

Here, now and into the future: Child rearing among Norwegian-Pakistani mothers in a diverse borough in Oslo, Norway.

The thesis explores motherhood and child-rearing among Norwegian-Pakistanis in Alna borough, Oslo. Alna borough is ethnically diverse, and half of the borough's 50 000 inhabitants have a migration background. This diversity is reflected in local institutional arenas such as open kindergartens and primary health care facilities. Informants include first- and second-generation migrants and their children (0-5 years old), and professionals in these local institutional arenas. I centre my analysis on practices in the interfaces mothers engage with, and the meticulous boundary work they perform in grappling with relationships between collectivity and individuality, and the past and the future aiming to stake out a future for their children that encompasses both changes and continuities when compared to their own.

Fieldwork is conducted in local institutional arenas such as the Parent and Child Health Services (*helsestasjon*), open kindergartens and in families' homes in Norway and Pakistan. This combined approach, investigating 'group' (transnational) and place (diversity), opens up for an understanding of intimate practices, such as socialisation, and of the governance of these orientations and practices. In meeting diverse populations '*where they are*', professionals build a kind of convivial 'diversity competence' and thus extend the range of their professionalism.

Contestations about what the future entails are placed along lines of gender, generation (age/cohort, migration trajectory) and class (level of education, income). Exploring mothers' ambitions for themselves and their children, I find that mothers seek to shift their own, but more so their children's relationships from a more sociocentric towards a more egocentric orientation. Socialisation thus, becomes a tool to alter the future of children in the cross-pressures of welfare state- and family ideologies, strategically evaluate and use different kinds of knowledges of socialisation with the aim of changing methods thereof. Yet, mothers' ambitions of staking out a course towards more individuality, autonomy and gender equality (*likestilling*) is easier at the level of aspiration than practice.

Considering class, I critique the often taken for granted linear approach to integration. In the diverse community of Alna, parenthood becomes a resource that, when mobilised based on a definition of inclusion which allows for a range of diversities and disagreements, can bring about a convivial 'sense of community' and potentially transform the social world.