

**Acculturation challenges for young  
Russian migrants in Finland**  
**Contributing to the New Horizons Finland youth game**

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<p>Abstract</p> <p>Finland has not escaped the global impact of mass migration and internationalisation. As a result, in recent years the country has begun to address how to foster social inclusion and promote multicultural practices within Finnish society. The New Horizons game project, based in the International Business Degree Programme at JAMK University of Applied Sciences, conducts research and development targeted at enhancing intercultural interactions between host and migrant cultures across Finland. The objective of the present study is to gain insights into the acculturation experiences of Russian migrants in Finland, and to apply those insights in the creation of content for a new youth pack of New Horizons game cards.</p> <p>A phenomenological research approach forms the research strategy, and data was collected using a qualitative approach in which twelve intensive semi-structured interviews were conducted with young adult Russian migrants in Finland. A rigorous analysis of the data employs a modification of the Stevick-Collaizzi-Keen method to ensure reliability of the research implementation.</p> <p>By revealing some of the challenges and opportunities associated with the acculturation process, the results provide insights into the socio-cultural adaptation of young Russian migrants to Finnish society. The findings helped to inform the creation by the researcher of content for the New Horizons youth game in Russian cultural contexts. Recommendations about the project's future developmental direction is provided, along with suggestions for further research and development activities for exploring the presence of Russian migrants in Finland, and for exploring the acculturation processes and strategies of migrant populations.</p>		
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# 1 Introduction

For the New Horizons (NH) project, based at JAMK University of Applied Sciences in Jyväskylä, Finland (JAMK), 2017 was rich in developments and achievements. The project experienced organic growth within Finland and gained recognition abroad through an increasing number of registered users outside of Finland. This was achieved by implementing the strategy for New Horizons information dissemination and increasing awareness, building partnership relationships, and continuing research and development activities aimed at providing relevant content for the New Horizons games.

As regards activities in Finland, in 2017 the New Horizons project was presented at the Nordic Intercultural Communication (NIC) conference in Jyväskylä, Finland. The game was facilitated in several educational organizations such as the POKE vocational college, the Gloria Multicultural Centre, local high schools as well as language centers, NGOs, and libraries. Furthermore, in 2017 two semesters within a cross-cultural management course were dedicated to the development of the New Horizons project.

In 2017 the New Horizons management team also facilitated teacher workshops at the Society for Intercultural Education, Training, and Research (SIETAR) European Congress in Dublin, Ireland, and the European Association for International Education (EAIE) in Seville, Spain. The workshops produced positive feedback and interest from the public abroad.

Moreover, that year the New Horizons project released a second product, the Cultural Competence Mini-Games, that includes two fifty-card mini packs (beginner and advanced levels). The game is a simple and useful tool that enhances player's cultural literacy and diversity understanding by introducing a guide to peaceful and efficient coexistence in a multicultural environment. (New Horizons 2017, 1.)

JAMK is a signatory of the United Nations' PRME Directive, which advances sustainability in business schools. In 2017 the NH project emphasized the development of a sustainable business management education component in the school's International Business Degree Programme. In conjunction with the sustainability component, the

project also developed a reciprocal community service component. Hence, New Horizons forms a product that is both applicable to the development of business-related studies and resolving socially-meaningful issues.

In 2017 the New Horizons project made a presentation at the Ministry of Education and Culture of Finland, and thus started forming a basis for the development of the third New Horizons product. The New Horizons youth deck is currently under development within JAMK University of Applied Sciences (JAMK) since September 2017.

The new deck touches upon numerous essential topics relevant to youth, such as bullying, hate speech, free time activities, employment, relationship, friends, etc. However, it also addresses issues of cultural diversity among youth, and interaction between young people with different cultural backgrounds in the contexts of modern globalization and a high rate of human capital mobility. Thus, the researcher decided to contribute to the development of the youth deck and enrich the game's content by providing unique insights from Russian migrant youth in Finland, since the researcher herself has a Russian origin and the experience of living three years as a migrant in Finland.

This study was conducted by a third-year student from the Degree Programme of International Business and Business Administration at JAMK. Before the decision about conducting this research was made, the researcher actively participated in the New Horizons project since 2016. Thus, this research is a logical continuation of the researcher's activity within the New Horizons project.

### 1.1 The researcher's background and motivation for conducting the study

The researcher was born and raised in Russia and had her identity and personality formed under the influence of a rather monocultural environment. At the age of 18, the researcher moved to Finland and faced striking contrasts between Russian and Finnish culture, concerning communication, behavior, teaching, and learning, and many other aspects of daily and professional life. The radical change of cultural setting had a significant impact on the researcher's mindset, which from the beginning turned to be challenging, but over time led to the development of the researcher's

cultural competence and understanding, as well as improved communication efficiency.

The researcher's motivation and interest for the topic was stimulated during more than two years of learning in a multicultural environment, focusing on the study of subjects related to intercultural communication in business contexts, conflict management and cross-cultural negotiation, and cross-cultural management. The influence of a culturally diverse environment, numerous hours of teamwork with international students, and the desire to take part in a socially-meaningful project resulted in the researcher's decision to choose the cross-cultural management academic track as her academic major during the second year of the studies, and to join the New Horizons project management team. Working as a member of the New Horizons management team brought a lot of opportunities for academic and personal development for the researcher, including participation in the SIETAR Congress in Dublin and a chance to work together in an internship with Dr. George Simons on the development of the diversophy® material, and particularly diversophy® game about Russia.

## 1.2 Structure of the research

This research follows the structure suggested by the JAMK reporting instructions for bachelor's theses and consists of six consecutive chapters that are composed in a way as to make reading of the thesis an easy and enjoyable experience.

The introduction chapter (1) familiarizes the reader with the context of the study and introduces the New Horizons project with an emphasis on its main achievements and developments within the last year, in order to awake the reader's interest and explain the background and objectives of the study. It also introduces the reader to the researcher's background within the field and justifies the researcher's motivation for conducting this study. The theoretical framework chapter (2) provides a holistic description of the project's theory base through secondary data, and reveals the contexts of the study more comprehensively. The theory section will introduce a comparison of some Finnish and Russian cultural features and will present theories on acculturation strategies and data about the Russian migrant population in Finland.



The methodology chapter (3) will introduce the research questions, describe the research objectives and how the research will be implemented, including relevant research philosophies, designs and specific methods of data collection and analysis used to answer the research questions. The fourth chapter Results (4) will report the main findings about Russian migrant youth experiences in Finland and will present the draft cards developed on the basis of the research findings.

The Discussion chapter (5) will focus on specific outcomes of the research, summarizing findings and justifying that the research questions are provided with sufficient answers. The Conclusion chapter (6) will summarize the research, prove the reliability of the research approach, data collection and conclusions, identify limitations of the study, and provide recommendations as well as suggestions for further research.

The following figure (Figure 1) represents the structure of the research:

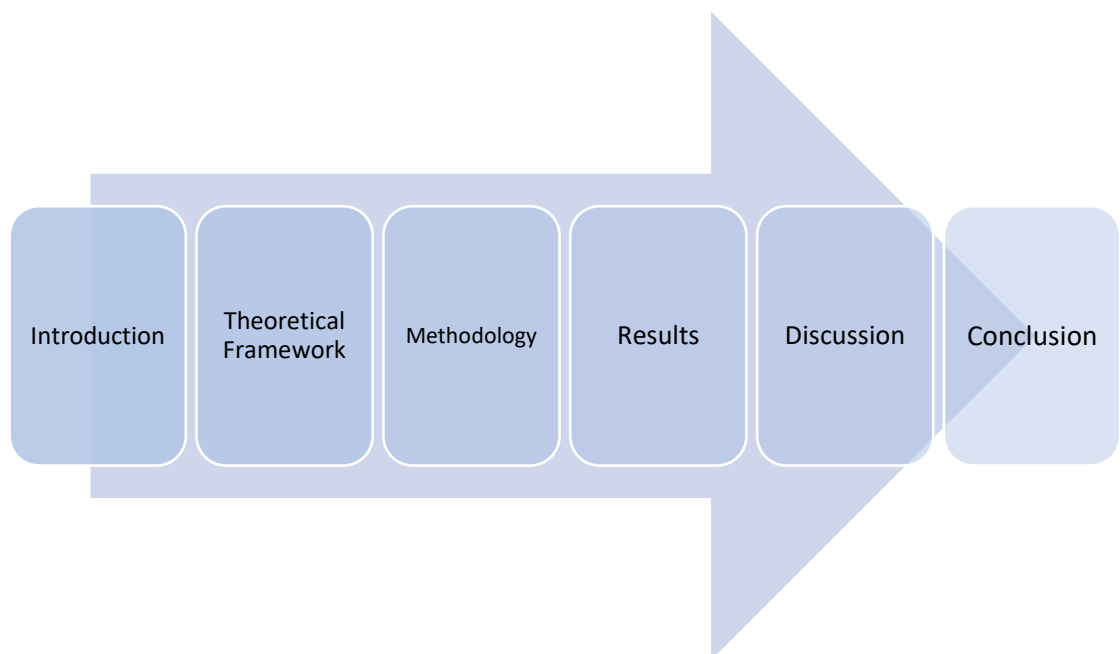


Figure 1. Structure of the research

## 2 Theoretical framework

### 2.1 New Horizons history overview

The story of the project begins in autumn 2015 at JAMK University of Applied Sciences (JAMK) when a group of students, lecturers and other participants gathered together to establish the JAMK United for Refugees (JUfR) project as a local community awareness campaign in response to the global refugee crisis (JUfR n.d.).

The global refugee crisis, also referred as the migrant crisis, was caused by an aggregation of a set of factors, such as the global economic crisis; deepening social inequalities in many countries; consequences of military conflicts and civil wars, destabilization of these countries, etc. (Banulescu-Bogdan, Collett 2015). However, according to the International Organization for Migration (2016), the armed conflict in Syria appears to be the most significant driver of the forced migration, though the ongoing violence in such countries as Afghanistan and Iraq, abuses in Eritrea, as well as poverty in Kosovo also forced people to look for new lives abroad.

The Migrant Crisis has had the most significant impact on such countries as Turkey, Greece, Germany, Italy, France; however, in 2015 Finland received over 32,000 of asylum claims (The Finnish Immigration Service 2015). The number of claims in 2016 constituted to over 5,000 more (The Finnish Immigration Service 2016). For Finland this situation was unprecedented; never before the country was so affected by the forced migration flows (Major immigration flows to Finland 2017). A lot of Finnish people felt scared and unwilling to see newcomers in their country. Racist movements such as Soldiers of Odin strengthened their influence and caused many unlawful incidents. (The Guardian 2016.)

Thus, the urgent need to take appropriate measures to deal with the consequences of the crisis that Finnish society faced became evident. In order to prevent the subsequent increase in violence, fear and misunderstanding between the migrant population and the Finnish population, it has been necessary to increase mutual awareness of each other's cultures and ensure creation of a safe community in which it would be possible to build perspective relationship based on mutual respect, understanding, and trust. (JUfR 2016.)

The following mission statement reflects the initial aim of the JAMK United for Refugees project:

*Our response to the refugee crisis at JAMK is to create an ongoing awareness and educational campaign that will include the entire JAMK community and focus on serving those in need. Through this campaign, we wish to strengthen and unify our JAMK community that is aware of its cultural surroundings, embraces diversity as a strength and seeks to find positive ways to make a difference in the world. (JUfR 2016a, 2.)*

Initially, the project was embedded in a cross-cultural management course guided by senior lecturer Steven Crawford with the help of two other JAMK lecturers Ronan Browne and Diane Ruppert. The first semester within the project was dedicated to raising awareness about the local and the global consequences of the refugee crisis, ways to reduce tension and minimize the harm caused by a destructive effect of the crisis. In the classroom, students were working on developing their own solutions to the crisis, shared their cultural backgrounds, and explored ways that might be helpful in building interactive bridges between the host culture and refugees, immigrants, visitors, foreign students and other newcomers in Finland. Activity within the course aimed at forming a safe environment within JAMK that would be favorable for embracing benefits of diversity, empathy, understanding, and acceptance. As most of the students within a cross-cultural management course were exchange students coming from all over the world, a class composition set up a fruitful, culturally diverse learning environment. (ibid., 3-4.)

Since the JAMK United for Refugees was an ambitious but a pioneer project, it faced a lot of uncertainty and challenges to deal with: for example, lack of resources, especially time, and communication challenges due to conflicting on the basis of differences in cultural approaches (Auvinen, Kortelainen 2016, 27).

The project's management team formed in 2015 comprised three JAMK senior lecturers, three degree students, and the project's strategic partner and famous interculturalist Dr. George Simons. Collaboration between the JAMK United for Refugees project and Dr. George Simons resulted in the creation of the New Horizons cards-based game, a professional training tool that enhances intercultural empathy and understanding, celebrates diversity and contributes to building a meaningful dialogue

between communities and between individuals residing in Finland. (New Horizons 2017a, 6.)

The New Horizons game was created on the basis of *diversophy*<sup>®</sup> Finland game developed in 2011 by two JAMK thesis students supervised by Steven Crawford and Dr. George Simons (*ibid.*, 7).

The initial intention of the management team was to create content for the New Horizons starter pack game (also referred as the New Horizons Bridge-Building Game) mainly based on Finnish cultural aspects together with knowledge about the Iraqi and Syrian cultures, beliefs and traditions. However, it soon became evident that the cultural composition of the game must be significantly expanded taking into consideration cultural demographics of all refugee populations in Finland. Thus, the management team decided to include to the deck materials about Afghani, Somalian, and some other migrant cultures. (Auvinen, Kortelainen 2016, 20-24.) Moreover, nine asylum seekers were enrolled into the course as Open University students that allowed them to participate in the project, contribute to the content development from the perspective of their cultures, and earn 5 ESTC credits. Asylum seeker students' contribution allowed to extend the game content to a mix of Finnish, Afghani and Iraqi cultural knowledge and to provide some material with Arabic translation. One of the most significant outcomes of the project at this stage was providing asylum seeker participants with funding, academical development opportunities and support, social networking experience and an opportunity to continue their education with Master's degree level. (New Horizons 2016, 6.)

The game underwent many transformations, edition, testing, translations and other developments during Phase 2 when the first cards were created, and Phase 3 focused on dissemination of the game across Finland as well as providing support and facilitation to the New Horizons games' users. (See Figure 2.) Gradually, the New Horizons project shifted from a local response to developing a nationwide response to the migrant crisis across Finland. Phase 4 was dedicated to many purposeful activities: completing printed version of the starter pack game; networking; promotion and marketing; R&D activities; developing and planning new content directions such as youth culture material, sports-related and employment & entrepreneurship re-

lated content; developing strategy on adjustment of language level of the game material to ensure that it would be appropriate for different target users, for example, new learners of Finnish, youth, and migrants; developing strategy for further collaboration with the Ministry of Education and Culture of Finland. (New Horizons 2017a, 3.)

Other significant achievements of the project can be found in the in the introduction part of the study.

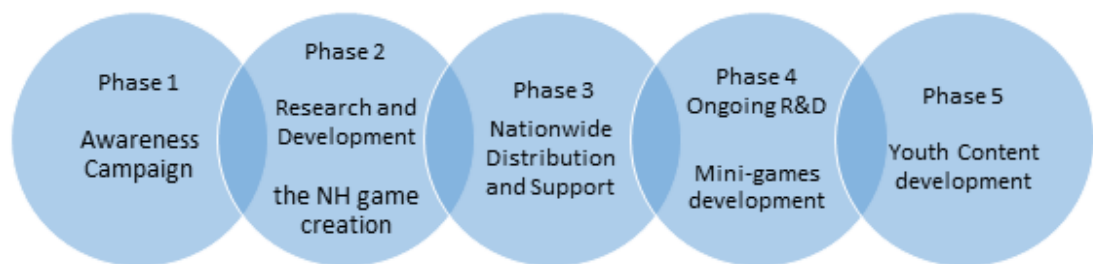


Figure 2. Phases of the New Horizons project development

Currently the New Horizons project continues to grow, develop, collaborate and network, expand the number and the range of themes and topics covered in the New Horizons materials as well as seeks to respond to more business, cultural and social issues. However, first and foremost the New Horizons projects is a product of JAMK University of Applied Sciences' School of Business, hence its prevailing focus is on development of sustainable business management education practices and comprehensive educating and training of tomorrow's business leaders.

The New Horizons project also continues to make efforts to ensure that every teacher, trainer, library, NGO, social worker, cultural center and others in need are aware that the New Horizons games are freely available on the project's website, while the project is open for building partnership relationships and collaboration (New Horizons n.d).

The impact that the New Horizons has on different people, organizations, processes is significant. Table 1 describes the projects' general relevance and utility from three different perspectives according to the subject of benefit.

Table 1. The New Horizons' relevance according to the subject of benefit

Subject of benefit	The New Horizons' impact
Home institution (JAMK University of Applied Sciences)	Development of new teaching and learning practices within the University; Strategic positioning of the International Business Programme; Fostering JAMK's recognition outside the school.
Students	Participation in socially-meaningful project; Involvement in experiential learning and service learning activities; Ability to develop linguistic competence; Ability to develop intercultural literacy and communication skills; Transferable skills development; Sustainable business management education experience.
The New Horizons' stakeholders	Delivery of wide knowledge basis and experiences of the project; Acquisition of support and guidance in projects development; Networking and collaboration.

## **Pedagogical approaches supporting the project**

The management team of the New Horizons realizes that it is essential to ensure that reliable pedagogical approaches constitute to a solid theoretical basis of the project to provide it with sufficient academic value.

During Phase 1 and Phase 2, experiential learning and meaning-centered education were the most emphasized and actively implemented pedagogical theories.

Meaning-centered education is an approach to teaching and learning which emphasizes a significance of the learning process itself and is less restricted by the limits of an academic curriculum. The self-motivating and self-regulating nature of meaning-centered education allows students to learn more about themselves and the importance of the learning process, while teachers act more like facilitators, provide guidance and support for students, striving to build a dialogical relationship with them, negotiate issues and overcome challenges. (Kovbasyuk, Blessigner 2013, 16-18.)

Experiential learning is an approach to teaching and learning developed by David Kolb at the beginning of the 1970s on the works of John Dewey, Kurt Lewin, and Jean Piaget. Jackson and Caffarella (1994, 5) define experiential learning as follows:

*In its simplest form, experiential learning means learning from experience or learning by doing. Experiential education first immerses learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking.*

## **2.2 Gamification and game-based learning**

In recent years the term "gamification" became increasingly popular. More and more people consider gamification as an efficient tool to optimize business operations as well as learning and training processes, attract interest to products or promote services.

This phenomenon is being introduced in a variety of spheres of human activity, from marketing and staff training to healthcare and higher education. People use gamification to designate a special method for solving various tasks of different complexity and purpose. (Hall 2014.) In business sector such famous brands as Nike, Microsoft,

Volkswagen introduce the use of game elements into non-game processes which allows to increase sales significantly and provide engagement elements to their marketing strategy, i.e. a unique experience of consuming a product (Petersen 2013). Successful examples of insertion gamification into non-gaming activities take place in different application fields such as sustainability, enterprise resources planning, logistics, transportation, and many other innovative processes (Stieglitz et al. 2017).

The following explanation provides a key to understanding the effectiveness of using gamification in different spheres of application: according to sociological theory, game along with work, learning and communication comprise four primary areas of human activity. Game also creates a safe environment for participants to act within, and develops their ability to make decisions, work in teams and implement critical thinking. (Kapp 2012, 12.)

Considering the definition of gamification, most experts usually refer to it as *“the use of game design elements in non-game contexts.”* (Deterding et al. 2011, 1). Hence, gamification is not a single game or a set of games, nor a specific strategy for development of a particular process, but an approach to designing any purposeful activity with the aim to enhance interest, engagement and motivation of participants (Goodhue 2016).

According to Simões, Redondo, and Vilas (2013), gamification generally have two major elements that people seeking for additional value include into non-game practices. These elements are game mechanics (points, level, badges, virtual goods and gifts or leaderboard) and game dynamics (reward, status, achievement, self-expression or altruism). (1-2.)

Experts suggest using gamification to achieve goals that are not directly related to the content of the game; for example, developing certain skills, stimulation of interest to carrying out routine tasks, increasing productivity of the process, etc. The use of game design elements is particularly efficient in such areas of activity where subjects (participants) of the process need to be additionally motivated to implement assigned tasks, as well as to speed up the process of achieving some goal. For instance, one of such areas of activity is education and training. (Lee, Hammer 2011, 1-2.)



However, it is important to distinguish two very similar terms that are commonly confused in the context of gamification: playing and gaming. Playing and gaming are different types of human activity, since playing implies free-form expressive action directed mainly at entertainment and not guided by any set of rules, whereas gaming implies following a set of rules and aims at the achievement of a certain goal. (Caillois 2001, 7.)

Apart from gamification, there is a similar phenomenon, usually referred as game-based learning, or serious games, which is an approach to teaching and learning that relates to the use of games to enhance the learning experience (Isaacs 2015). In this case, teacher includes playing games to the learning curriculum as an alternative way to present theoretical course material, thus learning comes directly from playing games (Felicia 2014, 9). While playing games in a classroom, students develop knowledge and skills in an interactive and engaging environment, and further these knowledge and skills are applicable within non-gaming environment. It is especially effective for teachers to implement collective game play in a classroom. Implementation of game-based learning works both for digital and non-digital games, for children and adults training and learning. (Michael, Chen 2006, 30.)

McCall (2011) states that:

*Assigning students to play the game in groups creates a far more effective learning environment for several reasons. First and foremost, employing play teams emphasizes development of collaboration skills. In addition to being an important skill in its own right, collaboration allows students to help one another when playing, pooling their talents and insights. (78.)*

New Horizons utilizes principles of gamification and game-based learning by introducing playing games in a classroom and suggesting playing the New Horizons games during workshops, training sessions, conferences to enhance ongoing learning, skills and cultural competence development, empowering discussion on socially-meaningful issues and employing an experiential approach to teaching and learning. Particularly, the use of the New Horizons games supports training programs on diversity, global management, intercultural communication, conflict management. (New Horizons n.d.)

## 2.3 diversophy®

diversophy® was first developed by Dr. George Simons, founder of George Simons International in 1972 as a tool that would enhance training student assistants in higher educational institutions about handling conflicts and efficiently resolving challenges that youth face in the multicultural environment of societies and universities. (diversophy® n.d.)

diversophy® utilizes principles of gamification and game-based learning as an approach to teaching, learning, and training, and is currently known as an efficient business training tool which is used by global corporations, public agencies, social service agencies, universities and colleges, healthcare organizations, NGOs, interculturalists & diversity specialists, and many others.

This series of interactive learning games are designed to develop the global & local cultural competence with an emphasis on doing business with different cultures, and within more than forty years of its development, diversophy® became a collection of about 60 games, which are nowadays used all over the world. It has a huge database of cultural wisdom, which is complemented every year through collaborating with numerous partners, sharing knowledge and creating new content together. (diversophy® n.d.a.)

Even though most diversophy® games touch upon cultural competence and cultural diversity issues in business context, there is a variety of games dedicated to the study of the cultural characteristics of a particular country, some of diversophy® games also reflect on major social issues such as gender and sexual identity, healthcare and migrant acculturation. One of those games is the New Horizons starter pack game (nowadays referred as the New Horizons Bridge-Building Game) on connecting host and migrant cultures in Finland, which is a product of collaboration between Dr. George Simons and the JAMK United for Refugees project launched by JAMK University of Applied Sciences.

The game was released in 2016 as a not-for-profit product, free of charge and available for free downloading. The original New Horizons Starter Pack consisted of about 100 cards most of which were supplemented with translations into three languages

(English, Finnish, Arabic). The New Horizons starter pack game was a pioneer game related to the issue of migrants' acculturation. However, its thematic relevance and success in further development and dissemination had a positive impact on the creation of subsequent games affecting the relationship between the migrant cultures and other European cultures.

Usually, *diversophy*<sup>®</sup> game is a set of 250 cards which are divided into five categories, complimented with related facilitation support materials.

### Card Types

**diversiSMARTS:** Challenge players' factual knowledge about specific cultural topics.

**diversiCHOICE:** Place players in intercultural situations that challenge them to make decisions about how best to behave or respond.

**diversiSHARE:** Enhance communication and teambuilding skills. They encourage discussion by asking players to share something about themselves, their opinions and feelings. They underline the message that we are all different, even in our own cultural groups, and that we can continue to learn from each other.

**diversiRISK:** Put the players in situations that are beyond their control. Some situations are "positive" (+) and some "negative" (-). These cards allow players to experience, in a non-threatening way, how differences can result in unexpected benefits or costs.

**diversiGUIDE:** Offer wisdom from different cultures and recommendations that encourage the players to look for opportunities to apply it in their work or life.

(Auvinen, Kortelainen 2016, 15.)

## 2.4 The New Horizons youth deck

Youth content development constitutes Phase 5 of the New Horizons project activities. The release of Meaningful in Finland Action Plan launched by the Ministry of Education and Culture of Finland with the main aim to fight racism and hate speech as well as to foster social inclusion inspired the New Horizons management team to introduce this new developmental possibility of the project in autumn 2016. (Meaningful in Finland Action Plan, 2.) The following call indicates a long-term objective of the

Ministry. The Ministry expects to achieve this objective through the implementation of the ten actions plan.

*The Government's long-term objective is that in 2025 Finland will be a good country for everyone. This means that the country will be welcoming and international with people representing many different languages and cultures and displaying a positive attitude towards one another and the rest of the world making Finland a unique place to live in. (ibid.)*

The ten actions plan summarizes major expectations of the Finnish government towards upcoming social change and development of multiculturalism practices in the country, depicts significant procedures that the Ministry and its stakeholders are aiming to implement, and highlights spheres of the community life that will be mostly affected by the plan actuation. (See Figure 3.)

- 1 We will focus on tackling hate speech and racism and strengthening multiculturalism, inclusion and equality throughout the Ministry of Education and Culture, its agencies, bodies and other organisations.
- 2 We will promote multiculturalism, a sense of community and inclusion in the Ministry's government-subsidised projects and in the selection criteria of the whole range of ESF measures.
- 3 We will help public libraries to promote active citizenship, multiculturalism and democracy.
- 4 We will improve the skills of teaching staff and other professionals who work with children and young people.
- 5 We will invite early teen, youth, student and other organisations to create equal opportunities for participation in multicultural activities and community life.
- 6 We will encourage actors in the youth sector to promote human rights and equality and to fight hate speech.
- 7 We will launch a special government grant application process for youth services in local government. This will help curb hate speech and foster equality.
- 8 We will help spread the 'Show Racism the Red Card' project in football and other team sports and we will support equality work in all areas of physical activity.
- 9 We will introduce a government grant application process to advocate dialogue between different religions.
- 10 The "Meaningful in Finland" challenge is being launched.

Figure 3. The Meaningful in Finland ten actions plan (Meaningful in Finland Action Plan 2016, 8)

The New Horizons project responds to the Ministry call by developing game content that would cover youth-related topics and foster fighting racism, hate speech, bullying and social inequality within the Finnish community, especially among youth. The main aim of the youth-related developments of the New Horizons project is to enhance enduring empathetic human connections between young people residing in Finland, promote intercultural and interpersonal communication competence, understanding and acceptance, discover the youth culture in Finland in its striking diversity and assist those in need with reliable material that would be an asset for

working with young people, opening important and sometimes difficult topics and conversations in the classroom. (New Horizons 2017, 2.)

The New Horizons project started engaging local high schools in the beginning of fall 2017. From the JAMK side, development of the new content was mainly based on a cross-cultural management academic track activity. The collaboration with high school students started from an entering the New Horizons “Bridge-Building” game play session that took place in Jyväskylän Lyseon lukio (high school of Jyväskylä) on October 23<sup>rd</sup>. JAMK students facilitated the game play session that included the New Horizons introduction, warming up (icebreaker) activity, actual game play in small teams of approximately five people around the table, and a debriefing discussion when students talked about their experience of playing the game, asked questions, expressed their feelings and concerns. (See Figure 4.)



Figure 4. The New Horizons game play process

The researcher had a role of one of facilitators during this game play session and observed high interest and enthusiasm of the high school students about the event. The entering game play session has set a positive starting point for further collaboration between the high school and the New Horizons project. Later on, students from

Schildt high school joined the project, so that overall number of participants constituted to fifty-three (53), of which thirty (30) high school students (18 Lyseon lukio high school students and 12 Schildt high school students), and twenty-three (23) JAMK students. This has been followed by forming mixed groups of the high school and the JAMK students and a continuous process of cards creation that included brainstorming group meetings, cards creation sessions as well as individual work.

A preliminary taken study on youth culture in Finland (with a focus on Jyväskylä) by Ulla Ceesay in 2017 has formed a theoretical framework for the further development of a list of “Themes and Topics Related to Youth Culture Content” that was provided to the JAMK project students in order to be studied and used during the card creation discussions as an orienteer to make sure that topics and themes covered in produced draft cards material are relevant and up-to-date.

As a result, together students generated and translated into Finnish approximately fifty (50) draft cards on youth culture. The final stage of the project was the first test game play session held at JAMK. Although the majority of the draft cards were generated by the high school students, the JAMK project students also actively participated in the cards formulation process. Since the JAMK project team included seven (7) Russian students, few final cards reflected on youth culture issues in the Russian context. (See Figure 5.)

Мой лучший друг это тот, кто видит лучшее во мне.

"My best friend is the one who brings out the best in me." This Russian proverb reminds us that friends are people who reveal the best features in each other and make us become better.

"Paras ystäväni tuo parhaat piirteeni esiin". Tämä venäjänkielinen sanonta muistuttaa että ystävät ympärillämme auttavat meitä näkemään ja esittämään parhaita puoliaamme. Mitä mieltä olet tästä sanonnasta?

Please share your thoughts about this scenario with your team!

Timi is from Finland and he is gay. He's used to expressing himself through colourful nail polish. One day he happens to take a study trip to Moscow, Russia. He is confronted on a street by a group of unfriendly teens. They speak Russian, so Timi can't understand them. But what he sees is them pointing at his hands and laughing. What shall he do?

Suomalainen Timi lähtee opintomatalle Moskovaan, Venäjälle. Timi on avoimesti homoseksuaali ja tottunut ilmaisemaan sen esimerkiksi käyttämällä värikästä kynsilakkaa. Moskovassa Timi törmää pahantahtoiseen venäläiseen nuorisjoukkoon, joidenka hän huomaa osoittelevan hänen käsiään, ja nauravan. Mitä Timin pitäisi tehdä?

Please share your thoughts about this scenario with your team!

Figure 5. The New Horizons youth deck draft cards about Russia

With development of the New Horizons youth deck, the project also addresses the concepts of sustainable business management education and service learning. By introducing these concepts to the teaching and learning curriculum, the New Horizons project corresponds to the open Letter to Academic Institutions developed by Principles for Responsible Management Education (PRME). This letter calls on business schools around the world to develop their academical curricula with commitment to responsible business practices. (Letter to Academic Institutions 2017.)

### **Sustainable Business Management Education**

Nowadays the role of business in a society is commonly reassured. While questioning what responsibility means for businesses within the economic-driven world, more and more people recognize the relevance of sustainable development as a part of the business practice. Educational institutions training the future business leaders are aware of a need to reflect on these changing views. Business schools provide students with an educational experience that repossess the role of business in society from money and asset generator to a force for good. (Lourenço 2013, 292.)



Experts often refer to sustainable development (SD) as a model of development in which economic, social and environmental components are equally important (Elkington 1999; Haugh, Talwar 2010). Initially, the sustainable development model was introduced by the World Commission on Environment and Development (WCED) in the middle of the 1980s as a matter of addressing needs of future generations and their right to pursue living in a favorable social, economic and natural environment (Our Common Future: The World Commission on Environment and Development 1987).

At the end of the twentieth century, the negative consequences caused by years of mindless industrial development at the peak of possible production capacities could not be ignored anymore. Many experts put into question possibility of peaceful and healthy coexistence of people and corporations in the foreseeable future. Thus, the need to develop a critically innovative approach to production, consumption and overall business implementation became evident. Awareness of this need resulted in establishing the principles of sustainable development. (Carson 1962; Meadows et al. 1972; Schumacher 1973.)

The importance of introducing and promoting sustainable development to the curriculum of business schools is especially relevant nowadays and emphasized by such an authority as United Nations (UNESCO: education for sustainable development 2011). The inclusion of sustainability-oriented content into teaching and learning practices increases students' awareness about the relevance of meaningful business practices, promote critical thinking skills and ensure that future managers and business leaders will be able to make the world a better place regarding social, economic and environmental sustainability and responsibility (Starik et al. 2010).

### **Service Learning**

Service learning is an interactive and experiential approach to teaching, learning, and analysis which combines academic study with community engagement and following reflection on the service provided. (See Figure 6.) Learning in social context is creative and intellectual by nature; involving students into civic participation increases their awareness about social needs and challenges that communities face nowadays. (Service-Learning Toolkit: A Guide for MSU Faculty & Instructors 2015, 1-4.)

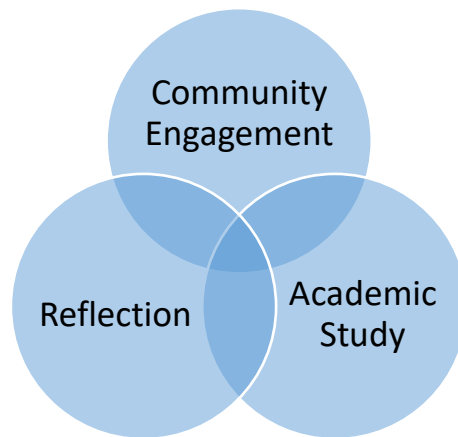


Figure 6. Service learning components (adapted from Service-Learning Toolkit: A Guide for MSU Faculty & Instructors 2015, 1)

Some experts are of the opinion that the term service learning falls under the definition of any socially-meaningful activity and is equivalent to the cooperative education, internship programs, field study, and volunteerism (Stanton 1987, 2-4). Others, however, emphasize that the critical feature of service learning implies possessing achievement of learning goals and service outcomes as equally important, while providers and recipients of the service achieve equal mutual benefit (Sigmon 1979, 9). Usually, the service learning approach is embedded in the curriculum of managerial and business-related courses so that the presence of service learning implementation is mostly relevant for business schools and degree programmes in administration. However, the mindful utilization of the service learning approach is not as frequent as it might be. Many educational institutions striving for enriching their teaching and learning experiences with the service learning practices usually confuse service learning and experiential learning concepts that are not equivalent. (Furco 1996, 9.)

The result of sufficient service-learning implementation is a collaboration of educational organization with community institutions on the development of socially-meaningful activities. Service learning implies pedagogy focus to be on enhancing students to develop their critical, reflective thinking and continuous development of academic skills and competencies at the same time raising their awareness of civic

responsibility. (Giddings 2003, 8.) Service learning approach provides an opportunity to bring the real cases to the classroom and possess them through the coursework materials and theoretical framework related to the academic discipline as well as to “go to the field” and achieve academically valuable experiences outside of the educational institution (Moser, Rogers 2005, 19).

## 2.5 Overview of Russian and Finnish cultural values based on Cultural Detective

With the aim to provide a reliable composition of cultural values of two countries, Russia and Finland, the use of Cultural Detective intercultural competence tool is present in this research, with the primary focus on its Values Lenses component. The purpose of including this analysis into the study is to reveal how young Russian migrants recognize Russian and Finnish cultural values and at what extent this awareness affects their perceptions towards Russian and Finnish cultures, how it affects their experience of living in Finland in general.

Cultural Detective is a product of a continuous collaboration of hundreds of interculturalists, cultural competence experts, sociologists, trainers and consultants with years of proven experience in the field. The Cultural Detective method was developed in the middle of the 1980s as a way to support representatives of diverse cultures and multicultural groups to collaborate efficiently in business context based on developing sufficient understanding of cultural differences and similarities between countries, and an ability to benefit from them. Cultural Detective provides an efficient approach to culture-based conflicts resolution, and a structured method of building dialogue and mutual understanding between representatives of different cultures, enhances the efficiency of business cooperation and relationship. Furthermore, the use of Cultural Detective contributes to ongoing learning and skills development. (How Did Cultural Detective Come to Be? N.d.)

Applying Values Lenses allows a better understanding of cultural features and specifics, provides a basis for comparison of two or more cultures, helps to identify and ex-

plain the reasoning for resonance between two cultures, as well as potential difficulties or challenges that representatives of these cultures might face while interacting with each other (ibid.).

The Values Lenses component of Cultural Detective method depicts the most common, mainstream values or general tendencies shared by a group of people, a culture. It provides an explanation of how culture and members of this culture tend to influence each other mutually, how cultural settings form a mindset of individuals who belong to a particular culture, and how individuals contribute to the consolidation of specific values of their culture, creating an overall values portrait of that culture. However, the Values Lenses tool only depicts how representatives of certain culture “tend to” see the world, but not the way they “always do” see it. This tool should not be used to label people according to stereotypes or generalize cultural features. (Hofner Saphiere 2012.)

In addition to defining the basic conceptions of the worldview inherent to the representatives of a particular culture, Value Lenses also offer a corresponding negative perception for each of the values that might be experienced by people from another culture who do not share these values (ibid.).

Generally, the concept of values denotes the plurality of behavioral, moral, ethical attitudes considered by an individual or a group of individuals as reference points that determine the quality of life criteria, the formation of positive and negative attitudes about the world. Values are what guide a person or a group of people in making decisions, forming perceptions and understanding of events and happenings, conflicts, interactions. (Kuznetsova 2010, 20-23.)

Value is a broad concept that affects different spheres of human life and society in general. There are many systems of values and types of their classification. Sociologists distinguish moral, scientific, aesthetic, legal, philosophical, religious, social, political, economic, financial, cultural and other values. They are divided into material and spiritual, personal and collective values. (Kluckhohn, Strodtbeck 1961, 157.)

Personal values are formed exclusively for every individual under the influence of numerous external factors such as social and cultural environment, as well as internal

factors such as personal experience, personal traits, a consciousness of every human being (Roccas, Sagiv, Schwartz, & Knafo 2002, 792-794).

In turn, cultural values are values commonly shared by the majority of people belonging to a particular culture. Typically, people do not fully understand and do not sufficiently distinguish a large part of the specific features of their home culture, because these features are taken for granted, and perceived as something natural and familiar. Often, awareness of the uniqueness of the values of one's culture comes with actual and prolonged contact with representatives of other cultures and is revealed with recognition of differences in value orientations in the context of cultural contrast. (Olsen 2015.)

As regards Finnish culture, the Cultural Detective Values Lenses tool suggests following aspects as the most representative regarding Finnish core cultural values: honesty (rehellisyys), perseverance (sisu), self-reliance, (itsenäisyys), law-abidance (lainkuuli-aisuus) and stability (vakaa) (Finnish core values n.d.).

**Honesty** is defined as the first core value typical for the Finnish culture. Honesty is highly appreciated among Finnish people who tend to be truthful in the way they act and communicate. An experiment project carried out by Reader's Digest aimed at discovering the most honest cities in the world. During the experiment, twelve wallets were dropped in sixteen cities around the world with the goal to test how many of the lost wallets will be returned to their owners. The result showed that Helsinki, capital of Finland could be called the most honest city among examined with eleven wallets backed out of twelve dropped in the city. (Debnath 2013.)

According to Corruption Perceptions Index reviewing the levels of corruption in 180 countries launched by Transparency International, Finland takes the third place among the least corrupted countries in the world in 2017 (Corruption perceptions Index 2017). According to the Values Lenses tool, the negative perceptions related to honesty are bluntness and naivete.

**Perseverance** is translated into Finnish as "sisu." This word implies a lot of meanings, some of which exist only in the Finnish language. Sisu is a fundamental feature of the Finnish national mentality as well as one of the national words-symbols of Finland. Sisu means a combination of persistence, perseverance, stubbornness, and patience.

Sisu defines not only the ability to withstand overloads and hardships, but also the ability to bear misfortune with composure and coolness.

Throughout their history, Finnish people were subjected to various kinds of severe tests, both natural and military. This has left a unique imprint on the Finnish national mentality. (Lahti n.d.) The negative perception related to perseverance is stubbornness.

**Self-Reliance** corresponds to individualistic nature of Finnish self-consciousness. Finns pose individualism and personal freedom among the most significant values both for an individual and the national mentality. According to Hofstede Insights country comparison tool, Finland has a high score (63 out of 100) on Individualism dimension and thus considered as the highly individualist society (Country comparison: what about Finland? N. d.).

In individualist societies, the notion of responsibility, merit, and guilt is usually not divided between people, if they are not working in a group, but even in this case each member of a team performs its role and bears personal responsibility. Finns tend to rely on themselves while solving problems and implementing tasks. In Finnish mentality seeking for someone else's help is also not common. (Alexander, Orange 2013.) The negative perception related to self-reliance is suspiciousness.

**Law-Abidance** is a specific trait of the Finnish mentality. The system of Finnish legislation is reasonably transparent, and the laws usually do not contradict each other, while most of the Finns consider compliance with laws as an advantage, not a restriction.

Moreover, a survey conducted in 2014 showed that 50% of Finns are of the opinion that the law is the prevalent authority and should not be broken even if the law is conflicting with one's morals and beliefs (For Finns, the law overrides morals 2014). Finns consider strict observance of laws as a guarantor of stability, security, and equality, which are among the most important ideals of the Finnish mentality. As a result, Finland demonstrates a relatively modest crime rate and one of the highest levels of life in the world. (Hoge 2003.) The negative perception related to law-abidance is inflexibility.

**Stability** is a word that people commonly use to describe Finland and the Finnish way of life. Stability characterizes the financial, political, social spheres of life of the Finnish community. An annual Fragile States Index launched by the Fund For Peace shows that Finland from year to year is consistently ranked among the most stable and sustainable countries in the world. The index assesses the level of stability of each country according to twelve dimensional indicators disclosing social, economic, cohesion and political trends. These indicators are security apparatus, factionalized elites, group grievance, economic decline, uneven economic development, human flight and brain drain, state legitimacy, public services, human rights and rule of law, demographic pressures, refugees and IDPs, external intervention. In 2018 Finland was ranked as “very sustainable” and put on the first place among the most stable countries in the world. (Fragile States Index, Finland 2018.)

Simultaneously, Cultural Detective formulates Russian core values as friendship (*druzhba*), soulfulness (*dusha*), creative problem solving, fatalism and perseverance (Russian core values n.d.).

**Friendship** is one of the essential values of the Russian culture. Sociological research has also confirmed the importance of selfless friendship in the Russian hierarchy of values which is reflected in Russian literature and Russian language. As the Soviet sociologist Kon (2005) notes, a study conducted in the US in the early 1970s showed that Americans put friendship on the tenth place in the list of their values, while in a similar poll in Russia friendship was put in the sixth place. (31.) Other studies conducted in the late 1970s and early 1980s depicted that in Russia young people consider friendship as one of the most critical aspects of their lives. The importance of friendship in the Russian mentality can be associated with a collectivist approach to understanding and organizing life that implies striving for mutual support. (ibid., 31-34.) The negative perceptions related to friendship are favoritism and influence peddling.

**Soulfulness** is one of the most ambiguous values of the Russian culture, difficult to explain from the point of view of foreigners. The Russian soulfulness is often defined as “mysterious” and “incomprehensible.” The concept of Russian soulfulness reveals the specific features of the Russian mentality such as excessive sincerity, openness,

emotionality prevailing over the objective reasoning of what is happening. The concept of Russian soulfulness appeared in the second half of the XIX century in the works of such Russian writers as Dostoevsky and Tolstoy. (Lukov 2008.) The negative perception related to soulfulness is overly dramatical, emotional, impractical thinking.

**Creative problem solving** is considered another specific Russian value. According to Barinov (2017), the creative approach to solving problems is inherent in the Russian character and Russian culture in connection with the fact that the turbulent, unstable, constantly changing nature of the Russian destiny requires finding non-standard solutions. (14-16.) Russian people who tend to passivity and pessimism in ordinary life can find an unexpectedly effective solution to a problem in an extreme situation (Lester 2016, 82). The negative perception related to creative problem solving is lack of standardized procedures and rule of law.

**Fatalism** means faith in the inevitability of fate and the predetermination of the flow of life by circumstances that cannot be affected by a human being. Fatalism implies an idea of the mystical-divine or naturally-deterministic nature of events occurring in the life of each person. According to the philosophy of fatalism, a man is not able to influence the development of his life, social life, nature, his fate. (Lopuhov 2013, 434.)

Psychologists and sociologists explain the propensity of the Russian people to fatalism by the specifics of the Russian historical past, and the formation of these traits under the influence of such aspects of Russian history as serfdom, the centuries of the absolute monarchy regime, the severe living conditions, the impact of religiosity on the consciousness of man. (Lapteva 2003, 126-127.) The negative perceptions associated with fatalism are pessimism and lack of personal responsibility.

**Perseverance** is the only value that is common for Russian and Finnish cultures according to the Cultural Detective Values Lenses tool. However, the resource does not provide an explanation of the extent to which the difference or coincidence of values affects the relationship between representatives of two cultures and the effectiveness of interaction between representatives of different cultures in the business context.



## 2.6 Models of intercultural interaction and acculturation strategies

In the modern world driven by the processes of constant migration and a high rate of human mobility, diverse cultures and their representatives constantly collide, interact, and change each other. Some cultures occupy an overwhelming position and tend to "absorb" minority cultures, but usually, the process of intercultural interaction implies mutual influence, and the result of the merger of two cultures is a new, unique third culture. (Lewis 2006, 27.)

Perhaps, the most typical example at this point is the American culture, which throughout its history has been shaped by the model of intercultural interaction called the melting pot, in which features, traits, and traditions of highly diverse cultures mixes (Reisch 2008, 790-792). Another striking example is the USSR, that was a greatly multicultural country, ideologically and territorially unifying extremely different ethnic groups. In the USSR the governmental policy assumed that all nations should merge into a single "soviet" nation. (Lebedeva, Tatarko 2009, 343.)

The melting pot model usually distinguishes one dominant cultural group and several non-dominant cultural groups existing within one society. The melting pot model of cultural interaction implies that dominant cultural group expects non-dominant cultural groups to seek for assimilation with the larger society. (Inguglia, Musso 2015, 81.)

The melting pot model of intercultural interaction is often opposed to the model of multiculturalism - a policy aimed at protecting and preserving cultural identities of representatives of different ethnic groups within the same country. Multiculturalism assumes that all cultures, minority and majority, have equal value and importance, equal right to public representation, self-assertion, preservation, and distribution. A government that is guided by the multiculturalism policy develops tools to protect interests of all cultural groups and fortifies their integration thus to enhance diversity within the society. (Delgado 1994, 18.)

Two other models of intercultural interaction are segregation and exclusion that are related to a negative perception towards minority cultural groups and discriminatory attitudes coming from dominant cultural groups. Segregation and exclusion depict

unwillingness of a dominant culture to interact and potentially merge with minority cultures, but rather emphasize their inequality and alienation concerning the culture of a dominant group. (Berry 2011, 8.)

Segregation is characterized by the absence of communication between dominant and non-dominant societies within one country, which leads to a legitimate policy of restricting contacts between these different, and consequently unequal cultural groups. Segregation is expressed not only in the policy of a state but also in the inter-ethnic attitudes of interacting groups. Segregation implies that minority cultural groups are put into conditions when autochthonous cultural group prefers avoiding contacts with them, thus expect minorities to choose separation strategy of acculturation. (Phinney, Berry, Vedder, & Liebkind 2006, 92.)

Exclusion implies that the strategy of acculturation imposed on cultural minorities by the autochthonous cultural group is marginalization. Exclusion of non-dominant cultural groups implicates lack of cultural and civil freedom, violation of human rights, lack of access to participation in community development, restriction in access to goods, resources, opportunities that are commonly accessible for representatives of dominant society. (ibid., 95-96.)

Canadian sociologist John W. Berry (2003) refers to these varieties of intercultural interaction (melting pot, multiculturalism, segregation, and exclusion) as the strategies of attitudes toward migrants for representatives of a host culture, or acculturation expectations. (19-21.) Hence, acculturation, assimilation, separation, and marginalization are defined as strategies of intercultural interaction for representatives of minor (migrant) ethnic groups in society or larger societies (Berry, Sam 2006, 301).

Regardless what model of cultural interaction prevails in a certain country or society, interaction between two (or more) cultures or their representatives result in acculturation. (Redfield, Linton, & Herskovits 1936, 149.)

Acculturation is a two-way complex process which affects both minority and majority (dominant) cultures. Simply it implies a process of exchange of cultural features between host and migrant cultures. This mutual influence is necessary to ensure the favorable coexistence of two (or more) cultures within one environment. (Nadiger 2016.)

One of the most famous approaches to defining the process of acculturation and its possible scenarios is John W. Berry's (1997) theory of acculturation. This theory assumes that there are two major factors (dimensions) affecting the process of acculturation – home culture maintenance factor (to what extent it is important for an individual to preserve his or her cultural identity), and host culture acquisition factor (to what extent an individual is willing to establish intercultural relationship, participate in the social life of a foreign society, perceive cultural features of a host culture). (See Figure 7.) (5-11.)

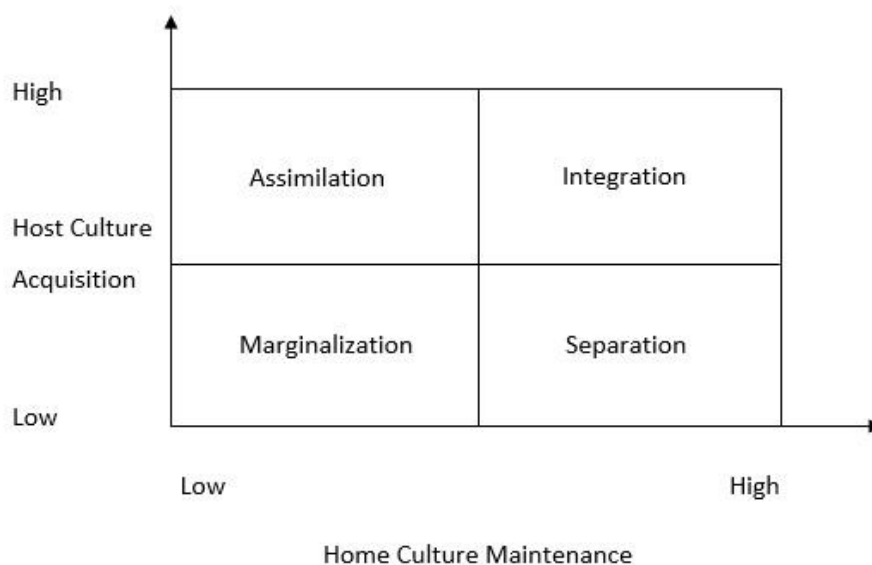


Figure 7. The two-dimensional acculturation strategies model (adapted from Berry 1997, 10)

Different combinations of scores on these dimensions provide four possible scenarios of cultural adaptation, which Berry defines as four strategies of acculturation.

These strategies are:

**Assimilation**, which takes place when minority (migrant) culture and its representatives lose (refuse) their cultural identity, seeking to merge with a host country's culture, adopt its traditions, language, religion, customs. Assimilation is a process and a result of the complete adoption of cultural attitudes of a new cultural environment

that involves partial or complete loss of national identity. (Berry 2011, 6.) Assimilation can lead to the complete disappearance of a particular nation as a cultural and ethnic phenomenon. Assimilation is a long-lasting process which can take a lifetime of an individual and is hardly achieved for an adult. (Mondal n.d.)

**Separation**, which occurs when minority culture and its representatives refuse cultural exchange and interaction with members of a host culture but preserve and follow their own cultural traditions. Migrants who choose separation strategy of acculturation usually stick to their national diaspora and avoid contact with representatives of a host culture. (Berry 2011, 6.)

**Marginalization**, which means that members of minority cultures lose touch with their culture, reject, or are forced to reject their ethnic identity under the influence of socio-cultural factors of the environment. At the same time, migrants are not able or do not want to accept a new culture and to become full-fledged members of a society of a dominant culture. Thus, they do not identify themselves with the culture of the ethnic majority, nor with the culture of the ethnic minority. (ibid., 7.)

**Integration**, when both interacting cultural groups retain their cultures, but at the same time establish close intercultural contacts with another culture (Berry 1997, 9).

Integration strategy of acculturation implies that representatives of a minority culture, for example migrants who have moved to another country with the aim of finding a permanent place of residence, adopt cultural features, customs, language of a host culture, but retain their national (cultural) identity without renouncing its cultural features, continuing to adhere to its religion and traditions, preserve and share their cultural heritage. Commonly, individuals who have experienced integration strategy of acculturation refer to themselves as bicultural. (Johnson 2011, 41.)

Strategies of assimilation and integration usually imply forming mutual positive attitude between the host and the migrant culture, empowering empathy and understanding among representatives of interacting cultures (Stow 2015, 35).

Hence, it is evident that separation and marginalization are less favorable strategies of cultural adaptation since they are associated with such adverse effects as acculturation stress, forming negative perceptions, lack of communication between individuals (Chirkov 2009, 178).

Assimilation strategy leads to the most significant sociocultural changes; separation strategy is associated with a small rate of cultural change, while marginalization can be characterized as an unsuccessful adaptation (Markova 2015).

However, not always strategy of acculturation can be chosen by the subject of the acculturation process.

If migration to another country was a voluntary decision, normally, the migrant has more chances and opportunities to choose the most favorable, according to the personal preference, strategy of adaptation to a new cultural environment. However, if migration was forced, the options for choice are significantly reduced. (Bourhis, Moise, Perreault, & Senecal 1997, 381-382.) Besides, as described above, dominant group can have a significant impact on the nature and the process of acculturation of new-comers.

Many factors affect the speed and the efficiency of the acculturation process. They include the level of tolerance towards migrants in a host culture (the degree of differentiation of a host culture), political and economic conditions of interaction between a migrant and a host culture, nature of migrant's involvement in social life of a dominant culture (from active participation to observation), the amount of time that a migrant has in order to undergo the process of acculturation, as well as the age factor of migrants aiming at successful adaptation to a foreign cultural environment. (Dow 2010, 223.)

Cheung, Chudek, and Heine (2011) argue that the age of migrants who are involved in the process of acculturation is of paramount importance. Young migrants are able to adapt to a new environment more quickly and efficiently, while older people feel it extremely difficult to adjust to different cultural surroundings, as during the process of growing up, the individual develops and fixes habits, manners of behavior associated with a particular cultural environment, as well as strong attachments to a certain way of life, place, community. (147-151.) Another principal factor that fosters

the process of acculturation among young migrants is an ability to learn a foreign language faster and more efficiently (Berry 2013, 1127).

The most important result and the goal of acculturation process is an achievement of a stable, long-term adaptation to foreign cultural surroundings. This adaptation implies that an individual feels comfortable within the cultural environment without feeling like a stranger, whereas the changes that an individual goes through are not too painful to lead to psychological trauma or marginalization. Adaptation is usually considered in two aspects: psychological and sociocultural. (Grushevitskaya, Popkov, & Sadohin 2002, 210-211; Berry 2011, 13.)

Psychological adaptation is referred to the achievement of psychological satisfaction within the framework of a new culture. It is expressed in good mental and physical health state, adequate personal and cultural self-identification of an individual. Socio-cultural adaptation is defined as an ability to find a place in a new cultural environment, to be able to interact with others, to solve daily life issues related to work, study, leisure activities. (Berry 2011, 15-16.) One of the most significant indicators of sociocultural adaptation of an individual is his or her employment or ability to perceive education that would meet the skills and the predispositions of a migrant, would give him or her an adequate social status (Searle, Ward 1990, 450).

## 2.7 Russian migrant population and Russian diaspora in Finland

Nowadays, however continuing a long-lasting tradition, the Russian-speaking minority represents the fourth *largest population by language* in Finland (after Finnish, Swedish and Sami), and constitutes to 77,177 people in 2017 (Statistics Finland 2017). In Finland Russians also represent the second largest group of *foreigners by the country of previous citizenship* (after Estonia), and according to data relevant for 2017, the number totals 29,183 people (Statistics Finland 2018).

In the category of *people with foreign background currently residing in Finland*, those whose background country is the former Soviet Union or Russia forms the largest group of residents. The number equals to 70,760 people at the end of 2016, which represents more than 20% of all people with foreign background among the population in Finland. Besides, the second largest group in this category are

Estonians (43,234 people), among which there are also many Russian-speaking people. (Statistics Finland 2016.)

To clarify the difference between the Russian population by nationality and the Russian-speaking population of different nationality, it is essential to provide a historical reference.

Since its inception in 1922, the Soviet Union was a multinational state. By 1938, it included not only Ukrainians and Belarusians, whose mentality was always historically close to the ethnic Russian population, but also Georgians, Armenians, Uzbeks, and many other nationalities, whose culture, religion and traditions differ from the Russian one at a great extent. (Lappo 1983, 212.)

However, in order to manage the country successfully, including its armed forces and industrial production, the government was aware of a substantial need in one common language that would be understood by all the Soviet Union citizens. Thus, on 13 March 1938, the Central Committee of the Party and the Government of the USSR issued a resolution on the compulsory study of the Russian language in primary and secondary schools of all the Soviet Union republics. (Kovalenko 2013.) The Russian language was also the primary language of mass-media and science in the country.

Despite the official legislation on languages of the nations of the USSR, which guaranteed freedom to preserve, develop, spread languages of all constituent republics of the USSR, freedom to choose a language in education and communication, many ethnic minorities considered the Russian language to be imposed and alien. Thus after the collapse of the USSR in 1991, the ideology of the newly independent states was based on the struggle against the "imperial" heritage, particularly removing the Russian language from the everyday use, education, public administration, and other spheres of social life. (Shimov 2011.) Nevertheless, nowadays the percentage of the Russian-speaking population among citizens of the former Soviet republics is still relatively high (Zubacheva 2017).

Concerning the history of Russian immigration to Finland, two main periods of the most massive immigration of the Russian-speaking population to Finland can be defined as two main waves (Raef 1990, 51).

The first wave of Russian immigration to Finland was one of the flows of the "white wave of Russian immigration" that took place after the Revolution of 1917 and by far is considered the most significant for Russia regarding population gone. During this immigration wave, about five million people left Russia. This wave of immigration was caused mainly by political and ideological reasons, as after the Revolution took place many people seek ways to escape from the Bolshevik regime. (Raymond, Jones 2000, 23-24.) Since Finland was a part of the Russian Empire until 1917, many Russian people who had relatives, friends, or property in Finland fled there and were offered a "Nansen passport" - an official document established in 1919 by the League of Nations that was issued to stateless individuals (Volen, Kruglikova 2017, 50-52). At this case, the process of acculturation and assimilation for the Russian migrants went comparatively easy and fast, and a lot of children of these Russian migrants became Finnish citizens and Finnish language speakers (Slobin 2001, 513-516).

The second mass wave of Russian-Finnish immigration took place in the early 1990s when Finnish government initiated the state repatriation programme. The ethnic Finns residing on the territory of the former USSR republics were granted a right to apply for Finnish citizenship and move their families to Finland. (Volen, Kruglikova 2017, 52.) This programme was mainly developed for Karelian Finns and Ingermanland Finns (also referred as Ingrian Finns), who were forcibly relocated in 1942 to Syberia and other Russian regions from their homes on the Russian territories located near the Russian-Finnish border. The application period for repatriation officially closed in 2011. According to the Finnish Immigration Service, about thirty thousand people have moved under this program during the period of twenty years. (Ingrian Finns' repatriation queue closing 2011.)

There are also several other reasons for the resettlement of the Russians to Finland, due, for example, to the political and financial instability of Russia after the collapse of the Soviet Union (Volen, Kruglikova 2017, 51).

Another factor affecting the Russian migration flow to Finland, particularly the Russian youth migration, is a high rate of student mobility. According to Finnish National Agency for Education, Russia is the first country of origin of international higher education degree students in 2016, when the number of Russian degree students constitutes to 2,959 (Top 5 countries of destination and origin of



international higher education degree students in 2016 2016). However, this year was not an exception, during the whole period of 2010 – 2016 Russians were the largest group of foreign degree students including both graduate and post-graduate students (CIMO 2016). (See Table 2.)

Table 2. Number of Russian degree students in Finland from 2010 to 2016 (adapted from CIMO 2016)

Year	2010	2011	2012	2013	2014	2015	2016
Number of Russian degree students	1776	2107	2500	2816	3044	3045	2959

Russians also hold the first place in the top twenty most common nationalities of new international degree students in 2010 and 2015, with the number of 619 and 782 students respectively (International degree students by nationality in 2010 and 2015 2015). These numbers are provided by statistics on data and registers collected by the Statistics Finland, the Ministry of Culture and Education and the Finnish National Board of Education (*ibid.*).

Concerning exchange students mobility, Russia is considered a significant strategic partner for many Finnish educational institutions and is an essential part of the national strategy for the internalization of Finnish higher education with the aim to increase student and teacher mobility and to strengthen collaboration between higher education institutions (CIMO 2013, 1-2).

Particularly, the FIRST programme (Finnish-Russian Student and Teacher Exchange Programme) was established in 2000 by the Centre for International Mobility (CIMO) in order to provide funding and support for the development of balanced mobility between Finnish and Russian institutions of higher education. The FIRST programme also offers practical training opportunities, intensive courses, seminars, and other platforms for cooperation between Russian and Finnish students, teachers and trainers. (*ibid.*, 3-4.)

However, there is no study available that would reveal specific reasons that motivate Russian-speaking students to move to Finland and apply to higher educational institutions.

### **The Russian-speaking diaspora in Finland**

Cambridge Dictionary (n.d.) provides the following definition for the term diaspora: *“the spreading of people from one original country to other countries.”*

In Finland the Russian-speaking diaspora mainly residents in the capital area (more than 20, 000 people, of which 14,500 are in Helsinki). The next largest Russian migrant group residents in Turku (2,800), followed by Tampere (2,500), Lappeenranta (2,200), Lahti (1,700), Kotka (1,000), Joensuu (0,9 thousand), Jyväskylä (0,8 thousand), Kouvola (0,7 thousand). (Соотечественники: общие данные [Compatriots: general data] 2014.) One of the main reasons for Russian migrants to choose these places of residence is the better opportunity for employment, as well possibility for Russian children to study at schools where subjects are taught in both Finnish and Russian (Kangaspunta 2011, 23). One Finnish-Russian school is located in Helsinki. Another one is the Finnish-Russian school of Eastern Finland located in three cities - Imatra, Joensuu, and Lappeenranta. (International Schools & Private Schools in Finland n.d.)

Currently, there are more than one hundred organizations oriented to Russian speaking community run by the Russian diaspora. These organizations include language clubs, internet communities, youth clubs, etc. In 2000, the Finnish Association of Russian-Speaking Organizations (FARO) was established, which includes more than forty Russian-speaking clubs. (Русскоязычные организации и СМИ [Russian-speaking organizations and mass media] n.d.)

The Russian diaspora conducts many cultural and social activities, related to supporting and preserving the Russian cultural heritage, its traditions, customs, religion, and language. It also offers support and guidance to those in need, particularly Russian migrant newcomers. Every year national festivals, concerts, and events are organized by the Russian-speaking community. However, the diaspora does not seek to abstract from the Finnish community. It is open and willing to

cooperate and collaborate with Finns and other ethnic groups. (Volen, Kruglikova 2017, 52.)

### **3 Methodology**

The following chapter describes the choice of the research method and explains why it is suitable for answering the following research questions derived from the background materials:

**What socio-cultural issues and challenges concern young Russian migrants in Finland?**

**What kinds of coping strategies emerge from these youth as they acculturate to Finnish culture?**

**How can the perspectives gained serve to inform the creation of content for the New Horizons youth deck?**

The purpose of this research is to study the lived experiences of young Russian migrants in Finland by exploring the cultural nuances of such experiences; what challenges and opportunities are associated with these experiences; how different living in the Finnish environment is from living in the Russian environment; and how adapting to these difference affect the wellbeing and the mindset of the Russian migrant youth. The analysis of the data collected from the informants of the study will provide a theoretical framework from which Russian-oriented content for the New Horizons youth deck can be informed and created. This content can also be relevant to a future Russian-Slavic culture game.

#### **3.1 Research approach**

According to Creswell (2013, 3), a research approach combines three main elements - the worldviews, the designs (also referred as procedures of inquiry), and specific methods for conducting a study, including matters of data collection, data analysis, and implementation. These three elements define the way a study should be implemented and thus, will be thoroughly described in the methodology chapter of this research.

Philosophical assumptions or worldviews of a qualitative research help to explain the researcher's philosophical perceptions about reality that form a framework for conducting the study, and identifies the nature of the research itself as well as the researcher's role in the study (Hathaway 1995, 536).

The use of a constructivist research philosophy guides the methodology of this study. According to the constructivism worldview, reality is a product of human experience, which is given a unique, however subjective, meaning based on the social, cultural and environmental surroundings of every individual. Thus, the researcher who is guided by a constructivist philosophical approach aims at identifying the context of these features and interprets them based on personal experience and consciousness. (Creswell 2013, 9.)

Constructivism represents a holistic approach to description of human psychic acts, which is explained through a "gestalt" concept in classical philosophy. Gestalt implies that there is no single reality, wherein subjective reality consists of perceptions, interpretations, and specifics of meanings and the correlations between them. Thus, constructivism relates to two fundamental ideas: the integrity and the versatility of the "inner world" of an individual. (Kozyrev 2010, 239.)

In order to answer the research questions and achieve the aims of the present study, a qualitative approach to research is implemented. Creswell (1998) suggests several reasons for conducting a qualitative study. A qualitative approach to research should be utilized if the research questions start with "how" and "what," as well as if studied topic lacks considerable existing exploration, while the researcher aims at presenting a rigorous, changed view of the topic under investigation. Most importantly, the reason for conducting a qualitative study denotes active and continuous interaction with the research informants, that usually takes place in the participants' habitual environment. Finally, a qualitative approach to research allows to position the researcher as an active participant of the study who experience learning about the participants' stories and tries to remain impartial and true to the research findings, setting aside personal biases and any prejudgments. (17-18.)

Creswell also provides definition of a qualitative research: *“Qualitative research is an inquiry process of understanding based on distinct methodological tradition of inquiry that explore a social or human problem.”* (ibid., 15.)

Research designs, also referred as strategies of inquiry, are specific types of inquiry within qualitative, quantitative, and mixed methods approaches that provide concrete direction for procedures in the research implementation (Denzin, Lincoln 2003, 50).

As regards a qualitative approach to a research, there are five typical research designs that guide a researcher’s actions. These designs are narrative research, phenomenology, grounded theory, ethnography and case study. (Strauss 2012.)

A phenomenological approach to research has its roots in philosophy, sociology and psychology, and has been influenced by the philosophers Edmund Husserl and Alfred Schutz, who studied and described interpretive understanding of human interaction (Bogdan, Biklen 1998, 23).

Phenomenological research focuses on exploring the meanings of a concept or a phenomenon, experienced by a group of individuals, providing a structural, qualitative narrative analysis of these experiences with minimal distortion or interpretation from the researcher. The researcher conducting a phenomenological study sets aside personal biases and prejudices about the phenomenon being studied while uncovering as much as possible about participants’ experience. (Moustakas 1994, 30.)

A specific requirement for carrying out a reliable phenomenological study is separating of the researcher from his or her feelings and beliefs about the phenomenon being investigated in order to ensure an unbiased approach to the research. The researcher should formulate his or her expectations from the research results and set them aside. This process is called phenomenological reduction or bracketing. (Stewart, Mickunas 1990, 47.)

According to Welman and Kruger (1999, 189), *“the phenomenologists are concerned with understanding social and psychological phenomena from the perspectives of people involved.”*

A phenomenological study aims to describe a particular phenomenon as accurately as possible from the perspective of individuals who have a lived experience of this phenomenon. Phenomenological research seeks to provide accuracy, preciseness, and versatility of experiences under investigation. (Polkinghorne 1989, 46.)

A phenomenological study is qualitative and descriptive by nature. It implies direct interaction with participants of the study to collect data about as many different aspects of experiencing certain phenomenon as possible. These aspects are typically feelings, perceptions, meanings, consciousness. Interviewing participants is considered the most logical, hence dominant approach to data collection in a phenomenological study. (Bevan 2014, 136.)

The following table (Table 3) unfolds specifics of a phenomenological research according to five dimensions: focus, discipline origin, data collection, data analysis, narrative form.

Table 3. Five dimensions of phenomenology (adapted from Creswell 1998, 65)

Dimension	Phenomenology
Focus	Understanding the essence of experiences about a phenomenon
Discipline origin	Philosophy, sociology, psychology
Data collection	Long interviews with up to 10 people
Data analysis	Statements, meanings, meaning themes, general description of the experience
Narrative form	Description of the "essence" of the experience

### 3.2 Methods of data collection

There are two primary sources of data that are used in research regardless what research approach is chosen, qualitative, quantitative or mixed-methods: secondary data implies the data that is already collected or proposed by others, while primary

data is the data collected for the first time directly during the research (Phillips, Stawarski 2008, 37).

The researcher derived the secondary data for this research from materials developed for the New Horizons youth deck within the project activities in 2017. Specifically, the secondary data of the present study includes the youth-related cards created by the JAMK students and the high school students within the collaborative project that took place in autumn 2017, the list of themes and topics related to the youth culture content, and the report on youth culture highlighting results of interviews with youth and educators located in Jyväskylä by Ulla Ceesay.

The primary data for the research was collected during face-to-face in-depth semi-structured interviews with open-ended questions. Interviewing together with observation are considered the most suitable methods for collecting data in a qualitative study (Jamshed 2014, 87).

An interview is a powerful tool to collect extensive data in qualitative research. While conducting an interview, a researcher is able to gather the factual information about people's attitudes and consciousness, collect statements and opinions, reveal experiences of the study informants at a high extent, understand the informants' motivation, reasoning, meanings about a situation or a phenomenon being studied (Drever 2003, 1). Indeed, interviews can provide high-quality data if the interviewer is aware of the importance of careful preparation and planning of the interviews, rational choice of the interviewees, carefully designed questions, following all necessary procedures during the interview, considering issues of ethics and responsibility, and the use of adequate language (Graham 2000, 12).

Semi-structured interviews have certain frames provided by a logical sequence of the pre-designed questions which guides the interview with specific milestones and helps the interviewer to touch upon certain important topics within the conversation. However, semi-structured interviews are somewhat flexible and do not restrict the interviewer from freestyling and asking spontaneous follow-up questions in reaction to the previous answer. (McCammon n.d.) A typical length of a semi-structured in-depth interview with open-ended questions is about 30-50 minutes (Keats 2000, 31).

Open-ended questions provide the researcher an opportunity to get the story as told by the participants with in-depth descriptive answers, and to go with the flow of discussion, however taking into consideration the interview protocol. It implies that this type of interview feels less formal and more like a dialogue, rather than a quiz with concrete “yes” or “no” answers. (Harrell, Bradley 2009, 27.)

Zorn (2008, 1) suggests starting an interview with warm-up questions about general features of the topic discussed and finishing an interview with asking a question like “Is there anything else you’d like to tell me?” to make sure that the interviewee has a chance to comment further on the issues that arose in his or her mind during the conversation.

The process of primary data collection using the interviewing method involves a series of steps in a procedure. The researcher begins the primary data collection process by identifying an appropriate population of the study and consequently narrowing it down to a proper sample of the study with the use of chosen sampling technique. (Miles, Huberman 1984, 18.) After that, the researcher decides on the most practical approach to structuring the interview, from which it is possible to collect the most relevant data to answer the research questions. For a one-on-one interview, the researcher needs to find informants who would be willing to openly talk and share the meanings they attribute to the experience being studied. In this case, it is important to use adequate recording equipment that would ensure high quality of recorded data, audio or video, if there is any. (Creswell 1998, 124.)

The researcher also needs to develop the interview protocol with open-ended questions and enough space between questions to take notes of the interviewee's answers. However, quickly written notes may be partial and chaotic because it is challenging to lead the dialogue and interact with the interviewee while taking notes at the same time. Another critical issue to consider about conducting an interview is an interview site or location. The location should be quiet, booked or decided in advance, having appropriate acoustics. (Edwards, Holland 2013, 57.)

Obtaining an informed consent form from each of the interviewees is also essential to ensure issues of ethics and confidentiality. Finally, in the course of the interview, the researcher should listen carefully, keep focused and remain aware of answering



the research questions, be respectful and engaging, consider the timing of the interview and follow the protocol. (Creswell 1998, 123-125.)

### 3.3 Population and sampling

A research population is defined as “*a full set of cases from which a sample is taken*” (Saunders, Lewis, & Thornhill 2006, 205). Concerning this research, that aims to study the experience of living in Finland as a young Russian migrant, the definition for the population of the present study would be “all young Russian-speaking migrants residing in Finland.”

However, as usually populations of the research’s interest are too large and widespread to work with directly, whereas numerous individuals of the population are barely accessible, there are specific techniques and instruments of sampling (selecting informants for the study) that help to collect the data from larger populations (Proctor 2005, 106). Hence, the term sample can be defined a subset of the population under investigation (Crossman 2018).

In a phenomenological study, “*the phenomenon dictates the method (not vice-versa) including even the type of participants*” (Hycner 1999, 156). In this study, two types of sampling will be employed in a sequence, the purposive sampling, and the snowball sampling, both of which belong to a non-probability sampling approach.

The initial sampling method for this study is the purposive sampling, which is a non-probability sampling technique used to identify primary participants who have experienced the phenomenon being studied (Patton 2002, 240). This sampling technique implies that the sample representatives are selected according to certain criteria to address the objectives of the study (Palys 2008, 697). Concerning this research, it means that only those participants who have experienced living in Finland as a young Russian migrant are considered as an appropriate sample. Specifically, a maximum variation (heterogeneous) type of purposive sampling will be employed in this study to provide a diverse range of cases (experiences) within the studied phenomenon (Saunders 2018, 35). Thus, the researcher is going to select those individuals, who can reveal the phenomenon from different perspectives due to the differences in specifics of personal experience. In the context of this study, the researcher provides

maximum variation by engaging two Russian high school students, two exchange students involved in the double-degree programme at JAMK, two first year JAMK degree students, two second year JAMK degree students, two third year JAMK degree students, and two young Russian migrants fluent both in Russian and Finnish who have experienced studying outside JAMK, particularly in the University of Jyväskylä.

Snowball non-probability sampling is the second sampling technique that is applied in this study. The snowball sampling implies that the researcher starts involving participants for the study from referring to one or several known individuals. These individuals direct the researcher further by suggesting more people who might like to participate in the study voluntarily or might have the essential data for the research. Each respondent tells the interviewer where he or she can find more people of the research interest, refers to them directly, and thus the sample grows with each step like a snowball. (Dudovskiy n.d.)

Usually, the snowball sampling is implemented while the population of the research interest is specific, difficult to identify or locate, rare or barely accessible. However, it is considered an appropriate choice if the researcher does not know himself or herself enough volunteers for the research, or if there are not enough known individuals who are willing to share their experiences about the phenomenon being studied. Snowball sampling is not representative enough to develop a statistical perspective; however, it is widely applied in a qualitative study. (Crossman 2018a.)

The subtype of snowball sampling that will be applied in this study is exponential discriminative snowball sampling. (See Figure 8.) This subtype implies that the initial informant refers to several individuals. Some of them, in turn, may reject participating in the study, and others may refer the researcher to more potential participants. Thus, the sampling process resembles building a chain where chain links have not the equal potential utility; hence the chain is discriminating. (Etikan, Alkassim, & Abubakar 2016, 1.)

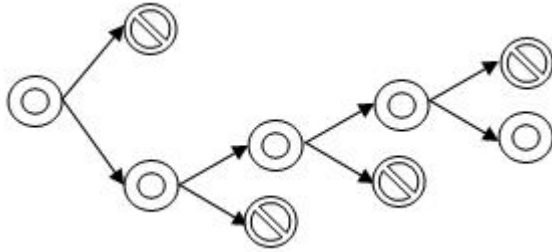


Figure 8. Exponential Discriminative Snowball Sampling (adapted from Dudovskiy n.d.)

### 3.4 Implementation and analysis

The researcher conducted each interview for the present study face-to-face with interviewees at JAMK University of Applied Sciences according to pre-designed interviews schedule. To provide a quiet place where no one would disturb the interview process, the researcher reserved a room with proper acoustics and facilities. Each interview was expected to last approximately forty minutes. However, the duration of each interview, as well as the number of questions asked, varied from one participant to another. Some extra time for pre-interview procedures (setting up equipment, signing an informed consent form, filling in the interview protocol) was also considered.

The researcher made audio recordings of each interview with the permission of the interviewees. To ensure ethical and confidential issues, the researcher assigned a unique study code to each interview, and then thoroughly transcribed the collected interviews with the use of transcription software. All interview materials including audio files, informed consent forms, interview protocols, other interview notes are saved in multiple copies on different hard drives to prevent them from equipment failure (Easton, McComish, & Greenberg 2000, 705). During each interview, the researcher took notes to capture the most critical points and non-verbal communication, the atmosphere of an interview, the interviewee's disposition to talk, difficult questions and topics, pauses, and voice tone. These notes are also called "memos" and represent an essential source of qualitative data. (Miles, Huberman 1984, 69.)

Another essential procedure in this research implementation is developing informed consent for the participants of the study.

Informed consent is defined as *“an ethical and legal requirement for research involving human participants.”* (Nijhawan et al. 2013, 134). It is a process of informing and educating participants about all features of the study. These features include the nature and the purpose of the study; planned procedures of the data collection; duration of participation; any reasonably foreseeable risks or discomforts to the subject that might be caused by participation in the study, as well as possible benefits of participation in the study; description of participants’ rights and anonymity issues (Bailey 1996, 11). Since in phenomenological study participants are often considered *“co-researchers,”* their interest and concerns regarding the research must be taken into consideration (Waters 2017).

In turn, an informed consent form is a written document which summarizes all information about the study and is signed by each informant (Creswell 1998, 115). For this research, an informed consent form was designed before interviews took place and was sent to participants via e-mail one week in prior to the interview meetings to let participants study the consent accurately, ask questions and clarify conditions, and decide whether they want to take part in the research or not.

The protocol of the interview, also referred to as notes of the interview or postscript (Helfferich 2009, 21; Cicourel 1974, 67), was developed for this study to capture some essential data about participants like name, age, sex, number of years spent in Finland, as well as to highlight crucial features of the interview situation and to point out pre-designed questions that will guide discussion. In order to be able to take quick notes during the interview, some space between questions was created.

With the aim to provide relevant analysis of the data, the researcher implemented a sufficient rhetorical structure. In a phenomenological study this structure includes the following steps: horizontalizing individual statement, creating meaning units, clustering themes, advancing textual and structural descriptions, and presenting an integration of textual and structural descriptions into an exhaustive description of the essential invariant structure of the experience (Moustakas 1994; Hycner 1999). This

approach to phenomenological analysis is called a modification of the Stevick-Colaizzi-Keen method (Moustakas 1994, 121).

Looking closer at the steps in a procedure of analyzing a phenomenological study, **horizontalization** of the data implies that the researcher first extracts statements about how informants describe specifics of their experiences from the interview transcription, lists the most significant ones as having equal worth and creates an overview of nonrepetitive and exclusive meanings (Polkinghorne 1989, 44).

The next step in the procedure is forming textural descriptions of these statements by grouping them into “**meaning units**,” defining the main topics covered in the units and listing them separately. The use of verbatim references to interviewees’ sayings is considered relevant at this stage. (Moustakas 1994, 90-93.)

After meaning units are defined, the researcher clusters them in order to form **themes**, following with constructing a detailed and in-depth description of meanings using an imaginative variation or structural description approach which develops an understanding of how the phenomenon was experienced with reflection on the researcher’s perception towards different perspectives of the phenomenon (ibid., 97-98; Hycner 1999, 154).

Finally, the overall description of meanings is constructed with the aim to define the **essence** of the experience (Creswell 1998, 54-55).

After each interview was sufficiently analyzed, the cards creation process took place. The researcher took a leading role in the cards creation process, meaning that cards will be developed by the researcher based on the data collected from the interviewees. The researcher aims at designing approximately twenty (20) draft cards for the New Horizons youth deck. However, the number of cards developed from each interview may vary from one participant to another. While creating cards in the Russian contexts, the researcher utilized several external sources apart from the interviews material to ensure the reliability of the content of the cards.

### 3.5 Timeline of the research

The table below (Table 4) represents the schedule or the timeline of the research implementation and describes its main stages and procedures, as well as participants involved in the particular stages of the research implementation process. The following table aims to describe out the most important milestones and procedures that took place from the beginning to the ending of the research development.

Table 4. The research implementation timeline

<b>Time period</b>	<b>Research implementation matter</b>	<b>People involved</b>
January 2018	Research plan confirmation. Beginning of the literature review chapter writing.	Steven Crawford (Thesis supervisor)
February 2018	Finalizing the literature review chapter. Development of the methodology chapter of the study.	Steven Crawford
March 2018	Development of the informed consent form and the interview protocol. Active phase of primary data collection.	Steven Crawford; Informants of the study
April 2018	Finalizing of the primary data collection. Beginning of the data analysis process. Active phase of development of the draft cards on the basis of the research findings.	Informants of the study; Steven Crawford
The second half of April 2018	Finalizing the data analysis process.	Steven Crawford

	Development of the discussion and the conclusion sections of the report.	
May 2018	Abstract writing. Finalizing the last matters of the thesis. Thesis submission.	Steven Crawford; The second reader of the thesis; Thesis committee

## 4 Results

The following chapter describes the main findings derived from the interviews collected for this study; summaries and displays data extracted from reflecting notes, memos, interview protocols, interview transcriptions, observations and other sources of the qualitative data obtained during the study; describes research demographics; and presents draft cards for the New Horizons youth deck developed based on the research findings.

This chapter also presents answers to the research questions formulated in the methodology section of the report. The overall purpose of the following chapter is to present findings, but do not offer opinions on them or overinterpret them. Nevertheless, clarification comments follow some of the findings presented.

To depict data critically, the direct quotations that capture precisely what the interviewee said, headings and titles are employed in this chapter. Notes to the informants' direct quotes are placed in parentheses to avoid misunderstanding and paraphrasing. The use of tables and figures represents the process of reducing and structuring the data with the aim to organize it sufficiently.

### 4.1 Demographics summarized

The term demographics refers to specific characteristics of the research sample. The word has its origin from the Greek language and combines concepts of people (demos) and picture (graphy). Variables included in the demographical composition may

vary, and the researcher defines the most appropriate ones according to the research purpose. (Salkind 2010.)

The following table (Table 5) represents, summarizes and structures detailed information about the sample of the study. The sample of the study is defined in the demographical composition according to following variables or distribution factors: gender, age, number of years spent in Finland and home institution of the informants.

Table 5. Demographics summarized

Distribution factor	Number of informants	Total % (N=12)
<b>Gender</b>		
Male informants	6	50%
Female informants	6	50%
<b>Age</b>		
18 years	3	25%
19 years	3	25%
20 years	4	33.33%
22 years	1	8.33%
23 years	1	8.33%
<b>Number of years in Finland</b>		
0-1 year	4	33.33%
2,5 years	4	33.33%
3,5 years	2	16.67%
5 years	1	8.33%
14 years	1	8.33%
<b>Home institution</b>		
JAMK	6	50%
Moscow State University of Management	2	16.67%



(Double degree programme at JAMK)		
Jyväskylän yliopisto (university of Jyväskylä )	2	16.67%
Jyväskylän Lyseon lukeo (high school)	2	16.67%

The following table (Table 6) represents the list of the research informants according to their unique study code assigned to each informant with the aim to ensure their anonymity and maintain long-term confidentiality of the information. Informants' study codes are assigned using the following logic: the first letter of the code represents a simple sequence of the informants regardless the order in which interviews were collected, the second letter refers to the gender of the informants, the last two numbers imply the age of the informants. During the following analysis of the interviews' material and referring to the interviewees' direct quotes, the use of these codes will be implemented.

Table 6. Informants' study codes and an explanatory comment

Study code of the informant	Explanatory comment
1M18	Male informant, 18 years old
2M18	Male informant, 18 years old
3M19	Male informant, 19 years old
4M20	Male informant, 20 years old
5M20	Male informant, 20 years old
6M23	Male informant, 23 years old
7F18	Female informant, 18 years old
8F19	Female informant, 19 years old
9F19	Female informant, 19 years old
10F20	Female informant, 20 years old
11F20	Female informant, 20 years old

12F22	Female informant, 22 years old
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## 4.2 Findings derived from the Interviews

The findings of the study have been inductively extracted from the interview material and analyzed using the content analysis approach to qualitative research. Inductive reasoning correlates with the descriptive nature of the study. The inductive content analysis does not imply testing hypotheses, but rather moving from specific observations to broader generalizations and theories. (Silverman 2001, 81.)

Patton (2002, 453) defines content analysis as *“any qualitative data reduction and sensemaking effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings.”* Content analysis, in turn, aims at reducing the volume of the textual data collected for the study, identifying and structuring categories of qualitative data by exploring and defining relationship between units of meanings, at the same time trying to *“stay true”* to the textual, raw data, and avoid misleading interpretations (Downe-Wambolt 1992, 313-315). This process is often called open coding (Strauss, Corbin 1990, 62).

Each interview transcription was reread line by line from three to five times to define and extract significant statements about each of the informants' experience that comprised the raw data for the analysis. The main aim of horizontalization was to indicate similarities among significant statements given by the informants, eliminate repetitive (complete duplicate) statements, discover identical patterns of experiences, and seek for relationship and correlations between the meanings of participants' lived experience in order to create meaning unites and formulate universal themes that are actual for all experiences lived by the informants of the study. (Hycner 1999, 53.)

Revised and categorized meanings were organized into cluster themes, from which specific sub-themes were derived. Five (5) core cluster themes providing a textural description of *“what happened”* regarding the lived experiences of the informants, and fourteen (14) corresponding sub-themes providing a structural description of *“how”* the phenomenon was experienced are presented in the following table (Table

7). These themes and sub-themes will be analyzed separately and sequentially in connection to the informants' meanings attributed to living in Finland as young Russian migrants.

Table 7. Five (5) core cluster themes and fourteen (14) sub-themes emerged from the interviews' analysis

Core cluster themes	Sub-themes
Interests and participation in social life	Hobbies
	Spending free time in Finland and how it differs from spending free time in Russia
Communication	Differences between the communication styles of Finnish people and Russian people
	Internet as a communication medium
	Experiences with racism, hate speech or bullying in Finland
Education	Perceived advantages of Finnish education
	Comparing the structure of Finnish and Russian education
	Comparing pedagogical approaches in Finnish and Russian education
Self-awareness	The most important things in my life
	The main concerns about my life
	The impact of living in Finland as a young migrant on my self-image and lifestyle
Adapting to foreign cultural environment	Coping with stereotypes and cultural differences

	The most favorable and the least favorable aspects of living in Finland
	Missing Russia

#### 4.2.1 Interests and participation in social life

The research aimed at discovering as much as possible about the informants' lived experiences related to residing in Finland as young Russian migrants. Informants' interests, hobbies, the way they spend their free time in Finland and how it differs from the way they spend their free time in Russia, participation in social life within the Finnish community were considered as critical components of the studied phenomenon.

The interviewees' answers to the following questions designed for the interview protocol constituted the primary source of the data for the analysis in this subchapter.

The questions revealing interviewees' interests, hobbies, free time activities and participation in social life were:

1. How do you usually spend your free time in Russia? How do you spend your free time in Finland?
2. What are your hobbies, and do you have enough opportunities to pursue your hobbies in Finland?

The variety of the informants' interests turned out to be rather diverse, from an interest in fashion, trends, philosophy and studying new languages to politics, astronomy, medicine, physics and other fundamental sciences. Most informants stated that they fulfill their interests by learning and exploring new things from the Internet.

Informant 5M20 stressed that: *"I am glad that we live in the 21st century. Almost any information is freely available on the Internet. Sources are so numerous that you can find almost every answer to your question. If I am interested in learning or understanding some topic or issue, all I need to do is to pick up the phone and go Google it."*

During the analysis of the interview materials, there was no correlation found between the field of interest and gender, age, or other characteristics of the informants. Moreover, interests of each of the informants varied and covered quite different spheres. For example, informant 6M23 stated that: *“I do not have one specific area of interest. I am interested both in engineering and politics, for instance, and in many other things as well. I try to broaden my mind with as many interests as possible, I learn about new things all the time and try to find an area that would be really close to me.”*

As regards participation in social life, some informants admitted that they are not very active at this point. Informants 1M18, 4M20, 7F18 explained the reasoning for that as being extroverts, preferring solitude, spending time on their own mainly. Informants 10F20 and 11F20 mentioned that they feel like strangers in the Finnish society and do not feel like participating in the social life in Finland at all, while most of their friends were left in Russia.

Informants 3M19, 8F18, 9F19 shared that their social life mainly implies spending time with friends, partying or having fun in their free time or during weekends. However, informant 3M19 highlighted that moving to Finland had a positive impact on his social skills: *“Before moving to Finland I was less socially active, spending my free time only with the closest friends or my family. Having moved to Finland, I found myself in a completely different environment - life in a student housing without parents, many foreigners, very energetic and interesting people around. I had to learn how to socialize, communicate, make friends and participate in different activities, and to enjoy it.”*

Informant 2M18 gave a critical remark about specifics of social life in Finland: *“I feel that interesting social life is not among benefits of living in Finland: First of all because Finns are generally not so socially active by nature. For me, it is hard to persuade my Finnish friends to go hang out together somewhere. Finns are homebodies. In comparison to Russia, there are (in Finland) not so many places where you can go and just socialize with others.”*

#### 4.2.1.1 Hobbies

First of all, it is important to distinguish two related concepts, which are different by nature, but easily confused while talking about someone's free time activity.

Interest is a state of increased attention to a particular object, causing positive emotions in a person as well as the willingness to discover further the object of interest.

Hobby is a kind of human activity, involving a regular dedication of time for practice and development of certain skills. Participating in a hobby is usually systematic and requires a certain amount of leisure time. The main goal of pursuing a hobby is enjoyment and the desire for self-realization.

While talking about hobbies, some informants (1M18, 3M19, 6M23, 8F19, 12F22) named a great variety of activities and stated that hobbies are essential part of their lives. Other informants (2M18, 4M20, 5M20, 7F18, 9F19, 10F20, 11F20), in turn, admitted that they do not have many hobbies or any specific activity that would be enjoyable for them.

Informant 9F19 shared: *"I do not have many hobbies. I do not like sports and do not have any specific skills related to hobbies. What I usually do in my free time is read, watch movies or draw, if I have a mood for it."*

The most named hobbies among the informants were different sports (kiting, skateboarding, martial arts, football, dancing, rock climbing, kickboxing, aerobics, snowboard), arts (painting, playing instruments like guitar and ukulele, music production), and leisure hobbies like reading, watching movies, walking.

Informant 12F22 emphasized that in Finland there is no division on girlish and boyish types of hobbies: *"I like kickboxing, and it does not seem strange to anybody. In Finland gender equity is obvious, and no sport is considered as 'inappropriate' for girls. In Russia, this kind of prejudice takes place quite often."*

Informants were asked if moving to Finland affected their hobbies and whether in Finland there are more or fewer opportunities to pursue their hobbies.

Most informants (8) stated that moving to Finland did not affect the way they take up their hobbies.

According to informant 5M20: *“It does not matter where you live; if you are really keen on doing something – you will find the way to do it.”*

However, informants 1M18 and 3M19 reported on the opposite. According to informant 1M18: *“My hobby is kiting, and I used to dedicate a considerable amount of my leisure time to it when I was living in Russia, but in Finland, I have no opportunity to do kiting because lakes are small and there is no that kind of wind I need for kiting. I hope that I will not lose my skills because of lack of practice in Finland.”*

Informant 3M19 also shared that moving to Finland made him abandon his hobby: *“I was fond of skateboarding when I lived in Russia, but I had to abandon my hobby after moving to Finland. Why? There is no suitable terrain, and there are hills and slides everywhere. I also have no crew to skate with.”*

Informants 10F20 and 11F20 reported on two other reasons limiting them from pursuing their hobbies. These factors are lack of classes for non-Finnish speakers and unaffordable prices for services in comparison with Russia. Informant 10F20 explained further: *“My hobby is to play guitar, and I cannot pursue it in Finland, because there are no classes in Russian (in Jyväskylä), and I could not find any classes in English either. However, I am not sure that I would be able to study in English as my language level is not enough. Moreover, everything is costly. I also like a snowboard, but snowboarding here is too expensive for me, a Russian student.”*

#### 4.2.1.2 *Spending free time in Finland and how it differs from spending free time in Russia*

Ten (10) informants stressed that there is a considerable difference in a way they spend their free time in Finland and in Russia. First of all, all the informants (12) believe that in Finland they have much more free time than in Russia.

According to informant 11F20, having extra free time is confusing at some point: *“I have so much free time here in Finland, that I feel confused and do not know what to do with it. Sometimes I miss my study load from a Russian university. Here I even do not know how to spend my free time because I got used to being always busy in Russia. In Finland I have a feeling that nothing happens, days are too empty. In Russia, you have so many things to do that you have no time to feel bored.”*

At the same time, some informants shared that having extra free time is a tremendous asset. Informant 8F19 mentioned: *“In Finland, I have more free time in comparison with my high school life. Here I dedicate my time to plenty of things, and I even have time for working. I have more time for my hobbies; I developed my painting skill in Finland pretty well. I am less stressed and can dedicate my time to things I like, discover new interests and hobbies. I like to spend time outdoors, enjoying nature and beauty all around. I am not in such a rush as in Russia, where I could barely see my friends during weekends, as I was so overloaded with my studies, courses, and all the mandatory things.”*

Most informants (11) reported on a similar tendency about the way they spend their free time in Russia and Finland. Free time activities in Russia were characterized as outdoors, fun, implying many parties, visiting different places and events, spending time downtown. Oppositely, ten (10) informants said that spending free time in Finland means being at home and spending time on hobbies or with closest friends.

Informant 5M20 declared: *“There is a big difference in how I spend my free time in Finland and Russia. I would describe spending free time in Russia as “active,” and in Finland, it is “passive.” When I have free time in Russia, I try to do as much fun and unusual things I can. I never feel bored, because there are numerous opportunities for entertainment and having fun all around the city. In Finland, I just do not know where to go. After almost three years of living in Jyväskylä, I know every corner here, and I feel bored.”*

Informant 2M18 accentuated that for him spending free time in Finland means being bored and mostly on his own while spending free time in Russia is associated with many adventures and adrenaline: *“In Finland, I do not do much interesting in my free time. I can go to the gym or learn Finnish. Usually, I do not have much fun in my free time, just do all the daily routine and entertain myself on my own. When I go to Russia for holidays, I party hard and spend all time outdoors with friends, looking for new emotions and adventures. By that, I mean parties, clubs, drinking, doing crazy things, fights, police...much fun.”*



Informant 6M23 stated that in Finland there are fewer places to go according to his interest: *“There are many big cities in Russia, and each is filled with all kinds of entertainment possibilities. Clubs, bars, restaurants, shopping malls, museums, social clubs and afterschool clubs, sports clubs. Whatever you like to do, you will find a place for your hobby. In small Finnish cities like Jyväskylä, there are not many places to go according to my interest. For example, I like electronic music, but In Jyväskylä, there is only one place in the entire city where I can listen to it and dance to it.”*

Informant 7F18 explained that her free time in Finland is boring because she has no friends to spend time with: *“I love to have fun in my free time, which for me means spending time with people I like. In Russia, I have several close friends whom I enjoy spending my free time with, but I do not have close friends in Finland, so in my free time I am alone and usually just stay at home, read books or watch movies.”*

Seven (7) informants emphasized that they feel it essential to dedicate free time to self-development. Informant 3M19 commented: *“Both in Russia and in Finland I try to spend my free time productively, with some benefit for myself. When I have time, free from study and work, I try to learn something new, read, do sports and dedicate enough time to studies, assignments, and self-learning.”*

#### 4.2.2 Communication

Communication was considered another important core theme for the analysis since every humankind is a social being that needs communication and interaction with the surrounding world, people. A person who avoids communication cannot refer to himself or herself as a part of a society, and is limited to exploring the world and expressing oneself through communication. Communication is an essential part of the lived experience, and for this study it was crucial to find out how young Russian migrants communicate, what is (according to the informants) the difference between the communication styles of Finnish people and Russian people, and to what extent does this difference influence the informants' self-perception and the attitude towards other people.

In order reveal this aspect of the experience, the informants were asked following questions:

1. What is different about the communication styles of Finnish people and Russian people?
2. Have you ever experienced racism, hate speech or bullying in Finland? If so, tell me a story as an example.

#### 4.2.2.1 *Differences between communication style of Finnish people and Russian people*

Most of the interviewees were of the opinion that there is a considerable difference between how Finnish people and Russian people communicate.

According to informant 6M23: *“Finnish communication style is less formal, I mean when you write a letter to your teacher, or where you come to a bank or a hospital you can just call people by names and spend less effort on compliance with formalities. However, Finnish people respect each other’s personal space and private life. In Finland, no one ever stops you on the street and comments on how weird your dress or hairstyle is. In Finland people also respect personal space, keep distance and never bother each other. On the other hand, Russians are more negotiable and direct. You can easily “bargain” on things or come to an agreement that would be appropriate for both parties. However, Russians usually do not mind personal space.”*

Informant 9F19 reported on unfavorable specific of the Russian communication style: *“From my point of view, one of the specific aspects of the communication style in Russia is a public reprimand, and I really do not like it. I do not like the way strangers treat each other. I do not like that in Russia people do not respect private life and personal space. A stranger can interrupt you on the street with a negative comment on your appearance, dress, the way you look in general. In Finland no one cares about your look, no one judges you. In Russia judgment is everywhere. I think in Finland people are more concerned about the inner world of an individual.”*

Informant 12F22 shared an interesting point about specifics of the Russian communication style: *“Russians are rude sometimes and generally more aggressive than Finnish people. However, I even like it. It makes me feel drive energy and adrenaline. I like that in Russia I can conflict with strangers, cashiers or fussy passers-by in the subway, it is good to chill out a bit and let my bad energy off. I think other Russians are of the same opinion.”*

According to informant 8F19: *“Russian people are more open and talkative, in general. However, youngsters behave similarly in Russia and in Finland. At least personally, I never had problems with communicating with young Finns. Finns are generally less direct, sometimes it is hard to get what they really mean, but it just takes time for them to get used to you and open themselves for a closer relationship with foreigners.”*

Informant 10F20 described the difference between the Russian communication style and the Finnish communication style as following: *“Russians are very open and can share their personal things easily even with people they do not know well. In turn, Finns keep distance and never share their personal things, maybe only with closest friends. Finnish people are very polite and show respect to others, but they more listen, than talk. Russians are both good talkers and listeners. It is important for them (Russians) to open their souls, speak out. Russians are very sincere and always say directly what they mean, even if it is something rude. I think that Finns are opposite. They are very polite and friendly, but very careful about their personal, and they never tell you to the face that they do not like you.”*

Informant 2M18 confirmed the tendency that Finns prefer to keep distance and less willingly make friends with strangers: *“I would say that Finns keep distance always. They show respect to each other and consider personal space, privacy. No one would bother you or come too close. In Russia it is opposite, familiarity is widespread. (In Russia) communication is very informal, you may just meet a person, but the next day you are best friends. People easily open to each other, even to strangers. Amusingly, but this openness is considered as being sincere to another person, showing trust and good intentions. I like Russian style more; I like Russian soulfulness.”*

Informant 6M23 admitted that he had negative experience with differences between the Russian and the Finnish communication styles: *“I do jiu-jitsu for five years in Finland. I joined one club and started to train there regularly. Five years have passed, but I still feel like a stranger there. Finns treat me like I am different, even though I speak Finnish fluently. I also suspect that they talk about me behind my back. Finns seem to be less sincere at least to foreigners. It is tough to guess what they mean and what do they think about you. Russians, in turn, are very direct at this point. If they do not like*

*something about you, they say it directly to your face. Finns may not tell you in person about their pretenses to you, but in fact, they think bad about you.”*

According to informant 7F18, the difference between communication styles of Russian people and Finnish people restricts her from making friends in Finland: *“I am struggling with finding friends here, and I do not think I could succeed in finding a close friend in Finland. I think there is a difference not only in a way Russians and Finns communicate, but also in their worldview, mentality. Some things can be only understood by Russians, because there are specific features of the Russian mindset. I do not feel I speak the same language with Finns, even though we all speak English. We can talk about general things, but it is hard to achieve real understanding.”*

#### 4.2.2.2 Internet as communication medium

In the modern world driven by the constant development of high technologies and continuous digitalization, the Internet becomes an integral part of life for many people, especially the youth. The Internet allows not only to quickly find the necessary information, store and transfer files, make purchases and work, but also communicate. Communication via the Internet is especially important for people who live far from their friends, family and loved ones.

Most of the informants (10) pointed out that they consider the Internet as a vital communication source. According to the informants, the Internet helps them to keep in touch not only with family and friends, but also with the Russian information space, follow the news updates, music and literary releases.

According to informant 5M20, the Internet helps to stay in touch with people and do not feel alone abroad: *“Sometimes I feel low because I feel lack of communication with my parents, friends who are in Russia, and my girlfriend. Fortunately, I can communicate with them from a distance, via the Internet. This allows me not to feel lonely and isolated from the world, from the people who are important to me.”*

Informant 7F18 emphasized that the Internet is an important communication source for her, as well as an essential part of her daily life: *“The Internet allows me to make up for the lack of communication because it's hard for me to find friends in Finland, and my Russian friends are far away. I spend a lot of time on the Internet, perhaps most of my free time. I communicate with friends and parents through messengers,*

*read the news, and almost do not detach from the phone screen. I can say that my phone with the Internet connection is one of my friends.”*

Even though the Internet provides the informants with an ability to communicate with people and stay updated about what is going on in the world, there is one snag about the Internet in Russia, which was described by Informant 10F20: *“It is good to have internet as a communication source, because I left some of my friends and family in Russia. Usually, I use messengers and the Russian social network called VK to communicate with people. Unfortunately, at the moment freedom of speech and freedom of communication are undergoing tough times in Russia. Some messengers and social networks got blocked, which limits people from communicating freely, and in general, this tendency is scary.”*

#### *4.2.2.3 Experiences with racism, hate speech or bullying in Finland*

The majority of the informants (8) stated that they never experienced racism, hate speech or bullying in Finland.

Informant 4M20 presumed that it is related to the fact that Finnish society is very tolerant, and the ideas of equity and mutual respect are highly possessed within the society. The informant also provided a comparison with the situation in Russia: *“Finns are really tolerant and treat everyone equally. I never even seen any racist act towards any nationality. Even if some Finns are not tolerant inside, they rarely show it. It is not common for Finns to say aloud that they do not like someone, they keep it inside. Russians do the opposite. They always say straight to the face if they do not tolerate someone, or do not like someone, they often show their critical perception; I think Russians are more conflict-oriented.”*

Accordingly, informant 8F19 claimed: *“I never experienced bullying or racism in Finland, and I never witnessed it myself or ever heard of anyone being bullied. I think Finnish people are very respectful of themselves and others, polite and modest.”*

Informant 2M18 proposed possible reasoning for never being bullied in Finland: *“I think no one wants to mess up with a Russian. I have a feeling that Finns treat Russians cautiously, with some respect and maybe a bit of fear. They expect that Russians can do crazy things, so there are not many volunteers among Finns to have problems with Russians.”*

However, four (4) informants reported on having experiences with racism, hate speech or bullying in Finland.

Informant 6M23 shared that within five years of living in Finland he got a considerable experience of being treated negatively in Finland: *“Yes, I experienced that many times. In sports, in my daily life. I think it was related to the fact I am Russian. Sometimes when I talk Finnish to some Finns, they answer me back in English, I guess trying to show me that they suspect my Finnish is not good enough to understand the answer. I feel deficient about that like they want to emphasize that I am a foreigner here, not the same with them.”*

Informant 12F22 said that she was bullied at school for being Russian: *“Yes, I experienced racism and bullying many times. Finns even have a humiliating nickname for Russians, “ryssä,” this is how Russians were called during the Winter War to show how Finns hate Russians. At school, I was bullied sometimes because I was Russian, and children made me cry. But I cannot say it is a common trend for Finnish children to bully, I think it depends on a family, how well you are raised in.”*

Informant 1M18 admitted that he noticed negative perception from elderly Finnish people towards Russians and explained it as follows: *“They remember the Winter War, the years of dependence on the Russian Empire, and other injustices inflicted on Finland by the Russians. They remember how much grief the Russians have brought to the Finnish people, so it's natural that they dislike the Russians and are not particularly happy to see them in their country.”*

According to informant 5M20, he had several unpleasant incidents with racism-like perceptions in Finland: *“I never experienced racism or bullying at the university, but I can recall one or two incidents with humiliating comments from Finns. It happened in some club; I do not remember which one. I was drunk and accidentally grappled with a drunk Finn who, hearing and recognizing the Russian speech, spoke negatively about the Russians. He said something like he is sick of the number of Russian loungers in his country. However, he quickly went somewhere, apparently unwilling to aggravate the conflict and bring the matter to a fight. I felt furious.”*

Suspicion about Finns talking bad things about Russians behind their back was expressed by informant 11F20: *“I never faced any racist act or bullying towards me in*

*Finland, but I have a feeling that Finns talk bad things about Russians behind our back; however, they would never say it to the face.”*

#### 4.2.3 Education

Education was considered a critical core theme for the analysis and one of the vital parts of the informants' experiences about living in Finland, since all the informants are currently studying in Finnish higher educational institutions and consider this part of their lives as prevailing regarding both lived experience in Finland and the current period of life in general.

Education was also named by the majority of the informants (10) as the main reason to leave Russia and go abroad, apart from informants 6M23 and 12F22 who moved to Finland due to the family reasons. Informants 1M18, 2M18, 4M20, 5M20, 8F19 stated that the decision to apply for Finnish higher education was their initiative, as during the last year of studying at high school they were actively seeking for the best higher education option and had to choose between several alternatives.

Informants 3M19, 7F18, 9F19, 10F20, 11F20 highlighted that the reason to go to Finland for higher education was suggested to them by parents or other relatives, while informants themselves were not planning to move abroad, but decided to follow the third party's advice. According to informant 9F19: *“I haven't actually planned it (moving to Finland). My parents suggested me to go to Finland as they appreciated the possibility to study abroad. I always knew that Finland is a stable country with a high quality of life, but I never thought about it myself, however now I think it was a good decision to go here.”*

Informants 10F20 and 11F20 who are studying at JAMK as the double degree programme students also mentioned that: *“Our university (Moscow State University of Management) and JAMK had close cooperation relationship, and the possibility to study at JAMK was actively promoted among our students. The application procedure was easy and quite fast as well, which was a motivation to go to Finland.”*

The most named reasons to apply for higher education in Finland among the informants were: opportunity to study in English, opportunity to experience learning in di-

verse cultural environment and become a part of the international learning community, free education meeting European standards, high quality of education and its international recognition, associated opportunities for exchange and practical training, closeness to Russia, new experiences.

#### 4.2.3.1 *Perceived advantages of Finnish education*

This sub-theme focuses on the specific meaning attributed to the education core theme and is eliminated for further analysis due to the fact that it was similar and commonly stated by the majority of participants. Statements revealing following sub-theme were extracted from the transcription, summarized, compared and displayed in following.

Eight (8) informants emphasized competitive advantage provided by Finnish education as a critical feature of their experience with education in Finland.

Informant 1M18 explained following: *“I believe that Finnish education will give me a competitive advantage while applying for a job. Finnish diploma has status and is recognized in Europe. I believe that if I apply for a job with my Finnish diploma, they will call me back. Practical training and opportunity to go for the exchange almost everywhere is also a huge asset that will help me to obtain significant experiences.”*

Informant 7F18 moved to Finland at the age of 15 with the aim to finish high school abroad and to complete a distinguished International Baccalaureate Diploma Programme (IB), which provides international qualification for further studies. Informant 7F18 explained her perception towards specific advantages of Finnish education as follows: *“Being a graduate of this programme means for me a diploma that is recognized worldwide. In Finland, I have the opportunity to get a school level education that will open many doors for me in the future when I will be applying to higher educational institution. If you graduate from school in Russia, then you will be able to continue your studies only within Russia. While being a graduate of this programme, I will be able to apply to many universities across Europe. This diploma will give me a certain status and will undoubtedly become my competitive advantage.”*

Informant 5M20 explained perceived advantages of Finnish education as following: *“I think that the opportunity to study in Finland is a great advantage for me, because Finnish education is considered among the most high-quality ones. It is also for free,*



*at least it used to be when I started my studies, which is a great advantage. I also like the fact that as a Finnish university student I am granted with many opportunities for further employment and obtaining crucial experience of learning in an international environment. Another good thing about studying in Finland is that here I can develop my language skills and thus become more valuable as a potential employee.”*

Other significant advantages of Finnish education were mentioned by informant 6M23: *“Receiving Finnish diploma is a good starting point to move further across Europe. In turn, Russian diploma is only useful within Russia. I like that Finnish education is very modern and innovation-driven, so that in Finland students are able to study the most recent trends according to their specialization. I also like that Finnish universities have partnership relations with many educational institutions around the globe, so that academical and knowledge exchange takes place constantly. Oppositely to Russian education, which is quite isolated from the rest of the world, Finnish education implies openness and many collaborations with other countries.”*

#### *4.2.3.2 Comparing the structure of Finnish and Russian education*

Generally, most of the informants were of the opinion that one of the specific features of the Finnish education is the flexibility of studies and the associated with that opportunity for students to regulate their study load, study progress, chose subjects and focus on specific areas of studies according to their interest. This feature was given unambiguously positive estimation by the informants and was named one of the most favorite features of the Finnish education.

Informant 6M23 explained that: *“Finnish educational system gives everyone a right to choose what to study, it is flexible and gives more opportunities for students to adjust their study load. I like that it is very focused at the same time. By focused I mean that if you want to focus on engineering, you are not forced to study many subjects not-related to engineering, so one can focus more on the field he or she wants to be good at, and do not waste time on subjects out of their interest and specialization. This works both for schools and universities. In Russian university, if you study physics, you have mandatory courses from completely different fields – like philosophy, history, economics.”*

Student's freedom to manage their study process was also emphasized by informant 9F19: *"In Russia, a lot of decisions about the studies are made by teachers, they organize pretty everything about the learning process. In Finland, you can decide more on yourself, how you want to manage your studies, what to study, how to organize your time. There is flexibility."*

Informant 10F20 reported that: *"I like the flexibility of studies here. In Russia, there is a strict schedule that you must follow and cannot affect anyhow. Here you have a choice, and it leads to self-development and better focus."*

Defining Finnish education nine (11) informants referred to it as "practice-oriented", "innovative," "well-structured," "more efficient in comparison to the Russian one", and consequently "interesting to study and explore."

While comparing structures of the Finnish and the Russian education, informant 8F19 noticed that technologies and innovations are embedded in the structure of Finnish education, which makes it different from the way Russian education is structured: *"Technologies here (in Finland) are everywhere. I feel that in Finland innovative approach to studies is highly prioritized. At JAMK the campus looks so good, new and digitalized, and there are so many electronic systems that ease student's life: like optima, library system, mobile apps that make studies more interesting. As regards Russian education, teaching and learning sources are outdated, which makes studying way less interesting."*

Informant 1M18 underlined that the structure of Finnish education implies working with real cases, which is a great benefit: *"I like working with real companies and their cases. I like that you can test your knowledge on practice, it helps to understand the subject better and to make sure that the knowledge is applicable. Unfortunately, in Russia working with real companies barely takes place."*

Informant 5M20 provided a critical remark on comparing structures of the Finnish and the Russian education: *"My education in Finland is highly practical. I know it is supposed to be so at the University of Applied Sciences, but I am not sure about schools, yliopistos or the system in general. However, at JAMK students are implementing tasks and developing projects, rather than just absorbing tons of theoretical*

*knowledge without clear understanding how to use it in a real life, which is very typical for the Russian education.”*

Informant 10F20 agreed with above but admitted that in Finland she feels lack of theory during the learning process: *“At JAMK there is a considerable amount of practical tasks, group works and real companies’ cases to work on, it is true. I like it, and I think that it makes sense. However, I feel lack of theoretical material that would support me in my learning. I think it would be good if there was a mix of the Russian and the Finnish approaches to teaching and learning.”*

Another significant difference in the way the educational process is structured in Finland and in Russia was depicted by informant 2M18: *“Talking about high schools, the educational process is structured differently in Russia and in Finland. I can state several aspects that are very different. First of all, in Russian schools, there are no periods of studies. In Finnish schools, academic year is divided into six periods, and at the end of each period, you have an exam which is the only criterion of your grade for the subject. I like this system, it seems logical, and it helps me to organize myself and structure everything in my head. Secondly, grading systems are different. In Russian schools, there is a five-point grading scale, and in Finnish schools it is ten-point. I think that Finnish one is fairer and more objective, and (in Finland) teachers never give you less than five out of ten, I think because teachers do not want students to feel stupid.”*

#### *4.2.3.3 Comparing pedagogical approaches in Finnish and Russian education*

While being asked “Tell me about your experiences with Finnish education? How does it compare with Russian education?”, most of the informants emphasized that they notice a considerable difference between pedagogical approaches in Finnish and Russian education.

According to the collected statements, the majority of informants are aware that relationship between teachers and students affect the learning process, students’ perceptions toward studies, their motivation and self-awareness. All (12) the participants stated that Russian educational system is characterized by a strict hierarchy among school and university staff, as well as a striking distance between teachers

and students expressed in following many formalities, bare accessibility of teachers and a lack of trust between teachers and students.

According to informant 9F19: *“In Russia hierarchy between teachers and students is noticeable. Here (In Finland) I see a very friendly attitude from teachers towards students, and vice versa. You can even share lunch with your teacher, which is hard to imagine in Russia, it is a big benefit that you can establish a friendly relationship with your teacher because this is where trust starts from.”*

Informant 3M19 stressed that: *“There is no strict hierarchy between students and teachers (In Finland) and it engages you actually to communicate with your teachers and ask for help. In Russia, you do not refer to your teacher as a tutor, facilitator of your studies. Teachers are not a source of support, but rather overseers who control you. This makes you less enthusiastic about communicating with them. For the majority of the Russian students, the main reason to talk with teachers is that teachers are about to punish them, or there is a big problem about studies. In other words, many Russian students try to avoid their teachers because usually talking to them implies something bad happening.”*

Informant 12F22 explained the difference between teachers-students relationship in Russia and Finland as following: *“Finnish education implies that teachers and students are on friendly terms, and they treat each other as more or less equals. I think you can only trust a person whom you consider as a friend. Accordingly, with someone considered as a friend you can share your concerns and be sincere that you do not understand something. If you are scared of your teacher, as it usually happens in Russia, you will never be sincere with him or her. In Russia teacher is a high authority to respect and to be scared of, so students keep silent about their challenges, thus often feel low and uncomfortable.”*

Informant 7F18 currently studies at the high school in Finland and explains the way relationship between teachers and students are built from the high school student perspective: *“Teachers’ approach to communicating with students is more humanistic, teachers provide support, make concessions easily. Once I missed two months of studies because of an important personal reason, but I was able to negotiate it with*

*my teachers. In Finland I am not scared to ask questions during a class, I feel like teachers really care if I understand the material.”*

Another interesting point concerning the relationship between teachers and students was depicted by informant 11F20. She mentioned that in Russian educational institutions, both schools and universities, there is a common “tradition” for teachers to choose “pets,” i.e., favorite ones among students, and treat them way better than other students. Specifically, informant 11F20 explained: *“In Russia, almost every teacher has favorite students or several students whom he or she treats way better than others. In other words, personal attitude may considerably affect your results. Oppositely, in Finland, all students are treated equally, no matter whether they are liked by a teacher, or not. In Russia, I often feel prejudice coming from my teachers, some of them do not like me, and it affects my studies, here in Finland I never experienced that.”*

Informant 6M23 agreed that the way relationship between teachers and students are built in Finnish schools and universities have positive impact on the learning process, and with the use of proof by contradiction explained how poor relationship between teachers and students in Russia negatively affect the learning process: *“In Russia educational system is very hierarchic so that students feel that they do not have any rights to show their disagreement, can’t debate, discuss, find the truth in what they learn. They are just consumers of the education product – which is completely overdue, but there are no other options. Normally, there is no dialogue between teacher and students in Russia.”*

Informant 5M20 stated that the difference between Russian and Finnish pedagogical approaches is obvious, and that the Finnish approach is much more preferable by the majority of Russian students studying abroad: *“In easy words, Russian pedagogical approach does not imply any form of a dialogue between teachers and students. According to the Russian teachers, their main task is to present the material that should be studied, and the main task of students is to receive, collect, digest and memorize this material by heart. No one cares if there are some challenges taking place in this process, no one cares if the student is struggling with his or her studies. It is only the*

*student's problem, and this is discouraging. I believe that Russian pedagogical approach is inefficient, while the Finnish one gives both students and teachers a huge advantage to communicate, discuss, share opinions and help each other."*

Informant 2M18 who is currently studying at Finnish high school defined the difference between the pedagogical approaches in Finland and in Russia: *"In Finnish schools teachers try different approaches to present material – playing games, learning from songs, watching videos and documentary, experiments, creative tasks. In Finland, there is also an individual approach to each student, and since approaches are different, you never get bored of studies. In turn, in Russia, there is no individual approach at all, and Russian teachers do not try different approaches to presenting materials and organizing the learning process. Usually, these are (at Russian schools) just lectures, taking place in the form of a teacher's monologue."*

#### 4.2.4 Self-awareness

The following subthemes are formed and conceptualized in order to undercover the aspects of self-awareness of the informants. Another aim of this chapter is to discover to what extent the experience of living in Finland as a young Russian migrant affects informants' self-image and lifestyle. Three (3) questions designed for the interview protocol related to the aspects of the informants' self-awareness:

1. What are the most important things in your life?
2. What are your main concerns about life?
3. How do you think living in Finland has changed you? (In terms of lifestyle, self-image, body image, etc.)

One of the primary goals of the study was to let the informants share about how they personally feel about their lives and particularly about living in Finland as young Russian migrants.

Self-awareness refers to the ability of a person to define his or her own personality and mindset, recognize oneself as a unique individual with specific needs, values, beliefs and motives.

#### 4.2.4.1 *The most important things in my life*

While answering the question “What are the most important things in your life?” most of the informants struggled producing concrete ideas and narrowing their thought down to particular examples. Generally, the informants tended to define the most important things in their lives from rather broad and universal, not personal, concepts like stability, safety and peace. The majority of the informants considered these things as fundamental, defining their overall well-being.

Informant 3M19 shared that: *“It is hard to point out what are concrete things that are the most important for me. I think inner harmony and balance are the most important. If these aspects are fallen out, like bricks from the basement, nothing can be built on it. I mean, if you have a conflict inside yourself, you will hardly maintain anything in your life. Thus, for me, the most important would be mental and physical health.”*

Informant 5M20 agreed with this point, adding that: *“I can barely name three the most important things in my life. Actually, everything I am dealing with in my life is important. However, I emphasize stability, high quality of my life and the ability to be myself.”*

Informant 6M23 admitted that for him personal freedom is prevailing, and that he sees an apparent difference between the degree of freedom in Russia and Finland: *“For me the most important things are possibility for self-development, being in harmony with myself, freedom to do what I want to do, and having people around me whom I can trust. In Russia freedom is hardly achievable. People’s freedom is defined by the government and restricted in many spheres of their lives. In Russia, you cannot be sure that you will not go to prison for just saying what you think.”*

As regards more personal things, the most reported answers were family (reported by nine informants), friends (reported by ten informants), good education (reported by six informants), career, money and social status (reported by four informants).

Concerning family, an interesting point was shared by informant 10F20: *“The most important thing for me is my family, my parents, grandparents and other relatives. By family, I also mean a family that I am going to build. Family implies the only people*

*who care about you, so for me, it is the most important thing to make sure I have these people around me, and they are doing well.”*

Informant 8F19 stated that what important for here are not things, but people: *“The most important for me are my loved ones, my family, my friends, my boyfriend. In general, people who mean a lot to me. For me, people mean much more than things.”*

Six (6) informants mentioned that education, studies, and academic success is among the most important things for them. Informant 7F18 explained that: *“The reason why I am in Finland is to study, this is my main task and my main focus in life at the moment. To justify my presence in Finland, I must study well and succeed in academic life.”*

Career, money and social status were considered as the most important things by one (1) female informant and three (3) male informants.

Informant 4M20 stressed that there is a correlation between gender and things that one is likely to give priority according to public expectations: *“For me career, money and my social status mean a lot because this is how my father raised me. From my early childhood, I was taught that a man should be independent, wealthy and successful.”*

#### 4.2.4.2 *The main concerns about my life*

For the majority of the informants, concerns are associated with uncertainty about future and are related to their undefined status in Europe after graduation. Ten (10) informants expressed their concerns about whether they can find their place away from home and cope with the difficulties of living abroad alone. Informants 6M23 and 12F22 do not share these concerns since they already have multiple citizenship (in Russia and Finland) and feel quite confident about future at this point.

Informant 9F19 shared that: *“My main concern is my future. I do not want to go to Russia after graduation, but I am not sure if I will be able to settle in Europe. I do not have any concrete plan about it yet, and it makes me scared, as the situation in Russia regarding politics and social unrest is getting worse every day, so I cannot imagine my future in Russia, it is simply unsafe.”*



Informant 8F19 explained her primary concern as following: *“About concerns – they are mainly thoughts about future. I am a migrant here in Europe, and I have concerns about whether it will be possible for me to stay here. No one can promise that to me, and it is hard to predict how life will change even in one year. My future is very uncertain even though I have plenty of plans and dreams. If I can't find a job in Europe, I will not get my visa prolonged and will have to go back to Russia. I would consider this as a failure. I do not want to go back to Russia, because the quality of life is lower there. In Russia, there is less freedom and opportunities.”*

Similarly, informant 3M19 stressed that his concerns are related to instability in Russia and in the world in general: *“My main concern is that the world will be ruined, especially in Russia. I am worried that my parents who are in Russia will suffer from the regime. I am afraid of war. It is just a matter of pushing one button to turn the whole world into ashes.”*

Informant 5M20 shared his opinion about uncertainty as a common concern for young people: *“My main concern is uncertainty. It is common for all people of our age, I think. I have a lot of questions with no answer. However, I need to figure them out as soon as possible. What if everything will go wrong? How to make sure that I can manage everything? So far, I do not know, I do not know what is going to happen after I graduate.”*

Five (5) informants reported that education and challenges related to studies are among their primary concerns.

According to informant 2M18: *“I am mostly worried about exams, deadlines, and the success in my studies in general. It is essential for me to graduate from the school with high grades and to get accepted to the university of my choice. I do not have many concerns about 'global' things.”*

For informant 4M20 main concerns are associated with finishing his studies at JAMK and graduation: *“I am worried about how successfully I finish my studies and what grade for my thesis I am going to receive. I am very focused on my diploma at the moment, and I worry a lot about it.”*

Informant 7F18 admitted that she has a lot of concerns about her life at the moment: *“I have a big list of concerns. I am concerned that I will not be able to find my place in the world. I am worried about my parents’ well-being since they have to stay in Russia, which is very unstable today. I am concerned about war as well. I am worried about forming my cultural identity. I am afraid I will be foreign everywhere.”*

Finding her place in the world, family’s well-being and formulation of the cultural identity are also defined as the main concerns by informant 12F22: *“Apart from the fear of loneliness, I am afraid that something wrong happens to my family. I am also afraid that I will not be able to achieve a sense of being at home in a particular country. I refer to myself as both Russian and Finnish, and sometimes I feel that I do not know for sure who I am.”*

Informant 11F20 emphasized that for her family is both the essential thing in life and the primary concern at the same time: *“Family is both the most important thing in my life and my biggest concern. The worst thing that could happen to me is if something bad happens to my family. I do not worry about future, only about people I love.”*

#### 4.2.4.3 *The impact of living in Finland as a young migrant on my self-image and lifestyle*

While being asked about how living in Finland has changed their lives, most of the informants (7) admitted that many changes have taken place in their lives during the period of living in Finland, but they feel it difficult to distinguish whether these changes are related to their experience of changing cultural environment and living in Finland as young Russian migrants, or these changes are associated with the process of growing up, learning life, rethinking values and reforming perceptions about what is right and what is wrong.

Generally, all the informants (12) stated that they feel a positive impact of living in Finland on their self-image and lifestyle.

According to informant 5M20: *“I recognize that my experience of living in Finland positively affected my life. I got valuable experience in general, I learned a lot about myself and the world around me, about other people. Here in Finland environment is*

*very different in comparison to Russia. What I like the most is that I met many interesting people from other countries, found friends and learned how to adapt to differences and how to overcome challenges."*

Nine (9) informants shared that changes that happened to them during the period of living in Finland are positive and can be characterized with productive self-development and personal growth, becoming more mature, responsible and reliable.

Informant 3M19 shared that: *"Finland changed me in a way that I became more responsible, focused on important things, independent and more mature. In Finland, I understood that I am the only person responsible for my future, and I feel more motivated about developing myself, because it is in my best interest, and no one is going to push me towards my goal."*

Informant 11F20 agreed with this point of view, adding that: *"I became more focused on my studies and more motivated to achieve high results. In Russia, it is common that teachers force students to do tasks in time, be present and follow the rules. It makes you feel that you are subordinate, you have no motivation to try hard, and sometimes you want to rebel. In Finland it is opposite – you do not have a feeling that you must do something, as no one expects you to be the best. You just want to do your best for yourself."*

According to four (4) informants, in Finland, they feel less pressure and less stress, which is related to having more free time and less study load.

Informant 10F20 revealed that: *"In Finland, I became less stressed. In Russia, I used to conflict with my teachers and with others because I felt pressure coming from people, environment, from all around me. Here in Finland, I became more calm and friendly, because I am not so stressed out and other's expectations do not press me."*

Informant 4M20 noted that after moving to Finland, he became more balanced and calm and suggested that this could be the result of the influence of a peaceful and stable Finnish environment: *"I believe that I became more stable and relaxed in Finland. This is perhaps because the life in Finland is generally less stressful and chaotic than in Russia. People around me in Finland are also more relaxed, friendly and positive."*

Three (3) informants shared that living in Finland had a positive impact on their attitude towards health and leading a healthy lifestyle.

Informant 1M18 said: *"In Finland, I started leading a healthy lifestyle, doing sports, eating well. I feel that in Finland healthy lifestyle is very popular. I also stopped smoking because cigarettes are expensive in Finland. I just started taking care of myself more, and I think this is how living in Finland affected me."*

Informant 6M23 shared that: *"I started to be more responsible for myself and made several decisions about making my life more productive and healthy. I quitted many self-destructing behaviors such as drinking alcohol, smoking, wasting my time on nothing. I believe that the experience of living in Finland helped me to grow up faster and start taking care of myself."*

Five (5) informants expressed that being away from home for a long time made them reconsider their attitude to the concepts of home, family, the importance of friends and loved ones around. Informant 12F22 commented that: *"For me, my family is essential, but it seems to me that I was not sufficiently able to appreciate how important it is to be near my loved ones until I moved to Finland and lost the opportunity to see my grandmother as often as I want. When you move to another country and leave your loved ones, you realize how much you need them."*

Informant 10F20 described that: *"I used to take my family for granted when I lived in Russia. Now, when I am far from my family, I understand better that I should appreciate my family more and spend more time with them. I think you only understand that something is important to you when you lose the ability to have this thing in your daily life."*

Informant 8F19 shared that living in Finland has changed her in a way that she started to be more responsible, self-confident and law-abiding: *"I stopped littering on the streets. Now I feel so ashamed for doing it in Russia. People do mind the rules in Finland, they respect sustainability, environment and the way their cities look. I also feel a lot more positive and free. In Russia, people have a lot of expectations about you and are generally not supportive. In Finland, I feel more accepted. There are so many different people from around the world, and I realized that everyone has his or her own story and the way of doing things, and it is okay to be different."*

Informant 4M20 stated that experience of living in Finland helped him to understand where his place in the world is and to rethink the perspective of future life in Russia: *“Before I moved to Finland I thought that Russia is not a good place for me, that I cannot imagine my future there. However, now when I have different experiences to compare, I finally understood that I love Russia and I want to go back there after my graduation.”*

#### 4.2.5 Adapting to foreign cultural environment

For young Russian migrants living abroad, the extent at which they can adapt to foreign cultural environment determines how comfortable they feel in the every-day life and how productively they can work, learn, communicate and interact within the Finnish community. Adapting to a foreign cultural environment is a long-lasting process associated with both positive and negative aspects of the experience. Negative aspects of adaptation include cultural shock, nostalgia, homesickness, lack of understanding and thus rejection of a foreign culture, coping with stereotypes, feeling of loss of habitual environment and social status, discomfort caused by awareness of differences between cultures, social and personal disorientation. (Bochner 2003, 6-8.)

As regards positive aspects of adaptation, they include a sense of euphoria, excitement, self-realization, and pride, motivation, exploring new opportunities, meeting new people, the development of linguistic, communicative, professional and other skills (Berry, Annis 1974, 384).

##### *4.2.5.1 Coping with stereotypes and cultural differences*

Most informants reported that they had not many stereotypes about Finland before they moved to the country. This was explained by the geographical proximity of Russia and Finland as well as by shared historical past due to the fact that Finland was a part of the Russian Empire for a period of almost a hundred years. Eight (8) informants also mentioned that personally, they had not many stereotypes about Finnish people as they used to visit Finland many times before moving to the country.

Informant 2M18 shared that: *"I had not that many stereotypes because I visited Finland before moving here many times, and I do not think that our cultures are that different. I think Russia and Finland are quite close to each other - both mentally and geographically."*

Informant 3M19 agreed with that, explaining further: *"I think that the reason for stereotypical thinking is the lack of knowledge about the country. I did not have any stereotypes about Finland and Finns before I moved here, because I had visited this country many times and had the opportunity to observe people with my own eyes and make conclusions."*

However, the most common stereotypes about Finland and Finnish people reported by the informants were: Finnish people are closed, non-communicative, reserved, cold and quiet; Finnish cities are small and boring, nightlife is meager, entertainment options are limited and unvaried.

Informant 9F19 admitted that she had some stereotypes about Finland and Finns, but after living in Finland for some time, she was able to realize that these stereotypes were untruthful: *"Some people around me in Russia told me that Finns are not sociable, pretty close, and it will be difficult for me to make friends with them and to work with them. But I after I moved to Finland I see that Finns are very open-minded, initiative, enthusiastic about working together with foreigners."*

None of the informants stated that they had any negative experience in Finland related to coping with stereotypes about Russia and Russian people. According to the majority of the informants, Finnish people do not take stereotypes about Russia and the Russians seriously but treat them as jokes that have nothing or a little in common with reality.

According to informant 3M19: *"Most of the Finns I met here treat Russians well. I believe they think we have a lot in common. For sure some Finns think that Russia is chaotic, and the government is weird, but they know about rich Russian cultural heritage, and most of the youngsters are looking forward visiting Russia, especially Saint-Petersburg."*

Informant 5M20 highlighted that: *“I haven’t faced any stereotypical thinking about Russia and the Russians. I guess Finns are familiar with what Russia is. Of course, I heard some common jokes about Russian bears walking in the city, communism and drinking vodka every day, but Finns are aware that these are just jokes. Most importantly, by making these jokes, Finns do not aim at offending anyone.”*

Moreover, some informants reported about knowing that Finnish people, especially youngsters, are interested in learning about Russia and Russian culture. Informant 4M20 shared that: *“Most of the Finns I know have a friendly attitude towards Russian people and Russian culture. I know about five Finns who are currently studying Russian language and looking forward visiting the country.”*

As regards coping with cultural differences, most of the informants are of the opinion that Russian and Finnish cultures are not that different. Seven (7) informants shared their opinion about Russian and Finnish cultures having similarities regarding food culture, traditions, and customs, managing workplace. The most striking cultural differences reported by the informants are related to differences in the communication styles, specifics of which were presented in the subchapter 4.2.2.

Another peculiar finding derived from the interviews depicts that the majority of the informants struggle with defining specifics of the Finnish culture.

Informant 11F20 admitted that she could hardly tell what Finnish culture is: *“When I think about Finnish culture as a phenomenon, nothing appears in my mind. I cannot come up with something concrete, which would associate for me with the Finnish culture. Why? I think it is because Finland is a small country and Finnish culture is not as famous and widespread as the Russian one. Moreover, I think that there is not much difference between the Russian and the Finnish cultures. We eat the same things, we celebrate mostly the same holidays, we work and take a rest the same way.”*

However, some informants agreed that despite the fact they do not feel that there is a “coping with cultural differences” for them, they notice differences in a way the Finnish life is organized in comparison with Russia.

Informant 5M20 listed specifics of the Finnish life that amazed him when he moved to the country: *"In Finland, a working day is much shorter than in Russia. For example, my parents work ten hours a day, while in Finland people finish their work at around five in the evening. Banks, KOAS student housing, student service at JAMK have a very short working day, and it is hard to organize your time so that you can reach representatives of these units. In Russia, everything works all day long as well as during holiday time."*

Informant 3M19 shares a story about his experience with discovering Finnish law-abidance: *"This made me puzzled. When you buy something in the student café, using that Kela student card, you cannot share your meal with a friend or lover. If the café staff witnesses it, you will be asked to pay double price, even though you and your friend only ate one portion. So, the idea is that you get only what you paid for. It is a strict rule, maybe too strict from the Russian perspective, but at the same time, it makes sense after you get used to it. It is a rule, and it should be followed, that is it."*

Informant 2M18 shared another interesting specific about the way Finns organize their lives: *"What makes Finnish people so different from Russian people is that Finns plan and organize everything, even such things as parties, which are spontaneous by nature. Finnish people have their parties strictly planned. They organize place, schedule, number of people, amount and types of alcohol. They inform the police about the party in advance. Finns even can ask the police to drive them home. When I had my first school party, my teacher instructed me about everything, how the party is expected to go, how long it is expected to last, and whom I can ask for help in case I get drunk. My classmates came to the party so organized, with their own alcohol, knowing what time they need to leave to catch the right bus. I think in Finland there is no spontaneously as a phenomenon, and for Russians it is weird."*

Informant 1M18 shared another unpleasant episode with experiencing Finnish law-abidance: *"Finns follow the rules so strictly that it comes to the point of absurdity from my point of view. Once I helped my friend with newsletters delivery. We parked in someone else's parking place just for 15 minutes to spread newsletters to one building. An old lady noticed it, came out of the building and called for parking inspection, so we were fined. Whereas in Russia it is possible to negotiate about this kind of issues, in Finland it is completely impossible."*



#### 4.2.5.2 *The most favorable and the least favorable aspects of living in Finland*

Living in a foreign country is related to both positive and negative aspects of experience that are subjective and are defined by each individual regarding personal expectations, attitude towards people, culture, lifestyle, opportunities for self-development in a foreign environment.

Generally, the majority of the informants were of the opinion that most of the aspects of living in Finland are positive and favorable for them. Eleven (11) informants agreed that they like almost everything about living in Finland and that all in all living in Finland is better than living in Russia.

Informant 8F19 listed things that she likes the most about living in Finland: *“About Finland I like almost everything. Beautiful nature, friendly people, high quality of life, my education, my teachers and their attitude towards students. I like busses coming according to schedule, but I dislike it at the same time because I am not as punctual as busses and I cannot expect them to be a bit late. I like opportunities that my university provides me. I like the international community to live in, and the ability to make friends with people from foreign countries.”*

Informant 6M23 added that: *“I love being in Finland. I love Finnish life. I like stability, high quality of life, high quality of products, high quality of my education. The living conditions in Finland are extremely favorable for self-development, study, work, and enjoyment of life.”*

Seven (7) informants shared that they like feeling of being safe in Finland, the stability of the country, high quality of life and people’s friendly attitude.

Informant 12F22 stated that: *“I like that life in Finland is safe, stable and comfortable. I like that salaries are higher in Finland in comparison with Russian salaries. I like that in Finland I feel that I have a lot of opportunities and do not need to worry about making ends meet.”*

Oppositely, for five (5) informants stable, predictable and measured life is among significant disadvantages.

Informant 7F18 expressed that: *“I do not like that Finland is tiny and boring. Everything is too quiet, measured, simple, stable. Nothing unusual or exciting happens to me in Finland.”*

Informant 2M18 is of the same opinion: *“What I dislike about living in Finland is that life in Finland is too predictable, stable and calm. Nothing surprising happens here, I always know what is going to happen tomorrow, and it makes me so bored.”*

Besides being bored of stability and predictable nature of the Finnish life, two (2) informants admitted that they experienced episodes of depression in Finland.

Informant 1M18 shared the following: *“This winter was the first winter that I spent in Finland, and during this time I had a couple of episodes of severe depression because I felt too sleepy, bored and alone. In Finland, life becomes too slow and empty during the winter time. Nothing is moving or working after nine in the evening, people stay at home, and the already calm and measured Finnish life becomes super boring and gloomy.”*

Informant 3M19 expressed his understanding about the least favorable things about living in Finland: *“I do not have many things I dislike about living in Finland, maybe some things I am just not able to get yet. However, I am going to discover it soon and to get used to it.”*

#### 4.2.5.3 *Missing Russia*

Missing home country is one of the main signs of the first stages of cultural shock, however for many migrants feeling of homesickness and nostalgia are common even after complete adoption to the foreign cultural environment. Usually, the extent of missing home country helps to determine how comfortable or uncomfortable migrant feels in a foreign country, and how essential specifics of the home culture are for migrant. For the informants of the study missing Russia might imply missing communication in the Russian language, missing Russian holidays, traditions, food, social and cultural environment, habitual lifestyle, as well as missing particular things and people left in Russia.

Half (6) of the informants stated that they do not miss Russia. This was explained by having an opportunity to visit the country as often as needed, as well as by having a

chance to communicate in Russian, stay in touch with friends and relatives and get access to the Russian media, social networks and other sources of information via the Internet.

Informant 5M20 explained that: *“I think that I do not miss Russia that much because I know that at any time I can buy a bus ticket and go see my friends and family. It is psychological I think. If I studied in Australia and knew how far Russia is, maybe then I would be nervous.”*

Informant 7F18 stressed that she misses nothing about Russia except for family: *“I do not miss Russia at all. I am glad that I left this place. If I loved that country so much, I would never move to Finland. The only thing I miss is my family, but I see them in the holiday time.”*

The most reported things missed from Russia by the informants were family, friends, Russian food, and the Russian spirit.

Informant 12F22 explained what the Russian spirit is and what does it mean for the Russian migrants living abroad: *“In Russia, there is a special spirit, the energy of life. By this, I mean the feeling of fight you have to face every day to get what you want. Here in Finland most of the things come to you easily, and you follow the stream. In Finland everything is predictable, and I miss this thrilling feeling when every day is an adventure. This feeling gives me inner motivation. In Russia, you need to stand for your rights, and I miss this.”*

Informant 3M19 shared: *“I miss nothing from Russia but my family. I already took everything from living in Russia that I could. All the aspects of living in Russia like Russian literature, food, music, social life are not so important for me. I only miss the family feeling.”*

Informant 8F19 lists some aspects of living in Russia that she misses but stresses that the opportunity to travel to Russia quite often allows her not to feel homesickness so acutely: *“From Russia I miss low prices and shops working 24/7. I also miss my friends and family. Sometimes I feel lack of rich social and cultural life and entertainments – like visiting theaters, museums, concerts, exhibitions, but when I go back to the country, I fulfill these needs.”*

Informant 1M18 shares what are his the most missed aspects of living in Russia: *“I miss my friends, talking in Russian, the energy of the Russian life, its atmosphere and spirit. I also miss traditional Russian food.”*

Informant 6M23 also reported missing traditional Russian food: *“I miss traditional Russian cuisine. Food is an important part of a culture and creates strong associations with happy moments.”*

Informant 4M20 shared what he misses the most about Russia, explaining further the concept of “special Russian energy and atmosphere”: *“I miss my family and my dog. My sister gave birth to a daughter, my niece, and I do not have the opportunity to see her as often as I would like. Besides, I miss the atmosphere of St. Petersburg. I like the atmosphere of a big, industrial city, where present and past are in a good neighborhood, crowds, fuss, constant movement. Strange as it may seem, but when people are running and hurrying around, it's easier to calm down and concentrate, not to feel so alone. I've been to many big cities outside of Russia, but I always miss this special feeling.”*

#### 4.3 Draft cards for the New Horizons youth deck developed based on the research findings

The following subchapter aims to provide an answer to the third research question of the study, which is formulated as:

##### **How can the perspectives gained serve to inform the creation of content for the New Horizons youth deck?**

Apart from exploring the meanings of the lived experiences for several individuals about the phenomenon of living in Finland as young Russian migrant, the study focused on extracting specific aspects of these experiences that would provide relevant material for developing Russian youth culture related draft cards for the New Horizons youth deck and possibly for a Russian-Slavic culture youth game. The qualitative data gathered as a result of interviewing young Russian migrants residing in Finland revealed numerous themes and topics relatively appropriate for generating the cards ideas.

Despite the fact that in the methodology chapter it was stated that “cards development process will take place after the interviews material will be sufficiently analyzed,” in practice it turned out that the process of cards ideas development is rather long and consistent, thereby it has begun during the data collection.

The development process of the Russian youth-related draft cards included seven stages: identifying potential card idea during each interview, revising card idea during the data analysis, designing each card according to the five types of cards (diversiSMARTS, diversiCHOICE, diversiSHARE, diversiRISK, diversiGUIDE), reviewing sources to prove reliability of the data, card formulation, considering appropriate language level, translation into Russian. (See Figure 9.)

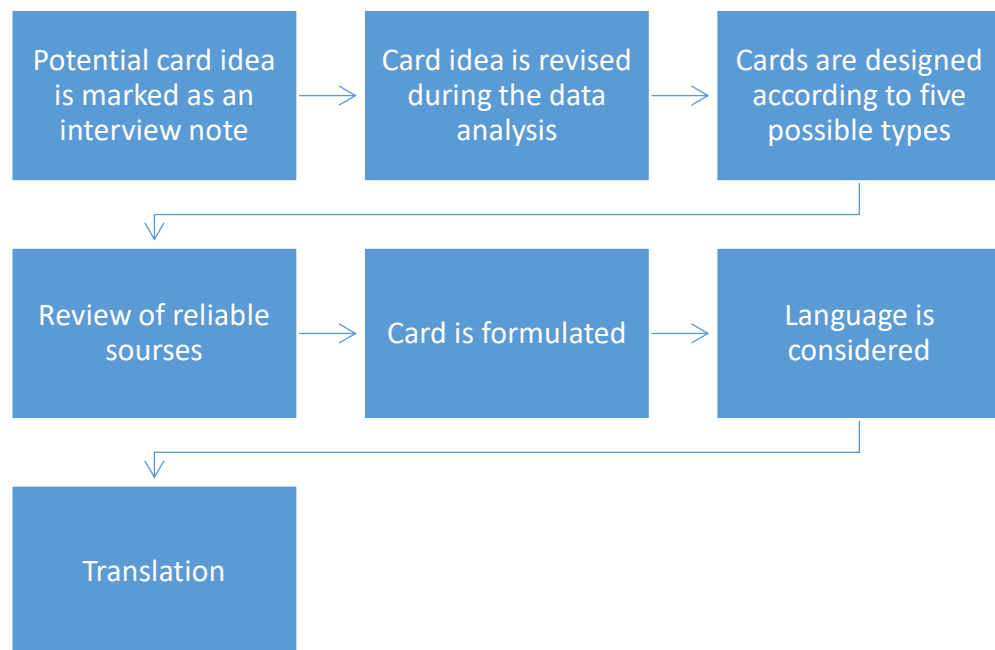


Figure 9. Card ideas development process

As interviewees described different aspects of their lived experiences of being young Russian migrants in Finland, the researcher marked the most interesting and important as sources for the potential cards. Moreover, some interviewees expressed their willingness to share a story related to the topic of the question, thus these stories were considered as appropriate sources for diversiRISK, diversiSMART or diversiCHOICE cards. Some interviewees also shared Russian proverbs, national wisdom

and famous sayings by the Russian authors, that were transformed into diversiSHARE cards.

Initially, the researcher aimed to formulate approximately two-three card ideas from each interview, however, due to the difference in length, a number of the questions answered, and the depth of the discussion of each of the interview the number of extracted cards ideas varied from one interview to another.

The researcher organized the “raw” material for potential cards in a way as to meet the design of one of the five possible types of cards. The researcher did not pursue the goal of formulating the same number of cards for each type since this would limit the potential of the material. If the idea for the card arose from the narrated story (personal experience of the informant), then it was subjected to superficial revision and verification of facts using the Internet sources. In case the idea for the card was separated from the context of the discussion during the interview, it was carefully processed and checked against reliable sources, statistics, existing research findings, and other proven sources both in Russian and English.

The use of appropriate language was considered to ensure final material to be suitable for the young people. Since the New Horizons youth deck is targeted at high school and university students (14 – 20 years old), it was important to adjust language level as to make it understandable for the potential players and to make playing the New Horizons youth game an easy and enjoyable experience.

The researcher facilitated Russian translation of the draft cards by her own and requested the third person fluent both in Russian and English to proofread the material to critically examine errors in spelling, grammar, syntax, punctuation, and formatting. The present study’s supervisor Steven Crawford assisted the researcher with ensuring the accuracy and the grammar of the English text of the cards.

Referencing to several secondary data sources complemented the draft cards development process. For example, the draft cards revealing the Russian migrant youth culture were examined through the list of themes and topics related to youth culture content developed during Phase 5 of the New Horizons project from Ulla Ceesay's research on youth culture in Finland. Additionally, the youth culture cards created

within the fall 2017 collaboration project with Jyväskylä's high schools were revised to avoid duplication and repetitiveness of the cards.

Some of the developed cards reveal quite sensitive aspects of the youth culture such as gay relationships, violation of laws, suicide. With the permission of the research informants, sensitive materials were processed with no names and personal data stated. The context of these cards was reformulated to ensure the anonymity and the confidentiality of the data.

The cards developed as a result of this research are referred as "drafts" since they require several further steps in development procedure such as editing, extended proofreading, testing. These development procedures are expected to be implemented by the New Horizons management team before the cards emerged from the research findings can be included in the final youth deck. As a result, twenty-nine (29) draft cards in the Russian context on the basis of the research findings were created for the New Horizons youth deck and approved by Steven Crawford. These draft cards can be found in the appendices section of the present report. (See Appendix 3.)

## **5 Discussion**

The discussion begins by pointing out the study implementation matters and revealing the specifics of the data processing that must be taken into consideration to evaluate the reliability of the research findings critically. The following chapter will also provide a summary of the main results emerged from the analysis, and address the concepts of cultural values recognition and the process of the cultural adaptation of the research informants. These concepts and theories were described in the theoretical framework section of the present study regarding existing literature and previous research on the topics under investigation.

The primary aim of this chapter is to prove that the research questions are provided with sufficient answers, thus to demonstrate the consistency and the utility of the study. Since every study has restrictions justified by the limits of the research situation, methodological matters, time available to investigate the research problem, and limited resources, it is vital to acknowledge the study limitations to denote further research possibilities.

The researcher attempted to design the interviews for the present study with the aim to avoid leading questions and do not impose specific topics on the informants, but instead allow them to describe their lived experiences of being young Russian migrant in Finland in a way they see and feel it, and then to derive the most important meanings of that experiences during the data analysis process. One of the primary objectives of a phenomenological study analysis is to ensure that “data can speak for itself,” thereby allowing correlations between concepts to emerge and being able to organize them into a sufficient structure (Polit, Beck 2008, 30).

Thus, topics covered in the interview protocol varied from ones defining rather personal aspects of self-consciousness of the research informants (the most important things in life, the main concerns about life, free time, hobbies, experiences with racism, hate speech and bullying, lifestyle, self-image, body-image, communication aspects) to topics revealing the lived experience in Finland specifically (questions about the most favorite and the least favorite things about living in Finland, experiences with Finnish education and its comparison to experiences with Russian education), and topics reviewing the process of adaptation to a foreign cultural environment, reasons for moving to Finland, discovering Finnish culture, dealing with stereotypes and bias. However, the interview protocol did not dictate the overall rhetorical structure of the data analysis but somewhat supported the analysis development with specific milestones and pointers.

Initially, the researcher expected to collect interviews in English which is the primary language of the study. However, some participants, primarily the youngest ones, preferred to answer the questions in Russian, as one informant stated that:  
*“Language barrier will limit me to answer according to my vocabulary, but not the way I feel.”*

Hence, the interviews collected in Russian were translated into English at the transcription stage of the analysis. The researcher attempted to preserve the specifics of the meanings and the contexts of the collected statements when translating from one language to another by using dictionaries and other linguistic resources to sufficiently and accurately translate metaphors, phrasemes, idioms, jargon words and common figurative expressions of the Russian language. For this



matter, the researcher addressed some unclear meanings back to the interviewees with the request to provide a clarification.

The majority of the participants described their disposition to talk and motivation to take part in the research as a willingness to provide all possible assistance as well as a curiosity about gaining new experience of being interviewed and sharing their stories. One informant pointed out that: *"We need to help each other; once I help you, the other day you help me in turn."*

Specifics of the interview situation varied from one participant to another. In the course of the study, the researcher was able to reveal that the first year students and the exchange students felt less uninhibited during the interview and tended to struggle with answering some of the questions, explaining this by the lack of awareness on specific issues. Thus, the length of these interviews and the depth of the discussion were not equivalent to interviews that engaged the second year and over the second year students. Though the validity of the interview material emerged from the discussion with the exchange students is not inferior in comparison to the discussions with other informants. For instance, the exchange students provided a unique insight of specifics of the teaching and learning process in the Russian higher educational institution.

## 5.1 Discussion of the findings

This phenomenological study explored the lived experiences of young Russian migrants residing in Finland, revealing various aspects of these experiences such as communication, education, self-awareness and adapting to a foreign cultural environment, as well as uncovering opportunities and challenges associated with these aspects of the experience. Twelve (12) young Russian migrants at the age from 18 to 23 residing in Finland comprised the heterogeneous sample of the research and were engaged in extensive semi-structured open-ended interviews aiming at exploring meanings they attribute to experiencing the phenomenon under investigation.

The study has highlighted several critical issues related to the phenomenon of being young Russian migrant in Finland. A phenomenon is a central concept that is examined in the phenomenological study and a central concept that is experienced by subjects of the study (Stewart, Mickunas 1990, 17).

During semi-structured open-ended interviews, the researcher aspired to determine an essential structure of living in Finland as a young Russian migrant. The essential, invariant structure (also referred as essence) implies that there is a single unifying meaning of the experience (Creswell 1998, 55). While writing an essential structure of a lived experience phenomenologists suggest providing a composite summary on each of the aspects explored within the examined phenomenon (Colaizzi 1978, 59).

Respectively, a narrative of the exhausted description of the essential structure of living in Finland as a young Russian migrant implies discussion on each aspect of the experience separately.

Starting with **interests and participation in social life** described by the informants, the study has shown that the young Russian migrants are interested in various spheres of activities and consider the Internet as a helpful tool and a reliable source to find information of their interest and attain self-education. It is possible to state that the Internet makes up for the lack of information sources in the Russian language since the number and the variety of books and other sources of information in Russian are limited in Finland. Another important conclusion that is possible to derive considering the interests of the informants, is that Russian youth are continuously looking towards self-educating rather than consuming an “information noise” and focusing on passive entertaining content that has no educational potential and does not imply any cognitive development.

The diversity of the informants' interests and their active desire to learn, explore new areas of interest and to apply their knowledge, allows challenging the widespread opinion that the modern generation of the Russian adolescents is passive, unreasonable, indifferent, and does not seek to self-development and self-realization (Novichenkov 2017).

The study also uncovered that moving to Finland has both positive and negative effects on the way Russian adolescents pursue their hobbies. On the one hand, unaffordable prices for hobby-related services (sports clubs, interests clubs, music instruments classes) and fewer opportunities to take up specific types of hobby like kiting set certain limitations on young Russian migrants in Finland with respect to their hobbies realization.

On the other hand, flexible structure of the studies in Finnish educational institutions and relatively more free time in Finland allows young Russian migrants to explore new hobbies and interests and to spend more time on development of the hobby-related skills.

Regarding participation in the Finnish social life, there is evidence that Russian migrant youth face particular challenges and cannot refer to themselves as active in participating in the social life in Finland. Some informants of the study struggle with their inner restrictions, others realize that Finnish social life is passive and boring by nature and is not that appealing to the Russian youth. As a result, some young Russian migrants admit that they feel like strangers within the Finnish society and see this aspect of their experience of living in Finland as barely favorable. This finding of the study corresponds to the results obtained in the research on the integration of Russian immigrants into the Finnish labor market and society by Kangaspunta.

Kangaspunta (2011, 22) claims that the presence of Russian adolescents within the Finnish society is weak which is partly affected by the difference in cultural specifics and relative closeness of the Finnish community.

The research by Jasinskaja-Lahti (2000, 73) proves that separation attitudes of Russian adolescents and the considerable differences in perceived behavior associated with specifics of the Russian and the Finnish identities predict the low level of involvement into the Finnish social life for most young Russians living in Finland.

However, the lack of recent studies on the nature of adaptation of young Russian migrants to the Finnish society limits candid discussion on this matter. Hence, the findings of the present study might encourage other researchers to explore the presence of young Russian migrants within the Finnish society further.

The aspect of **communication** constitutes to another important topic for the discussion on the experience of being a young Russian migrant in Finland. This study finds that, generally, the young Russian migrants are aware of a considerable difference between the Russian and the Finnish communication styles which results in having some negative experiences and challenges to cope with.

The Russian communication style is characterized by a short distance, which from the point of view of the European communication rules and norms is considered as being ultra-short. Russian communication thinking in a broad sense allows the invasion of an individual's personal space in the physical sense and in the psychological sense. Russian people consider it normal to gesticulate abundantly, touch their interlocutors, approach closer than thirty centimeters, and also touch upon personal or sensitive topics in the conversation, and to ask questions about private life matters. (Prohorov, Sternin 2006, 94.)

It is possible to assume that the Russian communicative consciousness is inherent in the concept of limited communicative sovereignty. Many Russian people consider it acceptable to handle comments to strangers, express their opinions even if no one asked about it, interfere in someone else's conversation, interrupt interlocutors. (ibid., 108.)

At the same time, the Finnish communication style has almost entirely opposite features; Finns are very sensitive to minding the distance during the conversation and are careful about their personal space and about discussing private life. In general, for Finnish people, it takes more time to build a trustful relationship with others, including a stranger in own social circle and feel comfortable about interpersonal interaction. (Lewis 2005, 95.)

Regarding such a striking difference between the Russian and the Finnish communication styles, it can be stated that many young Russians living in Finland experience difficulties in communication, which often leads to the limited amount of contacts, especially close friendship, between the Russians and the Finns. Most informants of the present study admitted that their communication with Finns outside the university is minimized. Some informants of the study independently stated that they suspect that Finnish people are "talking bad things behind their back."

However, none of the informants managed to prove this surmise, which allows presuming that this negative perception results from unconscious bias and a severe instance of misunderstanding (Dutta 2008, 9).

Regarding experiences with racism, hate speech and bullying in Finland, most of the participants reported never being the subject of racism, hate speech, or bullying. The majority of the research informants are of the opinion that this is due to the fact that in the Finnish society the ideas of tolerance and acceptance are actively promoted, while Finnish people do not tend to demonstrate aggression or disrespect inherently towards representatives of other nationalities, in particular, the Russians. From the opinions provided by the informants, it is possible to conclude that the attitudes toward young Russians in Finland is overall positive, and the level of discrimination of the Russian ethnic minority is not considerable. None of the informants reported on experiencing negative attitude towards themselves regarding their ethnicity in educational institutions, at work or in state institutions.

Although, according to the study on the level of discrimination of the Russian-speaking population in Finland conducted by the Culture Foundation in 2018, one in five participants of the study reported about being discriminated in Finland because of their origin. The study concludes that the more Russian people experience discrimination in Finland, the less they respect Finnish society, which makes integration extremely difficult. (Русскоязычное население Финляндии ощущает дискриминацию [The Russian-speaking population experiences discrimination in Finland] 2018.)

Experiences of the young Russian migrants associated with **education** are especially significant in the context of this study. For all the informants of the research education implicates the main reason for moving abroad. The young Russian migrants engaged in the present study recognize a considerable variety of perceived advantages of the Finnish education and are of a strong opinion that an opportunity to study in Finland is a benefit for their future academical and professional life. The informants of the study unequivocally positively expressed their experiences of studying in Finland and characterized the Finnish educational system as well-structured, innovation and research & development-oriented, focused on the application of knowledge in

practice, flexible, recognized throughout the world. None of the young Russian migrants interviewed expressed regret at the decision to apply to the Finnish educational institutions. All the informants of the present study shared that they highly appreciate all the aspects of their experience related to receiving education in Finland, from the structure of their studies to employed pedagogical approaches.

Despite the fact that the informants recognized that educational systems in Russia and in Finland are sufficiently different, adapting to these differences is not associated with many challenges or discomfort for the young Russian migrants. Oppositely, Russian youth engaged in the present study stated that they are happy to study in Finland and that they like studying here much more than studying in Russia.

According to the research informants, the main reasons for majority of Russian adolescents to apply for Finnish education are following: opportunity to study in English, opportunity to experience learning in diverse cultural environment and become a part of the international learning community, free education meeting European standards, high quality of education and its international recognition, associated opportunities for exchange and practical training, closeness to Russia, new experiences.

Thus, the results of the study at some extent explain why Russian students constitute the largest group of international students in Finland for many years. However, in the course of the study the research informants shared in 2017 there were much less Russian applicants for the JAMK's degree programmes in International Business and International Logistics.

It is possible to explain this tendency by the recent introduction of tuition fees for non-Finn and non-European student, that are unaffordably high for most of the Russian high school graduates looking forward higher education abroad according to the research informants. The situation is aggravated by the current unstable political and economic conditions in Russia and a weak exchange rate of the national currency.

The analysis of **self-awareness** of the research informants and the extent at which the change in a cultural environment affects this aspect of young Russian migrants' lives in Finland allows concluding that for many representatives of the Russian youth living abroad, stability, security, opportunity for self-realization and a sense of freedom are prevailing. The fact that these features are closely correlated with the core

cultural values advanced in Finland makes it possible to state that in the context of self-awareness many young Russian migrants feel comfortable in Finland.

The results of the present study richly describe the most important things in life and the main concerns about life according to some young Russian migrants residing in Finland. These the most highlighted meanings can be processed as individual values of the research informants. The majority of the Russian adolescents engaged in this study reported that they consider family, friendship, good education, career, money and social status as the essential things in their lives, while uncertainty about future, challenges associated with studies, the wellbeing of their relatives are among the leading concerns for the research informants.

The study explored that many young Russian migrants in Finland struggle with uncertainty about their perspective to stay in Europe after the graduation. The informants commonly expressed that they do not want to go back to Russia due to the social and the political instability in the country, relatively low quality of life and the limited opportunities for obtaining high salary position related to the academic specialization. The fears expressed by the informants are not unfounded; according to statistics, currently Finland is undergoing an economic recession, and the number of working places is gradually decreasing, while in 2018 the unemployment rate constitutes to 8,8%. The unemployment rate for young people aged from 15 to 24 shows an upwards tendency in comparison to data for 2017 and amounts to 24,1% respectively in March 2018. (Finland Unemployment Rate 2018.)

Furthermore, Kangaspunta (2011) emphasizes that there is evidence that Russians struggle with entering Finnish labor market which results in frustration and feeling of being discriminated. Finnish companies tend to give preference to potential Finnish employees, while the lack of fluency in the Finnish language makes Russian job seekers barely competitive on the labor market. (43-46.)

Five out of twelve informants of the study are currently employed in Finland, but only two of them have full-time jobs. However, in March 2018 the Finnish government released a change in the legislation concerning granting graduated students with a residence permit for the job seeking matters. Starting from 15 May 2018, the length of this type of residence permit for non-EU citizens will be extended to two

years, which gives young Russian migrants a better opportunity to settle within Europe. (Finland doubles the length of student and researcher residence permits to up to 2 years 2018.)

All the informants stated that moving to Finland has changed their lives to a great extent, but most of these changes are considered positive by the young Russian migrants engaged in the study. This positive impact implies changed attitude towards health and leading a healthy life, improved self-image and lifestyle, a lower amount of stress and pressure which results in feeling more relaxed and emotionally stable.

The specifics of **adapting to foreign cultural environment** explored in the present study will be extendedly discussed in the subchapter 5.2. focusing on the acculturation strategies of the research informants. Apart from that, the most significant findings regarding adapting to foreign cultural environment from the perspective of the research informants are that the young Russian migrants engaged in this study are able to define stereotypes and abstract from them, referring to the fact that stereotypical thinking results from a lack of knowledge about a foreign culture. The informants expressed their preference to study the aspects of the Finnish culture on their own, rather than to take the mainstream stereotypes seriously. According to the informants, they do not experience adverse episodes related to stereotypical Finnish thinking about Russia and the Russians. Oppositely, the informants shared that most of the Finns, especially young ones, show interest in the Russian culture and are enthusiastic about studying Russian history and visiting the country to gain new experiences.

Speaking about the Finnish culture, most informant admitted that they are not too active in its exploring, but empirically they do not feel much difference between the Russian and the Finnish cultures that could lead to experiences with a cultural shock. The number of favorable aspects of living in Finland dominates the negative aspects in the opinion of the young Russian migrants engaged in this study.

The informants of the study poorly expressed tendencies towards homesickness and nostalgia. In spite of the fact that the majority of the respondents strongly identify themselves with the Russian ethnicity and strive to preserve aspects of the Russian



culture, homesickness is not peculiar to them. On the contrary, the Russian adolescents are enthusiastic about the opportunity to travel around the world and seek their place in one of foreign countries.

Most informants do not feel a sense of discomfort or fear in connection with the abandonment of their homeland; the primary factors that bind them to Russia are family and friendship ties. From the analysis of the qualitative data obtained during the interviews, it is possible to conclude that many Russian adolescents tend to maintain old friendships and highly appreciate the friendship that they have been able to test for years. Some informants also shared their opinion on the fact that the closest friendship can be only built with a person with the same mentality. Curiously, this is not related to the ability to speak the same language fluently. The young Russian migrants engaged in the present study explained that in this case, it is a question of sharing the general perception about the world, which is related to a number of specifics of the Russian mentality, the so-called "mysterious Russian soul," that is poorly understood by non-Russian people.

From the study undertaken it is evident that the majority of the research informants describe their lived experience in Finland as positive and life-changing, and perceive it is a definite asset to their future academic, professional and personal development. The majority of the research informants expressed that they characterize their decision to move to Finland as right and justified, and state that they do not regret it. Living in such foreign country as Finland implies both positive and negative aspects of experience, however for the Russian adolescents engaged in the present study positive aspects of living in Finland prevail. Generally, most informants of the study admitted that they feel comfortable and safe in Finland and refer to their psychological and socio-cultural adaptation as satisfactory.

One of the most significant findings of the study reveals that for many Russian migrants studying in Finland this country is not a desirable place for settlement, but rather a springboard allowing them to obtain significant experiences, skills, and opportunities for finding their place in the world in the future.

The main aim of a consistent and detailed discussion about the findings of this study was to provide a holistic and critical description of the lived experiences of young

Russian migrants residing in Finland, to deduce the central tendencies of these experiences that are relevant to all participants engaged in the present research.

Polkinghorne (1989, 46) suggests that a holistic description of the essence of the lived experience should provide the reader with a feeling that: *"I understand better what it is like for someone to experience that."*

## 5.2 Acculturation strategies of the research informants

The data collected from the participants of the study during semi-structured open-ended interviews reveals acculturation strategies in the participants as a young Russian migrant living in a foreign cultural environment, as enables to discern which strategy of acculturation is the most common among young Russian migrants residing in Finland. The conclusions about each informant strategy of acculturation will be made regarding the informants' statements about their attitude towards the Russian culture; the way the informants define their ethnic identity; at what extent the informants associate themselves with the Russian culture and how they interact with the Finnish culture; how interested the informants are in exploring the Finnish culture, language, traditions, and arts; how the informants participate in the life of the Finnish society; how they see (or do not see) themselves in the future in Russia or Finland.

As it was explained with the use of Berry's theory of cultural adaptation, the acculturation strategy of a migrant is partially affected by the strategy of attitudes toward migrants for representatives of a host culture or acculturation expectations of the larger societies. Thus, it is crucial to presume what acculturation expectations are the most common in Finnish society and what model of intercultural interaction is prevailing in Finland.

According to Queen's University research on Multiculturalism policies in Contemporary Democracies, in 2010 Finland was assigned with score 6 (out of 8) in regard to its multiculturalism policies for immigrant minorities. While evaluating multiculturalism policies related to immigrant minorities each country is examined according to eight (8) different indicators that cover a wide range of areas of the policy implementation, from constitutional and legislative to educational, media and socio-cultural.

Comparing scores assigned to Finnish multiculturalism policies for immigrant minorities from research implemented at four points of time (1980, 1990, 2000, 2010), it is possible to see evidence that Finland achieved a significant improvement in implementing its multiculturalism policies. Hence, in 1980 and 1990 Finland was scored with 0 (zero), and in 2000 the country was scored with 1,5 respectively. (Multiculturalism Policies in Contemporary Democracies. Immigrant minorities, Finland n.d.)

In 2014 another research measuring how countries are promoting the integration of immigrants provided by Migrant Integration Policy Index ranked Finland with the fourth place out of 38 investigated countries with the MIPEX Score of 69 which is considered as a slightly favorable country for migrant integration (Migrant Integration Policy Index 2015). Although in the context of this index, models of intercultural interaction are not considered, the MIPEX Score assigned to Finnish policies to integrate migrants allows concluding that segregation and exclusion strategies of attitudes toward migrants for representatives of the host culture are not taking a leading place within the Finnish society.

Taking into consideration progressive multiculturalism policies introduced by different units of the Finnish government within the last decade such as the initiative of the Ministry of Education and Culture of Finland aiming at fostering social inclusion and straightening multiculturalism practices within the country, it is possible to conclude that the prevailing model of intercultural interaction in Finland promoted by the government is multiculturalism.

Moreover, according to the research on the perception of Finnish citizens with a foreign background implemented in 2017, assimilation is considered as general acculturation expectation in the Finnish society (Sievrt 2017, 58).

The researcher made the following assumptions about what strategy of acculturation is perceived by each informant of the study on the basis of the analysis of the statements revealing the informants' attitudes towards the Russian and the Finnish cultures. However, sociologists suggest that more empirically rigorous and holistic analysis of acculturation strategies perceived by representatives of cultural minorities should be implemented with the use of cluster analysis or latent class analysis of continuous acculturation indices (Schwartz, Zamboanga 2008, 276).

The first step in defining what particular strategy of acculturation is adopted by each informant requires classifying individuals with high or low score on host culture acquisition and home culture maintenance dimensions (Rudmin 2003, 4-7).

The informants of the study were categorized with a high or low score on both dimensions regarding the perceptions they shared about different aspects of home culture maintenance and host culture acquisition. (See Table 8.) For example, if an informant stated that he or she feels proud or happy about being Russian, has a strong sense of belonging to the Russian ethnic group and willing to maintain aspects of the Russian culture, then the informant's home culture maintenance was marked with high score. Oppositely, if during the interview an informant stated that he or she does not refer to himself or herself as Russian, proud and concerned about maintaining aspects of the Russian culture, then an informant's home culture maintenance was marked with low score.

As regards host culture acquisition dimension, each informant was marked with high or low score considering at what extent an informant is involved in interaction with people belonging to the Finnish ethnic group, at what extent an informant is looking forward learning about aspects of the Finnish culture, language, traditions; how actively an informant is trying to adapt to the Finnish cultural environment and to become a part of the Finnish society.

Table 8. Informants' results on home culture maintenance and host culture acquisition

Informant's study code	Home culture maintenance	Host culture acquisition
1M18	High	Low
2M18	High	High
3M19	High	Low
4M20	High	Low
5M20	High	High
6M23	Low	High
7F18	Low	Low

8F19	High	Low
9F19	High	Low
10F20	High	Low
11F20	High	Low
12F22	High	High

The majority of the research informants (10) showed high home culture maintenance and stated that they identify themselves as belonging to the Russian ethnic group and willing to preserve and share aspects of the Russian culture. These informants also shared that they remain in a strong connection with their Russian past as well as recognize a strong connection with their Russian present. This implies considerable attachment to other representatives of the Russian ethnic group, interest in social, cultural, political life of Russia.

Informants 6M23 and 7F18 were marked with low score on home culture maintenance since they stated that they do not feel belonging to the Russian ethnic group and are not interested in preserving and sharing aspects of the Russian culture.

Concerning the host culture acquisition dimension, only four (4) informants were marked with high score at this point. These informants stated that they feel interested and willing to establish connections with Finns, explore the Finnish culture and social patterns, learn Finnish language and traditions, participate in the life of the Finnish society. The informants with high score on host culture acquisition also stated that they are looking forward living in Finland in the future and obtaining the Finnish citizenship or Finnish passport. Informants 6M23 and 12F22 are fluent in both Russian and Finnish and already have Finnish citizenship, which makes them identify themselves as the members of the Finnish society.

The rest of the informants (8) showed low interest in adapting to the Finnish cultural environment; these informants shared a common idea that they consider Finland as "a springboard" for further movement across Europe. Thus they are not interested in exploring the Finnish culture, studying Finnish language and learning about aspects of the Finnish culture. The pursuing of interaction with members of Finnish society is

also not a priority for the informants marked with low score on host culture acquisition dimension.

Comparing results of the informants' scores on two dimensions allows determining a particular strategy of acculturation among assimilation, integration, marginalization, and separation. (See Table 9.)

Until recently, sociologists believed that the best strategy for acculturation is complete assimilation within a dominant culture. Today, most researchers believe that the most successful strategy of acculturation is the achievement of cultural integration, resulting in a bicultural or a multicultural personality. (Grushevitskaya, Popkov, & Sadohin 2003, 73.)

According to Berry (2005), the most favorable strategy of acculturation is also integration. Integration implies that migrant is aiming at preserving his or her native culture, at the same time looking forward exploring a host culture, participate in the social life, learn the language, traditions, beliefs of a host culture. (700.)

Table 9. Informants' acculturation strategies by Berry, Sam (1996, 296)

Acculturation strategy	Informants
Assimilation	6M23
Integration	12F22, 2M18, 5M20
Marginalisation	7F18
Separation	1M18, 3M19, 4M20, 8F19, 9F19, 10F20, 11F20

Thus, informants 2M18, 12F22 and 5M20 managed to adapt to the Finnish cultural environment most efficiently. They feel equally belonging to two cultures, Russian and Finnish, and look forward becoming bicultural, obtain and retain multiple (dual) citizenship. For informant 12F22 integration is already achieved; she moved to Finland at the age of 8 with her family and managed to fully adapt to the Finnish cultural environment. The informant emphasized that: *"For me, it took a long time to understand who I am, Russian or Finnish, or both. It used to be painful for me at some*

*point when I was younger, however, after some time, I understood that I do not need to choose only one identity. I feel that my soul is Russian, but my mentality is Finnish. If I were forced to choose between two (Russian and Finnish) citizenships, two passports, I would not be able to refuse any of them."*

Informants 2M18 and 5M20 are currently pursuing integration into the Finnish society, showing high scores both on home culture maintenance and host culture acquisition dimensions. Both informants feel strong attachment to the Russian culture and other representatives of Russian ethnic group, at the same time developing ways to interact with Finnish people, explore and absorb the Finnish cultural features. It should be also stated that only these two informants actively study Finnish language and plan to live and work in Finland in the future.

Taking into consideration low score on home culture maintenance and high score on host culture acquisition it is possible to conclude that informant 6M23 chose assimilation strategy of acculturation to the Finnish society. Even though the informant admits that he his ethnicity is Russian, he is not willing to maintain aspects of the Russian culture and expresses strong negative perception towards Russian values, traditions, beliefs. While being asked "What do you think are main Russian values?", informant 6M23 expressed that: *"Russian culture has no values. Those that are promoted within the society is a result of propaganda, which is the main driving force for the formation of public consciousness in the country."*

At the same time, the informant gave positive feedback about his life in Finland, the Finnish way of life and the Finnish mentality. The informant feels comfortable in Finland and experience no difficulties in communication, work, study or in any other sphere of his life.

Marginalization is considered the least favorable strategy of acculturation and is usually characterized as an unsuccessful adaptation. Moreover, the occurrence of marginalization among voluntary migrants is so rare that some experts question its validity as an approach to acculturation (Del Pilar, Udasco 2004, 171). The likelihood that a migrant will be able to proceed to live in a society not referring to oneself as belonging to either home or host culture is considerably low.

Indeed, only one informant of the study was assessed with a low score on both home culture maintenance and host culture acquisition dimensions. According to statements given by informant 7F18, she feels equally indifferent to both Russian and Finnish cultures, traditions, beliefs, values. The informant expressed her perception about Russia as following: *"I never position myself as a Russian, and never give publicity to my nationality unless I am asked about it directly. I am not proud of Russian culture, Russian mentality and Russia as a whole, I can say that I regret that I am Russian. I do not feel connected with the Russian society and do not pursue communication with other Russians in Finland."*

Speaking about her attitude towards living in Finland, informant 7F18 also expressed criticism: *"I do not want to stay long in Finland, it is boring here. I do not like the language. I don't feel any attachment to Finnish people and struggle to achieve mutual understanding with them. Generally speaking, I feel uncomfortable and foreign in Finland."*

In regards to high scores on home culture maintenance and low scores on host culture acquisition, the majority (7) of the research informants chose separation strategy, meaning that they realize their strong attachment to Russian culture, customs, traditions, mentality, but do not seek to adapt to Finnish culture, learn the language and establish close relationship with members of the Finnish society.

There is no evidence that separation strategy of acculturation is imposed on these young Russian migrants by the Finnish society; this choice is likely to be justified by the personal reasoning and motivation (lack of motivation).

The informants whose acculturation strategy is separation agreed that they do not pursue integration into Finnish society and expressed low interest in getting to know the country better. For informants 1M18, 3M19, 4M20, 8F19, 9F19, 10F20, 11F20 separation strategy is a voluntary choice, and they feel quite comfortable with their status.

A statement given by informant 1M18 describes the general attitude towards living in Finland relevant to all informants of the study whose strategy of acculturation is separation: *"I do not aspire to stay in Finland longer than for the duration of my*



*studies. This country has never been the final destination for me, rather a springboard for further movement around the world, finding my place."*

Furthermore, informant 3M19 noted that: *"I see no reason to study Finnish, which is very difficult, and to "dive" into Finnish culture, because I do not want to stay here (in Finland), but I want to go to Germany. Therefore, I focus on studying German culture, language, social behavior rules, because this knowledge will give me an advantage in adapting to this foreign cultural environment, to feel comfortable there, to find a job. In Finland, I feel that English is enough for communication. Besides, Russian and Finnish cultures are not so different as to feel uncomfortable that you are not familiar with some cultural specifics."*

Most of the informants whose acculturation strategy in Finland is separation, identify themselves as Russians, feel proud about their ethnic identity and miss some things about their life in Russia. Informant 4M20 highlighted that: *"A couple of years ago it seemed to me that there is no future for me in Russia, that I should go to another country and build my life there. However, after I have lived in Finland for two and a half years, I realized that I really miss Russia, the Russian way of life, bustle, big cities, people. I understood that Russia is the most suitable country for me, and I plan to return there after graduation. Perhaps, I just needed to get another experience to have the ability to compare living in Russia with living in other countries objectively."*

Consequently, as a result of analyzing acculturation strategies of the research informants, the most common strategy of acculturation is separation which is chosen voluntarily. Although the sample of the study is not big enough to make conclusions about the most common strategies of acculturation relevant for all young Russian migrants living in Finland, it is possible to report on a general tendency that might be common for a significant amount of the research population. It is noteworthy that other studies conducted with the aim to explore acculturation strategies of Russians in Finland identified different trends.

According to the research on psychological acculturation and adaptation among Russian-speaking adolescents in Finland by Jasinskaja-Lahti (2000, 39), the most prevalent acculturation strategies among young Russian-speaking migrants in Finland

are separation and assimilation, while migrants themselves poses integration strategy as the most preferable.

Another research conducted in 2013 by two master students of the University of Jyväskylä examined acculturation strategies of fourteen Russian migrants residing in Jyväskylä. The study showed that the most popular strategy of acculturation among the research informants is integration. However, the age group of informants of this study ranged from 20 years old to 63 years old. (Ikonen, Romu 2013, 73.)

### 5.3 Russian and Finnish core values recognition

Discovering informants' perceptions towards Russian and Finnish core cultural values allows to formulate a better understating about what meanings these young Russian migrants residing in Finland attribute to Russian and Finnish cultures. However, it must be taken into consideration that the discussion presented in this chapter is based on the value judgments of individuals, which correlates with the subjective nature of phenomenological research that processes implications that individuals assign to specific aspects of their lived experiences (Dukes 1984, 199).

Thus, the analysis of the meanings that the informants of the study attribute to Finnish and Russian core cultural values does not allow concluding about these values being shared by the majority of the Finnish and the Russian people. However, it provides evidence to consider what are the challenges and the opportunities that might be associated with the level of difference or similarity between these two cultures for a particular individual or a group of individuals who have similar experiences of living in a foreign cultural environment. Moreover, exploring personal and cultural values, as well as the meanings that individuals attribute to them, helps to reveal deeply the psychology of human consciousness and the nature of interpersonal and intercultural interacting in the context of diversity of most modern societies (McKinnon, Castiglione 2003, 72).

Sociologist typically set the concepts of culture and values in proximity. One of the definitions of a culture characterizes it as a process and the result of the realization of certain values. The aggregate of values shared by the majority of representatives of the people, ethnic group or a society underlies the fundament on which cultures

are built. Thereby, social models, beliefs, norms, and taboos are subsequently formed according to that values basis. Metaphorically, cultural values comprise a prism through which an individual belonging to a particular culture sees and evaluates the world. (Richerson, Boyd 2005, 17-21.) Thus, the difference in core cultural values premises cultural distance, in-group bias and experiencing major culture shock (Bochner 2003, 6).

One of the questions designed for the interview protocol aimed at exploring the informants' perceptions towards Russian and Finnish core cultural values to examine how similar or different are Russian and Finnish cultures from the point of view of the young Russian migrants living in Finland. The answers given by the informants of the study will be compared with the Finnish and the Russian core cultural values defined by the Cultural Detective Values Lenses tool. (See Tables 10 and 11.)

Surprisingly, the question "What do you think are the main Finnish values? What are the main Russian values?" turned out to be the most difficult one among all questions asked to the interviewees and took the most time to be processed. Two (2) informants of the study could not fully answer this question, explaining that they have never considered the Russian or the Finnish culture regarding the core cultural values underlying it. For instance, informant 1M18 struggled with answering this question and stated that: *"I do not know. It is a hard question. I never really thought about it."*

Nevertheless, those answers to the question that were collected turned out to be very similar among all the informants regarding both Russian core cultural values and Finnish core cultural values. It is important to mention that no possible answers were proposed or suggested by the researcher so that the informants did not know about the core cultural values defined by Cultural Detective neither about each other's responses.

Concerning Russian core cultural values, the most stated among the informants of the study were: family (reported by ten informants), friendship (reported by nine informants), soulfulness (reported by seven informants), patriotism and national pride (reported by five informants), collectivism (reported by five informants). While formulating their perceptions about Russian core cultural values informants of the study also proposed social status, welfare, maintenance of the cultural heritage. However,

these features cannot be attributed to values, as they are somewhat personal ideals considered by the participants of the study.

As regards Finnish core cultural values recognition, there is no evidence that the informants of the study defined Finnish core cultural values from stereotypes they have about the country since each informant have been living in Finland from almost a year to fourteen years. The most reported Finnish core cultural values were: honesty (reported by ten informants), safety (reported by ten informants), stability (reported by ten informants), equality (reported by six informants) and law-abidance (reported by four informants). Recognition of the stated core cultural values was also proved in answers to other questions designed for the interview protocol.

Table 10. Comparing Russian core cultural values defined by the Cultural Detective Values Lenses and the informants of the study

Russian core cultural values according to the Cultural Detective Russian Values Lens	Russian core cultural values according to the research informants
Friendship Soulfulness Creative problem solving Fatalism Perseverance	Family Friendship Soulfulness Patriotism and national pride Collectivism

Table 11. Comparing Finnish core cultural values defined by the Cultural Detective Values Lenses and the informants of the study

Finnish core cultural values according to the Cultural Detective Finnish Values Lens	Finnish core cultural values according to the research informants
Honesty Perseverance Self-Reliance	Honesty Equality Stability

Law-Abidance Stability	Safety Law-Abidance
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Even though according to the informants of the study there are no coincidences between Russian and Finnish core cultural values, most informants talked about the similarities of Russian and Finnish cultures. In this case, it is possible to state about perceived rather than the actual similarity between these two cultures (Bochner 2003, 5).

Consequently, according to the informants, the differences in values of cultures does not lead to experiencing many difficulties and do not result in cultural shock. During the interviews, most informants alleged challenges in coping with Finnish law-abidance. This cultural value defined by both Cultural Detective and the research informants is a core value in the Finnish culture, but it is not peculiar to the Russian culture. As regards such Finnish core cultural values as honesty, equality, stability, and safety, they were positively evaluated by the interviewees and experiencing them was considered as an asset of living in Finland. Thus, the values portrait of the Finnish culture compiled by the informants mainly reflects on the most positive aspects of living within the Finnish cultural environment according to the research informants.

The core Russian cultural values defined by the informants coincide with their answers to the question about the most important things in life, from which it is possible to conclude that these answers are rather subjective. Moreover, the responses of the informants almost do not coincide with the variants proposed by Cultural Detective and most likely reflect personal values of the informants than Russian core cultural values.

The similarity of the informants' answers allows to make the assumption that the young Russian migrants residing in Finland are more or less equally perceiving the value aspect of Finnish culture, which can be explained by the similarity of their lived experienced, belonging to one age group, relatively equal extent of involvement in the life of the Finnish society.

While comparing the answers of the informants with the values identified by the Cultural Detective, it is possible to observe a certain alignment that can serve to support the Cultural Detective materials' validity. However, there is no evidence to show that the Cultural Detective Values Lens is a highly reliable academic source that would be widely applicable to research investigation. First and foremost, it lacks references and the proven reliability of resources which constitute the bases for the Values Lenses tool development. The academic utility of this method is inferior to its practical utility since simultaneously, the Cultural Detective Values Lenses tool best suits practical implementation and serves as a significantly efficient instrument for development of teaching, learning, and training practices for people of diverse cultural background.

#### 5.4 Study Limitations

The limitations section describes separately the limitations regarding answering all the research questions since the process of providing sufficient answers to these questions implied different procedures and consequences. It is essential for the researcher to be aware of the limitations of the study that merit discussion and be able to identify, formulate and proceed them adequately (Creswell 1998; Miles, Huberman, & Saldana, 2014).

As regards discovering and exploring for challenges and opportunities in Russian migrant youth living in Finland the three main factors limiting the study were: 1) restricted access to the preferable sample of the study, 2) lack of time due to the deadline set for materials developed for the New Horizons youth game due to planned release of the Game in August 2018, and 3), the bias factor.

Initially the research expected to engage Russian adolescent at the age 14-20 years; however, due to the fact that it is hard to locate and access Russian migrant high school students in Jyväskylä, moreover the engagement of underage participants to the study would require resolving ethical considerations and involvement of guardians or legal representatives of the minor informants to obtain an extended informed consent, the researcher considered appropriate to collect data from major

informants, primarily JAMK students who are easily accessible and willing to participate in the present study.

Working on a phenomenological study and working directly with individuals through in-depth interviews required a lot of time and a considerable amount of data to process, so the researcher's ability to focus on a comprehensive analysis of the present study was limited. Since the researcher implemented the present study alone, the results might lack independent peer assessment.

Even though face-to-face interviews with participants of the study is the most relevant method of data collection for the phenomenological study, the subjectivity of this method falls under the biases held by the interviewer. This usually implies that to some extent the research design, interpretation of data and generalization of results are directed by a researcher's own implicit biases. Despite the fact that in the present study, phenomenological reduction and bracketing were carefully described and followed in order to ensure validity and reliability of the findings, researcher bias is difficult to determine and detect especially if only one person implements the study. (Starks, Brown Trinidad 2007, 1374.)

As it is widely typical for most qualitative research, the findings of the present study cannot be called statistically reliable despite the fact that the sample of the study was relatively large for phenomenological analysis (Giorgi 2012, 8). The findings emerged from the present study may not translate to all young Russian migrants living in Finland thus lack generalization.

As regards the development of the Russian-oriented content for the New Horizons youth game and possibly for a future Russian-Slavic culture game, the main limitations implied the researcher's lack of Finnish language skills which did not allow to provide the draft cards with Finnish translation which is required for the New Horizons games cards. However, the researcher decided to supply the draft cards with a proofread Russian translation which might be an asset for creating a game on Russian-Slavic culture, or for playing the game among people who speak English and are interested in learning the Russian language.

Another limitation associated with the draft cards development process is that the researcher was generating the content alone, which prevented the development

process from covering all the stages of card creation from beginning to end, including the editing and the testing stages that require participation of a group of outsiders.

## **6 Conclusion**

In recent decades the process of globalization has considerably affected different spheres of lives of modern societies. In addition to economic globalization, the consequences of which are subject to the most active and contradictory public discussions and analyses, it is crucial to distinguish cultural globalization, which has its specific characteristics and dynamics. The impact of cultural globalization on most countries cannot be underestimated; a high rate of human capital mobility results in the intersection, blending and mutual influence of different cultures and cultural features. Even those countries whose national and cultural portrait has been historically homogeneous are now involved in the process of intensive intercultural interaction and exchange. However, every state is in charge to solve the critical dilemma of globalization in its own way – whether the globalization and its consequences are favorable or unfavorable.

Currently, the Finnish society that has been historically characterized as rather monocultural is undergoing the process of reformation of its national, cultural, and linguistic composition. The Finnish government is aware of a need to address to these changes and to foster social inclusion and multiculturalism practices within the community as to benefit from the effects of cultural globalization. The New Horizons project based at JAMK University of Applied Sciences in Jyväskylä, Finland (JAMK), also shares these views and strives to contribute to building intercultural bridges between host and migrant cultures across Finland, enhance cross-cultural learning, and promote the creation of meaningful and empathetic connections among culturally diverse individuals residing in the country.

The presence of Russian migrants in Finland is considerable, and the Russian-speaking population historically comprises one of the largest minority groups in Finland. Thus, the importance of strengthening mutual understanding between Russians and Finns is evident, as some of the challenges associated with ensuring productive and peaceful coexistence are still unresolved.



The present study conducted by this third-year student in the International Business Programme at JAMK University of Applied Sciences presents insights into the lives of Russian adolescents residing within the Finnish society, to explore what it means to be a young Russian migrant in Finland, what challenges and opportunities are associated with their acculturation experience, and to indicate areas of development concerning building trustful and empathetic relationships between the Finnish and the Russian cultures.

## 6.1 Reliability of the research approach, data collection and conclusions

The careful following of phenomenological research implementation procedures formulated by such phenomenologists as Giorgi (1988), Polkinghorne (1989), and Moustakas (1994) ensure the reliability of the research approach, data collection, and conclusions of the present study. The approach to phenomenological analysis implemented in this research is a modification of the Stevick-Collaizzi-Keen method. The researcher carefully studied the steps in a procedure implied by this method, accurately described them in the methodology section of the study and followed consequently during the research implementation.

Compliance with these analysis steps – horizontalizing individual statements, creating meaning units, clustering themes, advancing textural and structural descriptions into the essence of the experience provided a highly structured and a clearly articulated narrative report (Moustakas 1994, 142).

Giorgi (1994, 194) suggests the use of phenomenological reduction or bracketing meaning that the researcher identifies and sets aside his or her own implicit and explicit biases, previous experiences, expectations, and prejudgments concerning the results of the study as a fundamental guarantor of the phenomenological research reliability. In the present study, the researcher achieved bracketing by introducing her experience about the phenomenon under investigation in the introduction section of the report, however minding the bracketing principles during all stages of the research implementation.

In search of the essential, invariant structures of the experiences of the studied phenomenon, the use of free imaginative variations in processes suggested by Husserl

resulted in obtaining relevant essences in the present study. The process of free imaginative variation implies that the researcher is trying to identify the truly essential characteristics of the phenomenon by imaginatively testing whether the presence or the absence of these characteristics vary the nature and the identity of the phenomenon. (Beck 1994, 255.) Indeed, the characteristics of the phenomenon explored in the present study affect the overall meaning of the experience associated with this phenomenon thus can be considered essential in the context of the study which constitutes the reliability of the research findings (Husserl 1970, 82).

Since the New Horizons project is positioned in the non-profit education business sector, covering issues related to intercultural competences and intercultural interaction, the complexity and the scope of the present study makes the findings relevant from both sociological and business perspectives.

Involvement of several individuals in the process of the research implementation guaranteed the overall validity of the study. Even though the prevailing part of the research development was maintained by the researcher herself, the informants of the study were considered as “co-researchers” and requested to provide necessary comments and reconciliation at certain stages of the research implementation. During the whole course of the study, the researcher remained in constant contact with the supervisor of the study to receive feedback and suggestions regarding each step of the research development process separately. This matter corresponds to the Van Kaam method for ensuring reliability and validity of the research approach, data analysis, and conclusions of phenomenological study. Van Kaam (1966, 31) emphasizes that the researcher should request to “an expert judge” for reviewing and confirming the reliability of the analysis, which constitutes a matter of controlled explication.

Finally, several individuals provided assistance to ensure the reliability of the research finding by facilitating proofreading of the material, particularly of the draft cards for the New Horizons youth deck developed from the findings emerged.

The researcher provided final validation of the study findings by returning to each participant with the processed data to ask for confirmation of reliability and accuracy

of the interpretations. Colaizzi (1978, 54) considers this step in the process of revealing the reliability of the data critical for the phenomenological study implementation.

## 6.2 Recommendations

In the course of the study, the researcher explored several critical features related to the experiences of the Russian adolescents in Finland that the New Horizons project might find applicable for its further development, especially if the project will continue to generate content about the Russian youth and Russian-Slavic population residing in Finland. Currently, the New Horizons project is seeking to expand its stakeholders' network and to build partnership relations with educational and other organizations and societies operating across Finland in order to increase awareness about the New Horizons products and ensure mutually benefit from the collaborative research and development.

The following table (Table 12) summarizes information about clubs, organizations, and communities located across Finland that provide the Russian speaking migrants in Finland with support in socio-cultural adaptation to the Finnish society. The activities of these communities are broad and diverse and targeted at people of different ages. These organizations offer interest clubs, skills development courses, conduct educational and recreational activities, organize events and seek to preserve Russian culture and traditions abroad. The societies are open to interaction with other non-profit organizations and in the future could possibly become strategic partners for the New Horizons project.

Table 12. Organizations supporting Russian-speaking population in Finland

Description of the organization	Contact details
<p><b>The Finnish Association of Russian-Speaking Organizations (FARO)</b></p> <p>Established in 2000, the association includes about 40 Russian-speaking clubs</p>	<p>Chairman– Natalia Nerman</p> <p>mamuvamnerman@gmail.com</p>

<p>across Finland. The association positions itself as a Finnish public organization which main task is to help in adaptation of the Russian-speaking migrants to Finnish society. Forty-two Membership organizations and branches operate in different cities in Finland: Helsinki, Espoo, Vantaa, Imatra, Jyväskylä, Raasepori, Kotka, Pori, Turku.</p>	<p>Address: Hitsaajankatu 6, Helsinki 00810</p> <p>Tel: +358 45 264 9700 e-mail: info@faro.fi Website: www.faro.fi</p>
<p><b>Russian Cultural and Democratic Union "Russkiy Dom"</b></p> <p>Russkiy Dom is a collaboration of two legally independent public organizations.</p> <p>The founders of the "Russkiy Dom" are the Russian Cultural-Democratic Union (Venäläinen Kulttuuridemokraattinen liitto (VKDL), and the Russian club "Sadko." Each of these organizations has its own work plan and budget, but their goals and objectives largely coincide – provision of youth-targeted activities, Russian culture-oriented events, meetings, music festivals, etc.</p>	<p>Chairman– Kyuosti Kozlov</p> <p>Address: Sörnäisten Rantatie, 33 D, 5 krs., Helsinki 00580</p> <p>e-mail: rkds@vkdl.fi sadko.vkdl@gmail.com</p> <p>Tel. 09 623 1203 Tel. 050 343 60 96 Website: www.vkdl.fi</p>
<p><b>The Russian Club (Tampere)</b></p> <p>The Russian Club founded in March 1989 is a public non-profit organization that unites the Russian-speaking population of Tampere and Pirkanmaa.</p> <p>The main aim of the organization is to preserve and popularize Russian culture in Finland including Russian language</p>	<p>Chairman – Sulo Niemi</p> <p>Address: Keskustori 4 (vanha kirjasto 3 krs.), 33100 Tampere</p> <p>Tel. +358 40 189 5980 e-mail: office@tampereclub.ru</p>

and traditions, as well as to help migrants, especially those newly arrived in the country, with employment and support in crisis situations.	Website: <a href="http://www.tampereclub.ru">www.tampereclub.ru</a>
<p><b>The Russian Club (Lappeenranta)</b></p> <p>The Russian club has been working in Lappeenranta for 12 years. Activists of the club organize and conduct cultural, language, learning groups and activities for both adults and children. The club is open to everyone who is interested in collaboration and exploring Russian culture.</p>	<p>Chairmen - Irina Korshunova</p> <p>Address: Kompassi, Sammontori 2, 2. kerros.</p> <p>email: <a href="mailto:lpr.ven.klubi@gmail.com">lpr.ven.klubi@gmail.com</a></p> <p>Tel. 050 465 4644 (I. Korshunova), Tel. 040 766 9475 (A. Gebel)</p> <p>Website: <a href="http://www.venajaseura.com">www.venajaseura.com</a></p>
<p><b>The Russian-speaking society "Feniks" (Jyväskylä)</b></p> <p>Feniks is an active community that unites Russian migrant of all ages residing in Jyväskylä. The society was founded in 2002, and within sixteen years of its activity facilitated hundreds of Russians with training, support, and entertainment activities.</p>	<p>Chairman - Carl Rautio</p> <p>Address: Laajavuorentie 3 C 45, Jyväskylä 40740</p> <p>Tel. +358 45 234 0290</p> <p><a href="mailto:feniks.ry@gmail.com">feniks.ry@gmail.com</a></p> <p>Website: <a href="http://www.feniks.jyvaskyla.fi">www.feniks.jyvaskyla.fi</a></p>

The Russian-speaking society "Feniks" located in Jyväskylä might be the most desirable partner for the New Horizons project. The society unites about three hundred Russian-speaking citizens of Jyväskylä and nearby communities. The society facilitates a youth club which activity focuses on weekly developmental trainings on topical issues: "confidence in yourself", "successful communication", "conflict resolution" and many others; joint trips; excursions; general creative activities; meetings with people of different professions, camps and two-day "intensive trainings." (Молодежный клуб [Youth club] 2018.)

The New Horizons project might also benefit from partnering with Russian-Finnish high schools that are located in several cities across Finland. These schools are: the Russian-Finnish school of Eastern Finland (Itä-Suomen suomalais-venäläinen koulu) that has branches in Imatra, Lappeenranta and Joensuu; the Russian-Finnish school in Helsinki (Suomalais - Venäläinen koulu).

### 6.3 Suggestions for Further Research

The New Horizons project will continue to expand, grow and seek for new developmental opportunities in autumn 2018 which will include covering more topics for the New Horizons games materials and incorporating stakeholders and potential partners for collaborative research and development. Another Russian student participating in New Horizons Phase 5 activities is currently implementing a research on Russian youth culture. The findings emerged from the present study, and the findings that will be derived from another Russian student's research may constitute the fundament for development of a Russian-Slavic culture game. Hence, the project will benefit from having more research related to exploring Russian-oriented topics.

One future research possibility can be focused on the Russian diaspora in Finland, and could reveal more precisely the specifics of cultural adaptation and well-being of Russian adolescents in Finland using the approach by Berry examined in the present study, or the Sue & Sue racial/cultural identity model. It will also help to reveal attitudes of the Finnish society toward the Russian-speaking minority in Finland comprehensively and measure the level of discrimination and racist feelings regarding Russians in Finland. Collaboration with possible partners stated in the recommendations chapter of the present study might result in extensive participatory action research implying introducing the New Horizons to the Russian-speaking non-profit organization that could be a valuable opportunity for thesis implementation for future Russian cross-cultural management students who are usually numerous enrolled and present within each year of a cross-cultural management study track.

Another research possibility can be aiming at providing a holistic study on the integration of the Russian migrant graduates into the Finnish labor market. The existing research on this topic is obsolete and cannot adequately reflect the actual situation

relevant for 2018, as since the last analysis implemented on this topic and available in English was published the economic situation in the country has changed significantly.

Finally, the use of Berry's theory of acculturation and the four strategies approach to defining the process of adaptation of minority groups will assist those researchers who will be willing to explore the specifics of cultural adaptation of other ethnic minorities in Finland. The present study was also one of a few in implementing a phenomenology research for describing experiences of adolescent migrants' socio-cultural adaptation to a foreign cultural environment. The use of a phenomenological research approach has shown its utility and reliability in exploring the process of acculturation and could be followed by the future researchers interested in uncovering related topics.

The suggestions for further research presented in this chapter are based on the relevant topics missing concerning the development of Russian-oriented materials, the exploration of which would further enrich the content of the New Horizons games at high extent. The other suggestions mentioned previously in this subchapter could also be applicable for both the Bachelor and the Master level of research implemented within JAMK University of Applied Sciences as well as in other higher educational institutions in Finland and abroad.

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## Appendices

### Appendix 1. Informed consent form

"Acculturation challenges for young Russian migrants in Finland. Contributing to the New Horizons Finland youth game: A Qualitative Phenomenological study"

#### Informed consent form

The following information is provided for you to decide whether you wish to participate in the present study. You should be aware that you are free to decide not to participate or to withdraw at any time without penalty or any negative effect on you. Participation in this study is voluntarily.

The purpose of this research is to study the experience of living in Finland as a young Russian migrant. The study is qualitative and employs phenomenological research approach. The primary data collection procedure of the study will include single face-to-face semi-structured interview with open ended questions about your experience of living in Finland. Interview is expected to last about 40 minutes. Interview will be audio recorded to provide the researcher with opportunity to make a transcript, extract and analyze statements, provide textural and structural descriptions, and a synthesis of meanings and essences of the experience. Each interviewee will be given a unique code. Only this code will be used while referring to your statements in the research. The data about experiences collected from informants will be used as a theoretical basis for creating cards for the New Horizons youth game.

Do not hesitate to ask any questions about the study either before participating or during the time that you are participating. The researcher would be happy to share findings of this study with you after the research is completed. However, your name will not be associated with the research findings in any way, and your identity as a participant will be known only to the researcher.

There are no known risks and/or discomfort associated with this study.

The expected benefits associated with your participation are the information about the experiences in learning qualitative research, the opportunity to participate in a qualitative research study, and at some extent a co-authorship of the cards developed during the study.

Please sign your consent will full knowledge of the nature and purpose of the procedures.

A copy of this consent form will be given to you to keep.

\_\_\_\_\_  
Signature of Participant

\_\_\_\_\_  
Date

## Appendix 2. Interview protocol

Interview protocol

Project: Bachelor's thesis. Acculturation challenges for young Russian migrants in Finland

Contributing to the New Horizons Finland youth game: A Qualitative Phenomenological study.

Interviewee's study code:

Interviewer: .....

Location: .....

Date: ..... Length in min: .....

Interviewee age : .....

Interviewee gender : .....

Number of years spent in Finland: .....

1. How did the interviewee appear to me?
2. Atmosphere / location
3. Disposition to talk / motivation to take part on the interview
4. Gestures, non-verbal signals, eye contact
5. Interaction during the interview
6. Difficult phases/ questions
7. Specifics of the interview or the interview situation
8. The (three) main points derived from the interview

Interview questions:

1. To begin with, could you please tell me why did you decide to move to Finland? Why are you here? Why Finland, not any other country?
2. What stereotypes about Finland or Finnish people you had before moving here/ you have now?
3. What stereotypes you think Finns have about Russian people/ Russia?
4. Tell me about your experiences with Finnish education? How does it compare with Russian education?
5. How would you describe Finnish culture (in terms of language, music, fine arts, traditions, food, etc.)?
6. What are (three) the most important things in your life? What are your main concerns about life?
7. How do you usually spend your free time in Russia? How do you spend your free time in Finland?  
(Additional: What are your hobbies, and do you have enough opportunity to pursue your hobbies in Finland?)
8. What do you think is different about the Finnish and the Russian communication styles?
9. What do you miss the most about Russia?
10. What do you like or dislike about living in Finland?
11. Have you ever experienced racism, hate speech or bullying in Finland? If so, tell me a story as an example.
12. What do you think are the main Finnish values? What are the main Russian values?
13. How do you think living in Finland changed you? (In terms of lifestyle, self-image, body image, etc.)?
14. Is there anything else you would like to share with me about your experience?



### Appendix 3. Draft cards for the New Horizons youth game developed based on the research findings

#### diversiCHOICE CARDS

1. You got a bunch of new Russian friends during your visit to Russia. When you go back home, you want to be still in contact with them. What is the best way to keep in touch with your Russian friends online?

- A. Facebook.
- B. LinkedIn.
- C. Twitter.
- D. Russian social network Vkontakte (VK).

Answer:

D. Probably the best way to keep in contact with your Russian friends is to create a profile on the Russian social network VK. It is a Facebook alternative in Russia, and most of the youngsters communicate there, sharing photos, music, sending instant messages. Facebook is much less popular among Russian youth. Twitter is barely used, whereas LinkedIn social network is blocked in Russia due to strict legislations about media sources.

Во время визита в Россию Вы завели несколько новых русских друзей. После возвращения домой, Вы хотели бы оставаться на связи с Вашими новыми русскими друзьями. Какой из способов наиболее удобен для того, чтобы поддерживать с ними связь онлайн?

- A. Facebook.
- B. LinkedIn.
- C. Twitter.
- D. Русская социальная сеть Вконтакте (VK).

Ответ:

D. Наилучший способ поддерживать связь онлайн со своими русскими друзьями это создать профиль в русской социальной сети VK. В России эта социальная сеть является альтернативой Facebook, и большинство молодых людей общаются именно там, обмениваясь фотографиями, музыкой, ведя переписку. Facebook значительно менее популярен среди российской молодежи. Twitter не очень широко используется, в то время как LinkedIn в данный момент заблокирован на территории России в связи с введением поправок в законодательство, регулирующее онлайн средства связи.

2. Imagine you are a female dating a Russian guy. You decide to go for the first date to the restaurant in the center of Saint-Petersburg. After you eat your dinner and have a good time chatting, waitress brings you a bill. What would be the best way to pay for your dinner?

- A. Pay separately, leave no tips.
- B. Pay separately, leave tips.
- C. Let your Russian friend pay for you.
- D. Pay both for you and your Russian friend.

Answer:

Answer C would be the most appropriate choice. Traditionally in Russia, guys pay for their ladies, even if it is your first date and you do not know each other that well. This is the way males show their independence and respect. As a girl, you should not propose to pay for both of you, even if it was you who invited the guy to have a dinner. If you propose to pay separately, the Russian guy might consider it as a sign that you do not like him. If for any reason you pay separately, do not forget to leave a 10% tip if you are pleased with the service. It is not mandatory but shows your respect to the waitress.

Представьте, что Вы – девушка, встречающаяся с русским молодым человеком. Вы решаете пойти на первое свидание в ресторан в центре Санкт-Петербурга. После того как Вы наслаждаетесь ужином и хорошо проводите вечер, общаясь на разные темы, официантка приносит вам счет. Каким образом вам лучше всего стоит расплатиться за ужин?

- A. Заплатить отдельно, не оставлять чаевых.
- B. Заплатить отдельно, оставить чаевые.
- C. Позволить Вашему русскому другу заплатить за вас обоих.
- D. Заплатить за себя и за Вашего русского друга.

Ответ:

Ответ C будет наиболее подходящим выбором. В России принято, что молодые люди платят за своих дам, даже если это ваше первое свидание и вы еще не знаете друг друга достаточно хорошо. Таким образом мужчины демонстрируют свою независимость и расположение к Вам. Как девушке, Вам не следует предлагать заплатить за двоих, даже если это Вы пригласили молодого человека на ужин. Если же вы решаете заплатить отдельно, русский молодой человек может воспринять это как знак того, что он Вам не понравился. Если по какой-то причине вы решили заплатить отдельно, не забудьте оставить чаевые в размере 10% от счета, если Вы довольны качеством обслуживания. Это не является строго обязательным, однако покажет Ваше уважение к обслуживавшей Вас официантке.

3. You visit a Russian high school as an exchange student. How do you think you should dress to make a good impression for teachers and the other students?

A. Dress up as you usually do in Finland, put on your comfy sportswear and fancy sneakers. If you are a girl, put your daily make up on and wear your favorite lipstick.

B. Dress up in jeans and sweater.

C. Dress up as you might be in an office setting; choose office shoes and light-colored shirt. If you are a girl, choose a skirt, light colored shirt and a jacket. Do not wear bright makeup.

Answer:

Answer C is the best option. In Russian high schools students and teachers follow strict dress codes and have to wear uniforms that are close to an office look. Bright makeup, accessories, and wearing hats in school is considered inappropriate.

Вы посещаете русскую старшую школу в качестве студента по обмену. Как по Вашему мнению Вам стоит одеться чтобы произвести хорошее впечатление на учителей и других учеников?

A. Одеться так же, как Вы обычно одеваетесь в школу в Финляндии. Надеть свой удобный спортивный костюм и стильные кроссовки. Если Вы девушка, нанести свой повседневный макияж и накрасить губы любимой помадой.

B. Надеть джинсы и свитер.

C. Одеться по-официальному в костюм, выбрать офисные ботинки и светлую рубашку. Если Вы девушка, отдать предпочтение юбке, светлой рубашке и пиджаку. Не наносить яркий макияж.

Ответ:

Ответ C будет наиболее удачным выбором. В российских старших школах учителя и ученики придерживаются строго дресс-кода и обязаны носить форму, близкую к офисной. Яркий макияж, украшения, ношение шапки в школе недопустимы.

4. Your Russian friend invited you to his place to have a dinner with his family. How do you think you should refer to your Russian friend's parents?

A. By name.

B. Using Mr./Mrs. (Family name).

C. Using personal name + patronymic.

Answer:

C. In Russia it is a sign of politeness to refer to people who are older than you or have higher social status by name and patronymic. Patronymic is a part of the personal name, which is assigned to a child based on the name of the father.

Ваш русский друг пригласил вас к себе домой на ужин со своей семьей. Как по Вашему мнению Вам стоит обращаться к родителям своего русского друга?

A. По имени.

B. Используя обращение Мистер/ Миссис и фамилию.

C. По имени и отчеству.

Ответ:

C. В России знаком уважения считается обращение к старшим или людям более высокого социального статуса по имени и отчеству. Отчество — это часть родового имени, которая присваивается ребёнку по имени отца.

5. Russians rarely smile, especially when talking to strangers or people they do not know well. This is because they are gloomy and depressive by nature, and usually do not expect anything good from people, especially foreigners as they do not trust them and suspect negative attitudes toward themselves.

True or False?

Answer:

Perhaps true, but an explanation is necessary. A smile in Russian communication is not an obligatory attribute of politeness. In the Western cultures, the more a person smiles, the more he or she shows courtesy. In the Russian communication style, sincerity in one's attitude is a priority. The smile of the Russians shows a personal disposition towards another person, which, naturally, does not apply to everyone. Therefore, if a person does not smile from the heart, it causes rejection.

Русские люди редко улыбаются, особенно когда разговаривают с незнакомцами или людьми, которых они знают недостаточно хорошо. Это объясняется тем, что Русские люди являются мрачными и депрессивными по своей натуре, и обычно не ждут ничего хорошего от своих собеседников, особенно иностранцев, потому что не доверяют им и подозревают их в недоброжелательном отношении к себе.

Правда или не правда?

Ответ:

Возможно правда, зависит от контекста. Улыбка в русском общении не является обязательным атрибутом вежливости. В западной культуре считается, что чем больше улыбается человек, тем он больше проявляет вежливости. В традиционно русском общении приоритет искренность является приоритетом. Улыбка у русских демонстрирует личное расположение к другому человеку, которое, естественно, не распространяется на всех. Поэтому если человек улыбается не от души, это вызывает неприятие.

6. You met a new Russian friend, and you enjoy communicating with him, finding new topics for conversation and common interests. However, you start to notice that your Russian friend likes to argue, and in a fit of quarrel he can behave unrestrained and too rude to defend his position, gesticulating profusely, raising his voice, and touching upon personal issues. Most likely this means that you irritated your Russian friend, and he's trying to show you that he does not respect you and your opinion.

True or False?

Answer:

False. In Russian communication, a traditionally large place is occupied by disputes. A Russian person likes to argue on various issues, both private and general. The love of controversy over global and philosophical issues is a striking feature of the Russian communicative behavior. At the same time, the desire for a compromise is completely uncharacteristic for a Russian person. In a dispute, a Russian person can behave somewhat rudely, but most likely this does not mean that he does not respect the interlocutor and his opinion or seeks to offend him. Disputes with a Russian person should not be taken to heart if you do not want to ruin relations with him.

Вы познакомились с новым русским другом, и довольно хорошо общаетесь, находя новые темы для разговора и общие интересы. Однако вы все чаще замечаете, что вашему русскому другу нравится спорить, и в порыве ссоры он может вести себя несдержанно и слишком грубо отстаивать свою позицию, обильно жестикулируя, повышая голос, переходя на личности. Скорее всего это значит, что вы раздражаете вашего русского друга, и в ходе спора он пытается показать вам, что он не уважает вас и ваше мнение.

Правда или не правда?

Ответ:

Не правда. В русском общении традиционно большое место занимают споры. Русский человек любит спорить по самым различным вопросам, как частным, так и общим. Любовь к спорам по глобальным, философским вопросам - яркая черта русского коммуникативного поведения.

При этом для русского человека совершенно нехарактерно стремление к компромиссу. В споре русский человек может вести себя несколько грубо, но чаще всего это не значит, что он не уважает собеседника и его мнение или стремится обидеть его. Споры с русским человеком не стоит воспринимать близко к сердцу, если вы не хотите испортить с ним отношения.

#### diversiSMARTS CARDS

7. What do you think is the most popular mainstream subculture and the music genre among youth in modern Russia?

- A. Russian rock/metal music.
- B. Pop music.
- C. Hip-hop.
- D. Russian rap.

Answer: D. Russian rap is the most popular genre of music among Russian youth nowadays. One of the largest segments of the Russian YouTube is devoted to the culture of Russian rap. Russian rap artists and their music are widely discussed even in the media, and thousands of people come to the Russian rap concerts that are often held in stadiums.

Как вы считаете, какая самая популярная субкультура и музыкальный жанр среди молодежи в современной России?

- A. Русская рок / тяжелая музыка.
- B. Поп-музыка.
- C. Хип-хоп.
- D. Русский рэп.

Ответ: D. Русский рэп является самым популярным музыкальным жанром и субкультурой среди современной русской молодежи. Один из крупнейших сегментов русского ютуба посвящен культуре русского рэпа. Русские рэп артисты и их музыка широко обсуждаются, в том числе в СМИ. Тысячи людей приходят на концерты русской рэп музыки, которые иногда проводятся на стадионах.

8. In Russia, public representation of a gay relationship, especially among young people, is punished according to the law. True or False?

Answer: True. On June 11, 2013, the State Duma of Russia passed a law prohibiting the promotion of "non-traditional sexual relationship among young people." Russian citizens and the media usually refer to this law as prohibiting "propaganda related to homosexuality."

В России публичная демонстрация гомосексуальных отношений особенно среди молодежи наказывается в соответствии с законом. Правда или не правда?

Ответ: Правда. 11 июня 2013 года Государственная дума приняла закон, устанавливающий ответственность за «пропаганду нетрадиционных сексуальных отношений среди несовершеннолетних». Среди населения и в СМИ он более известен как запрет «пропаганды гомосексуализма».

9. In Russia, sports classes are a mandatory component of the academic curriculum from primary school level of education up to the end of the Master's level. Usually, sports classes take place twice a week and comprise from 2 to 4 academic hours (45 minutes each) per week.

Is it True or False?

Answer:

True. Sports classes are considered a mandatory component of the academic curriculum up to the Master's level degree. Usually only those students who have a certificate from a doctor confirming their illness can skip these lessons. However, after the expiration of the certificate, they still have to work through the missed lessons.

В России спортивные классы являются обязательным компонентом учебной программы от начальной школы до окончания степени магистра. Обычно занятия спортом проводятся два раза в неделю и составляют от 2 до 4 академических часов в неделю.

Правда или не правда?

Ответ:

Правда. Занятия спортом считаются обязательным компонентом академической учебной программы вплоть до степени магистра. Обычно только те ученики, у которых есть справка от врача, подтверждающая их болезнь, могут пропустить эти уроки. Однако по истечению срока действия справки они все равно вынуждены отрабатывать пропущенные уроки.

10. In 2015 in Russia the emergence of the online teen-oriented game "Blue Whale" caught the attention of the public. In the course of this game, the rules of which were distributed through the social network Vkontakte, teenagers voluntarily entered into a game, the essence of which was 50 tasks, the last of which was committing suicide.

Is it True or False?

Answer: True. Cautions about the existence of this game, leading teenagers to suicide, was widely replicated by the media and caused a moral panic among the population of Russia. According to various sources, over one hundred children and adolescents have become victims of this game over the period of 2015-2016.

В России в 2015 году к общественному резонансу привело появление подростковой онлайн игры "Синий Кит". В ходе этой игры, правила которой распространялись через социальную сеть Вконтакте, подростки добровольно вступали в игру, суть которой заключалась в выполнении 50 заданий, последним из которых было самоубийство.

Правда или не правда?

Ответ: Правда. Публичная огласка существования этой игры, доводящей подростков до самоубийства, была широко растиражирована СМИ и стала причиной моральной паники среди населения России. По данным разных источников жертвами этой игры за период 2015-2016 годов стали более ста детей и подростков.

11. What do you think is the most common way students from another Russian city solve the issue with their housing at their Russian university?

- A. Rent a separate apartment.
- B. Rent a room in a communal apartment.
- C. Apply to a special organization that provides apartments to students (like KOAS in Finland).
- D. Move into a student hostel provided by their university.

Answer: B and D are the most popular option among nonresident students in Russia. Student hostels usually imply that every floor has from 4 to 7 rooms, while there is only one kitchen and bathroom for a floor. Each room, in turn, accommodates from 2 to 4 students. There are no student housing organizations like KOAS in Russia while renting a separate room is prohibitively expensive for most Russian students.

Как вам кажется, каким образом чаще всего иногородние студенты решают свой жилищный вопрос в России?

- A. Снимают отдельную квартиру.
- B. Снимают комнату в коммунальной квартире.
- C. Подают заявку в специальную организацию, предоставляющую квартиры студентам (по типу KOAS в Финляндии).
- D. Заселяются в общежития, предоставляемые их университетом.

Ответ: B и D являются самыми популярными вариантами среди иногородних студентов в России. Студенческие общежития обычно подразумевают, что каждый этаж имеет от 4 до 7 комнат, в то время как на каждый этаж полагается по одной кухне и ванной комнате. Каждая комната, в свою очередь, вмещает от 2 до 4 студентов. В России нет студенческих жилищных организаций, таких как KOAS, в то время как аренда отдельной комнаты слишком дорога для большинства российских студентов.

12. Maslenitsa is a traditional Russian holiday, rooted in the pagan customs of the ancient Slavs. This holiday symbolizes the end of a long winter and the onset of spring. The celebration of this holiday lasts seven days (Maslenitsa week), when people feast, recreate and visit each other. What do you think are the central attributes of Maslenitsa?

- A. Pancakes and burning a jackstraw.
- B. Jumping over bonfires and dressing up in costumes of the Slavic gods.
- C. Making bracelets of flowers that people give to their friends, singing ritual songs.

Answer: A is the right answer. During Maslenitsa week people cook pancakes every day and invite friends to eat them together. Pancakes symbolizes the sun that should come with the spring and provide a good harvest. At the last day of Maslenitsa, people burn a jackstraw that symbolizes winter.

Масленица - традиционный русский праздник, уходящий корнями в языческие обычаи древних славян. Этот праздник символизирует конец долгой зимы и начало весны. Празднование длится семь дней (Масленичная неделя), во время которых люди веселятся, отдыхают и ходят в гости друг к другу. Как Вы думаете, каковы основные атрибуты Масленицы?

- A. Блины и сжигание чучела.
- B. Прыжки через костер и переодевание в костюмы славянских богов.
- C. Изготовление браслетов из цветов, которые люди дарят своим друзьям, пение ритуальных песен.

Ответ: А это правильный ответ. Во время Масленичной недели люди каждый день готовят блины и приглашают друзей съесть их вместе. Блин символизирует солнце, которое должно прийти с весной и способствовать хорошему урожаю. В последний день Масленицы люди сжигают чучело, символизирующее зиму.

#### diversiRISK CARDS

13. Your Russian girlfriend complains that Finland is a very boring country for her. It seems to her that there are no places in the city where she could go and have fun. In comparison to her hometown, Saint-Petersburg, which has more than five million citizens and an uncountable number of entertainment possibilities within the city, most of the Finnish cities are too small, boring and empty in her opinion. However, your Russian girlfriend has never tried to explore the city, and she spends all her free time alone at home, watching Netflix.

*How do you think, feel, or react in this situation? Tell your team, and then discard this card.*

Ваша русская подруга жалуется, что Финляндия для нее очень скучная страна. Ей кажется, что в городе нет мест, куда она могла бы пойти и повеселиться. По сравнению с ее родным городом, Санкт-Петербургом, в котором проживает более пяти миллионов граждан, и где есть бесчисленное множество развлечений в городе, большинство финских городов слишком малы, скучны и пусты, по ее мнению. Однако Ваша российская подруга никогда не пыталась исследовать город, и она проводит все свое свободное время дома, смотря Netflix.

*Что бы Вы подумали или почувствовали в этой ситуации? Какова была бы Ваша реакция? Расскажите своей команде, а затем отложите эту карточку.*

14. At the university, you see that your Russian friends regularly share a meal in the student cafeteria, which is not allowed as, according to the law, all students should pay for their meals separately. You are not sure if your Russian friends are aware of the law, but you know that one day someone from the student cafeteria staff will witness this situation, and your Russian friends will be fined.

*How do you think, feel, or react in this situation? Tell your team, and then discard this card.*

В университете Вы видите, что Ваши русские друзья регулярно делят ланч в студенческой столовой, что запрещено, поскольку, согласно закону, все студенты должны оплачивать еду отдельно. Вы не уверены, знают ли Ваши русские друзья об этом законе, но Вы знаете, что однажды кто-то из сотрудников кафетерия будет свидетелем этой ситуации, и Ваши российские друзья будут оштрафованы.

*Что бы Вы подумали или почувствовали в этой ситуации? Какова была бы Ваша реакция? Расскажите своей команде, а затем отложите эту карточку.*

15. You have an important exam at school tomorrow. When you ask your Russian friend whether he is ready for the exam, he replies that he hasn't studied at all and is going to cheat on the exam, just the way he always does. When you try to warn your Russian friend that this is a bad idea in Finland, he assures you that he has a lot of experience in this matter. "I always pass exams this way. I learned how to cheat unnoticed during my school years in Russia."

*How do you think, feel, or react in this situation? Tell your team, and then discard this card.*

Завтра у Вас важный экзамен в школе. Когда Вы спросили своего русского друга, готов ли он к экзамену, он ответил, что он вообще не учился и собирается списывать на экзамене, как и всегда. Когда Вы пытаетесь предупредить своего русского друга, что в Финляндии это плохая идея, он заверяет Вас, что у него много опыта в этом вопросе. «Я всегда сдаю экзамены таким образом. Я научился списывать незаметно за годы обучения в школе в России».

*Что бы Вы подумали или почувствовали в этой ситуации? Какова была бы Ваша реакция? Расскажите своей команде, а затем отложите эту карточку.*

16. You heard a lot of exciting stories about the beauty and rich cultural heritage of Saint-Petersburg from your Russian friends. Moreover, this Russian city also called the second or the north capital of Russia is located quite close to Finland. You would like to visit Saint-Petersburg during the spring break, but some Finns you know are of the opinion that Russia is a chaotic and dangerous place, where foreigners can get into trouble. They told you it is not the best idea to travel to Russia alone.

*How do you think, feel, or react in this situation? Tell your team, and then discard this card.*

От Ваших русских друзей Вы услышали много интересных историй о красоте и богатом культурном наследии Санкт-Петербурга. Более того, этот российский город, называемый также второй или северной столицей России, расположен недалеко от Финляндии. Вы хотели бы посетить это место во время весенних каникул, но некоторые Финны считают, что Россия является хаотичным и опасным местом, где иностранцы могут попасть в беду. Они сказали Вам, что путешествовать в Россию в одиночку это не лучшая идея.

*Что бы Вы подумали или почувствовали в этой ситуации? Какова была бы Ваша реакция? Расскажите своей команде, а затем отложите эту карточку.*

17. It is common for people in your country to appreciate personal property and are reluctant to do favors to strangers. However, Russians are famous for their generosity and almost never refuse a request to borrow a cigarette, drive someone somewhere, or to borrow money, even if it's not a very close friend who asks for it, but a colleague, a classmate or a fellow.

*How do you think, feel, or react in this situation? Tell your team, and then discard this card.*

У людей в Вашей стране принято ценить личную собственность и неохотно делать одолжения незнакомцам. Однако русские славятся своей щедростью и почти никогда не отказываются от просьбы одолжить сигарету, подвезти кого-то или одолжить деньги, даже если об этом просит не очень близкий друг, а коллега, одноклассник или приятель.

*Что бы Вы подумали или почувствовали в этой ситуации? Какова была бы Ваша реакция? Расскажите своей команде, а затем отложите эту карточку.*

18. A Russian friend who you met only recently invited you to visit his place, and showed great hospitality, trying to get you the best treats, amuse you with conversations and jokes, and even offering to drink a little alcohol. Hospitality is considered one of the critical features of the Russian mentality. If a guest arrives, he or she always gets a table set, the best dishes, a festive meal and a warm overnight stay. And all this is done free of charge, even if the guest is not a close friend.

*How do you think, feel, or react in this situation? Tell your team, and then discard this card.*

Русский друг, с которым Вы познакомились совсем недавно, позвал Вас в гости, и проявил большое гостеприимство, стараясь угодить Вам лучшими угощениями, развлекает разговорами, шутками, и даже предлагая выпить немного алкоголя. Гостеприимство считается одной из отличительных черт русской ментальности. Если к русскому человеку приезжает гость — его всегда ожидает накрытый стол, самая лучшая посуда, праздничная еда и тёплый ночлег. И всё это делается безвозмездно, даже если гость не является близким другом.

*Что бы Вы подумали или почувствовали в этой ситуации? Какова была бы Ваша реакция? Расскажите своей команде, а затем отложите эту карточку.*

#### diversiGUIDE CARDS

19. *Старый друг лучше новых двух.*  
(Old friend is better than two new ones.)

This Russian proverb describes the Russian attitude to the value of the old friendship and the importance of its preservation.

Эта русская пословица описывает русское отношение к ценности старой дружбы и важности ее сохранения.

20. *“Необъятность русской земли, отсутствие границ и пределов выразились в строении русской души. Пейзаж русской души соответствует пейзажу русской земли: та же безграничность, бесформенность, устремлённость в бесконечность, широта.”*

*— Николай Бердяев (1874 – 1948), Русский религиозный и политический философ.*

(The immensity of Russia, the absence of boundaries, was expressed in the structure of the Russian soul. The landscape of the Russian soul corresponds with the landscape of Russia, the same boundlessness, formlessness, reaching out into infinity.)

- Nikolai Berdyaev (1874 – 1948), Russian religious and political philosopher.

21. *Человек делает глупости, пока молод, и молод, пока делает глупости.*

(A person does stupid things while young, and will continue to be young, when doing stupid things.)

This Russian proverb offers us one of the characteristics that define the concept of youth.

Эта Русская пословица предлагает нам одну из характеристик, определяющих понятие молодости.

22. *Ищущий себе идеального друга останется без друзей.*

(One who seeks for an ideal friend will end up friendless.)

This Russian proverb warns us that pickiness and uncompromising choice of friends can lead to loneliness.

Эта русская пословица предупреждает нас, что придирчивость и бескомпромиссность в выборе друзей может привести к одиночеству.

23. *В молодости учись, в зрелости трудись, в старости гордись.*

(Learn in youth, work in maturity, be proud in your old age.)

This Russian proverb reminds us how important it is to set priorities in life, and that before a person can be proud of oneself, he or she will have to spend most of the life making efforts.

Эта русская пословица напоминает нам, насколько важно расставлять приоритеты в жизни, и что перед тем, как человек сможет гордиться собой, ему придется потратить большую часть жизни на приложение усилий.

24. *“Юмор — это достоинство нашего народа. Язвительный и горький, простодушный и замысловатый, русский юмор пережил самые жестокие, самые отчаянные годы. И я хочу верить, что пока мы можем шутить, мы остаемся великим народом!”*

- Сергей Довлатов (1941 – 1990), советский и американский прозаик и журналист.

(Humor is the merit of our nation. Caustic and bitter, simple-hearted and intricate, Russian humor has lived through the most ferocious, most desperate years. And I wish to believe, as long as we are able to joke, that we remain a great nation!)

- Sergei Dovlatov (1941 - 1990), Soviet and American prose writer and journalist.

#### diversiSHARE CARDS

25. In Russian communication style, physical and mental distance between people is very short. For Russians, it is normal to enter the personal space of another person, touch a person during the conversation, give a hug, or talk about very sensitive or personal topics. In Russian culture, a short distance is a sign of mutual trust between people and good intentions towards each other. How do you feel about that? What physical and mental distance is considered the most appropriate in your culture?

*After you share, any team member can share a story about being misunderstood for following distance rules typical for his or her culture.*

В русском стиле общения физическая и психологическая дистанция между людьми очень короткая. Для русских считается нормальным вторгаться в личное пространство другого человека, прикасаться к человеку во время разговора, обниматься или говорить об очень чувствительных или личных темах. В русской культуре короткая дистанция является признаком взаимного доверия между людьми и добрых намерений друг к другу. Как Вы к этому относитесь? Какая физическая и психологическая дистанция считается наиболее приемлемым в Вашей культуре?

*После того, как Вы выскажетесь, любой член команды может поделиться историей о том, как его неправильно поняли из-за соблюдения правил дистанции, характерных для его культуры.*

26. In Russian culture, bread is considered the most important food that should always be a part of a meal or a feast. Russians say that "bread is a head of a table" and throwing out bread is a sign of disrespect and bad luck that can cause devastation and spoilage of relationship between people who share this bread. What food has a special meaning in your culture? What food, in turn, is the most popular in your culture?

*After you share, any team member can explain a historical or cultural premise that would explain why this food is so important for your culture.*

В русской культуре хлеб считается самой важной пищей, которая всегда должна быть частью трапезы или застолья. Русские говорят, что «хлеб – всему голова», а выкидывание хлеба — это знак неуважения и неудачи, которая может привести к разорению и порче отношений между людьми, которые разделяют этот хлеб. Какая пища имеет особое значение в Вашей культуре? Какая еда, в свою очередь, самая популярная в Вашей культуре?

*После того, как Вы выскажетесь, любой член команды может объяснить историческую или культурную предпосылку, которая объясняет, почему эта еда настолько важна для Вашей культуры.*

27. Russians do not like to do things in a hurry, or straight after a task was given to them. A famous Russian proverb says: "If you hurry, you will make people laugh." Representatives of other cultures often perceive this as a manifestation of laziness, disorganization, but the Russians themselves associate this behavior with reasonableness, a thorough approach to the matter. How fast do people usually try to get their tasks done in your culture?

*After you share, any team member can share a story when he was treated negatively for his or her cultural approach to implementing tasks.*

Русские не любят делать что-то в спешке или прямо после того, как им было дано задание. Известная русская пословица гласит: «Поспешишь – людей насмешишь». Представители других культур часто воспринимают это как проявление лени, неорганизованности, но сами русские связывают это поведение с проявлением разумности, тщательным подходом к делу. Как быстро люди обычно пытаются выполнить свои задачи в Вашей культуре?

*После того, как Вы выскажетесь, любой член команды может поделиться историей, когда к нему относились отрицательно из-за его культурного подхода к быстроте выполнения задач.*

28. In the Russian culture respect for older people and ancestors is very important. All elderly people should be addressed by name and patronymic, given seats in public transport, and treated very respectfully. The ancestors are regularly visited by all members of a family together at the cemetery. Families bring food and vodka to the cemetery as a sign of respect. There are also a few special days in the year for this tradition conditioned by the Orthodox religion. What is the attitude toward old people and ancestors in your culture? Are there any rites or holidays dedicated to the worship of ancestors?

*After you share, any team member can share how many generations of his or her ancestors he or she remembers by names.*

В русской культуре очень важно уважение к пожилым людям и предкам. К пожилым людям следует обращаться по имени и отчеству, проявлять уважение, им следует уступать место в общественном транспорте. Умерших предков регулярно посещают всей семьей. Семьи приносят еду и водку на кладбище в знак уважения. Есть также несколько особых дней в году для этой традиции, обусловленной православной религией. Каково отношение к пожилым людям и предкам в Вашей культуре? Есть ли какие-либо обряды или праздники, посвященные почитанию предков?

*После того, как Вы выскажетесь, любой член команды может поделиться, сколько поколений своих предков он помнит по именам.*

29. In the Russian culture the public attitude towards Mondays is specific. Most of the museums and some public bodies do not work on Mondays, and many Russians do not like Mondays. In the Russian culture, this day is unlucky and not suitable for starting a serious business and carrying out important tasks. There are even several songs about Monday being a bad day in the Russian culture. Are there any weekdays in your culture that have special meanings or considered unfavorable?

*After you share, each of your team members can pronounce names of weekdays in his or her native language.*

В российской культуре отношение общественности к понедельникам является специфическим. Большинство музеев и некоторых общественных организаций не работают по понедельникам, и многим русским не нравятся понедельники. В российской культуре этот день считается несчастливым и не подходит для начала серьезного бизнеса и выполнения важных задач. В России даже есть несколько песен о том, что понедельник – плохой день. Существуют ли какие-нибудь дни недели в Вашей культуре, которые имеют особое значение или считаются неблагоприятными?

*После того, как Вы выскажетесь, любой член команды может перечислить названия дней недели на своем родном языке.*