November 28 — 30, 2019

VIDZEME UNIVERSITY
OF APPLIED SCIENCES

How should we live in cultural diversity?

Building sustainable communities in times of fear

The 26th Nordic Intercultural Communication (NIC) Conference

Vidzeme University of Applied Sciences, Valmiera, Latvia

PROGRAM

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Thursday, November 28
ViA Faculty of Engineering, 10 Terbatas Street

10:00 Registration and coffee/tee

11:00 Opening remarks, Auditorium 121

11:30 **"Intercultural Sustainability: In Search for Ethical Foundations in Intercultural Communication Research" Keynote by Dr. Dominic Busch, Professor of Intercultural Communication and Conflict Research at Bundeswehr University Munich, Germany**

13:00 Lunch at Hotel Womar restaurant, 16A Terbatas street

1A — Auditorium 121
Teaching intercultural communication

14:30 **"Student mobility in Africa: Intercultural communication skills through education and sustainability"** by Ane Bergersen, Monica Vattedal Helgesen, Western Norway University of Applied Sciences, Norway.

14:55 **"Improving the intercultural competence of school students and teachers from Russia in educational trips to Finland"** by Eduard Khakimov, Educational and Cultural Centre "Finno-Ugric Point", Finland.

15:15 **"Cultural diversity in relation to education and pedagogy, training, and management: a didactic approach"** by Ursula Smoland Goth, Lars Erik Braaum, Kristiania University College, Norway.

15:35 Discussion, moderator Liene Locmele

15:55

16:15 Coffee break/ tee time, Auditorium 123

2A — Auditorium 121
Interrogating media discourse

16:30 **"Visual depictions of refugee narratives in the European advertisement design strategies"** by Ilze Loza, Vidzeme University of Applied Sciences, Art Academy of Latvia, Latvia.

1B — Auditorium 124
Perspectives of the "invisible"

"Past, present, and future in migrants' experience of life coherence" by Anita Holm Riis, Aalborg University, Denmark.

"Storytelling as a powerful tool for creating the sense of belonging" by Laura Buzinska, University of Latvia, Latvia.

"Drop-in counseling: counseling of socially vulnerable ethnic minority youth" by Jamshid F. Gholamian, University College Lillebælt, Denmark.

"Diverse approaches of local planning in tourism – post-conflict zone Bahia Solano, Pacific Ocean" by Gabriela Antosova, Mauricio Sabogal Salamanca, University College of Business in Prague, Czech Republic.

Discussion, moderator Elina Sokolova - Luca

Coffee break/ tee time, Auditorium 123

2B — Auditorium 124
Investigating integration

"Measuring integration of new immigrants in Estonia with integration index" by Ave Roots, University of Tartu, Estonia.

16:55 **"There is no other such dargava (state)!" Constructing dargavata (the state) as a place of dwelling in Bulgarian discourse on emigration"** by Nadezhda Sotirova, University of Minnesota-Morris, USA.

17:15 **"Cultural styles in breakfast in films – Japan and Germany"** by Margit Krause—Ono, Sylvia Waechter, Muroran Institute of Technology, Japan.

17:35 Discussion, moderator Liene Locmele

18:00 Social event at the conference venue, 2nd floor with an optional guided tour of the exhibition about Latvian diaspora **"Es (arī) esmu latvietis"**

"Communication dynamics of highly skilled Spanish-speaking migrant women in Swedish workplaces" by Kathya Navarro, Mid Sweden University, Sweden.

"Governing the family: immigrant parents' perception of the controlling power of child welfare services in Norway" by Memory Jayne Tembo, VID Specialised University, Norway.

Discussion, moderator Inese Vaivare

Friday, November 29
ViA Faculty of Engineering, 10 Terbatas Street

09:00 Morning coffee/tee and snacks, Auditorium 123

3A — Auditorium 121
Work and ageing

09:30 **"Ageing and the Welfare State: Current Trends in Welfare Policies on Ageing in Baltic and Nordic"** by Jolanta Aidukaite, Mare Ainsaar, Sven Hort, Lithuanian Social Research Centre, Lithuania.

09:55 **"What are the values that govern social policy making in Latvia?"** by Feliciana Rajevska, Vidzeme University of Applied Sciences, Latvia.

10:15 **"How much solidarity is there in the solidarity tax?"** by Olga Rajevska, University of Latvia, Latvia.

10:35 **"Labor code reform and flexible work arrangements in Lithuania: gender differences in demand and outcomes"** by Jekaterina Navicke, Romas Lazutka, Vilnius University, Lithuania.

10:55 Discussion, moderator Anna Broka

11:15 Coffee break/ tee time, Auditorium 123

3B — Auditorium 124
The use of language and technology

"Communication over Internet and languages" by Aigars Andersons, Vidzeme University of Applied Sciences, Latvia, Jozef Bushati, Jessica Swan, University of Shkodra, Albania.

"Overcoming cultural interference in professional communication in mathematics" by Elena Korshuk, Natallia Patapava, Belarusian State University, Belarus.

"Displaying negative emotions in Estonian school-related complaints" by Andriela Raabis, Tiit Hennoste, Andra Rumm, University of Tartu, Estonia.

"Contemporary geographies of public events and tourism mobility" by Andris Klepers, Vidzeme University of Applied Sciences, Latvia.

Discussion, moderator Selga Goldmane

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11:30 **"Struggling with Diversity: Tracing Encounters with Difference"** Keynote by cand. psych., PhD, Linda Lapina, Assistant Professor of Cultural Encounters at Roskilde University in Denmark, **Auditorium 121**

13:00 Lunch at Hotel Womar restaurant, 16A Terbatas street

4A Auditorium 121
Social policy responses II: Family and youth

14:30 **"Family policy in the Baltic and Nordic countries: a comparative overview"** by Jolanta Aidukaite, Lithuanian Social Research Centre, Lithuania.

14:55 **"Did immigrants caused child welfare cuts during economic recession?"** by Mare Ainsaar, Kadri Soo, University of Tartu, Estonia.

15:15 **"Participatory democracy practice among youth experiencing disadvantages: scoping literature review"** by Anna Broka, Vidzeme University of Applied Sciences, Latvia, Tallinn University, Estonia.

15:35 Discussion, moderator Olga Rajevska

15:55 Coffee break/ tee time, Auditorium 123
16:10 Remarks from the field

4B Auditorium 124
Ways forward

"On co-existence, integration, and the need for education in intercultural communication" by Jens Allwood, Elisabeth Ahlsen, University of Gothenburg and Marston Hill Intercultural Centre, Sweden.

"Three solutions to the cultural diversity problem: transculturalism, multiculturalism, and interculturalism" by Augustinas Dainys, Education Academy, Vytautas Magnus University, Lithuania.

"Epistemic injustice, racism, and hermeneutical domination: questioning the capability for antiracism from a "white" position" by Line Alice Ytrehus, NLA University College, Norway.

Discussion, moderator Agnese Davidsone

5A Auditorium 121
The culture, trust and media change

16:15 **"The culture of trust: perception of democracy, Europeanness and civil society in politically active youth in Latvia"** by Martins Daugulis, Ieva Bikava, Lelde Metla-Rozentale, Elina Graudina, Riga Stradins University, Latvia.

16:35 **"Get out of my Facebook! Exploratory study on voters' responses to online electoral campaigning in the context of deep political distrust"** by Agnese Davidsone, Vineta Silkane, Vidzeme University of Applied Sciences, Latvia.

5B Auditorium 124
Preventing marginalization and conflict

"On the conditions of living together multiculturally" by Jens Allwood, University of Gothenburg, Sweden.

"Attempt to measure the level of conflict and marginalization in Estonia: local government level perspective" by Oliver Nahkur, Mare Ainsaar, Helina Maasing, Ave Roots, University of Tartu, Estonia.

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16:55 **"Story alongside history: Russian media landscape in Finland and Latvia"** by Ilkhom Khalimzoda, University of Jyvaskyla, Finland.

"Teaching non-violent communication in a multicultural student group" by Steven Crawford, Kim Ngan Dau, JAMK University of Applied Sciences, Finland.

17:15 **"The transcultural Moravian literature as part of the media change in the Latvian Livonia"** by Beata Paskevica, Vidzeme University of Applied Sciences, Latvia.

"Creating a culture of care and social justice through education, policy, and practice" by Susan Seigel, Debby Flickinger, Union Institute and University, USA.

17:35 Discussion, moderator Inese Vaivare

Discussion, moderator Liene Locmele

17:55 **NIC Annual Meeting, Auditorium 121: All participants welcome!**

19:00 Leaving for the Conference Dinner and excursion at Valmiermuiza brewery

Saturday, November 30
ViA Faculty of Engineering, 10 Terbatas Street

09:00 Morning coffee/tee and snacks, Auditorium 123

09:30 **"Beyond Diversity as Commodity: Neoliberal Multiculturalism, Anti-Oppression Pedagogy, and Inclusive Communication"** Keynote by Dr. Srivi Ramasubramanian, Professor of Communication at Texas A&M University, USA (videoconference), Auditorium 121

6A Auditorium 121

11:00 **"Diversity boost"** by Rasma Pipike, Diversity management and innovation expert, Latvia.

6B Auditorium 124

"Are you game? NEUROdiversophy: brain science, gender and culture" by George F. Simons, diversophy®, France, JAMK University of Applied Sciences, Finland, Cynthia Milani, Institute for Global Director, Italy.

12:15 Lunch at Hotel Womar restaurant, 16A Terbatas street

7A Auditorium 121

13:45 **"Beyond assimilation – identifying strategies for cultural recognition"** by Elmer Dixon, Executive Diversity Services, USA, George F. Simons, diversophy®, France, JAMK University of Applied Sciences, Finland, Steven Crawford, JAMK University of Applied Sciences, Finland.

7B Auditorium 124

"The ethics and values of visual communication strategies, Western and Islamic advertising" by Ilze Loza, Vidzeme University of Applied Sciences, Art Academy of Latvia, Latvia.

15:00 Closing remarks, Auditorium 121
15:45 Farewell coffee/tee and snacks, Auditorium 123
16:30 Bus transfer from ViA Faculty of Engineering, 10 Terbatas street to Riga (pre-booking needed)

Prof. Dr. Dominic Busch, a Professor of Intercultural Communication and Conflict Research at Bundeswehr University Munich, Germany:

"Intercultural Sustainability: In Search for Ethical Foundations in Intercultural Communication Research"

In his studies, Dominic Busch explores how ethical orientations of society are reflected in the academic research of intercultural communication. Following a discourse approach, notions of intercultural communication in research and practice is seen as discursive constructions. Building on these insights, D.Busch argues for a stronger reflection of differing ethical orientations, which influence intercultural research.

Linda Lapiņa (cand. psych., PhD), an assistant professor of Cultural Encounters at Roskilde University in Denmark:

"Struggling with Diversity: Tracing Encounters with Difference"

In her keynote address, L. Lapiņa draws on her experiences as a researcher, educator, psychologist and migrant to examine situated and relational emergence of (cultural) differences. Addressing encounters wrought with tensions and discomfort, the talk explores how surfacing of "difference" entails affective and embodied labor. Lapiņa analyzes these encounters to inquire when and how differences come to matter, and for whom; who feels the weight of difference, who comes to bear it on their bodies. She distinguishes between diversity and difference, arguing that attempts to understand and manage diversity can lead to hierarchies and categorizations where differences are either celebrated and consumed or stigmatized and ejected. The talk explores possibilities of finding new ways of relating to difference that call for living with ambivalence and welcoming uncertainty.

Dr. Srivi Ramasubramanian, a Professor of Communication at Texas A&M University, USA:

"Beyond Diversity as Commodity: Neoliberal Multiculturalism, Anti-Oppression Pedagogy, and Inclusive Communication"

In her keynote, Dr. Ramasubramanian discusses the importance of making spaces for marginalized groups and the need to go beyond neoliberal multiculturalism and commodification of difference. She also discusses the ways to design theory-driven initiatives for effective dialogues on difficult topics such as race and religion and helpful strategies to consider for inclusive communication in intercultural contexts. Dr. Ramasubramanian draws on a variety of influences that enrichen her perspective. Among them are her lived experiences as an immigrant bicultural Indian-American woman faculty of color; her research on critical media effects relating to stereotypes and (de)stigmatization processes; her teaching experiences at a historically white institution; her community-based advocacy work; as well as and her campus diversity leadership. Dr. Ramasubramanian's keynote reflects on the challenges and opportunities for working toward greater inclusion and social justice at the interpersonal, organizational, and community levels.

Ane Bergersen, Monica Vattedal Helgesen

Student mobility in Africa: Intercultural communication skills through education and sustainability

Keywords: cultural diversity in relation to education and pedagogy.

Western Norway University of Applied Sciences has developed a new course for the third year pedagogy students, in which the students stay a three-month period in Tanzania and Zambia. In that connection, it should be mentioned that since 2002 Western Norway University of Applied Sciences has had cooperation with education institutions like University of Zambia (UNZA) in Lusaka and David Livingstone College of Education (DALICE) in Livingstone in Zambia.

The course is entitled "Education and sustainability" and includes an intensive three-week period of lectures and seminars presenting theory, covering topics such as civilization, economic and ecological sustainability, intercultural communication and intercultural understanding before the three-month stay in Tanzania/Zambia for a teaching practice and a project.

One of the objectives of the course is transformative learning (Mezirov, 2003, Bergersen, 2017), learning from both theory and practice, and the aim is "reframing in perspective". The students should critically assess their own values, perceptions and presuppositions in encountering other cultures, which leads to a personal and social change.

In this paper the main focus is on intercultural communication, as one of the three key elements in intercultural competences. The two other are the awareness of personal worldview and personal historical and cultural background in addition to knowledge and willingness to understand people with a different background than their own (Bergersen, 2017).

The research question of the authors is: Which aspect of intercultural competence do students expect to achieve before, during and after their three-month stay in an African context?

The empirical data consist of an interview guide, in which issues such as previous knowledge, expectations and learning outcomes are addressed. Further, after a four-week period in a foreign country, the students will fill out a reflection note individually, considering the stay, challenges, and experiences so far. After two months, the researchers will prepare and undertake three focus interviews in Zambia, based on the answers received in August and September. When arriving in their home country after three months abroad, the students will again be presented with the initial questionnaire. The data will be analyzed and interpreted in light of relevant theory.

The preliminary empirical data state that the students had few expectations regarding intercultural communication skills at the first day of the course; two students mentioned the importance of learning English and/or Swahili. The other students expected to learn how to communicate in another culture. After the second data collection in September, the authors aim to find richer descriptions that will be presented at the conference.

Some of the other questions the students were asked are related to values, norms, the awareness of who they are in meeting with others and what they can learn from Africans they meet.

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Anita Holm Riis

Past, present, and future in migrants' experience of life coherence

Keywords: migration, interpretation, integration.

This abstract presents the first theoretical thoughts in relation to a research project that will eventual-

ly include empirical qualitative research. The aim of this study is to look further into how migrants connect the past, present and future in their interpretations of their new life. Inspired by Aron Antonowsky's theory of how a "sense of coherence" is an important factor when it comes to "managing stress and staying well" (Antonowsky 1987), the background of this study is that the ability to ascribe meaning to one's life has a significant impact on how life is managed. What Antonowsky refers to as a "sense of coherence" is also an important theme in the work of Hans-Georg Gadamer, where a philosophical analysis of how humans create meaning in the process of understanding becomes a central aspect in his hermeneutics. In addition, there is a long tradition of research into human reaction to inconsistency within psychology, beginning with Leon Festinger's "theory of cognitive dissonance" (1957). The importance of an overall connection between the past, present and future with these theoretical perspectives is well documented in sociological, philosophical and psychological traditions.

The empirical research part of this project will include interviews with migrants. Here the focus is on how the past, present and future are connected in the migrants' interpretations of life and living in "the new country" (in this study, "migration" is defined as moving across borders). By comparing two larger groups of migrants, namely voluntary and involuntary migrants, the study could reveal different kinds of difficulties for different groups of migrants. However, the focus of the study is to reveal how human experiences of connecting the past, present and future can be important in the general understanding of migrants' adaption into a new society. Therefore, the study is also important in relation to integration policies.

The empirical research will take place in Denmark and will involve migrants who are currently living in this country. However, as the theoretical perspectives address general and common human aspects of migration, the study will also be relevant from a global perspective.

Laura Buzinska

Storytelling as a powerful tool for creating the sense of belonging

Keywords: adult education, non-formal education, intercultural education, intercultural communication.

The presentation focuses on the cycle of events that

took place in Latvia in 2015 - 2017 when through the EU resettlement and relocation programs asylum seekers arrived in Latvia in larger numbers than in any other time before. There was a need for various spaces where locals and newcomers can come together, share their stories and listen to each other. The main focus of the presentation is the socializing events and conversation circles initiated by the organization "I Want to Help Refugees" used as a case study. It will show how creating a space for sharing different life stories and raising burning social issues helped different groups (locals, asylum seekers, refugees, alternative status holders, short and long term foreign students, Latvia's diaspora members, remigrants and various minority groups) come together and create a sense of belonging during these events.

Eduard Khakimov

Improving the intercultural competence of school students and teachers from Russia in educational trips to Finland

Keywords: intercultural competence, educational trips, Russian school, students, and teachers.

The presentation is devoted to the description of the project that is aimed at improving the intercultural competence of school students and teachers from Russia in short-term educational trips to Finland. The relevance of the project is quite a low level of intercultural communication skills of Russian school students: high ethno-centricity, low ability to take a different point of view, and poor skills in spoken English. Project methodology: Øyvind Dahl's theory of intercultural communication (2006, 2013, 2016, etc.), as well as recommendations from a book in Russian "Dahl Ø., Khakimov E.R. (2019) Introduction to Intercultural Communication. Moscow. Knorus". The presentation will feature case studies of 3 groups of Russian students of different ages, and explore how they overcame the misunderstanding of Finnish students and teachers. The results of using Øyvind Dahl's intercultural communication models will be discussed from the critical theory point of view. The author will give some recommendations to teachers who are going to organise 3-5 days' educational trips abroad.

Jamshid F. Gholamian

Drop-in counseling: counseling of socially vulnerable ethnic minority youth

Keywords: intercultural counseling, socially vulberbale youth, chronotop.

The purpose of this paper is to examine the counseling of socially vulnerable high school students with ethnic minority backgrounds. Inspired by Bakhtin (1981) theory of chronotop and in order to capture the aspect of change in the lives of the students, the author has redefined the concept of socially vulnerable students by introducing a new concept: students on the threshold. This concept describes a chronotopic time- and space-specific sociocultural form of representation used in connection with a crisis and a turning point.

The focus is on an analysis that can identify signs that may be seen as the students' identification of a turning point in the process from a crisis to a change. The focus is on questions such as: Which modes of representation do the students on the threshold use at school? What characterizes these students' communication styles? How do they make contact with school counselors? How do they present their situation in consultations with their counselors? What are their needs in terms of counseling?

The analysis demonstrates gender-based communicative strategies as used both before and during counseling sessions. The content of these strategies is identical: a vital decision, indecisiveness, fear of crossing the threshold, distrust, and fear of opening up. Time seems to constitute a significant identification sign and is an illustration of the students' trust-oriented examination strategies, when they try to make an experience-based image of the counselor's sincerity and reliability.

What is essential in the context of counseling the ethnic minority students on the threshold is the counselor's personal and human qualities. A key aspect regarding this issue is that the students are in a disorientated and emotionally charged situation, which means that they need help from the counselors to handle their emotions and thoughts. This means that the students need the counseling sessions to create a space of clarity in relation to their options, socially as well as personally. The students experiencing a sense of control over their emotions and thoughts is a necessary condition for them to eventually be able to strengthen their academic engagement and participation in school.

Ursula Smoland Goth, Lars Erik Braaum

Cultural diversity in relation to education and pedagogy, training, and management: a didactic approach

Objectives: To determine how to enhance the integration of minority students in health education, and thereby improve intercultural communication skills and cultural sensitivity in a sample of health education students in Norway.

Methods: After a group-work intervention and for a period of six months afterwards, the authors followed an "action research" approach and observed 47 health teachers-in-training in their first year at Oslo and Akershus University College during classroom interactions. The data were qualitative and comprised student self-reports and survey results along with observations from three teachers, the authors of the study. The data were analyzed using a constant comparative approach with opinion categorization and an open coding procedure, with separate analyses performed on the observations from the minority students, the majority students, and the teachers.

Results: Both the ethnic majority and minority students experienced an increase in intercultural knowledge and problem-solving ability after the experience of the early intervention in their first academic year of tertiary education. The students reacted favorably to the intervention and noted both the challenges and rewards of overcoming cultural barriers in the class assessments. The teacher observation notes confirmed that the early intervention led to an increase in interaction and cross-cultural engagement between the minority and majority students compared to previous years' classes without the intervention.

Conclusions: An early classroom intervention to promote intercultural engagement can prevent clique formation along majority/minority lines. The method used here – tailored group assignments in ethnically diverse working groups at the very beginning of students' tertiary academic career, can be an effective approach to cultivating attitudes and skills fostering intercultural awareness and sensitivity.

Gabriela Antosova, Mauricio Sabogal Salamanca

Diverse approaches of local planning in tourism – post-conflict zone Bahia Solano, Pacific Ocean

Keywords: tourism, sustainability, marketing, services, Colombia.

The proposal stems from the bilateral research in the Colombian Department of Chocó, specifically on the coastline of the Pacific Ocean in Bahía Solano. In this territory, the Colombian post-conflict situation has affected the present local development (Çakmak & Isaac, 2016) as well as tourism activities. Moreover, in the context of the post-conflict reality of Colombia, there is a challenge to promote this region, formerly affected by diverse types of violence. There is an increased global interest in nature and communities' tourism around the world involving the interaction with remote and relatively unknown areas, most of them in emerging countries, as is portrayed by the literature. That is the particular case of Colombia, a country that is increasingly receiving tourists from all over the world as well as many local tourists, all of them searching not only the main touristic destinations inside the country, but also new remote areas with specific tourist attractions such as beaches, whale and bird watching, interacting with local communities and experiencing local food and customs. However, various authors have emphasized concerns related to this type of tourism, the challenges associated with its sustainability and the impact for ecosystems, community actors and the country as a whole. This study is based on focus groups conducted with communities and local tourism actors in Bahía Solano, in the Department of Chocó in Colombia. This qualitative analysis, combined with the revision of trends, country regulations, and recent Colombian tourist dynamics, allows the author to make conclusions on the main challenges for sustainable development of nature and community tourism in that region and on the circumstances under which it could be applied to other remote areas of the country. The main challenges found are related to infrastructure and government support, ecological protection, logistics, education of the communities, proper interaction between all actors as well as the preservation of the local culture. According to the field research in Bahía Solano, the results propose the sustainable tourism planning and the involvement of local communities in the whole planning process. The management of tourism activities should include a combination of an exogenous and endogenous development plan at this destination. This research presents the glocal sustainable development approach in this area of Colombia with a high tourism potential - Bahía Solano.

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Ilze Loza

Visual depictions of refugee narratives in the European advertisement design strategies

Keywords: media representation of refugees, visual communication, visual politic, ethics, values.

The globalisation processes have fostered the synthesis of visual politics and the visual communication system appearance in the social media linked to the mass migration phenomenon. The visual politics of the migration crisis emerged from the increasing numbers of asylum seekers, according to Eurostat (2019). Asylum applications from citizens of non-member countries began to increase throughout 2012; the number of asylum seekers continued to increase from 431 thousand and 627 thousand applications in 2013 and 2014, respectively, to 1.3 million applications in both 2015 and 2016. The number of first time asylum applicants in the EU-28 in 2017 reached 655 thousand, and 581 thousand in 2018. (Eurostat Statistic Explained, 2019).

The flow of advertisements related to the refugee crisis is an indicator of shifting identity and an acknowledgement of growing diversity. Today advertising is a global phenomenon with a critical impact on commercial, political, and intercultural communication. The globalization processes are merging cultural barriers created by historically incompatible intercultural connections and marketing strategies that can create a conflict between social values and commercial ethics. This paper perceives the reality of visual politics and the visual communication system appearance in the social media linked to the mass migration phenomenon as a result of the 21st century globalisation and migration occurrence.

The language of graphic design is an important topic in the context of the globalization processes because it reflects changes within cultural environments. In particular, advertisement design is indicative of modern globalization because through such design researchers can identify social processes, changing cultural environments and influences. Contemporary graphic design conveys messages that are often unique to different countries; there are several factors that influence regional graphic design, such as views of the society, political structure and culture. This paper considers the interactions between the design and the ethics of advertising, the imbalance of state and cultural values. The emphasis of the research is placed on the advertising design and the differences in the design ethics of various communities in order to determine the values and design ethics of the visual European politics.

The impact of theoretical and practical research on visual communication and advertising strategies is also explored to discuss the shifting functions of artistic practices in graphic design to construct various forms of moral responsibility towards vulnerable others. The methodology in this study is based on the visibilities of the refugee 'crisis' on the basis of the empirical material from the European visual communication – the advertisement portrayal of the migration phenomenon. The aim is to analyse cultural values through magazine advertisement strategies and cultural studies of meanings in social contexts. Numerous magazines, web pages and newspaper advertisements appearing in the European region were collected and analysed. The findings are placed within a national context, and their implications for media framing of refugees are discussed.

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Ave Roots

Measuring integration of new immigrants in Estonia with integration index

Keywords: integration, new immigrants, indexes, Estonia.

In Estonia, after regaining independence, emigration has exceeded immigration for decades. Only during the last years, since 2015, immigration has exceeded outmigration. Integration has been studied with different indicators, single variables and indexes. This study takes a complex view of the integration of new immigrants in Estonia. The main areas that measure the integration of new immigrants in a country are networks with local people (Danzer ja Yaman 2013; Haug 2003), integration into institutions (Esser 2001), and relatedness to the receiving country (Constant, Gataullina, ja Zimmermann 2009; Constant ja Massey 2002; Constant, Roberts, ja Zimmermann 2009).

This study is based on a unique representative dataset of new immigrants who arrived in Estonia during 2012-2016, collected as a part of the Integration Monitor in 2017. The current study measures the integration of the new immigrants using 3 sub-indexes and one summary index. Networks with Estonians, being related to institutions (work, studies, organisations, etc.), feeling close to Estonia (the length of the desired stay, a desire for citizenship, feeling adapted and welcomed) are the sub-indexes that make up a summary index of the integration.

The male new immigrants are better integrated in Estonia than the female in all the measured dimensions. The older immigrants are less related to institutions, but feel more related to Estonia. The new immigrants with secondary education feel more related to Estonia than those with higher education. The more children under 16 years the new immigrants have, the fewer relations they have to Estonians and to institutions and the lower is the value of the integration summary index. The longer they have lived in Estonia, the more relationships they have with Estonians, the more they are related to institutions and the better they are integrated in general according to the summary index. Regardless of this, the length of the period spent in Estonia is not associated to feeling related to Estonia. In smaller places the new immigrants are better integrated than in bigger cities (there is no difference in case of the integration into institutions). The new immigrants from Russia have fewer relations with Estonians compared to the people from other countries. The new immigrants from Asia, Africa, CIS and Georgia are more related to

institutions than those from Russia. The new immigrants from Russia feel more related to Estonia than those from the European Union, but less than the people from Ukraine and Africa.

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Nadezhda Sotirova

There is no other such dargava (state)!" Constructing dargavata (the state) as a place of dwelling in Bulgarian discourse on emigration

Keywords: ethnography of communication, cultural discourse analysis, Bulgaria, state, post-socialism.

This study examines public discourses (interviews and media) on economically motivated emigration in Bulgaria for the ways cultural notions of the "state" are constructed. The focus is on the communicative role and function of "blaming the state," and how a particular sense of such "state" is discursively negotiated. Using the ethnography of communication (Hymes, 1962) and cultural discourse analysis (Carbaugh, 2007), the study examines the "state" as a communicative resource and a cultural notion of dwelling, which economic emigrants evoke and manage when attempting to make sense of their situation and/or potential return to their home country.

The interview data as well as the Bulgarian television discourses (the television series "Miroluba Benatova presents," 2015-2016, NOVA TV) were examined for the following questions: What rationale for leaving/staying is available in Bulgaria? How is the "state" (as different from the "country") utilized as a communicative resource when engaging in a discourse on emigration? How do the participants evoke the "state" as a sense of place, a dwelling, when negotiating whether to leave or return to their homeland? What are such discussions revealing about the participants' understanding of the "state", their identity, and the relationship to their social worlds? How are the cultural notions associated with the "state" as a dwelling also linked to a larger historical and post-socialist context? Hymes' (1962) push towards the ethnography of communication addressed the need for the investigation of language in contexts and the role of the community in which it exists as a historically positioned communal resource. Such a nuanced ethnographic perspective is particularly fruitful in examining the living discourses within countries with a communist past in order to understand the variety of local social arrangements (Verdery, 1996). Mobility and migration patterns in Bulgaria have been studied predominantly within anthropology, sociology, political science, economy (Elchinova, 2009), thus lacking a communication perspective. The analysis in this study highlights that the "state" as a communicative resource linked to a particular post-socialist legacy is frequently utilized by the participants in order to communicatively make sense of both their national identity and the rationale involved in the decision whether to stay or leave their home country. When utilizing the "state" as a cultural notion, the focus is drawn away from what is literally said (reasons for staying or leaving) towards a larger negotiation of who one is (personhood), how they should relate to one another (social relations), and the world they inhabit (dwelling). Such an understanding of the cultural constructions of the "state" as a dwelling linked to a communist legacy within Bulgaria could then be compared to other countries with a post-socialist context.

Kathya Navarro

Communication dynamics of highly skilled Spanish-speaking migrant women in Swedish workplaces

Keywords: organizational communication, highly skilled migrant women, intersectionality.

Women migration is an emerging field to address

(Aure, 2012). Studies have shown that the number of migrant women in OECD countries exceeds men and migrant women with tertiary education begin to overtake. Research has also focused on addressing issues that enable or impede the integration of skilled migrant women into the workforce because they also present the highest unemployment rates. Language is highlighted as the first barrier that they have to overcome followed by other hurdles like discrimination and absence of networks. In some cases, gender is a limitation (Cardu & Sanschagrin, 2002:87).

In an attempt to understand the performance of highly skilled migrant women in their workplaces, the present study focuses on their communication dynamics in workplaces since organizations are considered as communicative phenomena. Luhmann states that a human being is able to "construct" the world differently, the mind is considered as a constant source of impulses in both parts of the processes inherent in communication (Urteaga 2010). Through an intersectional approach, this study pretends to unveil the different constructions present in the narratives of migrant women who position themselves differently as a result of factors like language proficiency, migratory status, race, ethnics, etc. (Tastsoglou & Dobrowolsky, 2006).

The aim of this study is to stress their narratives to reveal how they perceive themselves/professional selves in contexts of interculturality, and it focuses on these research questions:

RQ1. How highly skilled migrant women communicate with individuals from other cultures in their workplaces?

RQ2. How these women perceive themselves/professional selves or perceive their communication competence/skill in these contexts of interculturality?

As the meaning of an individual's experience is constituted by themselves (Schutz,1967), this study employed an inductive approach, and seven semi-structured interviews were conducted. The respondents were Spanish-speaking highly skilled migrant women living in Sweden.

In the preliminary results, women emphasized the fluency of language as the determinant factor of inclusion in workplaces. Language proficiency had implications on how migrant women were perceived. It emerged a sense of frustration and discrimination linked to the impossibility of communicating and understanding clearly in Swedish workplaces. They also had the opportunity to reflect about their own intercultural communication competence since their narratives enhanced them to reflect on their positioning within and in contrast to groups of native co-workers. Diversity, in terms of gender, ethnicity or culture,

can enhance the performance in workplaces.

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Margit Krause— Ono, Sylvia Waechter

Cultural styles in breakfast in films – Japan and Germany

Keywords: food, cultural styles, non-verbal communication, communicative style.

All cultures are based on common values, and some of them are universal. However, each culture emphasizes these values differently. Through various complicatedly interwoven conditions, each culture develops its own communicative and cultural style (Galtung, 1985).

Food plays an outstanding role in everyday communication, and Mauss postulated as early as 1923 that the preparation and consumption of food are a total social phenomenon and carry all the relevant aspects of the respective culture within themselves. In most cultures, food as well as its preparation and consumption conveys numerous messages, which are often expressed both extra-verbally and non-verbally. Although Mehrabian (1972) already demonstrated the importance of non-verbal communication, this is rarely considered in the scientific or academic analysis of everyday meals, especially breakfast (Wierlacher, 2018).

This study aims to compare the German and Japanese communicative and cultural styles by using non-verbal film scenes of breakfast preparation, as the visual material helps to illustrate the similarities and differences of those styles. For the comparison, excerpts from the Japanese TV film 'Yuube no Curry, Ashita no Pan' [The curry of the evening before is the bread of the next morning] and from the German TV film 'Die Freundin meiner Mutter' [The female friend of my mother] are being used. The number and length of cuts, types of shots, subjects of foci, background music, and other details have been analyzed. Through this compared analysis of the respective German and Japanese types of breakfast, it will become apparent that frequently stated values or focal points of German and Japanese cultures are displayed in ordinary daily life actions such as breakfast preparation. The unconsciously internalized relevance of such values in international and intercultural encounters cannot be stressed enough. Possible implications for teaching intercultural communication in various situations will be shown and are up for discussion with the audience.

Memory Jayne Tembo

Governing the family: immigrant parents' perception of the controlling power of child welfare services in Norway

Keywords: governance, power, child welfare services, immigrant parents.

Norway is a comprehensive welfare state, and while these types of regimes are considered attractive for supporting their citizens, there are also challenges. It is important to understand how different groups of people perceive and interpret interventions and measures aimed at improving their lives. This presentation explores immigrant parents' perceptions of child welfare services (CWS) and examines what they perceive as the types of control held by CWS and their interpretation of its purpose. The study draws data from interviews with 15 immigrant families, 10 of which had contact with CWS and 5 that were not involved with CWS. The findings suggest that immigrant families feel disempowered through their interactions with and perceptions of CWS, which they perceive to be controlling through excessive surveillance of parents. The analysis suggests that parents feel excluded by the CWS measures aimed at empowering children. Furthermore, the perceptions of CWS have derived not only from direct interaction with the services, but also through media, reports from other families, and interactions with other service providers. These findings have implications for bulding trust in diverse societies as well as understanding personal relationships across culturally diverse contexts.

Jolanta Aidukaite, Sven Hort, Mare Ainsaar

Ageing and the Welfare State: Current Trends in Welfare Policies on Ageing in Baltic and Nordic

Keywords: ageing; pension insurance; long-term care; Nordic countries; Baltic States; welfare state.

This article reviews the welfare policy arrangements developed in the Baltic and Nordic countries to address the problems of ageing. The aim is to document policies directed towards the elderly citizens in different socioeconomic and ideological welfare state settings. It challenges the conventional welfare state research by choosing to compare the most developed welfare states of the Nordic countries with the little researched welfare states of the three Baltic States. The Baltic States reformed their social policies, often learning from the best practices in the far North. Now, after 30 years of development, do we find any similarities between the Baltic and Nordic countries?

The findings show that after almost 30 years of social policy reforms in the Baltic countries, the senior citizens remain in a precarious situation according to both objective and subjective indicators. The analyses show essential existential gaps between younger and older generations, if poverty, age discrimination and income security are taken into account. The situation, as expected, is more positive in the Nordic countries. However, Finland exhibits similarities with Estonia and Lithuania in terms of overall satisfaction of elderly people with their household income and their willingness for stronger support from the government. This is explained by the lower availability of the empowerment services in Finland and especially in the three Baltic States and the emphasis on the familial care.[1]

Jozef Bushati, Jessica Swan, Aigars Andersons

Communication over Internet and languages

Keywords: communication, ICT, internet, development, languages.

The language of communication has changed in recent decades, thanks to the conditions of new technologies. The Internet is considered as the greatest invention of mankind behind the wheel and fire, and it is increasingly transforming human life; the importance of this transformation is evident in the Internet's indispensability around the world. It has completely changed the way we communicate in our everyday life. We are now living in what is called "the information age". Furthermore, we have become more reliant on our smart devices through e-mail, social networks, websites, forums, and chat messaging, and we communicate faster than ever. Indeed, the Internet has made it easier for us to interact with people around the world with a touch. More information is available to more people in the world than ever before. In addition, comunication has benefited in unprecedented ways, thanks to state-of-the-art technology including the use of smart devices and the growth of social networks. Issues such as the Internet availability and access have become focal points, bringing together voices of citizens and journalists wanting to express and share opinions, businesses and entrepreneurs wanting to foster international trade and develop e-business, and governments looking to promote transparency and e-government solutions. At the beginning of the Internet, the English language was considered a global language for the Internet usage, and in this sense the Internet gave the English language a big boost in terms of users. Furthermore, this trend has been influenced by developments in global demographics. The basic medium of these communications has been and is language. At the beginning of the Internet era, it seemed that everything would follow the global development of the world's most widespread languages, while other languages and their cultural corpus would be excluded or overlooked. Cultural diversity is expressed through the diversity of languages which move away from the dominance. Languages have changed and adapted to the new and varied situations. Languages are even part of these developments that naturally influence one another. In this paper, the authors present the latest literature on the global development, their experiences, and the statistics concerning the number of the Internet users as well as languages. While the global context of these developments is the foundation, the authors also address policies in this area related

to languages and native peoples' communications. Other aspects explored in this paper are the mutuality of languages and the Internet, as well as their mutual effects seen as positive developments, but without neglecting the negative ones. The European Union experiences and policies are reflected for the Internet surfers using foreign languages when they are online. In addition, the paper will explore relevant projects that determine whether these contents are accessed directly by the native user or indirectly through translators online, promoting language technologies that can help the Internet users to access information in other languages. What are the language development trends? The authors try to provide this answer based on the language usage statistics and graphs that represent the ever-increasing diversity of languages on a global scale as reflected also by the development of the use of the Internet in a variety of languages.

Feliciana Rajevska

What are the values that govern social policy making in Latvia

Keywords: fairness, attitudes to inequality, personal responsibility; solidarity.

The social policy in Latvia is being developed on the basis of neoliberal market-based principles rather than social justice. Its outcome is a high level of inequality and exclusion in the society. The social policy in Latvia has never been the central focus of policy-makers. The orientation towards the liberal individualist model and personal responsibility values clearly demonstrated itself in the pension reform. The parliament of Latvia accepted a very innovative notional defined contribution (NDC) pension scheme in 1995 among the first countries in Europe. The key issue was that of shifting from the pay-as-you-go (PAYG) method to full funding in order to allegedly foster savings and meet financial difficulties. It was a correct action from a long-term perspective oriented towards work incentives and individual responsibility for the safety at old age. However, the transition rules were unfair to the whole generation born in 1940s and early 1950s due to the existing formula evaluating the starting pension capital and the lack of any basic pension. The pension system design has contributed to the growth of inequality among pensioners during the last 25 years. Fairness is a very important value for the integration of any society. It can contribute to the growth of trust towards those in power. The sustainability of the social insurance budget has always been and remains a top priori-

ty for policy-makers in Latvia. The social insurance budget has never been in deficit. Largely, though, it was achieved at the cost of inadequately low levels of benefits. The share of out-of-pocket payments for healthcare is the highest for decades among the EU-28. Latvia spent the lowest share of its GDP (12.2%) on social protection in the EU in 2005, and was the second lowest (15.2%) in 2016. The financing of the social protection in terms of the purchasing power standard (PPS) per inhabitant was just at 35% of the average amount in the EU-28 in 2016. In the same year, Latvia's GDP per capita was equal to 67% of the EU-28 GDP per capita.

The high level of income inequality is a permanent problem in Latvia. In 2014, the ruling coalition of that period approved the Concept Paper "On Defining the Minimum Income Level (MIL)". The implementation was intended to start in 2016. The aim of the Paper was to establish a methodologically justified MIL for the social assistance allowances, the state social benefits and allowances, the minimum old-age pension, and the unemployment benefits. The Ministry of Welfare prepared a plan defining the MIL at 40% of the median income, later reduced to 20% of the median income. However, this issue is still not on agenda. The existing deserving/undeserving distinction of poor people and the opinion that benefits make people lazy is rather strong. Poverty has been considered as an individual, and not a public responsibility. Out-migration is continuing because people have low expectations for future development and adequate protection in case of a social risk situation.

Elena Korshuk, Natallia Patapava

Overcoming cultural interference in professional communication in mathematics

Keywords: cultural interference, communication, intercultural, professional.

The paper presents intermediate results of an on-going study of cross-cultural language interference in the professional communication between Russian and English speakers. It illustrates and explores some examples and suggests ways of eliminating the cultural interference in professional communication in mathematics. The cultural interference is viewed as the process and the result of the interaction between cultures an individual has to function in. The interference of languages has been thoroughly researched back in 1970-1980ies, and the cultural interference has been drawing the attention of various 2000-ies authors. Today it is the newest data of

the neuroscience application to intercultural studies that give a new aspect to the interference studies, and it has a good potential both for theoretical studies and for practitioners.

The authors maintain that developing some sort of a corpus if not a taxonomy of the most typical cultural interference cases in the Russian-English professional communication in mathematics will provide a starting point for further development of methods aimed at the formation of new neuron connections and improving the communication flow between specialists.

The presentation views the interference as stemming from similarities between cultures [see Korshuk, p.22; Nguyen-Phuong-Mai; Shchepilova, p.78], rather than differences [see Timachev, p.4], and regards it as a starting point for the communication skills development. The authors understand the interference as the "...transfer of elements and rules of how they function in their native or primary culture into the process of communication in a different culture" [1, p.22].

Using more than 100 examples of interference found in 10 scientific articles on mathematics written in Russian\English and then translated into English\Russian, as well as in 4 original English and Russian textbooks on mathematics, and in samples of sentences produced in English classes by Russian-speaking students majoring in mathematics, the authors show that the interference occurs in the commonly singled out characteristics of cultures, e.g. the internal\external locus of control, collectivism\ individualism, low\high context.

It clearly indicates the inseparability of the language for professional purposes and the intercultural communication training at the university level with the objective of developing and improving professional communication skills.

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Olga Rajevska

How much solidarity is there in the solidarity tax?"

Keywords: social protection, Latvia, taxation, pensions.

The solidarity tax that was introduced in Latvia in 2016 was aimed at reducing taxation regressivity, improving social protection and reducing inequality. Before 2016, the flat (23%) personal income tax (PIT) combined with capped social contributions led to fairly regressive labour taxation: in 2015, the tax burden for an employee with the minimum wage (€360 / month) was 40.4%, with the average wage (€818 / month) - 42.5%, but with a €10,000 wage - 32.5%.

As a palliative, the so-called solidarity tax was introduced in 2016 on the income above the cap. The tax collections were transferred from the social insurance system to the general budget (not earmarked). In this form, the law was in effect in 2016 and 2017. While the goal of reducing tax regressivity was successfully achieved, the role of the solidarity tax in improving social protection was marginal, since the money dissolved in the general budget and was spent, according to officials, on defence, service pensions, and teachers' salaries.

In 2018, a progressive three-level PIT was introduced, and it was assumed initially that the solidarity tax would be abolished, which would be the most natural development. However, the distribution of the tax collections was reshaped instead. As from 2018, the money no longer was merely routed to the general budget, but 1) the largest part (in a typical case, 13.59 percent points (p.p.)) transferred to the

„common pool" of the pay-as-you-go (PAYG) pension budget (pillar I), 2) 1 p.p. directed to the healthcare financing; 3) 10.5% accounted as the PIT (and further shared between the budgets of local governments and the central budget), and 4) the remaining 10 p.p. forwarded to individual taxpayers' pension accounts in private pension funds (pillars II and III). So the tax became less progressive, while its administration became much more complicated for the State Social Insurance Agency. At the same time, new goals of the tax appeared in the amended law, namely, to finance healthcare, to support the pension budget and private pension funds. In fact, the solidarity tax turned into a quite overcomplicated tool. The total number of taxpayers was ca. 6,000 (less than 0.7% of all the employed), and, according to the Ministry of Finance, they are mainly engaged in the financial intermediation, IT and legal services.

Since January 2019, the rate of the solidarity tax was reduced from 35.09% to 25.5%, and the private pension funds were excluded from the scheme. 10.5 p.p. are accounted as the PIT, 1 p.p. goes to the healthcare budget, and 14 p.p. are accounted on individual notional accounts in the PAYG pension scheme. By introducing this, all "solidarity" from the tax was lost: although the pension budget gets more money, this money increases state liabilities towards the most prosperous taxpayers. Given the longer life expectancy of high-income individuals, such a law works in the opposite direction - in the long run, it redistributes money from poorer contributors to richer people within the pension system.

Andriela Raabis, Tiit Hennoste, Andra Rumm

Displaying negative emotions in Estonian school-related complaints

Keywords: indirect complaints, emotions, communication, Estonian.

Estonians are believed to be unemotional and reserved according to the national stereotypes (Vainik, Orav 2005). Vainik and Brzozowska (in press) have demonstrated that Estonians prefer to avoid direct praising and complimenting and express a low level of positive affect. This study shows that Estonians strongly express their negative affect towards a target outside of the situation (Ex. 1).

The authors are studying indirect complaints in Estonian everyday conversations about school (on complaints, see Heinemann, Traverso 2009). The target of the complaints appears out of the situation. The data consists of 40 complaint sequences from the Corpus of Spoken Estonian of the University of Tartu. The research belongs to the field of interactional linguistics.

The research question is: which linguistic resources do the interactants use to formulate complaints and express their negative affect?

The analysis shows that the complaints are formulated by using words and phrases with negative connotations, extreme case formulations, intensifiers, exaggerations, exclamations, swear words, and idiomatic expressions. Syntactically, many complaints are constructed with negative clauses. Prosodically, the crucial words are presented with a strong emphasis, marked rhythm, and louder voice. Rhetorical devices such as repetition, rhetorical questions, comparison, irony, and imitation are employed in order to enhance the complainability of the issue. Estonians prefer not to name their emotions explicitly (e.g., sis ma olin väga nördinud 'then I was very disappointed').

(Ex. 1)
01 H: mis=sa peaks?
　　 what you should (do)?
02 J: õppima.
　　 to study.
03 R: [tegel-]
　　 actual-
04 H: [ma] pean ka mul=on keemias homme töö.
　　 I have to (study) too I have a test tomorrow in chemistry.
05 R: haige füssaõps (0.5) Selma {-} töö.
　　 sick physics teacher (0.5) Selma's {-} test.
06 J: see Selma on vana tebiil kuradi näss=[ä.]
　　 that Selma is old moron damned runt.
07 R: 　　　　　　　　　　 [heh] (.) ol(h)e v(h)ait.
　　　　　　　　　　　 SMILE (.) shut up.
08 J: mis teha mis teha see ajab nii närvi. hea [klassijuhataja.]
　　 what to do what to do this drives me nuts. good teacher.
09 H: 　　　　　　　　　　 [on jah, ma] lööks ta maha.
　　　　　　　　　　　 yes (she) is, I would kill (lit. 'strike down') her.

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Jekaterina Navicke, Romas Lazutka

Labor code reform and flexible work arrangements in Lithuania: gender differences in demand and outcomes

Keywords: labour code, gender, flexibility, reform.

A new labour code which was supposed to make working relations more flexible came into power in Lithuania in the middle of 2017. The new legislation supposedly should have resulted in more flexible work relations, which should extend possibilities to combine work and family-related responsibilities. As women are typically more involved in taking care of children and other dependent family members, they should have a higher demand for flexibility at the workplace. Hence, a higher effect of the new legislation can be expected on women. In the paper the authors first discuss the design of the labour code reform and its articulated impact on the possibility to combine work and care-related responsibilities. Next, working arrangements and the demands for flexibility of working arrangements across genders is analysed. Third, the authors identify the effects of the introduction of the labour code on female compared to male populations in Lithuania using the difference-in-difference approach. The study uses LFS data, including its ad-hoc module on balancing career and family responsibilities. The analysis is finalised with implications on the gender employment and wage gaps in Lithuania.

Andris Klepers

Contemporary geographies of public events and tourism mobility

Keywords: mobility, culture, GIS, events, on-line ticketing.

The aim of this research paper is to explore and communicate the intersections and relationships between public events, cultural diversity, tourism and human mobility within the social sciences. It is incorporating new perspectives on culture consumption, leisure and tourism from contemporary geography using the analytical tool of big data from online ticketing platforms combined with GIS mapping solutions. Getting new insights in the continuum of human mobility was possible by tracking culture consumption on public events using more than 140 thousand data entries of online ticket shopping. For the first time, such a tool allowed to separate local domestic consumption of culture from inbound visitors and foreign travellers from different countries to the destination of the event host.

Recent years have seen the growth of academic literature on the role of tourism in promoting the culture of local community, mediating it through public events to

other nations and promoting cultural consumption (Chang et al. 1996; Meethan 2001; Urry 1995, 2002; Gotham, 2007, Getz, 2008). There are varieties of leisure involving the commodification of cultural activities for tourist consumption.

The inclusion of mobility into this research offers the prospect of examining the relationship between tourism and culture consumption at different scales, identifying the places of origin of visitors for different events. 555 venues of events happening there in 2017 and 2018 were examined to assess their pulling power of different audiences. 79% of public event consumption was local allowing further separation between locals and domestic travellers. The rest of the visitors have purchased the tickets to Latvian public events from 109 different countries dominated by the Baltic Sea Region and the Latvian tourism priority markets. Purchasing tickets of public events as a form of a gift from the Latvian diaspora to their relatives in the home country has been evidenced as a common trend, however, not allowing to allocate these purchases precisely.

According to the thematic scope, different public events were analysed, including music, sports, city festivals, theatre, family events, business events, assessing the most attractive for foreign and domestic visitors and identifying the so-called cultural hallmark events among them. The example of a popular rock music festival (see Fig.1) demonstrates the pulling area of the visitors, 29% of them being from the home area (locals), and 66% - other Latvian visitors mainly from the capital city and the surrounding communities. Among them, 4.5% were foreigners mainly from the Baltic States.
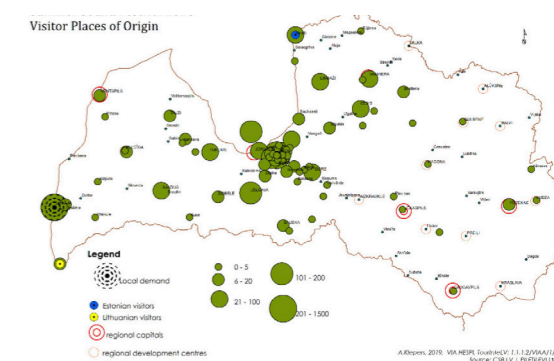

Fig.1. Visitor places of origin (local, inbound and the Baltic region) of a popular beach music festival.

That tool among others is tested as part of a smart tourist destination monitoring system helping to provide the data for better tourism destination management and decision making process. Main beneficiaries are destination management organizations, but also the business sector, namely service providers. The comprehensive monitoring system is established within the framework of the post-doctoral research project (Nr. 1.1.1.2/VIAA/1/16/100) Tourism Intelligence Latvia (TourInteLV).

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Jolanta Aidukaite

Family policy in the Baltic and Nordic countries: a comparative overview

Keywords: family policy, child care, parental leave, Nordic countries, Baltic States, welfare state, family support system.

This study aims to document public policies directed towards families and their outcomes in different socioeconomic and ideological welfare state settings. It challenges the conventional welfare state research by choosing to compare the most developed welfare states of the Nordic countries with the little researched welfare states of the three Baltic countries. The Baltic States reformed their family support systems by copying and learning from the Nordic neighbors. Now, after almost thirty years of reforms, the article asks the following questions: How do the Baltic and Nordic countries currently compare to each other in their family support systems? What are the differences and similarities and what can we learn from their experience?

The findings of this study show that similar policies in varied socioeconomic contexts can produce different outcomes. The Nordic family model, based on gender equality and universalism, still holds its strong foot and delivers positive results. The Baltic family model is catching up; however, it delivers inconsistent and ambiguous outcomes pointing to gaps in the complementarity of the social policy. The advanced paid leave policies (maternity, parental, paternity) in the Baltics are not yet backed up by widely available services. The elderly care is a field which does not receive enough attention on the political agenda and by law is prescribed to family obligations. This feature of the family policy strongly divides the Baltic and Nordic nations in the family policy domain.[1]

Jens Allwood, Elisabeth Ahlsen

On co-existence, integration, and the need for education in intercultural communication

Keywords: intercultural communication, intercultural understanding, cultural differences in values and norms, intercultural education.

Intercultural competence and intercultural communication have been put forward as a means for enhancing internationalization and intercultural interaction, as instruments for enhancing intercultural insights and understanding, increasing tolerance and ability to handle intercultural relations. But how can this be achieved? This paper attempts to contribute to answering this question by discussing what Intercultural Communication (ICC) is, what the content of education in ICC can be, and which methods can be used for teaching ICC.

The paper considers four aspects of culture, which can be focused on in the ICC education: ways of thinking, behavior, artefacts and traces in nature. The goals of the ICC education can be (i) awareness, (ii) flexibility, and (iii) ability in relation to different cultures.

The paper discusses how the ICC education can affect communication by investigating communication as production, interaction, understanding and a context in order to achieve each one of these goals. The authors also suggest different methods for the ICC education and different aspects of the content of the ICC education.

Mare Ainsaar, Kadri Soo

Did immigrants caused child welfare cuts during economic recession?

Keywords: immigration, social policy.

Surveys report large regional differences in the coverage and the amount of transfers to families with children even within one country (Gauthier 1992, Forssén 1998, Dunkan & Goodwin 1988, Ainsaar and Soo 2005). At the same time, the reasons of these differences and the policy process which leads to these differences remains unclear. In the light of growing immigration in Europe, the hypothesis about the welfare chauvinism has gained importance. Because of a higher number of children in immigrant families, the question about the influence of immigration on family policies is especially relevant.

The authors analyse the possible influence of newly arrived immigrants on the policy of child benefits and services at a local municipality level between 2006 and 2015 in Estonia. The economic recession added additional pressure on the welfare distribution debate. The authors present trends on the evolution of immigration and local benefits and analyse the link between these processes.

Method

The analysis is based on the child-friendliness monitoring survey conducted by the authors in all local municipality governments in Estonia in 2006, 2009, 2012 and 2015. In all these years, local government authorities were asked to fill in a questionnaire about all the activities related to children and families and the role of the local municipality in financing these actions.

The authors tested the change of allocations to families with children in relation to the share of newly arrived immigrant families with children. It was also assumed that child-friendliness depends on 1) opportunities and 2) demand, and these variables were taken into account as the background variables. The opportunities were measured by municipal budgetary revenues per capita. The demand and pressure on child-friendliness were assessed by the percentage of children in the population and by the number of satisfied applications for subsistence benefits per 1000 inhabitants as a poverty indicator. Previous studies have proved that political decision-making depends on the size of population of a local government unit (Sootla and Grau 2003). Therefore, the results were analysed in different groups of local governments by size and immigration type.

Augustinas Dainys

Three solutions to the cultural diversity problem: transculturalism, multiculturalism, and interculturalism

Keywords: transculturalism, multiculturalism, interculturalism, cultural diversity.

Cultural diversity problem

The philosophical problem of cultural diversity arises when the plurality of the world is recognised as disclosing languages and when each of them coincides with a single culture. This recognition has prevailed in the Western philosophy for half a century, and since the 1960's it has been connected with the postmodern philosophy. However, its roots lie in Heidegger's early treatise, Being and Time.

Transculturalism. Transculturalism could be regarded as a socialist and left-wing solution to the cultural diversity problem: in it all finite cultures merge, and they become one culture in the future, which is comprised of all the different and finite cultures of the past. In the contemporary philosophical thought, the transcultural and socialist solution to the cultural diversity problem takes the form of anti-identitarian thinking, which in its most recent and complete form is presented in Badiou's metaphysical treatise The Immanence of Truths (2018). Badiou speaks about 'trans-nationalist communism', which in the contemporary world is opposed to all forms of right-wing finitude, i.e., 'forms of closed identities of biological racism, sentiment of cultural, material and historic superiority, diverse forms of religious sectarianism, nationalism of all nature, also of forms of historicism, (fetishized national histories, pretention to unequal singularity, absolute value of our "Christian roots"' (2018, p. 97). To these forms of cultural finitude, Badiou, a follower of Marx, opposes the infinity of the revolutionary process oriented to generic humanity, which is a metanarrative.

Multiculturalism. If transculturalism could be regarded as a modern thesis, then multiculturalism could be regarded as a postmodern anti-thesis while discussing the cultural diversity problem. It is a liberal solution to the cultural diversity problem: all cultures must dare to be different and respect their cultural differences. This solution to the cultural diversity problem is based on the postmodern deconstruction of all metanarratives, as well as the postulation of diversity and plurality of small narratives when each narrative coincides with a single, finite culture. This approach lacks dialogue between different cultures,

and these cultures close in the monologue of finite ghettos.

Interculturalism. Interculturalism is the most recent reaction to the postmodern plurality of small and finite narratives. It closes different cultures into the monologue of ghettos and criticises its faults. Interculturalism synthesises the transcultural thesis and the multicultural anti-thesis and could be a solution to the cultural diversity problem. It emphasises a dialogue between different cultures; according to Busch and Möller-Kiero, 'interculturalism therefore emphasises the necessity of intercultural dialogue and solidarity in the form of joint civic interactions and initiatives which … multicultural policies have ignored' (2016).

Conclusion: in search of a new social political paradigm

We live in the times of a new social political paradigm, one that could be comprised of left-wing socialist and right-wing liberal solutions to the cultural diversity problem. This solution could recognise the plurality of small cultural narratives, but, at the same time, it could also see these narratives in the light of generic humanity, where all human beings are both different and the same. This paradigm could emphasise dialogues between different cultures on the horizon of joint civic interactions.

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Anna Broka

Participatory democracy practice among youth experiencing disadvantages: scoping literature review

Keywords: citizenship, participatory democracy, empowerment, disadvantaged, minority youth.

Participatory democracy can be considered as a mechanism promoting more active and organized citizenship and enabling people with different backgrounds to fully and effectively participate in their lives, political and social events. Certain theoretical and methodological considerations in the political science discipline are aimed at estimating the be-

haviour of citizens – their interaction with the state, power relations and the functioning of the civil society (see Arrow 1963; Elster 1993; 2009; Sen 1999; 2017; Held 2006; Young 2002; Putnam 2000; Esping-Andersen et al. 2002; Morel et al. 2012; Selg 2017). Youth are involved by different constitutional and institutional democracy settings – there are established practices and knowledge of how to engage, motivate and evolve young people in decision-making process on different levels (Mann, Patrick 2000; Longo, et al. 2005; Abu-Haida 1999). However, most of these engagements go hand in hand with the meaning of being a citizen and citizenship rights in the democratic state evolving also the fulfilment of certain obligations that are defined in national and international constitutional legal forms and policy documents (e.g., UN Human Rights Declaration (adopted 10 December 1948), European Charter on the Participation of Young People in Local and Regional Life (CE 2015) or other policies on youth at the EU level (Friedrich 2006). Over the past two decades, a new discourse has developed for public participation in relation to public policies and service provision that are mainly centred on the notion of the active citizenship and empowerment discourse (in Barnes et al. 2007).

Objective: In the article the results from a scoping literature review are presented in order to get a better understanding about youth experiencing disadvantages and their ability to participate in democratic processes affecting their lives, community and increased agency in decision-making.

Method: 134 peer-reviewed relevant academic articles from scientific databases published in English between 2001 and 2019.

Results: Knowledge about youth that are not so visibly marginalized, vulnerable or experiencing disadvantages is covered in different disciplines (community psychology, sociology, education, social work, media and political science). One paradigm shift is a more active engagement of youth in research from their own perspective by using a wide range of participatory methods. Educational settings and information seem to play the most significant role in advocacy and activation of "silent voices" in Western democracies while community building and capacity is expressed in the developing world.

Conclusion and implication for practice: There is evidence of different partnerships aiming to empower disadvantaged youth for participatory practices. However, the challenge still lies in the balance of power and the question on who is deciding. In future, participatory democracy practices will be assessed in the framework of the participation ladder - understanding more intensively the impact of different ac-

tors involved, e.g., authorities, professionals, community leaders, facilitators, etc. from the balance of power perspective.

Line Alice Ytrehus

Epistemic injustice, racism, and hermeneutical domination: questioning the capability for antiracism from a "white" position

Keywords: racism, epistemic injustice, foundational issues, white gaze.

This paper aims to discuss the subtle ways of racialization and othering in scholarly work, more specifically how academic scholars in a "white" and privileged position can pursue ethical and productive anti-racist presentations of unprivileged "black" others in a racist world. Research presentations are not purely objective descriptions of reality, but can also be perceived as narratives and rhetorical texts (White 1973/2014, Kjørup 1996/2008). Researchers are epistemic agents (Fricker 2007). While intercultural research, HDCA-research and development research on disadvantaged groups is growing, analysing key factors that expand or reduce their capabilities, `mainstream´ researchers have until recently paid less attention to racism and privileged groups' hermeneutical domination (Brossard Børhaug 2012; Robeyns 2018). Researchers have a social responsibility for disclosing the multiple forms of epistemic injustice in the global webs of knowledge circulation (Shome 2009, Yong 2011).

Research question: How can academic scholars discuss racist oppression and exclusion in ways that empower victims of oppression and counteract epistemic injustice based on dysconscious racism? What implications do research discussions on dysconscious racism and "white privilege" have for intercultural communication research?

Stating the problem: "Dysconscious racism", a concept coined by Joyce E. King, denotes "the limited and distorted understandings" people might have "that make it difficult for them to act in favour of truly equitable education" (1991: 133f). Contemporary racism as well as historical, colonial forms of racism are characterised by two main functions: exclusion and exploitation. The exploitation comprises inclusion with inferiorisation (Wievorka 1997:149; Richmond 1995, Massey 2016). As racism lost legitimacy and credibility in science and international law (cf. Smedley & Smedley 2005:16), concepts such as culture and ethnicity substituted it, continuing discrimination, segregation and exclusion (Barker 1981,

Gullestad 2002, Van Dijk 1993, Wievorka 1997). Dysconscious racism is not fear, nor hate, but "non-attention", "invisibility of harm", "partiality and narcissism" leading to failure of sympathetic imagination (Nussbaum 2012: 139 ff.) , unreflectively protecting white advantage and the subordinated positions of racialized minorities (Wellman 1977). Dysconscious racism implies epistemic injustice (Fricker 2007, 2013), which occurs when a speaker's knowledge is given little worth by a hearer. Amanda Catala´s supplementary theory of epistemic injustice (2015) shows that epistemic injustice has to include reflections about hermeneutical domination.

Racist structures of oppression and practices of exclusion differ fundamentally from other kinds of capability deprivation such as poverty, because it originates in our minds. Although its impacts can be acute and highly corrosive, racialized categories are more blurred and context-dependent than other social disadvantages such as poverty, sexism and gender roles. As such, racism reduces capabilities for everyone pursuing social justice, even those individuals who might benefit from the privileges that racism protects. This comes from the fact that racism per definition is socially unjust (CERD 1965). Catala points to the importance that elites recognize their epistemic privilege and acknowledge that those suffering from credibility deficit have trustworthy expertise on issues relating to their lived experience of domination. The dominated have direct, first-hand experience of oppressive institutions and practices which remain largely invisible to dominant groups occupying privileged social locations (2015:433, my emphasis; see also hooks 1987). "White" researchers and scholars who pursue values of antiracism, egalitarianism, fairness and social justice would need to overcome their dysconscious racism. However, racism is a particularly sensitive issue. A victim of racism might face fierce aggression if she labels a dysconscious insult, discrimination or exclusion as racist. She also risks being perceived as overly sensitive. This credibility deficit problem also affects researchers (Andersson 2018). "White" researchers (not being racialized) tend to occupy a more "neutral" position in public discourse; however, they risk unreflectively reproducing conventional stereotypes and privileges. This may partly explain why there is less research on deprivation due to racism than sexism. However, I argue that anti-racist intentions are not enough to ensure equitable epistemic contributions understood as "the equality of imagination, recognition and speaking positions across borders and boundaries" (Shome 2009: 703). Just as we need academic knowledge on how to expand gender equity, we also need knowledge on racist epistemic injustice and antiracist capability development in re-

search discourse.

I suggest four measures to counteract and check for invisible biases, attempting to expand the capability for antiracism from a "white" privileged position:

a) to destabilize the categories of dominant and dominated,

b) to criticise the standards of normality and ongoing marginalization processes,

c) to beware of redundant presentations of marginalized groups,

d) to take on social responsibility for empowering and attributing hope, voice and agency to tacit victims, opening the door for dialogue rather than speaking about or on behalf of somebody.

In that way, I hope to contribute to the discussion on epistemic (in)justice and capabilities development in anti-racist research from a "white" privileged position.

Martins Daugulis, Ieva Bikava, Lelde Metla-Rozentale, Elina Graudina

Culture of trust: perception of democracy, europeanness and civil society in politically active youth in latvia

Keywords: trust, youth, Democracy, Europe, civil society.

Objectives. In the article „Culture of trust: perception of democracy, Europeanness and civil society in politically active youth in Latvia" the authors unveil the cross-dimensional meaning of the trust culture as a key concept for efficient democracy on the map of the European Union's current challenges. With a special focus on politically active youth, the authors define what the core elements in trust-building are and how they are challenged under the current pressure of populism, anti-pluralism and nationalism. Thus, according to Kelso and Cogan (2008), youth voters in the clearest way represent the cross-layer nature of trust within democracy through the means of popular culture, democratic engagement and digital consumerism of information. According to Canovan (1999), democracy has two faces - where trust in its positive or negative meaning plays a crucial role in the delivery of democratic values vs. populism which also appeals to trust in people. Thus, youth population and their perception of trust is directly linked to the delivery of democracy within a particular segment of the population, though gaps in trust lead to gaps in democracy.

Materials and Methods. To deliver the key objective – the understanding of trust and the self-reflection on trust within youth population which is politically active in Latvia, the authors conducted a number of in-depth interviews with youth population representatives. The interviewees were selected according to several criteria:

- considered as youth according to the EU common praxis;

- active participation in political parties;

- listed on the candidate voting ticket in the EU Parliament elections in 2019.

For collecting the data and carrying out the analysis, the qualitative method of research was used, more particularly in-depth interviews.

Results. Several trust gaps were identified during the research:

1. The expectation gap - all the respondents underlined the lack of youth issues on political agendas, thus explaining the idea of common youth passivity in participatory politics, while at the same time openly recognizing that politicians are not interested in youth precisely because of the mentioned passivity. Political establishments expect activity to include issues on their agenda, while the youth segment expects issues to be included to be active. This brings to classical feedback loop damage (Bateson, 1998) between youth and political establishments where strong distrust is a key element.

2. The credibility gap - all the interviewees underlined the lack of knowledge considering Europeanness, political processes and political technology as such, but with a focus on the issues of credible sources. There is an important notion here: the majority does not perceive politicians or political institutions, or public servants as credible sources on politics because of their presumed bias and secret agenda. This leads to the major need of discussion on the credibility construction for youth on delivering the values of democracy.

3. The attitude gap - according to institutionalism and the trust culture theory, an important part of trust building is direct participation, while a common feature of the respondents in the particular research was the perception of democracy as a product not a process. The link between consumerism, customer experience and the ever-present need of entertainment is also a factor for a future discussion and analysis. If politics and democracy is trustworthy if entertaining, trustworthy if simple, trustworthy if delivered quickly - it is a totally different in-built princi-

ple of trust than that of the participatory democratic systems.

4. The knowledge network gap - both gathering information to credit a particular source and credibility and valuation of informational clusters are totally different for youth population, compared to classical democratisation and trust building assumptions and the praxis of the rest of the population. Both the form and the content differ. From the perspective of interest, youth population is predominantly interested in environmental issues, liberal values, LGBT issues – and most importantly - these issues are isolated from other fields (e.g., economics or power politics).

5. The critical thinking gap - a common feature for all the interviewees was a claim that there is too much information which makes the decision on right and wrong complicated. A single united authorized source of information would be appreciated. At the same time, it contradicts the credibility gap where no credit is given to any kind of existing authorities. This leads to a further discussion on the delivery of trust and to an intense need for reformulation of the classical understanding of how people trust in democracy.

Jens Allwood

On the conditions of living together multiculturally

Keywords: multicultural integration, migration, living together.

In Europe very many people are in a situation of migration. According to the 2016 Eurostat statistics, 20.7 million people with non-EU citizenship are residing in the European Union. Additionally, 16 million EU citizens live outside their country of origin in a different Member State. Migration movements are on the rise both within and from outside the European Union.

Immigration always implies short- or long-term multiculturalism. Immigrants and domestic population who often have different national-ethnic cultures have to live together. How can this coexistence be made possible?

There are three traditional solutions to multiculturalism with intermediate forms:

Integration – people of different cultures interact without abandoning their original culture;

Assimilation – people of one culture change into another culture (e.g., most immigrants in the U.S.A);

Segregation – people of cultures do not mix and are kept apart (e.g., former South Africa).

In his talk the author will assume the goal of integration and discuss some of the problems and requirements of peaceful coexistence and integration with a focus on experiences in Sweden.

Problem 1. The problem of competence in language nd culture - taken care of to some extent.

Problem 2. Work – find employment – not taken care of – much higher unemployment for immigrants.

Problem 3. Integration and friendships – not well taken care of – many isolated immigrants.

Not taking care of these problems could lead to pockets of isolation, segregation and pockets of extremism and criminality.

Finally, the author will draw some conclusions about the factors stabilizing and destabilizing multi-culturality and integration.

Agnese Davidsone, Vineta Silkane

Get out of my Facebook! Exploratory study on voters' responses to online electoral campaigning in the context of deep political distrust

Keywords: political trust, cultural theory of trust, online electoral campaigning.

Campaigning on social networking sites (SNS) continues to gain importance in electoral communication strategies worldwide. However, the links between campaign tactics and voters' support are unclear, especially in post-socialist countries in Europe, where the levels of political trust are considerably lower, compared to mature democracies (Ceka, 2012). The cultural theory of trust (Mishler & Rose, 2011) holds that political trust is socially determined and thus possesses significant inertia: increasing the levels of trust and political participation in post-socialist countries might take decades and generations. The current study explores the reactions by citizens to the political communication and mobilization on the SNS before the Parliamentary elections in Latvia in 2018. The authors analyze how social media users responded to political campaigning on the SNS in the context of deep political distrust that is characterized by strong alienation between political institutions and citizens (Mierina, 2011) with only 9 per cent of inhabitants trusting political parties (Eurobarometer, 2017). The data consist of 49 semi-structured

interviews that were conducted with economically active adult citizens (20 to 40 years old). All the respondents were social media users, with Facebook being the most popular platform. The intensity of the SNS use varied from once or twice a week to 6 hours every day. The results indicate distrust in political parties and politicians being characteristic throughout the entire sample. The younger people expressed distrust in political institutions and politicians as actively as the older respondents did. The activities that politicians and their supporters carried out on the SNS were perceived as too intensive by most of the respondents, especially in the final weeks before the election, also aggressive, confusing, creating anger, oversaturation, apathy and most importantly – diminishing people's motivation to participate in the election. Thus, the authors cannot support the previous claims (e.g., Utz, 2009) about the SNS as a promising venue for political communication. On the contrary, it can be argued that in particular cultural contexts intensive social media presence aimed at exaggerating the misdoings and failures of political opponents (Ijabs, 2018) can actually trigger negative effects for democratic processes, such as further withdrawal from political engagement and growing disenchantment. The authors also discuss six strategies developed by the respondents to minimize their exposure to unwanted political campaigning, as well as the perceptions of young people of the SNS as a non-political space.

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Oliver Nahkur, Mare Ainsaar, Helina Maasing, Ave Roots

Attempt to measure the level of conflict and marginalization in Estonia: local government level perspective

Immigration has been changing the faces of neighbourhoods, cities, and countries across Europe. Due to the declining fertility rates, ailing pension systems, and pressing labour market needs, economically advanced countries provide the "pull" factors that drive international migration, while economic hardship and political unrest in less developed countries offer the necessary "push" factors (Dancygier 2010). Immigration can offer several advantages to receiving societies and communities, but it can also pose risks like conflicts and marginalisation.

Social monitoring and reporting – through producing quantitative information and empirically based knowledge – seek to inform the general public and policy-makers and offer self-reflection opportunity to a society or a group of societies (Noll 2004, p. 163; Noll and Berger 2014, p. 11). Among others, the social monitoring and reporting can also help to decrease the intercultural unsustainability, and in turn increase the intercultural sustainability – encouraging durable, long-lasting and resilient forms of intercultural communication and intercultural relations (Busch 2016).

The paper addresses the conceptualisation and operationalisation of the "conflict and marginalisation measurement framework" from the local government level perspective in the Estonian context. Primarily, it is focused on conflicts between immigrants and natives, possibly endangering the peaceful functioning of the community and the security of the state. In many cases, a conflict will emerge in the community when the group differences become more apparent, possibly causing tensions and segregation (or even polarisation) based on ethnic, religious affiliation, etc. lines. Marginalisation is a process as well as a state when the individuals' and/or groups' participation in the societal, economic and political life is hampered.

The "conflict and marginalisation measurement framework" proposes 41 indicators – 30 individual/group and 11 local government level indicators to measure the level of conflict and marginalisation. The following criteria were observed when data sources for these indicators were selected: data should be (1) updatable; (2) valid; (3) reliable; (4) available at the local government level. The individual level indicators are mainly based on the data from the survey "Estonian Integration Monitoring" and "European Social Survey". The local government level indicators are primarily based on the National Statistics Office data sources. The examples of the indicators are: infrequent contacts with people from other groups; sense of threat to the culture/values, physical safety, power; trust in country's institutions; perception of injustice; living in a local government with intensive immigration.

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Ilkhom Khalimzoda

Story alongside history: Russian media landscape in Finland and Latvia

The disunity of the society is a concern to the national security in Finland and Latvia. In both countries, the society integration policy is tailored towards the existing and new immigrants, including from the Russian Federation, while the Russian Federation through its media seeks to develop and strengthen ties with compatriots living abroad providing a Russian perspective on integration and world issues. The compatriot outreach and promoting the Russian perspective sometimes may turn into a strong tie between politics and journalists. Media ownership operations associated with politicians or political interest demonstrate political parallelism, which is explained as a process when media transforms from mediators between society and politics into political agents (Hallin & Mancini, 2004). Likewise, media, the content of which is determined by the interests of a political party, identify themselves as independent members of the media market, mixing neutrally produced and politically influenced content (Rožukalne, 2011).

In the past, entrepreneurs (merchants) played a crucial role in exploring other cultures and civilizations. Their communication with the host culture and the culture of origin has been a topic of scholarly interest. Today, immigrants are subject to multiple media exposures, and that is why it is even more a concern today, especially in a time of information warfare. Therefore, this research aims to examine the (1) socio-political history and the current situation of the Russian language media, (2) media literacy and disinformation, and the (3) taboo topics/self-censorship in Finland and Latvia.

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Steven Crawford, Kim Ngan Dau

Teaching non-violent communication in a multi-cultural student group

Keywords: conflict management; non-violent communication; cross-cultural pedagogy; traditions of teaching & learning.

Today's diverse societies are sustained in part through the management of conflicts, particularly in multicultural and intercultural contexts. Learning about and practicing Non-Violent Communication (NVC) challenges one to develop a new vocabulary and approach to having difficult conversations. This presentation will focus on the authors' experiences of teaching NVC in a conflict management course within a very multicultural student group at a Finnish university. During the last three semesters the course was taught through a partnership between an American and a Vietnamese teacher.

The teachers place a significant emphasis on eastern philosophies and approaches that often surprise and challenge many students from both east and west. In this respect, the teachers choose to move from prescriptive teacher-centered pedagogy, in which the teacher directs the students based upon his or her formal accreditation and expertise while holding a higher power over students, to a more descriptive approach, in which students are able to experientially learn and then reflect on and articulate their own experiences and views during class time. A reflective learning assessment approach was also new to many of the students at the course who are used to traditionally western university teaching, learning and assessment methods. Individual feedback was provided to the students in response to their written reflective assignments. In the end, the students shared insights regarding their experiences and outcomes of the course.

At NIC 2019, the authors will describe in detail the pedagogical characteristics of their course and the approach to teaching NVC and provide examples of students' expectations, receptivity, and reactions to NVC and to the teaching approach. The authors will also explore how students express their "cultural" reactions and perspectives to NVC and how the students relate to the pedagogical emphasis on eastern perspectives. It will be examined how students are able to develop and implement conflict skills and use these skills in relevant circumstances, often in intercultural contexts, including conflicts with flat-mates, friends, boyfriends/girlfriends, parents, siblings, school mates, and teachers.

Brief Session Description: Non-Violent Communication (NVC) challenges us to develop a new communication style and approach to having difficult conversations. The presentation will focus on how the authors experience teaching NVC in a conflict management course at a Finnish university and within a very multicultural student group.

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Beata Paskevica

The transcultural Moravian literature as part of the media change in the Latvian Livonia

Keywords: transculturality, writings of Moravian brethren, Livonia.

The last decades of the Latvian historiography have concentrated on rewriting the national history, searching for the wider European influence in the local history and ridding the collective memory of the myth of 700 years of slavery.

The official established concepts of an indigenous Latvian nation and national literature began appearing in the mid-nineteenth century, especially during the abolition of serfdom, with the movement of the Young Latvians who were the first Latvian poets and writers, as well as manufacturers and other business representatives. In the territories of the Christian missionaries of the Moravian Church in Livonia, however, one encounters many of the earlier manifestations of the Latvian literary culture, which was partly shaped by the awakened nationals who were inspired by the Moravians. The mission of the Moravian Church in Livonia had unleashed the potential of Latvians for creativity, self-organization, and a thirst for education.

The most exciting aspect is the relationship between global Christocentrism and the emergence of the awareness of the intrinsic value of not just every single Latvian, but the collective whole as well (starting in the mid-nineteenth century as a national group). The described phenomenon may be analysed as a transcultural process, especially if it is analysed as a developing process which could be characterised as "leading from clearly limited individual cultures to a global unified culture".

Susan Seigel, Debby Flickinger

Creating a culture of care and social justice through education, policy, and practice

Keywords: care, social justice, communication sustainability, social change.

The purpose of this project is to better understand a need for change of social behaviors regarding social, political, and ethical relationships in U.S. society and throughout the world. Our work aims to catalyze extant research on the loss of empathy in American society, and propose how it may be 'restored', either politically or culturally, through school-based interventions. This will be achieved through a deeper exploration of the principles of social care, and through a better understanding of how to operationalize that critical concept in the schools.

We will delineate the works of two American scholars, Dr. Jean Watson and Dr. Nel Noddings, centering on their conceptual frameworks and practice of a "science of care" and the notion for moral education fostering the development of "caring relations". While challenging, social reform is necessary to restore interpersonal empathy to the American (and perhaps human) condition, and to drive the principles of human rights back to their rightful primacy. Our presentation will be in the form of dialogue that includes voluntary participation from session attendees.

Rasma Pipike

Diversity boost

Keywords: diversity management, experiencing, perception.

Diversity and diversity management seem to be very abstract constructs, but when you dive into these topics, it turns out to be very personal and specific in the end as it touches our deepest fears, touches our personal views, touches our personal behaviour. This will not be a workshop that puts you down or points fingers at your wrong views - this will be a workshop inviting you to widen your perception of yourself and perception of others by experiencing diversity.

Rasma Pīpiķe, MBA - innovations and entrepreneurship, diversity management expert, civil society activist and advocate, founder of several organizations and organizational development enthusiast will provide you with a guided tour in the newest trends of diversity management.

George F. Simons

Are you game? NEUROdiversophy: brain science, gender and culture

Keywords: neuroscience, gender, culture, gamification.

Neuroscience and cognitive research are providing new perspectives to the work we do in exploring how culture is created, developed, absorbed and expressed in our everyday lives. These developments are giving us free tools to explore, correct, and in some cases abandon our previous perspectives and approaches to intercultural teaching and training. For many of us and certainly for those we work with, the shift is not easy, nor is its force vocabulary readily understandable. As the new discoveries and insights have been described as "game changing", what if we could play a game that would engage and instruct us in these new dimensions? In collaboration with Cynthia Milani, a neuroanthropologist who specializes in intercultural communication, the author has recently developed just such a game. In this workshop session the participants will explore how playing a game can assist intercultural learning with up-to-date facts and perspectives. Face-to-face game engagement leads to human engagement. What we are now learning about how we perceive, think, feel and act through neuroscientific exploration will provide a new key as to how we go about living together in our diverse worlds, which is the aim of this conference. The workshop session will consist of:

-Mini lecture on background, methodology and game creation;

-Interactive game playing in small groups;

-Debrief, feedback and application possibilities.

Elmer Dixon

Beyond assimilation - identifying strategies for cultural recognition

Keywords: beyond assimilation, cultural recognition.

Global communities continue to struggle with the challenge of integrating new populations into their societies and environments with no signs of slowing down. The naïve expectation that cultural groups must or will assimilate and gravitate to the locally dominant cultural norms is unrealistic and invariably leads to intersectionality or the creation of overlapping and interdependent systems of discrimination and disadvantage.

If history has taught us anything, cultural assimilation is only a myth as immigrant populations must rely on their cultures and values to maintain connectivity to their identities and the foundations of their existence. The so called "melting pot" of the US, for instance, eventually gave way to the concept of a salad bowl or a stew pot as a way of recognizing the importance of each individual piece to add to the overall flavor of the society, an acknowledgement of cultural diversity.

In Finland the arrival of refugees from Syria spurred on groups like the True Finns, while growing tensions in European communities threaten inclusion and co-existence. Though eager to adapt, immigrants, as a survival strategy, may be forced by hostile recipient cultures to hide parts of their identity to "pass". This is an increasing risk given the growth of nationalism and populism in the currently charged global environment. Yet the path to cultural recognition or relevance continues to challenge a society which bases relevance (and acceptance or rejection) on dominant cultural values. It is also important to realize that the dominant culture in the USA (prime example) has a strongly structured resilience to adaptation, thought it inevitably occurs to some degree. The "Chosen People" syndrome inherited from Great Britain dominates thinking and is part of what many resent as a source of so-called "white privilege."

In this interactive workshop, the presenters will briefly discuss the assimilation challenges they have seen in their home countries, Finland, France, and the US and explain what they see as the road forward in helping cultures learn to "live in diversity" rather than just living with it. The participants will explore how multiple strategies from their personal experiences work to create inclusion. Through 4 case studies, the workshop participants will discuss, explore and identify the strategies to advance inclusion and cultural recognition as a path forward.

The presenters include Steve Crawford, Senior Lecturer at JAMK University of Applied Sciences, who lives in Jyvaskyla in Finland and works with new immigrant populations in Finland, Dr. George Simons, Creator and Editor of diversophy®, who lives in Mandelieu-La Napoule in France working on immigration challenges across Europe through his gaming curricula, and Elmer Dixon, President of Executive Diversity Services, working with clients to create inclusive environments that provide culturally relevant services to their diverse client populations.

Ilze Loza

The ethics and values of visual communication strategies, Western and Islamic advertising

Keywords: visual communication, advertising, ethics, values, Western/Islamic cultural systems.

Economic, political, and globalization processes have fostered asylum seeker migration from Middle East into Europe, while the social and cultural integration of minorities has been a primary focus of the Western 21st century culture. Many of these immigrants and asylum seekers are Muslim, and in 2010 there were 4.8 million Muslims in Germany (5.8% of the country's population), 4.7 million in France (7.5% of the population), and 14 million in Russia (10% of the population). Between 1990 and 2010, the Muslim share of the European population grew by one percentage point per decade, from 4% to 6%. This pattern is expected to continue through 2030, when Muslims are projected to make up 8% of Europe's population (Hackett C. , Pew Research Center, 2016). According to the latest analysis by Pew Research Center (2017), current circumstances of regular migration combined with some reduced numbers of refugees continuing to arrive, Muslims could make up between 11.2% and 14% of Europe's population in 2050 (Lipka, 2017). As such, Europe is experiencing a cultural conflict due to a rapid growth in immigrant populations and their economic and social impacts on the European culture. Successful coexistence or integration of cultures depends on interactions between people. Cultural intelligence is needed to avoid social exclusion that promotes radical attitudes and leads to extremism. Understanding and interacting with people of other cultures is a requirement of modern media communication and for individuals involved in migration processes helping immigrants become part of the society within their new home countries as active members of local economies.

The goal of the workshop is to rethink and analyze the participants' understanding of the global visual communication ethics, particularly the relations between Islamic and Western advertising, reflect changes within cultural environments, identify social processes, changing cultural environments, influences and interactions. The participants will be provided with guided activities, assigned graphic design examples from print and digital media (the selection and analysis based on the thesis of Ilze Loza, «Influence of Globalization and Islamic Culture on the European Advertising Design 21st Century» (unpublished)).

•Group discussions on ethical/unethical adverts

•Drafting key words for the given examples

•Discussions on the vision of inclusive design

•Discussions on conclusions

The emphasis of the workshop is placed on advertising design and the differences in the design ethics of various communities in order to determine the values and design ethics of the visual European politics.

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