стране. Я понимаю, что здесь другое образование и методы воспитания. Но я хотела бы понять эти новые методы и изучить их. И я готова преодолевать трудности, которые будут на моем пути. Надеюсь, что мои знания, которые у меня есть, пригодятся финскому государству, так	"[...] I understand that I am in another country. I understand that here education differs and its methods are different. But I would like to understand and study these new methods. And I am ready to overcome the difficulties that will be on my way. I hope that my knowledge, which I have, will be useful to the Finnish state since

	как математика, она интернациональная».	mathematics is international.”
39.	«Когда я пришла туда в школу, то очень многие приняли меня сразу как коллегу. Никаких предрешений, хотя я была помощником учителя устроена. И я была на полставки. И много лет работала на полставки учителем-помощником».	“[...] When I came to school there, many (teachers) accepted me immediately as a colleague. No prejudice, although I was hired as a teacher assistant. And it was part-time. And for many years I worked part-time as a teacher assistant”.
40.	«У меня большой опыт работы с разными людьми... учителями... yhteistyö... совместные уроки у меня в расписании».	“[...] I have extensive experience working with many different people... teachers... yhteistyö ... collaborative lessons are included in my schedule.”
41.	«На данный момент в нашей школе самый большой склад наглядных пособий (* по математике). Все куплено из разных стран и из России. Все наглядные пособия, какие только есть на данный момент».	“[...] At the moment, our school has the largest stock of visual aids (* in mathematics). All purchased from different countries including Russia. All visual aids which are in sale now.”
42.	«Я очень довольна. На данный момент я больше чем удовлетворена, так как в прошлом году я получила постоянный контракт».	“[...] I am very content. At the moment, I am more than satisfied, since last year I got a permanent contract.”
43.	«Самое главное, что меня хорошо научили. Очень хорошее фундаментальное образование в советской школе, потом прекрасная методика на факультете математики».	“[...] Most importantly, I was taught well. A very good fundamental education in a Soviet school, then excellent techniques at the faculty of mathematics”.
44.	«Лыжами там все занимались. Люди бегали на всяких чемпионатах».	“[...] Everyone was skiing there. People ran in all sorts of championships”.
45.	«Помню, что дотемна бегал по стадиону на лыжах. Тренер говорил: «Пробежишь 18 кругов, потом можешь идти домой». И я в 4м или 5м классе был. Приходил домой, ужинал и практически за столом начинал засыпать. Ночью бегали по неосвещенным трассам. Тренер говорил – значит, надо. Я помню, что мы даже осенью собирали первый снег выпавший и делали лыжню, начинали тренироваться».	“[...] I remember that I was skiing around the stadium until dark. The coach told: “Run 18 laps, then you can go home”. And I was in the 4th or 5th form. I came home, had dinner, and almost started to fall asleep at the table. At night, we ran along unlit tracks. The coach said, so it was to be done. I remember that already in the fall we were collecting the first snow and making a ski-track to start training”.
46.	«Какие-то были поветрия. Например, все делают рогатки. Или мечи деревянные и щиты. Кино какое-нибудь посмотрят, вот рубятся как римляне. Построить дом на дереве, и все начинают эти дома».	“[...] There were some epidemics. For example, everyone makes slingshots... or wooden swords and shields. They watch a film and then chop, like the Romans. Or to build a treehouse... and everyone builds those houses.”
47.	«Увлечения, не связанные с интеллектуальным развитием, большую роль играли. Достаточно живой и общительный был. Играл на гитарах в рок-группах, на свадьбах играл "Deep Purple"».	“[...] Hobbies not related to intellectual development played a big role. I was quite lively and sociable. I played guitars in rock groups, and at weddings, we played “Deep Purple”.
48.	«Я просто понял, что народ вокруг на все тысячи километров в одну и другую сторону находится на работе... Не то что в эмпиреях, сел-поехал, о чем-то договорился, ударили по рукам, и в ресторан он пошел. А вот так пришел...Что значит в смену работать...Про ночную смену я понял, что люди вообще не могут жить. Все спят – ты на работе. Все на работе- ты спишь...Неделя	“[...] I just realized that the people around for all thousands of kilometers in one and the other direction are at work [...] What it means to work shifts. [...] About the night shift, I realized that people couldn't live at all. Everyone sleeps; you are at work. Everyone at work, you sleep. The week ended, but it was as if it was not there. I was calm about this.”

	закончилась, а ее как будто не было. Спокойно я к этому относился».	
49.	«Мне было просто интересно. На самом деле, все языки интересны. Почему английский...может, под влиянием литературы. Какой-то другой мир совершенно. Поэтому меня к этому тянуло».	"[...] I was just curious. Indeed, all languages are interesting. Why English... maybe under the influence of literature... a completely different world. That's why I felt drawn to it."
50.	«Что-то я, наверное, понимал, что-то схватывал, что-то слышал по радио или в музыке какой-то, и все. После школы ни черта не знал. Ни правил чтения я не знал, ни какой-то нормальной грамматики. Самое главное, что я не знал правила чтения».	"[...] I probably understood something, grabbed something, heard something on the radio or in music, and that's all. I didn't know a damn thing after school. I did not know the rules of reading, nor any kind of regular grammar. Most importantly, I did not know the rules of reading."
51.	«Вуз мне родители не выбирали, я сам. Я сдавал экзамены, домой приезжал и рассказывал. Они не ездили со мной, не держали за руку. Сейчас я не стесняюсь ничего, а тогда был достаточно пугливый».	"[...] My parents didn't choose a university for me, I did it myself. I was taking exams, then coming home and telling them. They did not go with me, did not hold my hand. Now I'm not shy about anything, but at that time I was rather shy".
52.	«Самое главное, я потом-то понял, что это the hard way».	"[...] Most importantly, I later realized that this is the hard way".
53.	«Я человек активный был. Я попал даже в Англию по какой-то разнарядке, в пединституте, когда учился на 4м курсе».	"[...] I was an active person. I even got to England on some kind of quota, when I was in the 4th year at the pedagogical institute".
54.	«Я детям говорю, чтобы по-настоящему учиться, чтобы положить руку на сердце сказать: "Я знаю", это надо кучу всего перечитать и пересмотреть, а не только то, что в учебнике. Нужно знать гораздо больше, чтобы потом сказать: "Я это знаю".	"[...] I tell the children that to really learn, to honestly say "I know", it is necessary to read and watch a bunch of everything; only a textbook is not enough. You need to know much more so to say later: "I know it".
55.	«У нас кафедра такая молодая по возрасту, и все это с нуля, на самом деле, поэтому главное отношение - желание развивать все».	"[...] Our department was so young in age, and all that was from scratch, really and truly. Therefore the main attitude was the desire to develop everything".
56.	«На самом деле, почти всегда у меня было какое-то ощущение, что я куда-то должен уехать. Пересечь, что называется, границу нашей родины. Всегда хотелось. Я почему-то был всегда уверен, что.. меня даже во дворе.. помню, где я жил. Было несколько человек, которые.. Мы там всегда спорили о чем-то, и меня всегда там звали «парень с Запада», хотя на мне ничего такого не было. По разговорам.. то, что слышал, доказывал. Вот там-то люди так живут. Там есть такое, а у нас этого даже близко этого нет».	"[...] Indeed, almost always, I had a feeling that I had to leave for somewhere. To cross, as they say, the border of our homeland. I always wanted to. For some reason, I was always sure that ... even in the yard...where I lived... I remember, there were a few people who ... we always argued about something there, and they always called me "a guy from the West," although I didn't look anything like that. From conversations ... I proved what I heard. That somewhere people live that way. It's there, but there is nothing like that here."
57.	«Если бы я ехал для этого, карьеру продолжать, может, я как-то и расстроился бы. Надо понимать, ведь расстраиваться можно тогда, когда bad luck, или я не ожидал этого, но я трезво смотрел на вещи. Надо принимать так, как есть. Есть люди, которые, во-первых, моложе меня, для которых финский язык не проблема. Для меня сформулировать еще не так-то просто. Я понимать-то понимаю, что написано, но на слух... Потом, я так понимал, что если я найду работу, то это должен быть	"[...] If I were going to develop my career, maybe I would be upset somehow. We need to understand that we can get upset when it is bad luck, or one did not expect that, but I soberly looked at things. It must be taken as it is. Some people are, firstly, younger than me, for whom Finnish is not a problem. It's not so easy for me to formulate yet. I understand what written, but oral speech... Then, as I understand it, that if I find a job, it must be a completely international team and a mixture of languages ... I worked quite a lot on a part-time basis at the

	совершенно международный коллектив и смешение языков... Я работал довольно много на полставки в университете. Шли проекты, где я транскрибировал и переводил тексты. Такого вида работу, связанную с языками, я бы мог выполнять».	university. There were projects where I transcribed and translated texts. This kind of work, which is related to languages, I could perform."
58.	«Например, допустим, мы сами хорошие математики. Мы выучим так, что сразу можно поступать в Гарвард».	"[...] For example, let's say, we are good mathematicians. We will teach so that you can immediately go to Harvard."

3. FIELD TEXTS QUOTES. Findings

Theme: Strong professional identity. Subtheme: The pedagogical tradition in the life of the participant (Nikolai)	59.	«Моя бабушка, мамина мама, она была учительница. Я считаю, что я в бабушку пошел, потому что это она работала всю жизнь преподавателем в деревне. Это отдельная история. Она работала преподавателем английского языка и физкультуры».	"[...] My grandmother, mother's mother, she was a teacher. I believe that I took after my grandmother because she worked all her life as a teacher in the village. It's a story of its own. She worked as a teacher of English and physical education".
	60.	«Первую учительницу помню. Мне всегда казалось, что она интересно преподавала. «Сегодня 9е число. Найдите, где в нашем классе есть это число?» Это было удивительно. Необычно и живо».	"[...] I remember my first teacher. It always seemed to me that she was a lovely teacher. She might have said: "Today's date is the 9th. Find this figure in our class." And all children are looking for 9. It was amazing. Unusual and lively".
	61.	«Хорошо, что были такие учителя, которые умели учеников вовлечь в процесс. У нас была очень хорошая учительница по математике. Она умела сделать так, чтобы урок был интересным. Она умела так подать материал, что мы все с удовольствием участвовали в олимпиадах. Она была у нас сильный преподаватель. Я ее с большим теплом вспоминаю».	"[...] It was good that there were teachers who knew how to get students involved in the process. There was an excellent math teacher. She knew how to make lessons interesting. She knew how to present the material so that we all participated in math competitions with pleasure. She was an excellent teacher. I remember her with great warmth."
Theme: Strong professional identity. Subtheme: The pedagogical tradition in the life of the participant (Maria)	62.	«Учителя были замечательные у нас в школе. Учитель математики был просто какой-то пример для подражания. Настоящая такая советская учительница, которая знает свое дело, профессионал. Она мне импонировала. Я думала: «Значит, и я буду учителем». Какие у нас там люди были. Кладезь просто. Если б не они, и я бы такой не была. Замечательные учителя, и в музыкальной школе преподаватели».	"[...] The teachers were terrific in our school. The math teacher was just like a role model. (She was) a real Soviet teacher who knew her job, a professional. She impressed me. I thought: "So, I also will be a teacher". What people lived there! Just a treasure. Without them, I would not have been like that. Great teachers at school and the music school."
	63.	«Профессионализм - главная опора в жизни».	"[...] Professionalism is my main life philosophy".
Theme: Strong professional identity. Subtheme: The pedagogical tradition in the life of the participant (Oleg)	64.	«Мама преподавала в этой же школе математику. И бабушка была учителем и директором школы».	"[...] My mother taught mathematics at the same school. And grandmother was a teacher and principal of the school".
	65.	«Я вырос как преподаватель, со	"[...] I grew up as a teacher,

		<p>временем, может быть. Я практически знал наизусть свои лекции по ходу дела.</p> <p>Что касается лекций, я потом понял, что не надо ничего по бумажке читать, не надо стоять за трибуной. Никому это не интересно. Надо уметь быть живым».</p>	<p>with time, maybe. I practically knew my lectures by heart after a while. As for the lectures, I later realized that there was no need to read from notes; no need to stand behind the podium. This is not interesting to anyone. A teacher should be alive”.</p>
	66.	<p>«Должно быть глубокое понимание предмета, которым занимаешься».</p>	<p>“[...] There must be a deep understanding of the subject you are engaged in.”</p>
<p>Theme: Strong professional identity. Subtheme: Agency, persistence, and hard work (Nikolai)</p>	67.	<p>«Человек должен пытаться, не сдаваться и верить в свои силы. Я думаю, что у каждого из нас есть свой какой-то интерес. Если человек сумел найти свой путь, то тогда есть двойная польза. С одной стороны, он знает, что делать, а с другой - он получает удовольствие. И получается, что работа превращается в часть жизни, как и должно быть. Когда человек занимается своим делом, он не ждет, что его кто-то похвалит со стороны. Он не ждет, что кто-то скажет «о, какой ты молодец», он просто получает удовольствие. Этого ему достаточно, это же главная мотивация. Человек должен захотеть. Я думаю, что абсолютно у всех разные пути».</p>	<p>“[...] One must try, not give up and believe in his own strength. I think that each of us has some kind of interest. If a person managed to find her way, then there is a double benefit. On the one hand, he knows what to do, and on the other, he enjoys it. Then it turns out that work emerges as a part of life, as it should be. When a person does the work he likes, he does not expect someone to praise him from the outside. He does not expect someone to say, "oh, how good you are"; he simply enjoys. It's enough for him as it's his main motivation. One must take a fancy for something. I think that absolutely everyone has different paths”.</p>
	68.	<p>«Надо сказать, что я искал довольно активно. Как только я определился, что я буду преподавателем, я стал рассылать резюме во все места. Несколько раз я ездил на собеседования. Мне предложили несколько часов преподавания для взрослых. Это была моя первая работа. И я работал много лет в этой системе. Взрослым преподавал русский вечерами два раза в неделю. Это была такая школа прекрасная и финского языка, и финской культуры. Огромный опыт работы я получил».</p>	<p>“[...] I must say that I was searching quite actively. As soon as I decided that I would be a teacher, I began sending out resumes to all places. Several times I went for interviews. They offered me several hours to teach adults as my first job. And I worked for many years in that system. I was a teacher of Russian for adults in the evenings two times a week. It was such a great school of both the Finnish language and Finnish culture. I got a lot of experience”.</p>
	69.	<p>«Я активно занимался тем, что я еще умею. У меня был опыт пионервожатого, поэтому я стал организовывать лагеря для подростков и школьников, и много лет этим занимался. Потом было создано общество «Феникс», которое инициативная группа предложила мне возглавить. Мы занимались детьми и семьями. Это было интересно».</p>	<p>“[...] I was actively doing what I also knew. I had the experience of a pioneer leader (*youth instructor), so I began to organize camps for teenagers and schoolchildren, and I did it for many years. Then the Phoenix society (*social organization of Russian-speaking people) was organized, and the initiative group invited me to run it. We worked with children and families. That was interesting”.</p>

	70.	«Если говорить про деятельность... был еще один вид деятельности. Я познакомился с группой ребят из Харькова, и в какой-то момент возникло предложение с ними играть в КВН. Оно пришло из Хельсинки. Мы играли, участвовали. Были местные ребята, и те, которые приехали - интернациональная команда. Это была еще одна область, куда время уходило. Тогда было энергии много».	“[...] Speaking of activities ... there was another type of activity. I met a group of guys from Kharkiv, and at some point, there was a proposal from Helsinki to play KVN with them (*KVN - a famous humor Russian team game). We played, participated (*in tournaments as a team). It was an international team - local guys and out-of-towners. It was another way to spend time. At that time, I had a lot of energy”.
	71.	«Я еще преподавал русский язык как родной для особенных детей. Вел курс пантомимы для глухонемых детей. Интересный был опыт, я с ними сотрудничал около 10 лет».	“[...] I also taught Russian as a mother tongue for special children. I taught a mime course for deaf and dumb children. It was an exciting experience. I collaborated with them for about ten years.”
Theme: Strong professional identity. Subtheme: Agency, persistence and hard work (Maria)	72.	«Надо быть более шустрым . Как говорится, не сидеть, не ждать. Мне надо было больше спрашивать, ходить. На какие-то практики ходить. Все время спрашивать и не ждать, что тебе скажут. Не бояться быть самим собой, ценить себя. Не бояться себя презентовать. Мы иногда не умеем себя презентовать. А вот надо».	“[...] One has to be more nimble. As they say, do not sit still waiting. I should have visited more places asking questions or practicing. One should ask all the time and do not wait until they tell something. Do not be afraid to be self and esteem oneself. Do not be scared to present oneself. We sometimes do not know how to introduce ourselves, but we should”.
	73.	«Я вела себя как учитель всегда. Я была задействована постоянно. До сих пор это как на галерах, потому что с утра... я вот в 9 часов утра прихожу и на весь день, настолько интенсивно все».	“[...] I always acted like a teacher. I was constantly involved. Until now it's like on galleys because I'm here at nine o'clock in the morning and for the whole day; everything is so intense”.
	74.	«У нас в школе интересно каждый день. Я контактирую со всеми, у меня расписание такое... У меня все дни заняты. У меня 21 час. Yhteistyö каждый день с часу до трех (методические объединения)».	“[...] In our school, every day is interesting. I'm in contact with everyone; I have a schedule like this ... All my days are busy. I have twenty-one hours. Yhteistyö is every day from one to three (methodical associations)”.
	75.	«Прежде чем я этот урок спланировала, я с каждым поговорила: что вы хотите? Не факт, что всем одно и то же подойдет. Очень много в финской школе parityöskentelu, ryhmätyö».	“[...] Before I planned this lesson, I talked to everyone: what would you want? It's not necessarily that one task fits everyone. At the Finnish school, there is a lot of parityöskentelu, ryhmätyö”.
Theme: Strong professional identity. Subtheme: Agency, persistence, and hard work (Oleg)	76.	«Страстность свою надо во что-то обращать».	“[...] One's vehemence must be turned into something”.

	77.	<p>«Тут уже надо было самим искать квартиру. Наобум задал вопрос на форуме: какой город посоветуете, чтобы был в университет, чтобы дети могли пойти. Списался с людьми, договорился, что меня встретят. Так получилось, что все сошлось, мы встретились на вокзале, попили кофе. Мы с ними пошли в социальную службу для иностранцев-иммигрантов. А мы до этого списывались с этими людьми. Я такой-то такой-то писал вам, помните? Я ищу квартиру. Часа через три они позвонили. Квартира есть, вы можете сходить посмотреть. Мы съездили с этим знакомым посмотрели. И место такое хорошее, мне понравилось. Там, где мы живем до сих пор».</p>	<p>"[...] At that time, it was already necessary to search for an apartment by ourselves. On the off chance, I asked a question on the forum: which city would you recommend where there was a university so that children can go. I got in touch with people, agreed that they would meet me. It so happened that everything came together. We met at the station, drank coffee. We went to the social service for immigrants. And I contacted those people beforehand. I wrote such and such to you, remember? I am looking for an apartment. Three hours later, they called. There is an apartment; you can see it. We went with this friend to look. And the place was so good; I liked it. We still live there".</p>
	78.	<p>«Было что-то исключительно для учителей, которые имеют какие-то сертификаты... диплом учителя. И чтобы он были иммигрантами. Как-то мы прослышали о них и пошли туда. Там, по-моему, надо было подать заявку какую-то. Потом они приглашали на собеседование».</p>	<p>"[...] There was something exclusively for teachers who have some kind of certificates .. the teacher's diploma. And that they were immigrants. Somehow we heard about them and went there. In my opinion, it was necessary to file some kind of application. Then they invited for an interview".</p>
	79.	<p>«Это называлось <i>työvalmentus</i>. Это было хорошо потому, что мы познакомились с людьми из университета, и они нам сказали, что практику можно пройти у них. А после этой практики они прислали нам бумагу, что вот ваши 15 <i>pedagogiset oppinot</i>. И у меня есть 60 кредитов <i>oppettajan opetus</i>. Главный итог – мы познакомились с людьми, несколько раз после этого я работал на учительском отделении».</p>	<p>"[...] It was called <i>työvalmentus</i>. It was good because we met people from the university, and they told us that we could do the practice there. And after that practice, they sent us a paper that <i>here are your 15 pedagogiset oppinot</i>. And I have 60 credits of <i>oppettajan opetus</i>. The main result was that we met people, and several times after that, I worked at the teacher's department".</p>
Theme: Strong professional identity. Subtheme: Reflection skills (Nikolai)	80.	<p>«Поэтому все это, адаптация... все это для людей, которые хотят понять. Или рефлексия, она должна быть, потому что мы должны оценивать, что мы делаем».</p>	<p>"[...] Therefore, all this, adaptation... all this for people who want to understand. Or reflection, it should be, because we must evaluate what we do".</p>
	81.	<p>«Когда мы говорим про переезд... начинаешь космополитов понимать. Ты понимаешь, что жизнь-то одна, и так много интересного всего».</p>	<p>"[...] When we talk about moving ... you begin to understand cosmopolites. You understand that you only live once, and there are so many interesting things".</p>
	82.	<p>«Мы живем в ограниченных каких-то условиях. Но как раз это и</p>	<p>"[...] We live in limited conditions. But this is exactly</p>

		интересно, перейти за эту границу и попробовать что-то новое; выйти за рамки каких-то представлений и постараться пошире посмотреть на этот вопрос и на этот мир. Ты рождаешься на этой свет, ты свободный человек, и вот эти все великие идеи красивые. Мы в этом сложном мире находимся, и в то же время мы любим, чтобы все было понятно. Ради этого мы готовы себя ограничивать. Для русской культуры это тоже характерно, кстати».	what is interesting - to go beyond this border and try something new; go beyond some ideas and try to look wider at this question and this world. You are born into this world, you are a free person, and all these great ideas are beautiful. We live in this complex world, and at the same time, we love everything to be clear. For this, we are ready to limit ourselves. For Russian culture, this is also typical, by the way”.
Theme: Strong professional identity. Subtheme: Reflection skills (Maria)	83.	«Когда спрашивают, какие дети в Финляндии... дети везде одинаковые. Кто быстро усваивает, кто нет. Совсем.. нет, я не видела большой разницы. Просто воспитание другое. Это не дети, это мы разные».	“[...] When asked what children are like in Finland ... children are the same everywhere. Some quickly learn, and some do not. Not at all ... no, I didn't see much difference. Just parenting is different. It's not children, it's we who differ”.
	84.	«Я приноровала. Я раньше делала ошибку «а вот у нас, в российской школе». Знаете, это многих ведь раздражает. Нужно учитывать отношение к России, весь контекст, фон. Мы сейчас не говорим про это, мы говорим про математику. Когда я говорю: «А вот венгерская математика говорит об этом...», как-то по-другому все (воспринимается). Но мне-то какая-то разница, раз работает».	“[...] I got used to it. I used to make the mistake "we, in the Russian school..." You know, this is annoying to many people. It is necessary to take into account the attitude to Russia; the whole context and background. We are not talking about it now, we are talking about math. When I say: "But Hungarian mathematics speaks about this ...", somehow everything is (perceived) differently. But there's no difference to me since it works”.
	85.	«В финской школе много индивидуальной работы. То есть, ты сидишь и сам побеждаешь, и никто тебе не помогает. Подход такой: у меня как у ученика достаточно знаний, чтобы справиться с этой работой. Мне не надо каждый раз просить, я могу сам».	“[...] There is a lot of individual work in a Finnish school. That is, you sit alone and win, and no one helps you. The approach is that as a student, I have enough knowledge to cope with this work. I don't have to ask every time; I can do it myself”.
	86.	«Много заданий связаны с логикой, развитием воображения, с умением находить причинно-следственную связь. «А зачем вообще дроби мы изучаем? А для чего вообще это?» Вот такие беседы мы с ними беседуем».	[...] Many tasks are intended to develop logic, imagination, the ability to find a causal relationship. "Why do we study fractions at all? And what is it for?" These are the conversations we have with them”.
Theme: Strong professional identity. Subtheme: Reflection skills (Oleg)	87.	«У меня же есть такое: я работаю, и раз я уезжаю, есть люди, которые могли бы (*заменить меня), я знаю. Я нанимал этих людей на работу. Я знаю, кто что может. У нас	“[...] And I am like this: I work, and since I am leaving, there are people who could (*replace me), I know. I hired these people to work. I know

		кафедра такая молодая по возрасту. И все это с нуля, на самом деле. Поэтому главное отношение - желание развивать все, а не то, что это типа для меня какой-то трамплин. Это было главным».	who can what. Our department is so young. And all this from scratch, in fact. Therefore, the main attitude is the desire to develop everything, and not that it is like a kind of springboard for me. That was the main thing”.
	88.	«Все равно оставалось в душе, что должно же быть где-то настоящее... даже сейчас... Я понимаю, здесь тоже так говорят, что это квалификационная работа, а потом будете заниматься настоящим. А зачем? Я и так могу решить, настоящим я занимаюсь или ерундой. Вот эта рефлексия меня останавливает от многого в жизни. Нет, я не перфекционист, я как-то вот постепенно... я бы это назвал... хороший момент чувствовать, в какой момент наука перетекает в булшит».	“[...] Yet, it has remained in my soul that the "real" must be somewhere... even now ... I understand, here they also say what qualification work is, and then you will do the "real". Why so? I can already decide if I'm doing the "real" or trifling jobs. My reflection stops me often in life. No, I'm not a perfectionist, I'm somehow gradually ... I would call it ... a good chance to feel at what moment science turns into bullshit”.
	89.	«Другой подход к понятию интеллекта, как будто где-то есть люди, которые знают все. В России и Советском Союзе очень любили истории вроде того, что кто-то диссертацию написал на салфетке. Мифы... Это такой технократический подход. Опасный, мне кажется, подход. Называется: если сесть, подумать, то все можно придумать. Мы иногда думаем, будто есть окончательный результат. А его нет. В Финляндии этого нет. Нет этого идеала, и поэтому никто к этому не тянется. Рефлексия к русской культуре мало относится. Ну, не знаю, я не вижу».	“[...] (It is) another approach to the concept of intelligence as if somewhere there are people who know everything. In Russia and the Soviet Union, they very much loved such stories, like someone wrote a dissertation on a napkin. Myths ... It is such a technocratic approach. It seems to me to be a dangerous approach. It is like that: if to sit down and think it is possible to invent everything. We sometimes think that there is a final result. But there is not. It is not the case in Finland. There is no ideal, and therefore no one strives for it. Reflection has little relation to Russian culture. Well, I don't know, I don't see it”.
Theme: Strong professional identity. Subtheme: «Small depressions” (Nikolai)	90.	«Если мы говорим про финскую педагогику... ну вообще, это, наверное, уже общечеловеческая педагогика, а не только финская... есть важная вещь - это право на ошибку. У нас многие очень боятся ошибок. Но ведь ошибка - это то, что нам помогает, то, что нас учит. В Финляндии будущих студентов на интервью иногда спрашивают: «А как вы относитесь к ошибкам?». Или «А как вы относитесь к тому, что что-то осталось недоделанным?» Для финнов это важно, чтобы человек относился к этому здраво. Есть многие вещи, которые не пошли. Или проект, который никогда не осуществится».	“[...] If to talk about Finnish pedagogy ... well, in general, this is probably already universal pedagogy and not just Finnish ...there is one important thing; it is the right to make a mistake. Many of us are very afraid of errors. But a mistake helps us; it teaches us. In Finland, future students are sometimes asked in interviews: "What do you think of mistakes?" Or "How do you feel about the fact that something remains unfinished?" For Finns, a person must treat this sensibly. It happens that many things do not go on. Or a project that never comes true”.
	91.	«И надо сказать, что я очень	“[...] And I must say that I

		<p>переживаю из-за неудач. Реакция первая у меня такая тяжелая – все, это не мое, все, ухожу, что я здесь делаю. С другой стороны, я очень люблю неудачи. Это вещь, которая мне очень помогает. Такая появляется злость, злость именно на себя, чтобы сделать как-то по-другому. Проанализировать, а почему получилось вот так. Может быть, иногда слишком много времени уходит на это. Поэтому, с одной стороны, неудачи – это, конечно, неприятности, которые происходят довольно часто. Но это нормально жизни человека. Мы так живем – жизнь полосатая, черно-белая. То так, то этак. Было бы скучно, если бы все было хорошо. И ужасно было бы, если бы все было в сером цвете».</p>	<p>am very emotional about the failures. My first reaction is so hard - that's all, it's not mine, I'm leaving! What I'm doing here. On the other hand, I do like failures. This is a thing that helps me a lot. Such anger appears; anger on me prompting to do something differently. To analyze why it happened like this. Maybe sometimes it takes too much time. Therefore, on the one hand, failures are, of course, troubles that occur quite often. But this is normal for human life. We live like this - life is striped, black-and-white. Now it's one way, then the other. It would be boring if everything is fine. And it would be terrible if everything is in gray”.</p>
	92.	<p>«Маленькие неудачи, маленькие депрессии, они постоянно происходят с человеком. Человек очень живучее существо. Так вот, человек даже в самых ужасных условиях, он все равно может найти отдушину какую-то светлую. У каждого человека бывают маленькие депрессии или такие стрессовые ситуации, когда мы недовольны собой. Это не причина останавливаться и ничего не делать».</p>	<p>“[...] Small failures, small depressions, they constantly happen to a person. However, a man is very tenacious of life creature. So, a man, even in the most terrible conditions, he can still find some kind of a bright spot. Each person has small depressions or such stressful situations when we are unhappy with ourselves. This is not a reason to stop and do nothing”.</p>
Theme: Strong professional identity. Subtheme: «Small depressions” (Maria)	93.	<p>«Я в июне съездила туда, уже в каникулы. Взяла фотографии, еще что-то. Тяжело было».</p>	<p>“[...] I visited there in June, already when vacation started. I took photos, something else. It was hard”.</p>
	94.	<p>«А у меня так сложилась судьба, что у меня нет детей, у меня нет семьи своей».</p>	<p>“[...] and I have such a fate that I do not have children, and I do not have my own family”.</p>
	95.	<p>«Я была у них на практике, с ручечкой и листочком ходила. Ни зги не понимала, что дети говорят, вообще. Ну вот, закончила».</p>	<p>“[...] I was at practice there, and I was writing down everything. I did not understand anything at all what children were saying. Anyhow, I completed it”.</p>
	96.	<p>«Много было ошибок – от незнания культуры. Может, и депрессия была, но по-другому прошла. Я вот сейчас это оцениваю – ну, тяжело это было, но я бы снова это прошла».</p>	<p>“[...] There were many mistakes because of ignorance of culture. Maybe I had depression but in a different form. Now I evaluate it - well, it was hard. But I would have passed it again”.</p>
	97.	<p>«Я там был 3 или 4 месяца. По крайней мере, я узнал, как там ведутся занятия. Я несколько раз подавал потом туда заявки, ни разу не проходил. В принципе, мы обсуждали</p>	<p>“[...] I was there for three or four months. At least I found out how classes are conducted there. I then applied there several times, never went through. For</p>

		эту тему много раз с другими моими коллегами, с которыми мы учились вместе в пединституте, которые здесь работают. Здесь выбор, по крайней мере, в нашем случае: если мы русские, но хотим вести иностранный язык, не родной, шансы маленькие это делать. Логика хотя бы в том, что если есть преподаватель иностранного языка, скажем, финн, то у него одна языковая среда финская, другая, соответственно, этого иностранного языка. Получается, что если меня туда берут, для меня эта среда иностранная финская и другая иностранная английская, как бы я хорошо не знал язык. Коллектив должен адаптироваться тоже».	that matter, we discussed this topic many times with my other colleagues, with whom we studied together at the pedagogical institute, who work here. Here is the choice, at least in our case: if we are Russians, but we want to teach a foreign language, not native, the chances are small to do so. At least the logic is that if there is a teacher of a foreign language, say, a Finn, then he has one Finnish language environment, and the other, accordingly, of the foreign language. It turns out that if they take me there, for me, this environment is foreign, Finnish, and other foreign, English; and no matter how well I know the language. Colleagues must adapt, too”.
	98.	«Конкуренция в образовании высокая. На учителей идут учиться top of the class. А теперь сравните... Мы не top of the class».	“[...] Competition in the field of education is high. <i>The top of the class</i> studies to become teachers. Now compare... We are not <i>the top of the class</i> ”.
Theme: Past life experiences as a starting point and a source of self-support (Nikolai)	99.	«Прошлая жизнь – это моя история, моя ценность. Счастье из прошлого – ценность. Семья – ценность. Образование – ценность. Друзья – ценность. Мы жили в стране, которой сегодня нет – и это ценность. У человека должен быть свой багаж, свои ценности, свои приятные воспоминания, любимые люди».	“[...] Past life is my story, my value. Past happiness is value. Family is value. Education is value. Friends are valuable. We lived in a country that does not exist anymore - and this is value. A person must have her own baggage: values, pleasant memories, beloved people”.
Theme: Past life experiences as a starting point and a source of self-support (Oleg)	100.	«После практики я начал придумывать себе занятие в виде докторской диссертации, и в конце концов, меня приняли. Я работал довольно много на полставки в университете... Может, свое исследование нужно придумывать. Надо чем-то брать – либо энергией и активностью, либо в голове что-то ...это не просто».	“[...] After practice, I occupied myself with a doctoral dissertation, and in the end, they accepted me. I worked quite a bit part-time at the university ... Maybe I need to come up with my own research. You have to get them interested in something - either energy and proactive attitude or something in your head; it's not easy”.
	101.	«Есть политико-идеологическая аура, поэтому наш опыт воспринимается как политически и идеологически ангажированный такой».	“[...] There is a political and ideological aura, so our experience is perceived as politically and ideologically biased”.
	102.	«Сомнения: рынок труда, образование, подхожу, не подхожу. До того, как мы приехали, были какие-то разговоры, какие-то сомнения».	“[...] Doubts: the labor market, education, whether I fit or not. Before we arrived, there were some conversations, some doubts”.
	103.	«Наши сомнения относительно того, найдем ли мы там работу вот	“[...] Our doubts as to whether we find such a job there

		такую..чтобы с иностранным языком, это одно. Но вот найдется ли работа по нам, что называется. При том, что мы понимали уже тогда, что работать в школе довольно сложно, чтобы настолько знать язык...В-общем, если мы не найдем, то это (*иммиграция) ради детей. Но это такой, как бы, дискурс, которого мы, возможно, и не слышали, но повторяли. А может быть, и слышали от кого-то».	... related to a foreign language, is one thing. But whether there is work fitting us, as they say. And this when we already understood that working in a school is quite difficult, to know the language to such an extent... So, if we won't find anything, then it is (*immigration) for the sake of children. But it is like a discourse that we may not have heard but repeated. Or maybe we heard it from someone".
Theme: Ability to be an effective learner (Nikolai)	104.	«Нам кажется, что мы любим себя, а на самом деле, мы себя не любим, мы себя не знаем. Мы не задумываемся: "А что мне нравится? А что я-то хочу? А что я на самом-то деле люблю?" Мне кажется, с этого начинается все. Есть же вещи, где тебе все равно, как ты выглядишь, ошибся ты, не ошибся. Тебе интересно. Ты это делаешь, потому что это твое. Ты чувствуешь, что это твое. А научиться этому, мне кажется, трудно».	"[...] It seems to us that we love ourselves, but in fact, we don't love ourselves, we don't know ourselves. We don't think: "What do I like? What do I want? And what do I really love?" It seems to me that everything begins with it. There are things where you don't care what you look like, whether you made a mistake or you didn't make a mistake. It's fun. You do it because it's yours. You feel it's yours. But it seems to be difficult to learn."
Theme: Ability to be an effective learner (Maria)	105.	«Прошу преподавателя: дайте, пожалуйста, выжимки, essentials, из вашего тезиса. И я ночью сижу перевожу, что он будет говорить завтра. На следующий день слушаю».	"[...] I ask the teacher: please give me some key ideas, essentials, from your thesis. And I sit at night and translate what he will say tomorrow. The next day I listen to it."
Theme: Ability to be an effective learner (Oleg)	106.	«Я вошел. Не скажу, что у меня идеальный английский, но тем не менее, достаточно хороший английский язык. То есть, я с человеком в социальной службе, которая хорошо на нескольких языках говорит, сразу заговорил. Это впечатление другое произвело. Я не стал мычать, через кого-то разговаривать. Обычно я сам начинаю разговор».	"[...] I came in. I wouldn't say that I have perfect English, but nonetheless, good enough English. That is, I immediately fell in conversation with a person in a social service who speaks several languages well. It made a point. I didn't mumble or talked through someone. I usually start a conversation myself".
Theme: Ability to be an effective learner (Maria)	107.	«Финский язык, он у меня не очень хороший. Но он достаточно профессиональный».	"[...] My Finnish, it's not very good. But it is quite professional."
Theme: Luck in different manifestations (Nikolai)	108.	«Так началась моя трудовая биография в Финляндии. Не могу сказать, что это было - случайность или сумма каких-то факторов».	"[...] Thus my career in Finland began. I can't say what it was - an accident or the sum of some factors. "
	109.	«Полный контракт... так долго мечтал о нем, а случилось как будто само собой, буднично».	"[...] The full-time contract ... I so long dreamed about it, but it happened as if by itself, prosaically".
Theme: Luck in different manifestations	110.	«Происходили случаи, убеждавшие нас, что мы правильно	"[...] Some situations happened which convinced us

(Oleg)		сделали».	that we did the right thing."
	111.	«Я вызываю доверие. Мне люди верят».	"[...] I inspire confidence. People believe me."
Theme: Cultural influence of the family (Nikolai)	112.	«В Финляндии я живу, а Россия - это моя родина. Тут нет никакого противоречия».	"[...] I live in Finland, and Russia is my homeland. There is no contradiction here."
Theme: Cultural influence of the family (Maria)	113.	«Не известно, как сложилась бы папина судьба, если бы не бабушка. Но вот, например, папин брат... Когда они встретились через 40 лет, и тот, и тот рисовали, никогда не учась рисованию».	"[...] Nobody knows how dad's fate would have developed if it hadn't been for my grandmother. Here, for example, dad's brother ... When they met after 40 years, both were fond of painting, though they never studied it."
Theme: Cultural influence of the family (Oleg)	114.	«Нельзя однозначно оценивать... никто не может быть уверен, что лучше. Стараться надо везде».	"[...] It is impossible to evaluate unequivocally... no one can be sure which is better. Here, there and everywhere, one must strive."