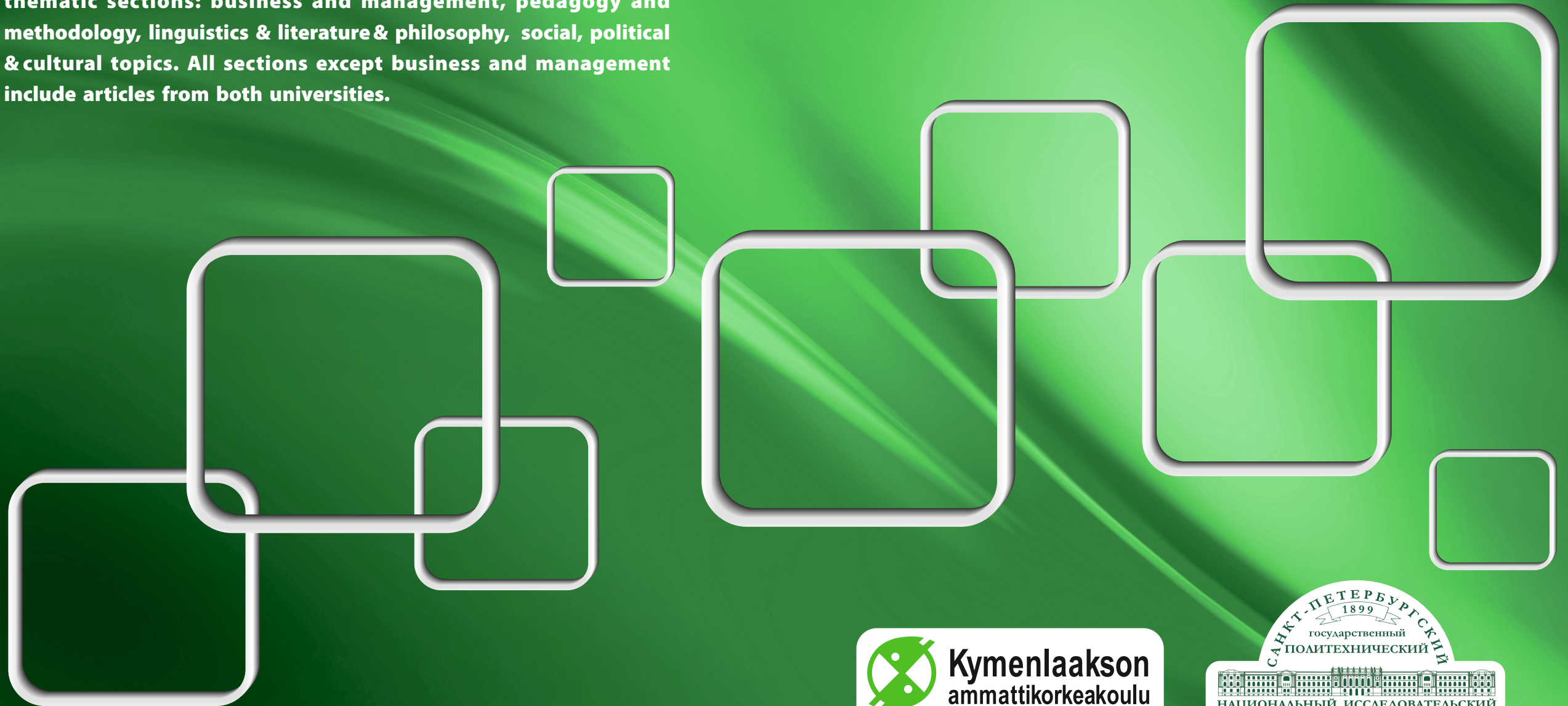


This volume is the first joint research publication of Saint-Petersburg State Polytechnical University, Institute of International Educational Programs, and Kymenlaakso University of Applied Sciences.

The articles in this collection cover many sides of scientific interests of lecturers of Kymenlaakso University of Applied Sciences and Saint-Petersburg State Polytechnical University. For ease of access the articles are placed under four broad thematic sections: business and management, pedagogy and methodology, linguistics & literature & philosophy, social, political & cultural topics. All sections except business and management include articles from both universities.

INVESTIGATIONS IN SOCIAL SCIENCES AND HUMANITIES



INVESTIGATIONS
IN SOCIAL SCIENCES
AND HUMANITIES

Science Digest

The first joint research publication
of Saint-Petersburg State Polytechnical University,
Institute of International Educational Programs
and Kymenlaakso University of Applied Sciences

Editors:

Sergei Pogodin, Ari Lindeman, Soili Lehto-Kylmänen, Olga Bulavenko

Saint-Petersburg
Saint-Petersburg State Polytechnical University
2013

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Investigations in Social Sciences and Humanities is the first ever joint research publication of Saint Petersburg State Polytechnical University, Russian Federation, and Kymenlaakso University of Applied Sciences, Finland. It showcases the work of professors and lecturers of the respective higher education institutions. 20 articles of this multidisciplinary collection are placed under four broad thematic sections: business and management, pedagogy and methodology, linguistics & literature & philosophy, social, political & cultural topics. The launching of this joint publication series is aimed to spark new personal contacts between researchers across the border, to spur imagination of common research and development questions, and to lead to joint research and development activities.

**INVESTIGATIONS
IN SOCIAL SCIENCES
AND HUMANITIES**

Science Digest

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Investigations in Social Sciences and Humanities

You have found the way once you understand the other. Once you understand the other you share a common problem, and when you have described the problem you foresee the solution.

Foreword

You are holding the first ever joint research publication of Saint Petersburg State Polytechnical University, Russian Federation, and Kymenlaakso University of Applied Sciences, Finland. I am so proud to be able to present this quite extensive and representative collection of articles from researchers and educators from both sides of the Finnish-Russian border.

The book project leading to Investigations in Social Sciences and Humanities was commenced a year ago. Researchers and research oriented educators were asked to submit one of their recent articles of their choice by February 2013 to be considered for publication in the new collection. Initially, 15 articles or promises of delivering them in time were received. Five more articles came later as the project progressed which made it 20 articles altogether. It was great to see that there was so much going on in research wise, much more than it often seems in everyday practice.

It appears that this new joint research publication opens up a much needed international forum for showcasing research in progress both to colleagues inside one's own university, and, especially, to colleagues across the border in Saint Petersburg. Investigations in Social Sciences and Humanities is an excellent addition to the longstanding teacher exchange between our respective institutions. Authors' interest in this publication shows that our cooperation is ready to take a new research&development oriented direction. This new collection of articles has served well if it sparks new personal contacts between researchers of our respective

institutions and new forums of cooperation are initiated as a consequence to promote research and development activities, for instance, in the form of participation in joint research project calls.

I am personally very honoured to be able to carry over over 40 years of history of East-West educational cooperation between Kymenlaakso University of Applied Sciences and its predecessors and partners in former Soviet Union and in Saint Petersburg, Russia. We are all deeply indebted to the work of senior lecturer Soili Lehto-Kylmänen for her perseverance and sustained efforts to further Finnish-Russian trade education and related research and development activities during the past four decades. Without her linguistic skills, cultural ingenuity, feminine foresight, and loving presence I couldn't have imagined to participate this project and to see it successfully through. During the past seven years or so she has taught me almost everything about working with Russians without teaching at all.

Saint Petersburg State Polytechnical University has been a wonderful partner for years and our first joint research publication proves that our relationship flourishes. What prevented us from doing this earlier, I may ask myself. Dear editorial colleague, the Head of the Department of International Relations Sergei Pogodin, has been most welcoming in all our meetings and dealings. I particularly value his enthusiastic and cooperative attitude in the editorial process. Despite us having no common language his thoughts and viewpoints have been transmitted to me through remarkable fabrics of presence and shared intuition.

Of course, we have been helped by excellent bilingual people around the table. Our Soili Lehto-Kylmänen and Finnish language teacher Olga Bulavenko from the Department of International Relations have carried Sergei and myself often enough gently onto the platform or level where shared intuition can start operating. I am painfully aware of all the things I miss when not speaking Russian but at the same time I always remember my late father – visiting monthly to and from Vyborg and Leningrad-Oblast throughout 70s and until mid 80s – who spoke hardly a word of any language and managed to go by and make friends. Perhaps the right attitude and humane presence is the first step in becoming a better professional. A bit like this

showcase of research is the first step towards becoming a better researcher and developer of our common socio-technical questions that wait to be answered together with engaged partners from across the border.

Thank you for all people involved in this project in Saint Petersburg State Polytechnical University and Kymenlaakso University of Applied Sciences. Special thanks to the contributors to this collection whom I wish continue to pursue their research interests and possibly find a new partner from Russia to delve into new frontiers of Finnish-Russian research and development cooperation.

Ari Lindeman

Introduction

The articles represented in this collection cover many sides of scientific interests of professors and lecturers of both universities. For ease of access the articles are placed under four broad thematic sections: business and management, pedagogy and methodology, linguistics & literature & philosophy, social, political & cultural topics. All sections except business and management include articles from both universities. There are 10 articles from each institution.

The rest of the introduction provides a brief overview of the articles. It is divided into three parts; first, Sergei Pogodin introduces articles from Saint Petersburg State Polytechnical University, second, Ari Lindeman provides a background for articles from Kymenlaakso University of Applied Sciences, and, finally, introduction ends with few words about the nature of this volume and our common task at hand.

Let us first stop on the articles of Russian scientists represented in this collection. It is not a coincidence that the most of the articles represented by the Russian side is devoted to the problems of education. At this time the qualitative learning process is the priority direction of teaching at Saint Petersburg Polytechnical University. The articles written by Olga Bulavenko, Natalia.Grishina, and Anna Riabova are devoted to this topic. History, foreign and domestic policy of Finland was always in the centre of International Relations Department lecturers' attention; this interest is reflected in the papers of Marina Sablina, Dmitry Kolesnikov, Anna Matvievskaya, and Sergey Pogodin. Valery Gorjunov has researched geopolitics and international relations, and Aleksey Tsyb, N.Golick, and A.Semenov carried out an analysis for philosophy of law. All the papers are based on extensive research and consultation.

Thanks to the effort of all these people we have greatly enjoyed the preparation of this volume. We hope that it will make a strong contribution to the field and that you, the reader, will enjoy reading it. We aim to inspire and inform all those involved in different research projects.

The articles from Kymenlaakso University of Applied Sciences start with Markku Nikkanen's discussion on intermodal freight transport as a research object. It summarizes main phases of theory development in the field and proposes a more actor and network based approach to supplement traditional analytical and systems approaches in the development of theories in logistics. In the second article, he explores the concept of corporate responsibility. The article offers an interesting challenge to the commonly used but narrower concept of corporate social responsibility (CSR) while at the same time probing critically into the fashionable concepts of sustainability and sustainable business. Nikkanen's articles showcase themes that are more fully developed in his recent publication *Observations on Responsibility – with Special Reference to Intermodal Freight Transport Networks* (2012). The third business and management article, by Ilkka Virolainen, explores new vistas in leadership and organization studies. The article consists of a literature review on the neglected topic in organizations, namely, forgiveness. Virolainen draws on recent literature to show a convincing rationale for employing forgiveness in organizational practice and how to develop the ability to forgive both to make leadership more sustainable and to increase employee wellbeing.

The next three articles deal with questions of pedagogy and methodology in higher education. Pia Kaari introduces the concept of wicked problems and how it could enrich master level education. The article has grown out of an explorative benchlearning process between four European HE institutions. Next, Ari Lindeman and Päivi Niiranen-Linkama (from Mikkeli University of Applied Sciences) and Minna Veistilä analyze methodological choices of master theses from the perspective of interdisciplinary engagement and level of ambition regarding the problems (proposed) to be solved in three different master programs: Development and Management of Social and Health Care Services, Social Services, and International Business Management. This article has been published earlier in Finnish, and translated into English for this volume with permission (HAMK Publications 2012). The third article in this section, by Esko Ahola and Sinikka Ruohonen, focuses on practices of cross-border student project between Finnish and Russian partners in the field of fashion and design. It offers a rich field account of what happens at the

grassroots level of the project-based bachelor of art education when two national and educational cultures meet.

The third patch of articles belongs to the broad area of linguistics & literature & philosophy. First, Tarmo Ahvenainen introduces a new concept of proficiency face in foreign language interaction. The article paints a nuanced picture of the functioning of 'face' as the hidden factor in successful communication between interlocutors of different mother tongues. Ahvenainen's text has appeared in Finnish in a professional linguists' journal and develops themes that are related to his doctoral dissertation work on English as lingua franca in professional life between Finnish and Russians. Leena Mäkelä-Marttinen's article takes the reader into the realm of Finnish modern literature from Juhani Aho in the late 19th century to the present day bestselling author Kari Hotakainen. Mäkelä-Marttinen develops a semiotic account of masculine subjectivity in several canonical novels by using Eero Tarasti's Z-model with comparison and reflection to Mikhail Bakhtin's novel theory.

The final section, social, political & cultural topics, includes a contribution in the field of social work by Eveliina Heino (University of Helsinki) Minna Viestilä, and Nadezda Kärmeniemi (University of Helsinki). Their article describes a new social innovation in family work which they call cultural interpretation. The development of this new form of family work was done in the context of the project Empowerment of Families and Children governed by University of Helsinki, Palmenia Centre for Continuing Education. A version of the article has been published earlier in Kymenlaakso and Mikkeli Universities of Applied Sciences' joint research publication (2013). Minna Söderqvist's article deals with internationalization process in general and internationalization process of higher education institutions in particular. It offers a glance at the literature on internationalization and describes the main components of internationalization of higher education institutions and how they evolve through stages and different discourses. The article also opens up the question of how to develop internationalization of both education and research in a higher education institution. This article continues Söderqvist's numerous writings on internationalization and active advisory role in improving national and institution-wide policies and practices of internationalization. Overall, the collection includes both

theoretical inputs and accounts of practice and reflections thereof in a way that exemplifies the mission of Finnish universities of applied sciences to offer a relevant and fruitful combination of theory and practice.

Understanding that joint research – meaningful social scientific research, in particular – across different linguistic and cultural spheres is quite challenging the editorial team thought that in the beginning it is worthwhile to get to know each partner's research themes, topics, types, and interests better in order to form a picture of where fruitful beginnings could be identified. Therefore, it is hoped that readers of the first ever *Investigations in Social Sciences and Humanities* approach the articles with empathy to leave room for common interests to emerge.

Some editorial decisions are also worth noting as no clear-cut tradition exists in this kind of cross-cultural and multidisciplinary publication. Russian referencing style uses typically footnotes whereas references in the text are commonplace in Finnish papers. We decided to maintain this difference rather than force either side to adopt the other's referencing style. We are fully aware that future volumes in the new series may in this respect evolve towards common specifications. American English is used throughout the publication because most of the articles were originally written or translated into it. Some references and footnotes appear only in Finnish or Russian.

Finally, investigations presented in this volume show how research is connected with research themes and projects of our respective institutions while at the same time growing new branches of research rooted in genuine interests of researchers, persons, in question. We hope that this collection also points towards a need for enriching interdisciplinary understanding and research activities in order to bring out the best of multiple disciplinary perspectives to bear fruitfully on professional practices. This kind of future is hardly unwelcome since much of today's problem solving, whether tame or wicked, is conducted in a highly networked and complex circumstances, not least in dealings across the border of Finland and Russia.

Sergei Pogodin
Ari Lindeman

Business & Management

Intermodal Freight Transport as a Research Object

Markku Nikkanen

1 Introduction

Interest in intermodal transport has grown during recent years. At the company level, special attention has been focused on the position of transport service suppliers, new services and business models related to transport services, as well as revenue generation strategies. As transport services are a part of a broader area of logistics, it is important to analyze and study the interface that involves the mutual dependency of different logistics actions. Transport services and transport chains thus cannot be separated from the broader, often networked, logistics whole.

Transport companies and freight forwarders have been noted to develop new kinds of businesses, and the European Union has also taken a noticeable interest in favouring the development of combined transport systems. As the EU aims to improve the balance of different forms of traffic, because of environmental issues and worsening gridlock problems, among others, it has set an objective to increase railway-based intermodal transport and improve its position. Another goal is developing opportunities for the different forms of traffic to develop complementary collaboration. In practice, this translates into activating and developing railway traffic, in particular involving investment in different parts of the infrastructure (including terminal areas and their goods-handling capacity).

In order to achieve development, activities must also focus on the factors that hamper transport: infrastructure problems, incompatible networks and systems (lack of functional interoperability) as well as a lack of transparency regarding, for example, total expenses and their distribution between different actors. On the other hand, it is also important to open up railway transports to competition. In practice, this means that new actors operating outside traditional railway companies would have an opportunity to operate within international traffic networks. In this case, providers of logistics services and service integrators, among others, could have a more prominent role in developing railway-based transport systems.

Traditional European railway-based intermodalism is based on transporting swap-body trailers, trailers and containers, either as scheduled shuttle train traffic, block trains or larger car groups, among other systems. The role of the railway operator is often limited to handling trunk deliveries on a connective stretch, which means that only a limited amount of value-adding services are possible. In addition to traditional

railway operators and freight forwarders, so-called combi-operators are also involved in the process: they act as a link between the producers and buyers of transport services.

In addition, scientific research has taken an increasing interest in the subject area, because, for example, environmental factors are taken more broadly into consideration when choosing the form of transportation, governments aim to control the mutual relationships between different forms of transportation, and operators are interested in increasing their businesses within container traffic.

2 Research traditions in intermodalism

The research tradition within logistics has thus far been of a very 'managerial' nature, i.e. the current strategic management model at the given time has been the centre of focus of research within the field. The objectives to deterministically model phenomena and to find operational solutions for problems within activities have also dominated the field's scientific thinking and activities. In practice, this has meant that the study of demand–supply chain management (DSCM) and its prominent position have also created the setting and framework for the analysis of intermodalism.

The above-mentioned lines of development (the government's increased activity in manoeuvring forms of traffic, the operators' own interest in developing their business, and environmental factors) will also strongly affect the direction of research activities. The new kinds of dynamics involved in transport networks are also a challenge for research. In addition to more traditional analysis, there is a clear need to study and analyse railway-based transport (both intermodal transport and integrated transport chains and systems) from a perspective based on business and networking ideas. The regenerative operational environment of transportation, the deregulation of competition and the new kind of competitive situation brought by globalisation are topics that researchers should focus on. Also, environmental factors and other activities related to transport systems that signal company responsibility form an area of research which will demand more attention in the future.

Research has been strongly based on a tradition that stresses technological questions and a conventional viewpoint based on the nature of analysis (doctoral dissertations within the field include Woxenius 1998, Bukold 1996, Aastrup 2003, Nikkanen 2003, Sommar 2006, Lammgård 2007, Roso 2007, Floden 2008, Konings 2009, Comer 2009). However, there is a clear need to sharpen the research effort: creating new research viewpoints and developing propositions for further scientific research on the theme.

Intermodal transport is usually perceived as taking the form of integrated transport chains that utilise several different forms of transport and involve the use of

standardised transport units (e.g. containers, swap bodies, trailers; so-called ITU's (intermodal transportation/loading units)). Intermodalism as a network phenomenon can be determined to be the collaboration of actors (mainly companies but also, for example, public organisations) which involves several different operators. The context is a situation that involves an operative transport system utilising swap bodies and other intermodal transport units (Nikkanen 2003). Intermodalism as an operative concept encompasses both multimodal and combined transport; one could also speak of integrated transport, although this concept is in some cases also linked to other transport systems than intermodalism. Transportation involves the loading and unloading phase from one form of transport to another. In the case of ITUs on wheels (e.g. detachable trailers, trailers and combinations), this is done by driving or hoisting, and with other ITUs (e.g. containers and swap bodies), by hoisting with a crane or forklift. According to its nature, intermodal traffic requires close collaboration between different forms of transport and their representative companies.

Despite new research initiatives, scientific research must also take into account the factors affecting the operational activities of intermodal transport. Such research must also take into consideration the fact that railway traffic involving intermodal and integrated transport is required to incorporate certain positive factors that favour these transports in order for the traffic to function as effectively as possible. Sufficiently large volumes, regular traffic and balanced traffic are particular factors that affect the profitability of the transport units' transportation. A common challenge is to combine the traffic density demanded by clients with sufficiently large streams of goods and unit sizes in regard to, for example, the utilisation of the transport equipment. In such cases it can be impossible to achieve the level of profitability which is required for developing transport systems further, for example through new investments. In addition, problems related to infrastructure (e.g. the geographical limits of the railway network, favouring passenger traffic in schedule planning, the absence of genuine intermodal terminals, the lack of transfer equipment and poor hoisting capacity) are factors that hamper traffic growth.

A very strong tradition of stressing operational questions is noticeable in research on intermodal and integrated transport chains. Scientific research is less prominent, and even then mostly focuses on studying and combining strategic and operational issues. Broader and more in-depth, even ontological, issues have not been of particular interest. However, it has been observed that researchers have been becoming increasingly interested in new approaches regarding scientific research on intermodalism.

Research on intermodalism can be divided into three approaches. The analytical approach refers to traditional analysis from the basic premise that the relationship between a phenomenon's different factors (and representative parameters) can be

illustrated as causal relationships. This has a strong connection with a deterministic approach. Respectively, system-based thinking works from the assumption that it is possible to approach reality objectively. In practical research work, it is crucial to perceive the broader context (and its basic elements) in which the phenomenon is studied. The basic premise of the so-called actor approach is that reality is socially constructed, which gives new content to the conventional concept of objectivity. Actor-based analysis refers to phenomena being primarily perceived as interactive relationships within a broad whole. The phenomena studied can also be of a dialectic nature, meaning that understanding tensions, contradictions and conflicts can play a crucial role in research. Thus, what is essential is that intermodalism is observed mainly as a network phenomenon, and as the network of relationships between operators, and not solely through the operational transport chain. The network consists of the actors' (business) relationships, and not – contrary to the assumption in analytical-systemic analysis – of network points (terminals, harbours, transshipment points, etc.) and an infrastructure network of links connecting these points.

3 Conclusion

Intermodal and integrated transport systems are an integral part of logistics and all transport systems. The increasing use of containers in international shipments and the growing interest of, for example, the European Union in more environmentally friendly systems (railway and water transport in trunk deliveries) also present challenges for research within the field.

The traditional analysis and conventional approaches as well as their assumptions on what is reality can act as a basis for testing new models of thinking. The network approach and its premise of the interactivity of phenomena can increase understanding of intermodal transport networks, as the focus of the research is on (business) relationships and their dimensions. Infrastructure networks are built on the idea that it is relevant to analyse the service functions of different forms of transport and network points (e.g. terminals) as well as connecting links. Such a basic set-up is typical for research on transportation. As a research orientation, this often translates into an analytical-systemic approach. An actor-based analysis emphasises the actors' interactivity and the diverse and complex nature of the emerging business relationships. These relationships can even be observed from a dialectic point of view, which stresses the phenomenon's contradicting and tension-building dimensions.

In practice, the analysis of intermodalism must take into account several viewpoints: it needs to consider the strategic, or managerial, approach (for example through DSCM theory) as well as the network approach that emphasises the interaction between actors – despite the fact that these frameworks have very different

theoretical foundations. On the other hand, they can complement the picture of the context in which intermodal traffic is operating.

Intermodalism, as both a concrete business and an operational activity and network phenomenon, offers the opportunity for further study – after all, the initiative and expansion of new actors or forwarding agents is an interesting phenomenon in itself. Railway operators can take on a central meaning in the changing process of global transportation.

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Aspects on Corporate Responsibility

Markku Nikkanen

1 Introduction

Conceptually, a network comprises a set of diverse interconnections among and between actors. The actors are often firms, or other organizations, but they can also be individuals, groups of firms, or people working together. Generally speaking, the research concerning network-like phenomena addresses an area of considerable and growing contemporary interest.

When firms (or organizations) pursue network logic, they are forced to employ a quite a different logic in their business practices compared to traditional models. A real network is actually a constellation of various, overlapping nets, which are identifiable sub-entities of the entire network structure. Hence, interorganisational processes (e.g. exchange, co-ordination, adaptation) that are vital for mutual interaction, take place often on the 'internet' level (one particular net e.g. a social one *vis-à-vis* another net) instead of solely on a dyadic or network level. Conceptually, a network is a dim and unclear concept as the boundaries of the networks are rather blurred in nature. Subsequently, most of the partners have limited or no knowledge of all the partners in one specific network and so they cannot interact properly with these partners either.

As often noted (see e.g. Berger and Luckmann 1966), reality is a social construction, which means that every actor (whether a firm, a group of people, or an individual actor) has a limited ability to comprehend the multiple aspects of reality, especially when the latent features of the relationships – which may carry negative intentions - are under consideration.

Currently responsibility has also been the subject of a lot of scientific and pragmatic discussion and debate. This means that companies are more willing to adopt voluntary initiatives and policies to improve their records. The drivers, to name issues like rising prominence of sustainability (including e.g. supply and demand characteristics surrounding energy consumption), and increasing understanding of the science relating to climate change and greater interest for transparency, have caused more attention within the field of scientific research as well.

If related to firms, responsibility as a concept can be defined as the actors' intention to consider more properly non-financial and non-profit making aspects complementing their on-going business models, practices and strategies. Some scholars tend to underline how responsibility ensures companies willingness to comply with the laws and norms though this is quite a narrow-minded application view. It is presumed that the actors will always - unconditionally - obey the laws and norms. Corporate (Social) Responsibility (CSR) can be seen as a bundle of policies embracing the environment, stakeholders and larger communities with voluntary practices. Hence, the companies are willing to embrace triple bottom line thinking (TBL) with profit, people and planet equally in focus

Responsibility has many different definitions and dimensions depending on the scope of application. Moreover, it is often not an easy task to find any difference between the key terms - responsibility and sustainability - as actors tend to use these concepts interchangeably. One cannot deny the fact that the discussion about responsibility is heterogeneous in nature. Firms and organisation have acknowledged the importance of corporate social responsibility as one of the means of increasing their profitability and success, not just for doing good. Some companies have been active in local relationships developing projects with communities (or organisations representing them) thus increasing the degree of regional involvement (by promoting also the idea that they act locally). Others pay attention to non-economic value-added activities, and even on philanthropy. The discussion on business ethics is wide-spread. To provide equal opportunities to all employees and even to members of local communities (including gender issues), can be of some importance to a few firms. It is still worth questioning to what extent these policies truly contribute to the corporate- consciousness and willingness to redefine their activities, or does it rather encourage them for quasi-measures in terms of greenwashing.

2 The TBL Framework

As related to more responsible behaviour, the following model (Fig. 1; see also Nikkanen 2012, 37) is presented to describe the potential research areas and themes.

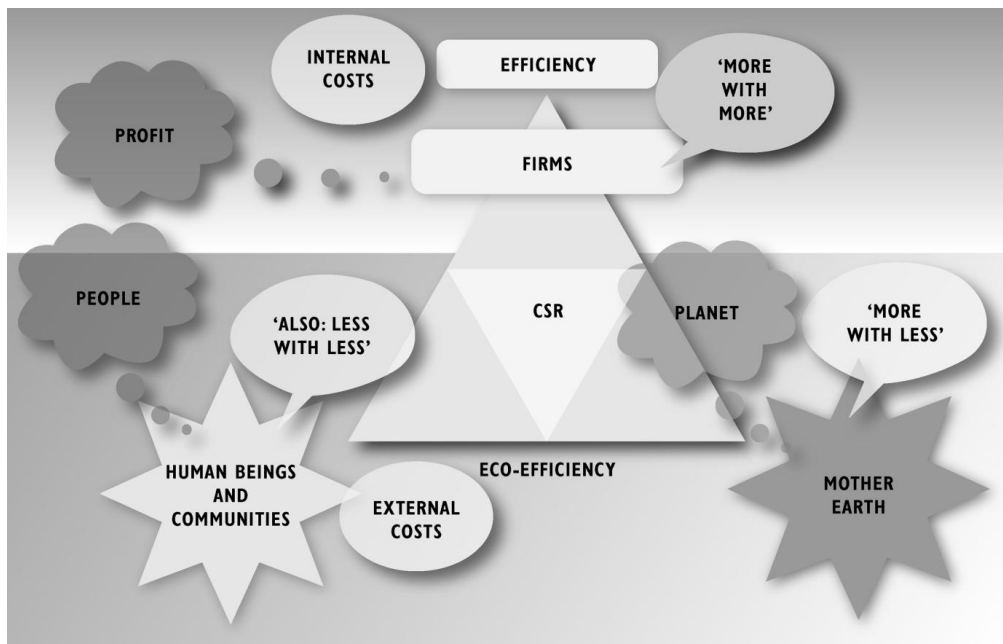


Figure 1. The TBL Model

The visual presentation is close to initial explanation introduced by Elkington (1998), which simultaneously considers (and aims at balancing) economic, environmental and social goals. This triple bottom line (TBL) model suggests that at the intersection of social, environmental and economic performance (the triangle area in Fig. 1), there are activities that organizations can engage in which *'not only positively affect the natural environment and society, but which also result in long-term economic benefits and competitive advantage for the firm'* (Carter and Rogers 2008, 365).

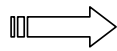
The potential research areas in each of these three dimensions can be listed as follows (adjusted and added from the tasks as compiled by Christopher 2008, 242):

- profit & efficiency: e.g. economic targets, policies and strategies for growth, competitiveness and expansion; economic value-added; return on investment and other measurement tools including key performance indicators (KPIs); tools and models that indirectly influence the efficiency like quality measures and measurement tools

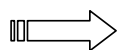
⇒ *business processes (cause internal costs)*

- planet & environment: e.g. climate change and emissions, land use, waste of material, biodiversity, energy use, water, chemicals and toxins, air pollution, ozone

depletion, ocean and fish stock, eutrophication, acidification, degradation of pristine nature

 *environmental and ecological processes*
(negative impacts cause external costs)

- people & society: e.g. human rights and education, labour standards, health, community impact, co-makship and options for diverse interventions by public and private actors, health, well-being and happiness, joint-decision making in community nets, preservation of cultural diversity; also socio-cultural, pervasive aspects in a broad scope to name impact of policies on practices, beliefs, attitudes, and traditions, ways of thinking and values, (e.g. what is perceived important and relevant), changes in everyday life

 *socio-cultural processes*
(negative impacts cause external costs)

It must be remembered that the economic dimension can contain elements which do not directly increase the profit level of the company, including attitudes towards tax and corruption, poverty alleviation, employment and wages, and corporate ethic. Moreover, business processes are, without a doubt, man-made and therefore reflections of the socio-cultural processes.

As regards the non-business processes, the two other sides of the triple bottom line model can be further-categorised as follows:

	<i>biotic</i>	<i>abiotic</i>
<i>Environmental processes</i>	organisms and ecosystems	physical and chemical conditions
<i>Socio-cultural processes</i>	human beings, communities, and societies	built environment (e.g. infrastructure)

Table 1: Classifying the Strands of Eco-Efficiency

The depiction (Fig. 1) gives preliminary suggestions for the themes that can be studied if traditional analysis (emphasising firms' strategic decisions and the rewards gained) and issues of eco-efficiency (also societal ones) are to be consolidated. This framework can also be a potential source of theoretical and scientific tensions and disputes. The worldview/s arising from the presentation added to the research themes, include various propositions and methods (and values) which can

contradictory by nature. Hence, the more a researcher extends the scope of analysis, the more likely it is that they will be embraced by the conceptual and methodological divergence caused by distant and discordant dimensions of the study. Despite the claims of some players including scientists, it is possible that the trade-offs can be examined but not adequately solved. Undoubtedly, the major concerns stem from one particular - overwhelming - dilemma: how to decouple credibility of economic efficiency and growth (and policies related to it) and the well-being of a mankind and nature. The differences in the points of departures may lead to different interpretations already in the beginning of the study as following depiction (Fig. 2) presents:

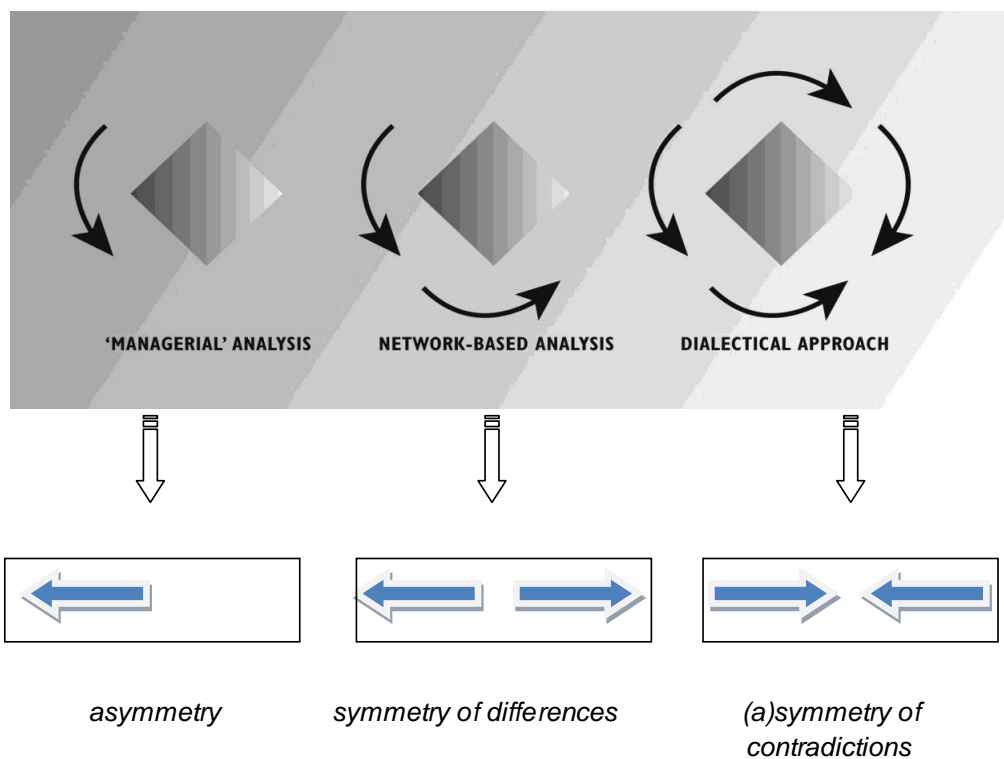


Figure 2. Symmetry and Asymmetry in Different Approaches

The refinement of the TBL- model requires certain logical steps to continue. Carter and Rogers (2008, 377) propose some initiatives to name e.g. the development of scales to measure the triple bottom line and its supporting facets. Moreover, more research is required to better understand the relationships among resource dependency, external uncertainty, vertical co-ordination, imitability, and supply chain resiliency.

Without doubt, it is worth questioning to what degree the conventional explanation provide guidance for future attempts in scrutinising the themes mentioned. Leading theories and models applied by the majority of researchers in the field of business studies influence how inter-organisational issues are commonly analysed. As Kuhn once suggested, the dominant paradigms (e.g. of contemporary business research methods) do affect on the decisions made by researchers - including e.g. selection of the methods. The Kuhnian manifestation claims that scientific community decides the boundary between orthodoxy and heresy. The components of scientific orthodox approach include symbolic generalisations (typical expression used) and typical models *inter alia*. Ideal examples - including the use of selected metaphors - are typical.

2.1 Dimensions of Responsibility and Sustainability

In short, responsibility can be understood as an assumption of accountability by the actors themselves (and the others as well) that they are doing something beneficial (e.g. a task or an action, a policy) and/or behave in a certain trustworthy way. In short, what we (as actors) do is right as it makes good. This action is (probably) not selfish, but targeted to increase the welfare and the good of others (whether a man or nature) rather than the good of ourselves. Hence, a single actor has the opportunity and ability to be accountable and to act (rather) independently and take decisions without external authorization. Undoubtedly all the acts stem from the roles and positions the actors may have.

Many practitioners do not make a clear distinction between the terms responsibility and sustainability, but use these interchangeable - e.g. most widely-adopted (and probably often quoted in discussing responsibility too) term for sustainability employed is that of the Brundtland Commission: *'development that meets the needs of the present without compromising the ability of future generations to meet their needs'* (World Commission on Environment and Development 1987, 8). Occasionally, among practitioners, there seems to be a tendency to define the concept of sustainability in terms of addressing mainly environmental issues in a manner similar to the use of responsibility to refer to societal concerns.

Also Corporate Social Responsibility (CSR) is subject to intense debate. According to World Business Council for Sustainable Development CSR *'is the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the community and society at large'* The pillars - as they define three major dimensions - are economic growth, ecological balance and social progress.

Firms pursue CSR quite differently for various reasons: unclear definition of the term CSR (and respect strategies), the great volatilities in general interest for the issue and the many different approaches chosen by other companies are some of the reasons for diversified opinions. Generally speaking, CSR refers often (though not always) to companies *voluntary* actions and they are thus not required (at least theoretically) by the authorities, by the law, or by profits. Undoubtedly, CSR is a form of self-regulation. Another point is that firms want to make clear distinction between responsible operations and charity. Donations and altruistic financial aid do not make companies more responsible though they can be of great importance to those who receive them.

CSR encompasses not only these three dimensions but can include also ethical, legal and other discretionary responsibilities. One potential ingredient, ethics, in turn, is more related to moral judgments and behaviour (of actors or groups of them). Indeed, the *moral* arguments for companies to consider more carefully CSR (Crane and Matten 2007, 48) can be listed as follows:

- corporations cause social problems (including pollution). They have, therefore, a responsibility to solve these.
- as powerful social actors, with recourse to substantial resources, companies should use their power and resources responsibly in society.
- all corporate activities have social impacts (of one sort or another). Hence, corporate activities cannot escape responsibility for those (whether they are positive or negative).
- corporations rely on the contribution of a much wider set of constituencies – rather than just shareholders. They have a duty to take into account their interests and goals as well as those of shareholders and communities.

As already pointed out, the decisions for more responsible behavior are countered by ethical questions (and dilemmas). To simplify this, every strategic decision is also an ethical decision. Crane and Matten (2007, 129 -130) have identified number of different factors that indicate the importance of the ethical decisions:

- the decision is likely to have significant effects on others. This implies that even egoism is concerned with others.
- the decision is likely to be characterized by choice, in that alternative courses of actions are open. Hence, a moral decision requires that the actors truly have a choice – and free will.
- the decision is perceived as ethically relevant by one or more parties.

In spite of its popularity in contemporary business discussion and rhetoric regarding both the content and its implementation, CSR has generated criticism as well. The primary argumentation against CSR is that a company's major purpose is - always and unconditionally - to maximise profits and subsequently transfer enough high returns to the shareholders. The other aspects of triple bottom line - people and planet – must be subordinate to the major objective of the firm. Moreover, if ethical and environmental standards will rise the prices (e.g. freight rates paid by the customers), the policies can be regarded as disadvantageously lowering the profitability. The trade-off between e.g. economic efficiency of a firm and peoples welfare is - probably - impossible to solve adequately because companies are obliged to reach their financial targets. The opposite contradictions cannot be adequately solved but rather proposed or discussed in a non-extensive manner. The subjects under study remain - more or less - separated: '*... an executive's commitment to CSR is inevitably circumscribed by profitability*' as Scott (2007, 35) puts it. Though companies express increased interest e.g. for considering environmental issues, the basic purpose of the companies - to make more profitable business - is a true obstacle for substantial success in incorporating other aspects to business policies. On the other hand, there are also the challenges of how to quantify the positive impact of socially-oriented initiatives: many of the misperceptions include the lack of explicit incorporation of economic performance into social responsibility frameworks.

Defenders of CSR claim that various dimensions are not inseparable but strongly linked to each other. The assumption of a profit-seeking company is realistic as it aims at finding a dynamical balance - not a stable or loose equilibrium - between different wants and views. A profitable firm can more seriously consider environmental and societal issues, not a poorly working one. This realism often encourages firms to consider more seriously various, though contradictory, policies.

It is also worth discussing to what extent even the concepts created to understand human motivation and purposes (including role, position, responsibility, trust) are appropriate in the case of organisations and firms. Is there an option for misunderstanding if e.g. the theoretical discussion on responsible behaviour of human beings is transferred to business context in too liberal a manner? Milton Friedman, when strongly arguing his viewpoint for social responsibility, says that '*a corporation is an artificial person and in this sense may have artificial responsibilities*' (Friedman 1970, 4). What are the consequences for analytical attempts, if one cannot link properly intentions of human beings and their organizations? Unlike the claims of some scholars, it can be so that what is (or ought to be) typical of people is not typical for firms. Individual responsibility is - if not totally similar - very close to collective responsibility and can be used to describe the collective behavior of

business) actors as well but only in a limited manner. Are the metaphors that are introduced and employed in analysis truly relevant?

As regards to eco-efficiency, the term was introduced by the World Business Council for Sustainable Development (WBSCD) to describe a desired scenario, in which more (products, services) is/are produced with few(er) resources. According to WBSCD, eco-efficiency is a management philosophy, which encourages a business to search improvements that yield parallel economic benefits. Consequently, this means less harmful negative impact on the environment and people. This also means that the task is to ensure the profitability - not to make good: more responsible behaviour means that a company can make more profit.

WBSCD has listed some broad activities for this initiative. Reducing the consumption of resources, reducing the impact on nature, and increasing service value are the major guidelines for companies which seek for more eco-efficient practices. One way to estimate the degree of eco-efficiency is to calculate the ratio of output (e.g. the value of services) divided by the input (the sum of resources). Hence, it combines economic creation (value-added) with ecological destruction.

3 Conclusions and Analytical Implications

Responsibility as a concept has a diversified nature. Due to this, a reflective method – using different analytical angles in approaching the issues under consideration – can be a valid starting point in research work. The business behavior of business actors (whether employees, groups of people or firms) can limit the options of human beings in their attempts to provide a better life. The better life in developed societies should not rely on the idea of *more* (of something like products, services, experiments) but also of *less* (of for example useless products or services, which cause dissonance). It can even be tested to what extent the scheme - less consumption - less transport - less negative impact - can be implemented.

What can be done to be more responsible and more sustainable? Nidumolu *et al.*(2009) introduce a five stage model to sustainability. They claim that it is important to find novel ways of delivering and capturing value. In the future, however, the central challenge is to question through the sustainability lens the dominant logic behind business today. This means that the actors must have the knowledge of how renewable and non-renewable resources affect ecosystems and industries. In short, creation of next-practice platforms is needed.

Based on the research work conducted in this study some questions arise for future studies. What should or can the actors do or if the decisions and activities made by the business actors are in contrast with the needs of human beings and the communities they live in? The needs of the people are associated with welfare and happiness. The extent to which, a non-business actor can truly control over harmful decisions made by the business actors, must also be considered. Can the environmental-friendly behaviour of companies really be assessed and determined by local communities? Are there any real and functioning means and methods? Can the people truly influence the strategies of firms if these activities cause environmental hazards? Are there options for influential intervention if there is going to more investments on infrastructure? Is there any evidence of well-functioning methods of co-makship in creating a better social environment between business and non-business actors? Is the idea of community-based development even valid? Besides external costs, what are the appropriate indicators and methods for quantifying all the effects (positive as well as negative) of business decisions? It seems that there is still a long way to go, both in theoretical articulation in creating practical policies and in the creation of strategies for implementing responsibility-oriented visions.

Dostoyevsky, as we have read, had a prophetic phrase when he wrote that '*beauty will save the World*'. Hence, beauty does not represent the ultimate dimensions of existence, but it actually carries them. Sepänmaa (1986, 118) suggests that the ultimate goal is a world in balance - and its complete understanding. Aesthetics as a form of philosophy seeks a place in that. This also requires attempts towards a harmony of values and concepts representing the real world. Hence, aesthetics and ethics can be consolidated also in scientific debate providing a basis for future studies in the field.

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Forgiveness as a Leadership Tool

Ilkka Virolainen

Introduction

Forgiveness is seldom discussed at the workplace even though there are lots of situations in which forgiveness could be a very useful tool. As Aquino et al. (2003) point out, once people work together there are endless opportunities to offend or harm others intentionally or unintentionally. The quality of healing harmed and broken relationships within organizations influences the success of a business and the nature of work life (Madsen et al. 2009). According to Aquino et al. (2003) forgiveness should be an important concern for both organizational theorist and practicing managers because it is a way for individuals to repair damaged workplace relationships, and overcome debilitating thoughts and emotions resulting from interpersonal injury. Davidhizar and Laurent (2000) point out that the ability to forgive is important for success in management. Forgiveness can be a motivational transformation that inclines managers to inhibit relationship-destructive responses and to behave constructively towards a person who has in turn acted destructively towards them.

The goal of this literature review paper is to show how forgiveness can be used as a leadership tool. Initially it discusses different definitions of forgiveness. The next section explains the benefits of forgiving at different levels of an organization. Also the consequences of failing to forgive at work are discussed. Lastly this paper gives practical models and guidelines for how forgiveness can be implemented in an organization. The final section includes the conclusion summing up the key points of this paper.

Definitions of forgiveness

There are several definitions of forgiveness. A possible starting point in forgiving others is for the forgiving person to realize that he/she has been hurt by someone. Table 1 shows different definitions of forgiveness.

Table 1. Definitions of forgiveness

Writer	Definition	Key points
Enright et al.'s (1998, 46-47)	Forgiveness is the willingness to abandon resentment, negative judgment and indifferent behavior towards one	-Willingness to give up resentment, negative judgment, and

	who has been unjustly injured, while fostering the qualities of compassion, generosity and even love towards him or her.	indifferent behaviour towards the other person. -Foster compassion, generosity and love towards the other person.
Scobie & Scobie (1998, 382)	<p>Forgiveness includes the conscious decision to set aside one's legitimate claim for retaliation or restitution for a damaging act committed by a significant other, in order for any, or all, of the following to occur:</p> <ol style="list-style-type: none"> 1.The relationship, or a modified version of the relationship, to be restored. 2.The negative effects associated with the damaging act for the forgiver and/or the forgiven to be given the opportunity to be reduced. 3.The forgiver to cease playing the role of the victim and the forgiven to be given the opportunity to make amends. 4.The forgiver and the forgiven to gain release from the dominating effect of the damaging act. 	<p>-Decision to let go of the legitimate claim for retaliation or restitution for damaging act.</p> <p>-Restore the relationship.</p> <p>-Not playing the role of the victim.</p>
Cameron and Caza (2002, 39)	Organizational forgiveness includes the capacity to foster collective abandonment of justified resentment, bitterness, and blame and instead it is the adoption of positive, forward-looking approaches in response to harm or damage. Forgiveness in organization requires a transformation, and an organization becomes virtuous to the extent to which it encourages, supports and facilitates such transformation. Forgiveness in search of reward is not true forgiveness.	<p>-Foster abandonment of resentment, bitterness and blame.</p> <p>-Adopt positive, forward-looking approaches.</p>
Stone (2002)	Forgiveness means to give up blame and faultfinding.	-Giving up blame and faultfinding.
Aquino et al. (2003)	Interpersonal workplace forgiveness is a process whereby an employee who	-Process where a person attempts to

	<p>perceives him or herself to have been the target of a morally injurious offense deliberately attempts to:</p> <ol style="list-style-type: none"> 1. overcome negative emotions (for example anger, hostility) toward his or her offender 2. refrain from causing the offender harm even when he or she believes it is morally justifiable to do so. 	<p>overcome negative emotions and refrain from causing harm to the other person.</p>
Tsarenko and Toijib (2011)	<p>Forgiveness is a process of emotional and cognitive progressions that requires effort at each stage. Once negative emotions have been relinquished and the intention to punish an offender has been resolved, forgiveness from the process converts into action and it can be said that forgiveness has been granted.</p>	<p>-Process of emotional and cognitive progressions.</p>

As it can be seen from table 1, forgiveness can be defined in many different ways. There are some common elements in the definitions as well as some differences. Several definitions point out that forgiveness is a process that includes cognitive, emotional and behavioral elements. The cognitive point of view includes changes in our way of thinking. For example, an employee changes his or her way of thinking so that there is no blaming, negative judgment or ideas of victimhood. At the emotional level a person gives up negative emotions like anger, hostility and resentment. At the behavior level a person doesn't want to harm the other person. Some definitions go further than that, for example Enright et al.'s (1998, 46-47) point out that a person should foster compassion, generosity and even love towards the other person. According to McCullough et al. (2003) forgiveness can motivate employees to extend acts of conciliation and goodwill towards the offender and to overcome social estrangements. However, this is not always the case. Tsarenko and Toijib (2011) point out that a forgiving person may not necessarily interact with or receive acknowledgment from the offending party after the event. It is also possible that people move on and don't have anything to do with each other in the future. For example, they might work in different departments or change the organization they work for.

When discussing definitions of forgiveness, it is also useful to mention what forgiveness is not. Forgiveness is not just condoning, forgetting, ignoring or excusing

a hurtful action. Forgiveness is not denying the hurt that a person feels. It is neither giving up having feelings. (Luskin 2003, viii; Madsen et al. 2009.)

The benefits of forgiving

“Forgiveness is key to happiness.”

Jampolsky (2000, 128)

A culture of forgiveness can give several different benefits to an organization. These benefits can be seen at the individual, dyad (two people), team and organizational level. (Stone 2002.)

Health benefits

Research shows that forgiveness improves mental and physical health. (for example; Butler & Mullis 2001; Luskin 2003, 77; Anderson 2007; Legaree et al. 2007; McCullough et al. 2007; Pettigrove 2007; Madsen et al. 2009). Employee health problems end up costing a lot for organizations. Using forgiveness as an employee wellbeing tool can reduce these costs. Forgiveness lowers blood pressure, improves the immune system response, reduces anxiety and depression, improves sleep, reduces stress, increases energy (Forgiveness and health 2011) and decreases anger (Luskin 2003, 81). Forgiveness has also helped people who have had back pains, high blood pressure, ulcer and cancer (Jampolsky 2000, 21). Studies also show that forgiveness increases hopefulness, optimism, compassion, self-confidence and vitality (Luskin 2003, xv, 78, 81).

Epstein (1999) argues that by forgiving you give yourself permission to move on, to be free of baggage and to be able to progress without the burdens of the past. Therefore forgiveness fosters a person's well being. On the other hand, it can be said that chronic states of not forgiving (holding on to feelings like anger, hostility, resentment and fear) are linked to adverse physical health outcomes (Cameron & Caza 2002; McCullough et al. 2007; Madsen et al. 2009). These feelings influence the body's physical functions like blood circulation, the immune system, and create stress that influences the heart and other organs (Jampolsky 2000, 21). In general people who are more forgiving report fewer health problems and vice versa (Luskin 2003, xv, 80).

Organizational issues

People in organizations may face several types of conflict such as disagreements between workers, arguments between departments, fights between workers and managers, disappointments that can be related to promotions, layoffs, hurtful rumors and misunderstandings. It can also be said that employees and managers make

mistakes that can cause a lot of harm: whether it is economical, emotional or for example health related. (Madsen et al. 2009.) Especially in these types of situations forgiveness is important. Madsen et al. (2009) points out that unforgiving employees and an unforgiving organizational culture can result in lower levels of performance at all levels. Davidhizar and Laurent (2000, 50) noticed that when managers and leaders failed to forgive employees and superiors, there was a lack of personal and team productivity that led to aggressive and passive-aggressive behavior. Stone (2002) points out that not forgiving can cause big costs for the organization because employees separate themselves leading to ineffective job performance and employees to leave the organization. Employees may tell negative stories related to the organization harming the image of the company. On the other hand Stone (2002) points out that a forgiving culture improves retention, increases a sense of community and improves authentic, courageous and open communication.

Stone (2002) points out that if you do not forgive then your ability to appreciate the strengths and admirable qualities in others and in yourselves is reduced, discretionary effort is limited and your ability to be fully present and focused on current issues and projects are greatly diminished. In other words employees do not feel free to contribute their passion, innovation and unique talents in an unforgiving culture.

According to Stone (2002) carrying resentment towards others keeps a person in a subtle and constant state of low grade upset. On the other hand, forgiveness gives a person the opportunity to utilize mistakes, failures, flaws and breakdowns as opportunities to awaken greater wisdom, compassion and capability in co-workers and themselves. Forgiveness supports the development of organizational cultures in which people feel free to take risks, use their creativity and demonstrate enthusiastic contribution.

Job performance and productivity

According to McCullough et al. (2000) forgiveness is associated with higher morale and satisfaction, greater social capital, trust, humanness, and caring relationships. This has been the case especially in situations where an organization has experienced harm or unjust treatment as in cases of downsizing. According to Aquino et al. (2003) forgiveness motivates employees to extend acts of conciliation and goodwill towards the offender and to overcome social estrangement. This makes the employee relationships more effective and productive (Madsen et al. 2009). Madsen et al. (2009) points out that several organizations have noticed that physically and mentally healthier employees are more productive.

Stone (2002) points out that if you have not forgiven it is difficult to be present. It is because you are energetically holding on to something from the past. In other words, you are stuck in the past. In order to do excellent work performance you have to

operate in the present. In this state of heightened awareness employees can thrive and contribute their ideas, their passion and their dedication. According to Luskin (2003, 179) forgiveness allows a person to think more clearly, solve problems wisely and have greater access to positive emotions. Fredrickson (2001) points out that positive emotions like joy, hope and happiness help people flourish. Positive emotions also help us to use our creativity (Kauffman 2006, 223) and to work in teams (Losada 1999) both being important factors when developing innovations.

It can be said that not forgiving has an impact on several levels of an organization. As we can see from table 2, the lack of forgiveness causes a loss of energy in each of these levels. This can be seen, for example in covering up, playing safe and avoiding painful situations. Instead this energy could be used to learn, grow, connect and in general be more productive. (Stone 2002.)

Table 2. Impact of lack of forgiveness (Stone 2002).

Individual	Dyad (two people)	Team	Organization
Alienation	Separation	Internal competition	Controlling behavior
Self-doubt	Conflict	Lack of common direction	Secrecy
Righteousness	Blame	Fault finding	Mistrust
Preoccupation	Avoidance	Jealousy	High turnover
Anger / withdrawal	Mistrust	Negative politics	Protective behavior
Lack of creativity / innovation	Controlling	Gossip	Back stabbing
Poor health	Punishing	Manipulation	Over-work
Unhappiness	Frustration	Stress	Out of balance
Guilt	Anger	Frustration	Confusion
Fear	Tension	Denial	Political posturing
Depression	Judgmental	Score keeping	Non-coordinated workforce
Suffering	Disharmony	Distance	Low allegiance
Low self-esteem	Agitation		
	Disappointment		
	Defensiveness		
	Inauthentic behavior		

Not forgiving usually increases separation while decreasing effort, creativity and authenticity. At the same time we can also often see more criticism and doubt. Feeling a sense of belonging is an important aspect in any organization. So there is a risk that if a person feels more and more alienated, that person will leave the organization or become an ineffective member of the organization just waiting to retire. Not forgiving at the *dyad level* will often cause feelings like anger, blame and resentment. Feelings of victimization often lead to protective behavior. Protective behavior in turn leads to justification, fault-finding, avoiding the other person and malicious gossip. At the *team level* not forgiving can lead to feelings and behavior of “us against them”. Team separation leads to internal competition, gossip and fault-finding. It can be said that organizational culture that does not promote forgiveness will engage in negative and destructive politics. Employees will be afraid to speak out, hiding their true feelings. This will lower trust and increase stress level. In situations like this, burnout is common resulting in a high turnover rate. (Stone 2002.) When a person does not forgive, we can usually see behavior in the other person that is related to avoidance and revenge (Biswas 2009). Table 3 shows how avoidance and revenge can show up.

Table 3. Signs of avoidance and revenge (Biswas 2009)

Avoidance	Revenge
Difficult to act warmly towards the other person.	Wish that something bad would happen to the other person.
Avoid the other person.	Want to see the other person hurt and miserable.
Withdraw from the other person.	Want to make the other person pay.
Cut off the relationship with the other person.	
Act as if the other person doesn't exist / is not around.	
Not trusting the other person.	

Both avoidance and revenge related behaviors are not positive factors for successful co-operation and employee wellbeing. Instead, avoidance and harm do harm both at the individual level as well as the dyad, team and organizational level. All these can be avoided by forgiving. As we can see from table 4 there are also several other benefits that can be seen once people forgive.

Table 4. The influence of forgiveness in organizations (Stone 2002)

Individual	Dyad (two persons)	Team	Organization
Happiness	Partnership	Mutually supportive	Open authentic culture
Presence	Collaboration	Feeling of community	Focus on contribution and service
Creativity/innovation	Trust	Joy / fun	Employee retention
Vibrant health	Open /authentic	Playfulness	Flexible work force
Autonomy	Communication	Shared learning	Respected in the community
Personal responsibility	Supportive	Interconnection	Empowerment
Peace of mind	Acknowledgment	Action orientation	Pride in organization
Authenticity	Appreciation	Clarity of roles	Meaningful work
Freedom to self-express	Gratitude	Direction	Values in action
Choice	Ownership	Sense of belonging	
Self assurance	Interconnection		
Focused	Respectful		
Openness	Growth		
	Nurturing		
	Sharing information		
	Compassion		

Reasons not to forgive

*"Notice that only your own thoughts cause the suffering that you now have.
You can choose what you think."
(Jambolsky 2000, 127)*

As it has been mentioned, forgiveness has an enormous positive impact on different organizational levels. Also, when an organization's members do not forgive there can be several serious negative impacts. So with these arguments in mind, it should be logical to put extensive efforts in to encouraging forgiveness. However, in practice it does not always happen. There are several reasons why people do not forgive. One reason people don't forgive at work is that there are only a few role models to teach employees and managers how to forgive. Forgiveness is also seldom spoken of in organizations. In many cases organizational structures create cultural norms that do

not support acts of forgiveness, instead it is thought that someone is always to blame. Letting people “off the hook” may be seen to set a bad example for other employees. Furthermore, some managers struggle with fears related to forgiveness. They are afraid that the balance of power would be disrupted resulting in a permissive environment that in turn would lead to chaos and anarchy. (Stone 2002.)

One reason people don't forgive is that they have fears related to loss of face and possession. Loss of face is related to the way of thinking that focuses on “what will others think of us if we fail”. Another fear related to forgiveness is that of being embarrassed or rejected by others. Loss of possession is related to protecting territory: position or property. Related to this is also the fear of being hurt physically or emotionally. Yet another reason people don't forgive is that they fear it sends out the message that they accept the other person's behavior leading to future reoccurrence of the same behavior. In this case the person fails to realize that holding on to anger or resentment in order to punish the other person is creating a prison of one's own pain, isolation and alienation. (Stone 2002.)

Sometimes people believe forgiving makes them seem weak. A way of thinking that prevents forgiving is: “If I forgive this person, it is the same as saying that he/she was right and I was wrong”. Some people believe that not forgiving is a way to control the other person and to have power over the other person. But in reality all these mentioned beliefs are based on fear, not power. (Jampolsky 2000, 68–69.)

Some people say that what happened to them is unforgivable. But in reality it is a question of motivation, a question whether the person wants to forgive or not. It is very likely that other people have managed to forgive similar kinds of events that they have faced. So once people find motivation, forgiving is easier. This can be done, for example, by understanding that it is the person who refuses to forgive that suffers and by forgiving can end the suffering. However, if a person does not have the right tools then forgiving can take a lot of effort. With the right methods forgiving is easier. (Luskin 2003, 106-107.)

Several reasons related to not forgiving at work are to do with a person's own attitude and the organizational culture. From a managerial point of view, building a culture that fosters forgiveness is important. According to Stone (2002, 279) having an in-depth understanding of the value of forgiveness provides managers and employees opportunities to use mistakes, failures and breakdowns as opportunities to awaken greater wisdom, compassion and capability. Organizations that develop a culture of forgiveness will seem to be more authentic, courageous and to facilitate open conversation based on their values and vision as well as the current commitments

and strategic objectives. Forgiveness is an essential element of attaining a more nurturing and fulfilling work climate.

“Not to forgive is the decision to suffer.”
(Jampolsky 2000, 48)

Practicing forgiveness

“It is easier to forgive once you decide to let go of being a victim.”
(Jampolsky 2000)

In order to practice forgiveness a person has to realize that he/she can always choose how to react to any situation. People tend to react in a manner that is similar to their earlier encounters, projecting painful memories of the past on the present situation. So thoughts from the past shape experiences of the present. But by raising one's awareness of that phenomenon a person can start to choose his/her reaction based on the present situation instead of past beliefs and experiences. It can also be said that a person's attitude determines the quality of his/her perception. After examining one's attitude it is easy to realize that there is always a choice. Instead of reacting based on a person's own history, expectation and past perception, a person can choose to take action based on values and vision. Being present to one's own thoughts, feelings and sensations helps us make conscious choices. Forgiveness can help a person to be more present. Forgiving sets you free of the fear and anger that have been imposed on your mind by holding on to the past. (Stone 2002)

There are several ways to forgive. Borysenko (1990) points out that forgiveness can be seen as a growth process. Davidhizar and Laurent (2000) point out that forgiveness begins with the acceptance that nobody is perfect. Another important factor is empathy. Once a person sees the situation from another's point of view his/her empathy usually develops. Davidhizar and Laurent's (2000) forgiveness model for managers includes 6 steps:

1. Accept the lack of perfection in others.
2. Look at the incident from the other's point of view.
3. Place self in the offender's position and empathize with his or her feelings.
4. Surrender the right to get even.
5. Accept and apology when it is offered.
6. Forgive the individual taking administrative action when this is appropriate but leave the ultimate judgment for the behavior to outside forces.

Enright et al. (1998, 53) point out that there are several psychological variables related to the forgiveness process. These are shown in table 5. In the uncovering phase, the person denies that he or she has been hurt. Once these defenses break,

the person usually feels anger towards the injurer. People might also feel other negative feelings like shame deepening the emotional pain. A person may also notice that he/she is continually replaying the event in his/her mind and also comparing his/her unfortunate state to the relatively comfortable state of injurer. The person may feel that life is unfair.

Once the person moves on to the decision phase he/she starts to notice that his/her way of thinking and behaving so far is not healthy. The person starts to consider forgiveness and commits to that. In this phase the person may still have thoughts that are related to revenge.

In the work phase the situation is reframed and therefore understood in a different way. Many times a person feels empathy and compassion towards the injurer. Now the person does not want to hurt the other person any more.

In the deepened phase, a person may find a deeper meaning of the event and forgiveness process. For example a person may find a new direction in life. The process of forgiving improves one's psychological wellbeing. Once a person gives others mercy and compassion he himself becomes healed. (Enright et al. 1998, 52-54.)

Table 5 Psychological variables related to forgiveness (Enright et al. 1998, 53)

<p>Uncovering phase</p> <ul style="list-style-type: none"> - Examination of psychological defenses (Kiel 1986) - Admittance of shame when this is appropriate (Patton 1985) - Insight that the injured party may be comparing self with the injurer (Kiel 1986) - Realization that oneself may be permanently and adversely changed by the injury (Close 1970) - Insight into possible altered "just world" view (Flanigan 1987)
<p>Decision phase</p> <ul style="list-style-type: none"> - A change of heart, conversion, new insights that old resolution strategies are not working (North 1987) - Willingness to consider forgiveness as an option - Commitment to forgive the offender (Neblett 1974)
<p>Work phase</p> <ul style="list-style-type: none"> - Reframing through role taking who the wrongdoer is by viewing him or her in context (Smith 1981) - Empathy towards the offender (Cunningham 1985) - Acceptance of absorption of the pain (Bergin 1988)

Deepening phase

- Finding meaning in the suffering and in the forgiveness process (Frankl 1959)
- Realization that self has needed the forgiveness of others in the past (Cunningham 1985)
- Insight that one is not alone (universality, support)
- Realization that one may have a new purpose in life because of the injury
- Awareness of decreased negative effect and perhaps increase in positive effect if this begins to emerge towards the injurer, awareness of internal, emotional release (Smedes 1984)

Davidhizar and Laurent (2000) point out several things related to the forgiveness process.

1. The need for personal forgiveness must be recognized.

Instead of blaming others it is important that the manager “looks in the mirror” and sees his/her own role in the current crisis or conflict.

2. Forgiveness is facilitated when events are put into perspective.

Once a manager forgives he/she can learn and in turn help other in learning from the situation. So the focus is on positive issues related to the case.

3. Forgiveness remembers the past with truth.

Forgiveness helps the manager see the event in true colors. This helps the manager see that certain managerial actions might have eliminated the problematic situation. Accepting personal responsibility is part of forgiveness.

4. Forgiveness remembers with new respect for self.

A manager who feels victimized by the wrongdoings of an employee may allow the offence to cause him/her to lose respect for that worker. The way to restore self-respect is to forgive. Breaking the grip of a painful memory is an effective way to restore self-respect. By saying for example: “We really messed up with that one. Let’s be glad nothing worse happened. Now let’s plan so that it doesn’t happen again” can allow both the manager and employee to move on with hope.

5. Forgiveness is for people, not institutions.

A manager may feel wronged by an organization. However, organizations can’t be forgiven as forgiving is between people. Therefore, the manager needs to forgive a representative of the organization who was related to the situation, for example the CEO or the manager’s supervisor.

6. Forgiveness should be given on the basis of what was done, not for who the person is.

In many cases people are too complex to be forgiven for who they are. So in several cases it is more productive to focus on the specific wrongdoing.

7. Forgiveness is needed for incidents that can't be forgotten.

It is important to forgive the events that cause big harm.

8. Forgiveness is for people who wrong others and end up wounding them.

Wrongdoing can break the trust between two parties. In order to develop that trust it is important to forgive.

According to Luskin (2003, xii-xiii) there are certain core components in the creation of long standing hurt and grievance. These are exaggerated taking of personal offence, blaming the offender for how the person feels and creation of a grievance story. Changing these elements helps a person to forgive.

The exaggerated taking of personal offence

Luskin (2003,14-20) points out that instead of making the painful event too personal the same situation can be seen from an impersonal point of view by understanding that similar types of events happen to many other people. It is also good to remember that the most offences are committed without the intention of hurting anyone personally. For example an employee can impose negative meaning on the words of his/her superior even when the superior has meant a totally different thing.

The blaming of the offender for how the person feels

In the blaming stage people blame others for their own feelings and problems. When a person blames others he/she feels the cause of the hurt is outside of him/her and is looking outside to find the reason. In many cases a person who blames others forgets that the other party has not hurt him/her purposefully. In many cases the person does not know why other people have behaved in certain ways towards him/her. When a person blames others it basically means that he/she is stuck in the past. Everyone is responsible for their own feelings, what a person feels now is something that he/she can decide. The person doesn't have to suffer emotionally now because of something that happened in the past. Once the person focuses on more positive things in life the hurt will diminish in importance. The biggest drawback in telling the hurt-story is that it keeps the person connected in a powerless way with the person who hurt him/her. By reconnecting with positive intentions a person reminds him or herself of personal goals and it also enables him/her to move forward.

The story the injured person tells is a personal interpretation of the situation. The interpretation of other people is usually different. Once a person changes his/her way of thinking he/she can look at the situation in a new light and then tell a new story. The story that a person tells him or herself influences how that person feels and what action he/she will take. So by changing the story a person can influence both of these. (Luskin 2003, 21-26, 137-139.)

The Creation of a grievance story

Once a person tells the same hurt-story again and again feeling hurt each time it is a question of a grievance story. Instead of letting go and moving on a person holds on to the story about how someone hurt them. Telling the story can happen in the person's own head so that the person thinks about the situation over and over again. Instead the person might tell the story over and over again to other people. Once you tell the same story many times it keeps you in the past instead of helping you to move on. A person can always choose which story to tell. Telling a hurt-story it keeps one stuck. When people tell a hero-story instead of a hurt-story then they can see what they have learned from the experience and how it helps them to grow. In the end it is a question of perspective. (Luskin 2003, 8-10, 36-41.)

Luskin (2003, 211-212) has developed 9-step forgiveness process.

1. Know how you feel about the situation and be able to articulate the things that were not fair. Tell a couple of trusted people about your experience.
2. Make a commitment to yourself to do what is necessary to feel better.
3. Forgiveness does not necessarily mean reconciliation with the person that hurt you or condoning their action. What you are after is finding peace.
4. Get the right perspective on what is happening. Recognize that your primary distress is coming from the hurt feelings, thoughts and physical upset you are suffering now, not what offended you or hurt you two minutes or ten years ago.
5. Practice some stress-management technique to soothe your body's flight or fight response.
6. Understand that you can control only your own thoughts and actions, not those of others. Give up expecting certain things from other people or life they do not choose to give you.
7. Put your focus from hurt feelings to finding a way to achieve your goals. Instead of mentally replaying your hurt seek out new ways to get what you want.

8. Instead of focusing on your wounded feelings and thereby giving the person who caused you pain power over you, learn to look positively at the things around you, for example see love, beauty and kindness.
9. Change the story that you are telling to yourself so that it no longer dwells on victimhood, but focuses instead on your ability to cope and to grow. Remind yourself about the heroic choice to forgive.

Based on these different forgiveness processes it can be said that it is important to give up the victim story and look at the situation from another point of view. Once a person understands that everybody makes mistakes and that the same kind of situations have happened to many other people who have then been able to forgive helps the person change his/her story from that of victimhood to growth. It is also important to focus on positive things in order to feel positive emotions. People are responsible for their own thoughts and emotions. Therefore people have the power to influence their feelings and behaviors. Once people forgive they can be present and feel more positive things compared to when they tell a victim story and by doing so end up stuck in the past and letting past events influence the present moment. Having willingness to forgive and putting effort to do so people do a big service firstly to themselves. After that the influence can also be seen in other levels of the organizations.

“It is easier to forgive once you decide to give up being a victim.”
(Jambolsky 2000, 93)

Practical issues for managers

“The key word to learn how to forgive is willingness to forgive.”
(Jampolsky 2000, 57)

In order to use forgiveness as a tool in organizations, knowledge and a positive attitude towards forgiveness are needed. According to Stone (2002) many business leaders continue to believe that it is inappropriate to discuss forgiveness in the workplace because it is considered an abstract philosophical or religious principle.

The manager's role in fostering a forgiving culture in an organization is important (Madsen et al. 2009). Cameron and Caza (2002) point out two key roles for managers in fostering forgiveness.

- 1) When managers provide meaning and vision during challenging times, employees often respond positively. Forgiveness does not mean that errors are totally acceptable, but instead it facilitates excellence and improvement.

2) Managers can provide legitimacy and support. They can value virtuous actions, such as forgiveness by initiating and supporting organizational structures, systems, and resources that are aligned with forgiveness and other important virtues (Cameron & Caza 2002).

Kurzynski (1998) points out the importance of forgiveness when employees make mistakes. In these cases managers can be role models by forgiving, accepting occasional mistakes and assisting employees so that mistakes are not repeated. Forgiveness also offers ways for the manager to deal with the negative feelings that may result after conflict between the manager and an employee. In the end forgiveness can empower both the manager and the employee. In order to forgive, the manager should realize the responsibility and challenge in accepting others as human beings with faults and learn to live without sustained anger and resentment.

Madsen et al. (2009) shows six forgiveness business interventions.

1. Third-party interventions

Workers can be encouraged to forgive by using third-party interventions. Forgiveness interventions can help repair damaged workplace relationships and assist in building more healthy workplaces. (Struthers et al. 2005)

2. Social interest interventions

According to Butler and Mullis (2001) social interest increases forgiveness. Interventions related to team building, third party peacemaking, and survey feedback processes that focus on social interest peacemaking in organizations may also promote the use of forgiveness as a tool to solve workplace conflicts.

3. Writing and journaling

Pettigrove (2007) points out that writing and journaling can be used as tools to aid in conflict management, conflict resolution, and personal communication interventions within the workplace.

4. Educational programs

Madsen et al. (2009) points out that educational programs related to forgiveness can empower employees by providing knowledge about forgiveness and its benefits. Education can also bring out possible biases and assumptions employees may have that may hinder the forgiveness process.

5. Forgiveness programs

In some cases forgiveness programs may be useful. For example, in major downsizing or hostile takeover related cases. (Madsen et al. 2009)

6. Empathy-building and communication interventions

According to McCullough et al. (2003) building strong empathy among employees can be helpful in encouraging forgiveness.

A manager can strengthen relationships in the workplace by forgiving. Letting go of resentments can create feelings of release, liberate energy and creativity, and decrease avoidance behavior towards the offending person. From a managerial point of view it is important that the manager forgives employees when they make mistakes. However, it is important that forgiveness begins personally with the manager. This means that the manager forgives him or herself. Several managers hold themselves as role models for their employees. So forgiving their own mistakes is crucial. It is difficult to forgive if one's own personal failure is denied. A manager who is able to practice personal forgiveness may have less difficulty forgiving employees when they have made errors. Forgiveness does not mean that the mistakes or unethical behavior of the employees is not discussed and the necessary action taken. Sometimes forgiveness is related to the decisions made by decisions of the manager's supervisor, for example related to staff reductions and promotions. (Davidhizar & Laurent 2000.) Failing to forgive employees or administration often leads to passive-aggressive behavior and decrease in productivity. Not forgiving personal mistakes can lead to guilt, which can lead to feelings of depression and personal unhappiness. (Davidhizar & Laurent 2000; Borysenko 1990.) Managers also play a key role in the training point of view. As Enright et al. (1998, 52) point out most people need to be taught forgiveness in order to begin forgiveness. As Luskin (2003, 65) points out forgiveness is a skill that can be learned.

*"The power of forgiveness can make miracles in your life."
(Jambolsky 2000, 56)*

Conclusion

It can be said that forgiveness is a very useful leadership tool. By forgiving you can avoid misunderstandings and mistakes from becoming conflicts. Forgiveness is also an excellent tool in solving conflicts in the workplace. The manager's role in creating a forgiving organizational culture is essential as the manager shows an example to the employees. Forgiving brings several benefits, for example it improves openness, trust and cooperation. Forgiveness also increases positive emotions that are useful in creative problem solving and innovation.

Forgiveness can improve the wellbeing of employees in several ways. Forgiveness can improve mental and physical health. It can improve trust, collaboration and the organizational climate in general. Even though forgiveness presents many benefits, it is rarely discussed and practiced systematically in organizations. In order to change

the situation managers need more information about the topic. By understanding that forgiveness can be used as a leadership tool managers can use it on daily basis. When a conflict or crisis happens, instead of feeling angry and avoiding others, employees and managers should focus on positive emotions and face each other with respect. Forgiveness plays a key role in situations like that. Like Luskin (2003, 91) said: *“Forgiveness simply works.”*

Further studies

In order to improve the use of forgiveness as leadership tool some further research topics are useful. Here are some research topics that are relevant to study in order to understand more about the role of forgiveness in organizations and how to develop a forgiving organizational culture.

- a) What kind of forgiveness cultures do different organizations have?
- b) What ways of forgiveness are used in organizations?
- c) What kind of experiences people in organizations have about forgiveness?

“It is never too soon to forgive. It is never too late to forgive.”
(Jampolsky 2000, 133, 139)

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Pedagogy & Methodology

Salient Features of the "Regional Studies" Program - a Finnish-focused Integrated Educational Program Conducted by the International Relationship Department at St. Petersburg State Polytechnic University

Bulavenko Olga

The "International Relations" Department is the educational –scientific centre related to the regional development problems and the work based on the cultural-historical, demographic and economic research. The bachelor's level programs "The European research" and the master's level programs "The Nordic Countries" contain courses, which enable the students to gain the knowledge, skills and abilities that let them conduct the complex analytical assessment of the countries and regions. One of the components which compile the offered mandatory courses spectrum is the language of the region studied. Finnish and Swedish languages have been studied by the students of the "International Relations" Department since 2002. Finnish Language drained 8 academic hours per week. Consequently, 4 academic years' (8 semesters') Bachelor's Finnish Language program makes up the impressive figure-1624 academic hours. It is approximately 45 credits. As a percentage of all academic hours given to Bachelor's program Finnish Language makes up 22%. For example, the English Language program contains two times less credits. English Language is taught according to the continued English as a Second Language course scheme. In order to understand the task, it is important to notice that Finnish Language studies start from the Elementary Level. Having done the program the students are supposed to reach B2¹.

How to conduct this time? How to achieve the substantial results? The B2 level assumes the discourse² understanding of the home, scientific, social-political topics

¹ The European competence of Foreign Language knowledge: tuition, learning, assessment (Common European Framework of Reference, CEFR)- the system of several Foreign Language levels, used in European Union. The following guideline was developed by the European Council, as the main part of the project («Language Learning for European Citizenship») between 1989-1996. The main purpose of the system CEFR is to present the method of assessment and teaching that can be used for teaching all European languages as second languages.

² One of the main items, that the discourse researchers operate is the idea of "pragmatic situation" It is the "sum" of the specific typical situations on the one hand ("frames" and "scenarios") and personal psychological, individual moments, connected with the present process of communication on the other hand. Each of us while creating written or oral texts contribute to the discourse.

and the literature. The students are given the intensive task while working with the teacher as well as the active independent work. The purposes of B2 level, the advanced level of language knowledge are the following: *I understand the contents of complicated texts on abstract and concrete topics, special texts are included. Can speak rather fluently and spontaneously, can communicate constantly with native speakers without any embarrassment for both parties. I can make precise and clear presentations on different topics and outline my view on the main problem, show the advantage and lacks opinions.*

In order to gain the wished result within the intensive frame of work, high motivation is definitely significant. Most first year students, with rare exceptions, are motivated enough. After all, only those who have consciously chosen the Finnish Language program will join the course³. But it is essential to support the motivation furthermore. Many 3-year and 4-year students are striving to find a job and successfully manage to cope with it – it means they start studying within the part-time program and their success in Finnish Language studies falls. On the Upper-Intermediate and Advanced Finnish Language studies the teachers support the student's motivation by creating the carefully planned language courses, inviting some native speakers for intensive courses and arranging the special programs with Finnish Universities-Partners. The students of the Department can study abroad; participate in different international programs (one semester included studies, academically mobile programs, double diploma programs and others).

The frame of the Finnish Language teaching is subordinated by the specialty and purposes of the program "European Research". Eventually, the linguistic competence of the students who are taking this course has the applied character, which is typical for the Foreign Language programs in non-linguistic Universities. This factor causes the choice of methodic for Foreign Language Teaching. The Bachelor's program is divided into two parts and accordingly into two programs of Finnish Language teaching. The first, second, third and fourth semesters take place within the program "The Language of the Specialization Region". The student's group during this period is constant. As a rule, one permanent teacher works with the group, the task of whom is to give integral representation of the structure, morphology and syntax of the Finnish Language. Together with the acquaintance with the Finnish Language grammatical structure the lecturer starts from the first lesson the systemic holistic communicative approach to Finnish Language studies. This approach helps to implement the Finnish Language teaching in the simulated speech activity environment. The teacher's task is to manage the teaching process and to prepare students for the real communication with the Finnish students, teachers, and

³ When the students enter the "European Research" direction they can choose which foreign language will be the second one (in addition to English Language) and what region they will study

colleagues- native speakers. There are 972 academic hours within the program “The Language of the Specialization Region”. The main purpose of the course is to create the competence necessary for the organizational- communicative activity targeted at the contacts with foreign countries and regions, the realization of the practical colloquially household speech and the specialty language possession for the active practice in everyday and professional communication spheres. The second period of Finnish Language studies that takes part during the fifth, sixth, and seventh semesters is supported by the Bachelor’s program “Finnish Language (Regions)”. The teaching hour fullness of this period is 652 academic hours. The targets and tasks of this program differ from the previous one by even bigger orientation on the applied aspect of Foreign Language Studies – gaining the written translation and public speaking skills (discussions, presentations, prepared reports and the speeches with no preparation). The students participate in universal and limited topic’s discussions aimed at the oral communication speech development. So, within the framework of the “Finnish Language (Regions)” there are several special courses: “Business-Finnish”, “Let’s see and discuss it”, “Mass Media in Finland”, “The Literature in Finland”, “The Complex Course of different Language Competence”. Thus, the task of the Foreign Language B2 Level can be achieved. As the result of such type of education the students are provided the opportunity to realize the skills, aimed at the special features of their professional activity, and to master the general rules and technique of this activity formation during the class hours. The grammatical constructions are mastered; the students intensively develop the vocabulary and actively acquire communication skills. The third Master’s degree program is not constant. The choice of this program teaching fullness depends on the Master’s Degree participants’ preparation level. In reality there are two options: the students who have never studied Finnish before can join this program or those who have already studied Finnish Language either at the “International Relations” Department (continue studying in the habitual environment) or the students who have studied Finnish in another Educational Establishment. The program compiles 270 academic hours. This time is enough only to teach the student for A1 level if the student has never studied Finnish. This time can be also enough to polish or master the skills of all the aspects of the Finnish Language usage at B2 level.

In order to maintain the interest for Finnish Language studies the Department arranges the regular meetings with native speakers. The Finnish Language teachers support and renew the contacts with the Universities – partners. The contacts of the Department with the Finnish Universities began in 2004, when the teachers of Finnish and the students of the specialty” Regional Studies” those who began studying Finnish from 2003 faced with the task of Finnish Language practice. The practice was needed in the conditions of the language environment as well as in the so called “language bath”. The first agreement drawn up in 2004 was the agreement

with the Linguistic Centre of Tampere University. The mutual work with this centre includes not only the student's exchange. It is mainly the scientific work and the communication among the lecturers that is goes together with the lecturer's exchange.

Many students of the "International Relations" Department who studied Finnish Language now have entered the masters of Tampere University with the aim to master both Finnish and English languages.

The mutual activity with the Applied Science University of Finland is fruitful. There are regular meetings with the constant partners of the Department from the Applied Science Universities Kumenlaakso and Saimaan Applied Science University. The teachers from the Universities- partners hold practical classes on profile disciplines. The new experience was acquired by both the students and the tutors when the new "Tandem" program was held with Haaga-Helia Applied Science University. The "Tandem" program is the complementary form of foreign language education. In the judgment of A.N. Schukin "the aim of tandem is to master the mother tongue of the partner in the situation of both real and virtual communication, getting acquainted with the partner, the culture of the country studied, and receiving the information about the areas of knowledge you are interested in" (2, p.110) This method appeared on Germany at the end of XX th century and became rather popular in other countries because of its flexibility, which is one of its main advantages. It can be provided independently or integrated in the language course during the long or short time period. It can be carried out between the groups of two different language schools' students located in different countries or two personalities. (Two personalities tandem is the most popular form)⁴ During the Tandem course the bilingual principle is used. Use the mother tongue of your partner! The assessed activity during Tandem program is communication and intercultural activity, the possibility of independent programming the future speech.

The "International Relations" Department students studying Finnish are happy and contented with different opportunities to communicate with the native speakers and learn the culture of Finland. The strong ties help the lecturers of the Department to organize the classes of Finnish Language according to European standards level. The Finnish language teachers are constantly trying to upgrade the level of Finnish language teaching together with social-linguistic and social-cultural competence. They need it to be able to arrange the classes in the deep, interesting and modern way telling about the realities of Finnish lifestyle and about the link between the culture and the language.

⁴ <http://lingcom.ru/article.php?l=ru&id=38>, foreign language studies in Tandem: main principles and special features.

The possibility of studying language within this format where the language is studied at the local University with native speakers and where the practice of Finnish language studies abroad is included is successful. The opportunity to participate in different international conferences and enter educational courses gives some extra motivation for the Department' students to learn Finnish and the Finnish culture. The chance to realize the language skills after the graduation attracts the students as well.

The role of the teacher-native speakers is invaluable. On the one hand the exchange teachers bring the compulsory element of "cultural presence", important for the harmonious language study. On the other hand the organization of the foreign teacher's visits should be accurately planned. The threat of breaking the integrity of material perception flow exists.

The essential factor that helps the success of the study material integration is the advanced planning of the local University and the native speakers' material according to the group level. The material should coincide the level where the complex teaching will be provided. It should be important to distribute accordingly the time emphasis of the teachers –visitors. It is noticed that the highest activity of the students is in October-November in the Autumn Semester and in March-April in the Spring Semester. The Saimaan Applied Science University teacher writes about his teaching experience. This lecturer participated in the exchange teacher's program at the "International Relations" Department. "As for the classes –we prepare the material beforehand according to the local teachers' suggestions and the curriculum plan. The number of academic hours at the beginning of our activity varied. Later we together with our Russian colleges came to the conclusion that the best possible academic hours number is -12, the classes may be in the form of lectures. But the different topics should be chosen every year –according to the plan and the group level, for example :”Kalevala”, ”Rauli Badding Sommerjoki”, ”Muumit”, ”The Finnish Regions”, ”The Finnish System of Education” etc. We choose and prepare the material usually in Finland and leave everything after our classes to our Russia colleges”⁵.

Educational Reviews are essential after lessons with native-speakers and are viewed as a mechanism to motivate the students as well. Surveys, reviews and workshops, in the author's opinion, bring to the students a sense of wholesomeness in their learning and help them to organize the information that they have just received. The level of Finnish language mastery after these studies objectively increases and enriches their specialized vocabulary.

⁵ Kauppaopettaja Handelsläraren 4/2011, Kauppa- ja kulttuuriopettajien järjestölehti; ”Opettajavaihto rikastuttaa elämää”, Sirpa Ruotsalainen-Niskanen, (p.26).

It is important to note that cross-disciplinary relationship is a crucial element of successful foreign language mastery. Foreign languages are unique by the educational opportunities they offer. Foreign-language learning is an educational discipline, which has huge potential. Language learners are in a position to comprehend indivisible fusion of ideas, information, traditions and artefacts that comprise the culture of a country. The German philosopher and linguist Friedrich Humboldt believed culture may be defined simply as the intertwining of material and spiritual culture with language; that culture has national character, which appear in the language through unique global perspective, and that people's language and culture are essentially inseparable. His idea manages the emphasis choice of interdisciplinary relations. Thus, the principle of understanding culture through language and language through culture is a powerful stimulant of student motivation.

An understanding of, for instance, topics such as "A country's culture and literature of language", "National History of Indigenous Language", "Geopolitics", "Religions of the World", "Culture of Speech", etc strongly aid in language orientation. Conversely, an understanding of the language and culture of the people helps in mastering of disciplines such as "Political Science", "Conflict" and "Diplomacy"; and allows the student to gain a holistic understanding of the subject.

Teachers of the Finnish Language Department of International Relationship work hard in planning and organizing an effective language learning model using planning, experimentation, and a regular review of results. Although Albert Einstein is commonly quoted as having said that "Education remains, when person forgets everything that was taught", we endeavour to teach our students in a manner that allows them to remember that they were taught and to wield this knowledge effectively.

Interactive Technologies in Teaching Intercultural Business Communication

Grishina Natalia

In the late 20 years many corporations decide to go global to get growth and profitability. This is the main reason why the international marketplace has become extremely dynamic and competitive. This situation makes international communication more flexible and accommodating. As some researchers point out “companies and their employees must cope with the new set of dynamic issues as they consider the global market place”.¹ Faced with this idea, learners of intercultural communication need to develop a new set of skills and strategies to use in their intercultural business communication. Advanced learners need to consider not only their needs in communication with people that consist only micro level of communication but to learn complex issues of global communication. No doubt that different approach must be used to teach this complicated idea and, what is more important, skill. In this respect, interactive technologies are supposed one of the most effective and creative way to develop skills that are very important if anyone wants to communicate global.

As we need to teach new skills in the new environment it is a necessary to summarize the ideas of what intercultural communication and intercultural business communication are. In general communication can be studied through ethnographies of communication. These studies include cultural communication, speech codes and cultural discourse studies. Cultural terms are the crucial concept in these studies. However, not all of them contribute to effective intercultural communication in the same weighting. Conventions within professional communities, “ideology, face systems and forms of discourse” could have more impact in intercultural business communication than some cultural aspects.²

One more important factor that we need to take into account is that all these cultural and professional ideologies emerge in the language while communicating and affect international relations. Advanced learners need to learn how to evaluate this impact of the languages. Managing conflicts and reducing uncertainties are the key aspects

¹ Medina Walker, Thomas Walker, Joerg Schmitz Doing Business Internationally: the Guide to Cross-cultural Success. New York: McGraw-Hill. 2002

² Ron Scollon, Suzanne W / Scollon Intercultural communication: a Discourse Approach. Oxford: Blackwell. 1995

of communication that helps to create rapport and maintain relationships with international partners. Active listening is another neglected area in business communication and intercultural communication in general. We consider that interactive technologies are one of the most effective ways in teaching these aspects of intercultural communication processes.

The intensive nature of the training and development of international managers requires the use of teaching methods which are quite different from the classical approach to teaching students in higher education institutions. Currently, the interactive teaching methods are in demand, suggesting the involvement of each participant in the process of receiving, perception and knowledge getting. Besides, any participant can share the knowledge and skill with the group. An interactive approach is already apparent at the opening of the first session. The teacher facilitates the process and asks each participant to introduce himself or herself. Most participants also answer the question: why do they need to improve their skills, what problems they have to solve in your company and what is in this context they expect from the seminar. We consider that KWL Model that we use during the first section is very useful in this respect.³ Firstly, in the KWL chart (Table 1) we look through the topics that we are going to discuss during the course and while going further we try to answer the following questions: what we know about the concept, what we would like to find out, how to find out. In the end of the first seminar the students fill in the answers to the following questions. KWL Chart helps students not only to build rapport with the team mates via the contribution to the process but make the content of the course more comprehensible and , what is more important, motivating for the learner.

Topic overview		What We Know	What We Wonder About /Want to know	How We Found Out	What We Have learned
1.	Growth of International Business and Ad	Historical overview; the emergence of new markets; world trade; the growth of international business has paralleled the growth of international advertising			
2.	The Cultural Environment	...			

In addition, participants are not distracted by conducting “lecture notes” - all workshop materials prepared in advance and distributed to the participants. Thus, from the beginning of training advanced listeners are not passive participants in the learning process.

³ The idea has been taken form SIOP Model system. See Making Content Comprehensible for English Learners. The SIOP Model by Jana Echevarria, MaryEllen Vogt and Deborah O. Short

To develop communication skills and to understand basic theoretical concepts we use another interactive method that appear as the most effective to build rapport among international students and understanding the basic ideas that are going to be used though the course. One of the technique that is used to build these skills is a collective learning method by Alexander Rivin.⁴ Such basic issues as business communication, intercultural business communication, and dimension of cultures, ways of communication and others are to be understood and used by the learners. Using this method the group of learners is divided into several teams of two people. Each group of two is given a concept in a sheet of paper as a handout. One of two gets the role of a host and another one of a guest. The host together with the guest look through the concept and try to understand it while discussing it. Next step is to change a host table and do it up to moment when all the given concepts have been learnt. Picture 1 shows the sample version of the paper how one of the basic concept is presented to one of the group. The experience of using this technology shows that the percentage of adaptation of the basic concepts is 80 %. All the students are able to use the terms not only in the end of the course but while learning other disciplines.

Task Look through the concept of one of the Hofsted's dimension of culture. Explain the idea to your partner. Feel free to ask your partner or teacher for a help if the concept is not so clear.

Individualism versus Collectivism

Hofstede's individualism versus collectivism dimension pertains to the importance of the group rather than the individual. A high individualism ranking indicates that individuality and individual rights are paramount within the society. Ties between individuals are loose, and everyone is expected to look after themselves. Laws, rules, and regulations are institutionalized to protect the rights of the individual.

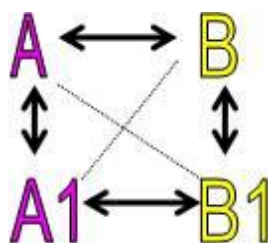
Americans are considered highly individualistic. Indeed, it is said that both the best and worst features of American culture can be attributed to individualism. Proponents of individualism have argued that it is the basis of liberty, democracy, and freedom, and serves as a protection against tyranny.

A low individualism ranking indicates a country tends to be collectivistic. In collectivistic societies, social ties are much tighter. One owes one's lifelong loyalty to one's in-group, and breaking this loyalty has dire consequences. The supreme value is the welfare of the group. Japan is considered a collectivistic society where the concern for belonging plays a critical role. Japanese belong to reference groups, which vary from small to large, formal to informal, and intimate to impersonal. In identifying themselves, the Japanese stress their position in a social frame rather than their individualistic attributes. The Japanese approach to the group role is to perceive oneself as an integral part of the whole. The individual does not interact as an individual, but as the son in a parent-child relationship or as a worker in an employee-employer relationship.

Picture 1. Sample version of the card that is used to teach in collectivistic learning by Alexander Rivin

⁴ Карлович Д.И. Методика Ривина: теоретический, методологический и практический аспекты / Д.И. Карлович; Красноярская региональная ассоциация педагогов по созданию Коллективного способа обучения. - Красноярск: КК ИПК РО, 2003. - 40 с.

Another technique how to work with texts may be shown with the following task. Imagine a particular situation. Two people met. One has Goal A. The second has a purpose that is different from Goal A. Once realizing their specific goals, these people got their results: the first was the result of Goal A , and the second was the result of Goal B. The question is: what is the content of their conversation. What type of communication is possible for these interlocutors in this situation? If it is possible to communicate A -B to get this purpose. The parties may argue themselves hoarse and prove his innocence and point to the inadequacy of the other goals in a given situation. If it is possible to negotiate at A1-B1 level for results. People can compare the results obtained by their efficiency, reliability, relevance , etc. It is possible to change the conditions of the task, when one person knows what the other wanted and in the end received.



Picture 2. Communication pattern done in this task ⁵

Reflections you can see in Picture 2, where it is clear that communication allowed for horizontal and vertical bundles (A-C , A1- B1, A- A1 , B- B1) . But here's the diagonal band of A- and B- B1 A1 prohibited. The effectiveness and simplicity od this scheme helps to keep in mind complex reasoning. ⁶

The fact that language is a critical component of international business communication has received increasing acknowledgement in several disciplines. It is also now more widely recognized that language that tends to be more colorful and metaphorical is more likely to lead to misinterpretations and misunderstandings. Although communicators may share the basic meanings of many words, there are shades which are completely dependent on cultural and personal perceptions. For instance, the word “beautiful” will certainly mean different things to different people. Consider, for example, the trouble multinationals go through when trying to convey the same idea in the names of their products or services in different cultures and languages. In international business communication it is advisable to avoid obscure (culture-bound and experience-laden) meanings and to concentrate on plain language that emphasizes a positive approach and a co-operative attitude. Advanced

⁵ Карлович Д.И. Методика Ривина: теоретический, методологический и практический аспекты / Д.И. Карлович; Красноярская региональная ассоциация педагогов по созданию Коллективного способа обучения. - Красноярск: КК ИПК РО, 2003. – 40 с.

⁶ ibid

learners of international business communication should develop an ability to combine impact-reducing strategies with constant feedback from their interlocutors so as to exercise control over the language they use. Strategies to help advanced students of IBC develop such ability have been illustrated in Picture 2.⁷

3.1 Think of the word 'beautiful'. How many connotations (associated ideas) can you think for the word 'beautiful'?

Beautiful

3.2 Can you now do the same with these other words?

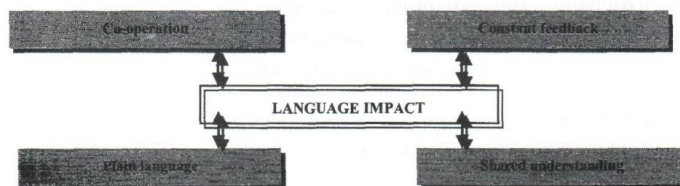
Old: _____

Young: _____

Heaven: _____

3.3 Now, compare your answers with those of a partner. What similarities/ differences have you found? **What does this tell you about how different people think of and use language?**

3.4 Think of communicative situations **where you encounter international communicators**. How do these terms relate to your use of language in such situations?



Picture 2. Sample worksheet ⁸

In a new communicative situation, effectiveness can be impaired by the feeling of uncertainty and anxiety that we normally experience. However as we engage in

⁷ Julio C. Gimenez International Business Communication: Helping Advanced Learners of English Cope with the Demands. Peter Lang AG, International Academic Publishers, Bern 2006

⁸ ibid

further communication, we may reduce uncertainty, lower anxiety levels and get engaged in real, constructive communication. Uncertainty is related to our ability to predict our interlocutor's future behaviour. Obviously, there are certain strategies which can help us make predictions as to the possible behaviour of people from other cultures. One of the interactive technologies to engage students into development of the skill is the task where they are allowed to finish up the dialogue. Participants (if more than nine) are split up into groups. Each group is proposed to complete the dialogue, possibly a few of dialogues. The proposed options are discussed. Table 2 shows the interpretations of such dialogues from the point of view of Russian culture, as well as from the point of view of foreigners who are not familiar with Russian culture peculiarities. The dialogues need the ability to look beyond everyday manifestations of their own culture. Therefore, if a teacher creates dialogues independently it is recommended to consult representatives of other cultures. A good source of information is literature and the press, in some cultures various travel notes and descriptions of specific meetings between Russian and other cultures are considered useful. Table 2 shows sample dialogues that are used to train intercultural communication skills.

<p>Dialogue 1 Today is Karin's birthday. Her classmate Marina comes to visit her. <i>Marina: Hello, My congratulations! Here's my present for you - very tasty candies.</i> <i>Karin: Thank you!...</i></p>
<p>Dialogue 2 Irina is giving a call to her friend Sabine. She lives in Berlin. <i>Sabin : We're talking for so long. This telephone call will cost you a lot.</i> <i>Irina:...</i></p>
<p>Dialogue 3 Miguel is a tourist. He comes to St. Petersburg where he is going to spend a week. Today he has decided to walk slowly around the city. In the street he comes to a passerby and asks for the direction. <i>Miguel: Excuse me, Would you be so kind to tell how to get to the Summer Garden?</i> <i>Passerby: Oh, I can't tell you.</i> <i>Miguel: ...</i></p>

Table 2 Worksheet with sample dialogues ⁹

In traditional educational schemes there is a contradiction between the predetermined content of education and the opportunity to change it in accordance with the changing circumstances, situational needs and interests of a student. There is freedom of choice in learning models. Interactive technologies are based on principle of adaptability, which enables to use the information that is personally

⁹ Юлиана Рот, Галина Коптельцева Межкультурная коммуникация. Теория, тренинг. Издательство: Юнити-Дана. 2006 – 224 с.

meaningful. It is connected with the personal experience of a student and it makes the process very motivating. The skills required for success in intercultural business communication, defines the necessary features of representation of educational information, organization and implementation of education process.

Thus, in the creative content of educational information technology and organization of the educational process, decides to give not only the formation of new, but the restructuring, together existing knowledge, to overcome psychological barriers and stereotypes of thinking. Especially paradoxical at first glance, that received preliminary information may not only facilitate, as much as complicate the educational knowledge and, in any case, require reconsideration, the change of the existing system of education.

Integrating made provisions, it should be emphasized that the basic methodological principle of creative education of the model is necessary by all means to stimulate cognitive activity of students, while using of different types of educational dialogues, game interaction and support for interactive considerations, analogies and metaphors to develop the creative potential of the individual.

Wicked Problems – Integrating Real-Life Problems, RDI, and Teaching Through the Use of Wicked Problems Approach

Pia Kaari

The “Wicked Problems” project was launched in Kymenlaakso University of Applied Sciences (KyUAS) in 2012, and its objective is to research and develop learning models and methods to integrate international real-life and RDI problems into master level education. This is done using wicked problems approach as a framework.

A key aspect in this project, in addition to wicked problems, is that the researchers use benchlearning method to find, discuss and further develop these best models and practices. All this is done in collaboration with KyUAS benchlearning partners Karlshochschule International University, NHTV Breda University of Applied Sciences and The University of Manchester.

The aim of this article is first to define wicked problems as a concept using latest research material. The second aim is to discuss the issue from the perspective of higher education – how wicked problems approach can be interpreted and applied in the learning environment and how the stakeholders’ point of view can be taken into account.

What is a wicked problem?

The concept of a wicked problem was first presented by Horst Rittel and Melvin Webber when contemplating the challenges of urban planning and design in the 1970’s. They came to a conclusion that there are such problems that cannot be solved using the existing framework for analyzing problems. Traditional problem-solving was based on the process, where specifying the problem, gathering and analyzing the data, and then formulating and implementing the solution was considered a valid tool. However, Rittel and Webber concluded that if this problem-solving technique is used when tackling these new type of problems, it is bound to fail. These problems were named as wicked. (Tatham & Houghton 2011, 16.)

The term ‘wicked problems’ is found today in many disciplines including business administration, policy science, health education, public administration, engineering, design and so forth. It is not difficult to find examples of wicked problems, since

topics like global climate change, terrorism, healthcare, ecology, poverty, income distribution – just to mention a few - provide an endless source of large-scale problems extremely difficult to grasp, analyze or solve. (Batie 2008, 1176). Even the amount of stakeholders involved can cause the problem to be left unsolved.

How to characterize wicked problems and how to make a clear distinction between wicked and so-called tame problems we handle every day? First, tame problems are simple by nature – or at least they are straightforward and easy solve, and we learn how to proceed with them with almost guaranteed success. (Raisio 2009, 480.)

Second, the differences between tame and wicked problems can be described as follows:

- Tame problems are easy to define and can be treated separately from other problems, whereas wicked problems are difficult to define and difficult to separate from other problems and the environment.
- Information needed to solve tame problems is usually readily available and easy to use, whereas solving a wicked one is more complex: information needed is poorly structured, changing and difficult to put into use.
- When solving a tame problem, there is a consensus between the parties involved what is the best method, whereas one of the most distinctive feature of wicked problems is that there is no consensus on the most-suitable problem-solver nor the best method.
- Tame problems are “familiar” problems, in other words one can learn from past decisions and their outcomes, whereas wicked problems are unique and changeable.
- When processing a tame problem, stakeholders rely on the expertise and seldom involve themselves in the process, whereas stakeholders to the wicked problems join the problem solvers giving their contradictory views on the problem, its solution and the role of the other stakeholders. (Wexler 2009, 533.)

Wicked problems and tame problems can also be explored from the perspectives of “normal” science and “revolutionary” science. According to Wexler (2009, 533), normal scientists like tame problem solvers, address new problems using tested models and formulations. This leads to “normal” knowledge which is well accepted and does not challenge the current paradigm. The knowledge buyers are capable and experienced to make judgments on the price, risk and the scope of use of the information. Instead, revolutionary science like wicked problems challenges the existing paradigm by posing wicked questions, thereby making normal knowledge formation and its outcome problematic. Revolutionary science is pushing for new methods, new techniques and sometimes even, a new worldview. (Wexler 2009, 533.)

Martin and Murray (2010-11, 163) add another perspective to the concept and describe wicked problems as follows:

- There is no definitive formulation.
- There is no clear end, no “stopping rule”, in other words there will never be a final solution.
- There is no immediate test of their resolution.
- The answer is (less) good or (less bad), rather than right or wrong.
- There are consequences to every solution.
- They can be a symptom of another problem.

One might wonder why the concern about wicked problems is now relevant. Over the last decades many crucial factors in our environment has changed. First, the connections between nature and society are seen as vulnerable and the concerns about the sustainability have reared its head. Science is still providing us with more information, but the previous assumption that the more information we have, the better we are overcoming the obstacles and negative outcomes of human acts, is now questioned. Second, wicked problems do not fit the linear model of science, and if normal science is used to address wicked problems, often the result is controversy and gridlock. Third, globalization has also challenged the monopoly of the western science and its assumption of valid knowledge. And last, new ways of communicating and easy access to abundance of information are enabling wider group of stakeholders getting involved (Batie 2008, 1180-1181).

Wicked problems in higher level education

The above mentioned title can be interpreted in two ways. *First*, it can be seen as a challenge for educators to harness students with conceptual skills which help them tackle real-life wicked problems. Many student projects where real-life aspect and pedagogical objectives are combined appear first as tame and easy-to-solve problems, but eventually, during the process, show their wicked nature.

According to our experience, students are in a need – especially on master’s level - for understanding problem-solving in its wider context. The students are naturally taught the basics of problem-solving theories and most of them do have a chance to put these theories in practice as well. However, real-life problems have shown to them that not always basic methods can be used or if used, they do not produce valid results. Wicked problem approach is meant to expose potential wickedness of problems and add relevance into problem-solving.

During the 2012 Methodological Summer School in Kymenlaakso University of Applied Sciences a survey on wicked problems was conducted. Using a questionnaire, master students from business and health care departments were asked to describe their view and approach to wicked problems. When a question about *the tools and skills a student hopes to acquire to tackle wicked problems* was presented, the results were the following:

- Teamwork skills
- Conversational skills, communication skills, ability to bring up difficult issues
- Strategic high level thinking, analytical skills
- Scenario analysis
- Planning tools and decision-making skills

In addition, the students mentioned ability to take problems positively and treat them as a challenge, ability to view problems from different angles with a creative attitude and ability to recognize wicked problems. How to solve, avoid or prevent them was also mentioned. The results show that the students do understand the need for deeper analytical thinking and the need for different kind of decision-making tools when handling problems where there is no consensus on the best solution.

In this connection the change of paradigm can also be discussed. Normal science and its pedagogical applications do not suit that well for wicked problems. Wicked problems cannot be easily categorized into disciplinary boxes. In addition, it is difficult to know what information should be gathered as there are no clear paths and formulations which one should follow. (Batie 2008, 1179.) Based on the change of the paradigm and on the results of the survey, wicked problems should be tackled as a topic and new pedagogical methods should be discovered to give students better understanding and better instruments when encountering these problems in working life.

Second, the title can be interpreted as a challenge for the cooperation between working life and the educators. The never-ending discussion on how to develop the curriculum of universities of applied sciences so that the needs of the industry and other stakeholders including RDI have sufficiently taken into account – those being a vital and a true part of the learning process - can be considered as a wicked problem.

In higher education, many structures for the exchange of thoughts have been created but still we cannot say with certainty that the contents of the curricula and the pedagogical methods used are those which satisfy the needs of the industry, the needs of the students and the ambitions of the educators.

Having said all that, this problem surely raises the question of the role of the higher education. Should it be following the needs of the industry or should it develop and share its own ideas, viewpoints and visions for future? Or are these two approaches mutually exclusive? Building a constructive and productive dialogue between the stakeholders and the educators can be seen as a major challenge for high-quality education.

Benchlearning visits to partner schools

In order to explore the best practices in integrating real-life wicked problems, RDI and teaching into higher education, the project researchers have paid visits to Karlshochschule International University, NHTV Breda University of Applied Sciences and The University of Manchester.

Here, the second benchlearning visit NHTV Breda University of Applied Sciences in January 2013 is under closer scrutiny. Three research problems were defined as follows:

1. How does the working-life cooperation work in an international context? Is there any model for collaboration?
2. How is the wicked problems approach interpreted in teaching, graduation projects and RDI?
3. Is there any multidisciplinary and interprofessional collaboration in degree programs of higher education and if there is, how is it arranged?

First, the researchers found that the working-life cooperation plays a very important role in all academies of NHTV. The practical parts of curricula contents of bachelor's and master's degree rely heavily on the collaboration with the industry. However, when a closer look was taken, it appeared that most of the connections with working-life were dependent on personal relations. In comparison with the LCCE concept of KyUAS, no specific organizational structure was in place. For example, teachers were responsible, by using their personal connections, for finding real-life projects for their students. Professionals from the industry were used as lecturers and often shared with students, in addition to their knowledge, links to their industrial network.

This method of cooperation was described as "organic" as it was changing its structure and core tasks according to the educational needs in hand. A specified model for working-life cooperation was not considered necessary.

Second, the researchers concentrated on the question "How is the wicked problems approach interpreted in teaching, graduation projects and R&D"? This question seemed more difficult for researchers to illustrate and for the colleagues in NHTV to

reply. When asked about wicked problems approach and how the colleagues in NHTV perceived them in their pedagogy, very similar and even vague answers were given.

The real-life cases or projects provided by the industry were seen often as “wicked” by nature, or at least complicated enough for students to solve and including such elements that would naturally fall into this category. An example was given by the leader of Master in Media Innovation – program. A new game was under construction and was based on the idea that the players fight and shoot each other in a school premises. And at the very same time, when the game was ready to be launched, severe school shootings took place in real life.

NHTV personnel's involvement in research work was considered utmost important. Teachers were divided into four different categories based on one's interest, willingness and capacity in research. The first group was the so called “academic research” group, the second “applied research” group, third “practice-oriented consultant work” and the fourth “knowledge development” group. Previously there had been “personal development time” in teacher's annual plan, but this had been transformed into “research time”. In other words, all the teachers had “research” mentioned in one form or another in the annual plans.

Involving teachers more in research work was seen essential in many ways. One of the main reasoning was that this, in the long run, helps creating better connections with the industry. As a general guideline, all research questions were based on real working life problems presented by industry.

Third, advancing multidisciplinary and interprofessional collaboration in degree programs was not among the most important issues or topics in the NHTV pedagogical strategy. It was admitted that maybe this approach should be considered, but so far there was little or no need at all to put it in practice. For example, in the workshop lead by the KyUAS researchers two separate master student groups (media students and tourism students) were brought together – and these groups had never worked together nor met before.

Conclusion

Recent literature on wicked problems shows that there is still work to be done with the conceptualization of wicked problems approach. The recent increase in interdisciplinary research and education activities calls for approaches that can accommodate complexities of real-life wicked problems. From the perspective of

higher education, this means that practical pedagogical tools for innovative learning environment should be further developed.

It was notable, that when Kymenlaakso UAS master students were asked about tackling wicked problems, they recognized the type of problem and did admit the need for better understanding and the need for better analytical skills when handling them in real life. This gives us as educators new challenges and opportunities when planning the contents and pedagogy of the curricula.

On the other hand, in this article, wicked problems approach is also interpreted as a challenge for the cooperation between working life and educators. Especially in the universities of applied sciences, where the work process or practice-based education is one of the key pedagogical strategies, this question must be kept constantly in mind.

The world around us is full of problems, also wicked ones. The importance of bringing wicked problems aspect into discussion in higher-level education cannot be understated. Our intention is to raise genuine dialogue between the educators, students and the stakeholders about wicked problems and what kind of new approaches – both pedagogical and structural - could be imported in higher education, and particularly through international cooperation.

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Wicked Problems and Interdisciplinary Problem-Solving as Tools for Methodological Reflection in Master's Programs at Universities of Applied Sciences

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Introduction

Both universities and universities of applied sciences are increasingly emphasizing interdisciplinary encounters and boundary-crossing. The development is timely and interestingly linked to the bold initiatives expected from universities regarding the generation of new knowledge, finding solutions for tricky social problems, the latest technological innovations and a more integrated educational experience. A society that is battling with great change, companies concerned about their competitiveness and the ever more demanding students all place expectations of reshaping and reforming higher education (Klein & Schneider 2009).

However, higher education (i.e. master's programs) in universities of applied sciences is usually developed within the traditions of a single discipline. This is demonstrated, for example, in publications covering master's programs at universities of applied sciences. A publication series edited by Okkonen (2003, 2004, 2005) as well as a newer publication dealing with strategies, development directions and follow-up information related to the development of master's programs (Varjonen and Maijala 2009) all include just one article whose title refers to multiprofessionalism or interdisciplinarity. This is the case despite the methodology of applied research, development and innovation activities, characteristic of universities of applied sciences, being based on a methodical pluralism that stresses the development of methods and processes that allow for common problem detection and solving (Hautamäki 2007, Lindeman 2006).

In order to spark methodological discussion and to advance the development of methodical pluralism in master's programs in universities of applied sciences, we created a bilingual study module with our partners at the University of Manchester, the Methodological Summer School for Master's Students. The bilingualism means that all of the participants were allowed to speak either in Finnish or in English, lectures were held both in Finnish and in English, and the lectures, as well as all discussions, were interpreted from one language to the other as necessary. All written

work and post reflections were conducted in English. The first summer school took place in June 2011. The next summer school was organized in June 2012, and the third was held on 3–6 June 2013.

The first summer school had twelve participants from five different disciplines (health, welfare, technology, business and graphic design), the second had 24 participants representing three fields (health, welfare and business), and the third summer school was again smaller with 12 participants from three different disciplines. The first execution of this study module – referred to in the article as MSS 2011 or just ‘the summer school’ – acts as the empirical source of this article.

The organizers of the summer school, the universities of applied sciences at Kymenlaakso and Mikkeli, both have their own experience in conducting and supervising development-orientated theses, which are a defining part of master’s programs at universities of applied sciences. The persons in charge of the education programs and the thesis supervisors have also broadly discussed the similarities and differences in different contexts, but nobody has thus far conducted comparative research on theses belonging to different disciplines. It is for this reason that we begin the article by describing the theses of three disciplines in our universities from 2010 and their methodological choices. Observing these theses will help to illustrate and understand the development challenges that we are facing regarding the methodology of theses. We will then proceed to introduce the initiation phase of MSS 2011 and the pedagogical choices we made regarding the execution of the summer school. We will also outline how the participants evaluated the summer school. On the basis of this background, we will present our views on how the methodology of research and development should be developed in master’s programs at universities of applied sciences, taking interdisciplinary collaboration particularly into account as a factor contributing to the reform of professions. In the conclusion, we will contemplate the meaning of bilingualism, team work and international collaboration for education in methods of research and development. We will also discuss the challenges involved in developing education practices that stress multidisciplinary and interdisciplinary dialogue.

Topic selection for theses, setting the development task and the visibility of the development orientation

There has been a great deal of discussion in recent years within the universities of applied sciences regarding the nature of the master’s thesis as new master’s programs have been planned. The discussion was opened by, for example, a series of reports on master’s programs at Häme University of Applied Sciences, which dealt with master’s theses as one theme (Maijala and Levonen 2008). Caven-Pöysä,

Hedberg and Neuvonen-Rauhala (2007) studied the growth process of becoming a developer of working life through the planning and execution of an organization's development projects and the related learning process. The report also canvassed the students' own experiences of the legitimacy of this development in their own organizations. It also addressed the challenges and tensions that emerge between the central content and curriculum of master's programs, when the central focus and objectives are the development of working life and becoming a developer (Ibid. 2007).

The common Tutka projects at universities of applied sciences (Jaroma 2008, 2009) contemplated the nature of the common research, development and innovation activities of universities of applied sciences as well as the theses' meaning in regard to the methodology of working life. Rantanen and Toikko (2009) assessed the methodological solutions in theses in cases where the nature of the thesis has shifted from research to development. In this case, the starting point for the development work stems from a genuine, working life-related development challenge, even a tricky problem that needs to be assessed.

The following is an observation of master's theses conducted at universities of applied sciences according to their topics and themes, the development task and the methodological solutions. The observation included master's theses conducted within the 'Development and Management of Social and Health Care Services' (Sosiaali- ja terveystalouden kehittäminen ja johtaminen) (2010) program at Mikkeli University of Applied Sciences and the programs 'Securing the Welfare of Children and Families' (Lasten ja perheiden hyvinvoinnin turvaaminen) and 'International Business Management' at Kymenlaakso University of Applied Sciences. The central information of the theses was collected from the abstracts available at the online library of universities of applied sciences (Theseus.fi). The theses have thus been studied on a fairly general level. A more in-depth analysis would require a thorough study of the theses, which is not possible within the scope of this article.

A total of 38 theses conducted for three different master's programs at universities of applied sciences were selected for examination. The observation included 17 master's theses within the Development and Management of Social and Health Care Services program. The topics of the theses were related to management strategies and HR administration as well as developing social and health care services (Table 1). The social welfare program accounted for nine theses (Table 2). The central focus of these studies was on the methodological development of client work. The remaining twelve theses represented the International Business Management program (Table 3). Their topics were related to strategic and change management as well as marketing and broader business competency, among others.

Table 1. Development orientation and methodological solutions in master's theses for the Development and Management of Social and Health Care Services program.

Topics and number of theses (in parenthesis)	Setting the development task	Methodological choices
Strategic management (3)	Formulating a health promotion strategy Development discussions in competency management Developing change management	Theme interview Focus group The Deming model of development Webropol survey Balanced Scorecard Inclusive activity research
HR administration and management (6)	Development and implementation of work shift planning based on working-time autonomy Developing HR administration in demanding client work from the perspective of coping at work	Graphic description and content analysis Developing work research Narrative analysis Describing development process
Assessing and developing services, processes and commodification (8)	Describing the quality and impact of supported living and developing indicators Commodifying a new service model in private child welfare	Assessment tools: Bikva, GAS, Kitson's quality assurance cycle Commodification process

Table 2. The development orientation and methodological solutions in master's theses for the social welfare program.

Topics and number of theses (in parenthesis)	Setting the development task	Methodological choices
Methodological development of client work (7)	<p>Challenging clients and developing client work</p> <p>Seeking/identifying foresight information for supporting the development of client work</p> <p>Producing knowledge</p> <p>Multiprofessional work in a changing environment</p> <p>The piloting process in client work</p>	<p>Focus group discussion</p> <p>School health surveys and the FSSF framework</p> <p>Compiling a handbook</p> <p>Interviews</p> <p>Narrative analysis</p> <p>Empathic method(s)</p> <p>Case study</p> <p>Survey</p> <p>Diaries</p>
Service quality and service development (1)	Troubleshooting in knowledge generation on the system level of a service	<p>Theme interview</p> <p>Survey</p>
Clarifying and developing work orientation (1)	Conflicting work roles and their clarification in a selected profession	<p>Writings</p> <p>Grounded theory</p>

Table 3. The development orientation and methodological solutions in master's theses for the International Business Management program.

Topics and number of theses (in parenthesis)	Setting the development task	Methodological choices
Strategic management and modeling management (2)	Strategic management during change Management modeling	Mini-survey Autoethnography Interview
Marketing and business competency (6)	Developing marketing processes Utilizing social media in business Developing business advantages through networking Developing business competency, branding The use of marketing theories in higher education Client relationship analysis	Peer review Observation Interviews Case study Method development SWOT analysis Competitor analysis Open questionnaire
Change management (2)	Communication during an organization's M&A The benefits of change management in relation to the scope of the change	Case study Semi-structured interviews Inclusive observation Content analysis Observation
Logistics, information flow and preparation (2)	Information flow analysis and strategic management	Case study Delphi Expert panel

Tables 1–3 have mapped the quality and difficulty level of the task setting on quite a general level. The European Qualifications Framework, EQF, was used as basis for the assessment (The National Framework for Qualifications and Other Learning 2009). Master's theses can be expected to reflect highly specialized skills that at least partly represent high-level knowledge within the discipline or field – i.e. knowledge that is used as the basis of independent thinking and research. Another interesting approach is addressing and critically understanding discipline-specific questions as well as interdisciplinary issues.

As master's theses are development tasks by nature, the skills they reflect should be assessed as well. According to the EQF, master's studies should provide students with specialized problem-solving skills that are needed in research and/or innovation activities in developing new knowledge and methods on an interdisciplinary basis. Such skills are necessary, for example, in managing and changing complex and unexpected work and study environments that require a new kind of strategic approach. The third aspect of the EQF emphasizes that the student's own responsibility should be taken into consideration when the knowledge and policies within a field are mapped and the strategic development of teams is evaluated (The National Framework for Qualifications and Other Learning 2009).

The skills acquired through university-level education should, of course, also be linked to the research and development of working life, which can be considered as a central field of expertise within working life. According to Rantanen and Toikko (2009), systematic development activities always aim to generate knowledge, and in addition, these activities can be approached through the viewpoints of development processes and the actors' participation. The above-mentioned aspects differ somewhat from each other, but together they define the concept of development activity – i.e. they form the conceptual core of development activity. (Rantanen and Toikko 2009.) Finding the balance between these three aspects tends to be the subject of active analysis during the thesis process.

Development activity is structured in project literature through different phase models (e.g. Pelin 1999, Virtanen 2000). According to Rantanen and Toikko, these models are usable, but they often provide an over-rational picture of developmental activity. Innovative processes that create something new are often unexpected by their nature. Processes may also be detectable when working with complex and multifaceted problems, but their nature is often sudden and unexpected. This is an aspect that must be taken into consideration when we contemplate the kinds of process that it is possible to complete in a master's theses.

Training in interdisciplinary and boundary-crossing problem-solving could be one way to support a development-orientated thesis process. After all, development activity tends to be built on the commitment and active participation of several actors. Developing requires fitting together different viewpoints and forming a common understanding. Participation also means taking part in concrete activities, in which genuine dialogue with the practical actors is central. An inclusive method can also be a means for creating change and for challenging and changing self-evident ways of thinking and acting.

According to our adaptation of the viewpoints of Alasoini (2006), development activity can be used to generate assessment data on the success and impact of development activities. Secondly, research information can be utilized in developing good practices which could then possibly be implemented in new operating environments. A third method of creating knowledge is to support development activity through research. (Alasoini 2006, 42–43.) A research approach can thus bring added value to development activity. Utilizing research data and research methods, formulating research problems and conceptualizing phenomena related to development work can help in the execution of development activities and the transfer and implementation of their results (Rantanen and Toikko 2009, 10–11).

In our thesis mapping, for example the development tasks related to strategic management (Tables 1 and 2) and their execution in a situation of change can be perceived as tasks that are challenging and require a combination of problem-solving skills and interdisciplinary knowledge. In the field of HR administration, modeling the management of demanding direct client work from the perspective of coping at work can be seen as a challenging development task. The same goes for quality and impact development and developing a new product or service model for the production of services (Tables 1–3). Also seeking foresight information, developing multiprofessional working in a changing environment and piloting and developing challenging direct client work can be executed as a part of a challenging development task (Table 2).

However, some development tasks can be described as less challenging. The development task can, for example, involve mapping and describing existing practices and processes. In such cases, the thesis merely succeeds in describing development activities (cf. Rantanen and Toikko). Of course, the setting of the development task does not reveal how the task has been executed, but it does give some information about the objectives of the thesis, which in turn reflects the possibility of conducting a high-quality study. Based on the material of this article as well as our practical experience, the framework presented by Rantanen and Toikko (2009), which includes all three aspects of development activity – knowledge

production, processes and participation – appears to be a challenge for students conducting their master's thesis. It is precisely these skills which could successfully be simulated in a common, interdisciplinary problem-solving process.

The observation of methodological choices is based on the methodology that the students themselves have reported to have used. Tables 1–3 show that descriptions in the abstracts of the methodological choices vary greatly: they present research methods, methodological approaches and single methods as well as single tools. Developing work research and activity research are examples of the mentioned research orientations for development. Based on the material, we gained the impression that students have difficulties in perceiving the broader development orientation related to their thesis. For example, the methods chosen for social and health care management theses were primarily inclusive methods (Table 1). The choice of method for evaluating and developing services (Tables 1 and 2) was an evaluating framework, often combined with a single evaluation tool. Students often also combined methods, for example interviews and surveys with other methods. In business theses (Table 3), case studies seemed to have quite a prominent role.

Yet it is difficult to draw conclusions from the choice of method, as the choices have to be assessed in proportion to the chosen topic, the set problems or development tasks, and, in addition, the theses conducted should be analyzed in more detail. Even a 'simple' method can produce high-quality problem solving and competency if it is implemented in an innovative way and in a suitable context.

Towards the summer school

The Master Team, a collaboration group consisting of the persons responsible for master's programs at universities of applied sciences, has been organized at Kymenlaakso University of Applied Sciences since 2007. Apart from the practical organization of different education programs, the team bears the responsibility for developing the interdisciplinary collaboration of master's programs at universities of applied sciences. The first result of this work was the interdisciplinary management study module, a module available for all students of master's programs at universities of applied sciences organized in Finnish. These management and leadership studies, worth 10 ECTS, have been developed continuously to respond to the needs of both working life and education programs in English. We, the Master team, began to observe our common research and development opportunities in a new light a couple of years ago. We perceived a sense of anguish about how small is the number of master's theses in universities of applied sciences which reflect the future challenges and development of working life – or actually, how the theses tended to focus so narrowly on just one field, using very one-sided methods.

We got the idea of a benchlearning visit to the United Kingdom, where notable work has been conducted around this theme. Five Master Team members visited the University of Manchester in spring 2010. As a result, we started to perceive multi- and interdisciplinarity as a more central part of master's programs at universities of applied sciences. We awoke especially to how poorly education in research and development methods met the requirements of the seventh level of the framework for learning. We noticed and admitted how low-impact our traditional ways of acting were – if anything, they strengthened the boundaries between different disciplines and practices. We began to wonder what could ever change in working life, if the actors at universities of applied sciences and the experts and developers of regions and working life continue to operate solely in their own fields, separate from one another. Simultaneously with this consideration of content and development, the universities of applied sciences of Mikkeli and Kymenlaakso decided to embark on a structural collaboration, which also opened up new opportunities for operational cooperation. As a part of this collaboration, we decided to organize the first methodological summer school in Mikkeli in summer 2011.

The pedagogical choices at the summer school – their characteristics and chosen solutions

According to Professor Charles Engel, who has acted as an inspiration for the summer school, generic skills are more important in professional learning than substance skills: problem-solving skills and versatile communication skills are crucial for professionals in all fields (Engel 2010). Life-long and self-directing learning involves training in skills such as responsibility and activity, preparedness for change, information seeking, problem solving, interaction and team work, reflective thinking and developing one's work (Heikkinen 2011). Cumulating matrix information is the challenge of life-long learning: information is not static, but it evolves and changes with time (Engel 2010). University graduates have tended to lack skills in critical thinking and understanding, working with complex and open problems, creativity, coping with uncertainty and conflicts and decision-making (Hiley 2010).

These thoughts and the vivid discussions around the themes led the organizers of the summer school to select interdisciplinarity and problem-based / enquiry-based learning as its pedagogical guidelines. Next we will briefly introduce our pedagogical choices: interdisciplinarity, PBL/EBL and wicked questions on both a conceptual and ideological level.

In the context of this summer school, interdisciplinarity translated into boundary-crossing collaboration between instructors and students from different fields, with each participant bringing their own know-how for common use. (Hiley and Tomkinson

2011, 2.) In interdisciplinary group work, the group members serve the purpose of the group – they do not act solely as the representatives of their field. The biggest challenge for universities is to get different disciplines to collaborate on solving the largest and longest-lasting problems. (Engel 2010.) Kymenlaakso University of Applied Sciences has recognized multi- and interdisciplinarity as a strength that needs to be further developed and cultivated in master's programs. The excellent feedback from students regarding common leadership studies encouraged us to also extend interdisciplinarity into methodological education.

Problem-based learning (PBL) is based on the consideration of learning in relation to other actors, i.e. the learning concept of social constructionism, which has steered the pedagogy of Kymenlaakso University of Applied Sciences for several years. The method has been used at both Kymenlaakso and Mikkeli Universities of Applied Sciences. A genuine need for learning and an objective to achieve common understanding can indeed lead students to deeper learning compared to conventional lecture-based education. Problem-based learning has proven to affect how students understand the topic to be learnt and connect the content being studied to their previous knowledge structures. It also improves students' self-regulation, problem-solving skills, ability to plan their own learning and attitudes towards learning (Capon and Kuhn, 2004).

Enquiry-based learning (EBL) emphasizes the meaning of seeking and sharing information in the learning process. It inspires students to research for themselves, which brings along a genuine research-orientated approach towards the subject of learning. Learning is guided by the student's own information-seeking process. The method allows student groups to identify their own information needs with the help of a starting scenario and a facilitator. The students then seek information on what resources they need in order to research these matters. Enquiry-based learning typically involves learning through student-orientated group work, in which the students utilize different information sources. The instructor adopts the role of a facilitator, supporter and encourager – not that of a lecturer – and the students do not only receive knowledge about content but also develop their skills in generating knowledge, group work and leadership. The advantages of enquiry-based learning include the fact that the students get more involved with the learning topic, they can steer their learning according to their own interests, they have a better possibility of affecting their own studies, and instructors can better recognize students' needs for support and learning processes. (CEEBL 2008.)

In the context of the summer school, problem-solving meant defining the problem further, thinking, enquiring, observing, evaluating, critical analysis, utilizing implicit and explicit information, evidence-based decision-making and defining the evaluation

criteria for decisions. (Hiley and Tomkinson 2011, 28.) Unlike in other PBL processes, the problems were predefined in the summer school: visiting instructors had preselected a few unsolved interdisciplinary problems, so-called 'wicked problems', which were described as follows (Hiley and Tomkinson 2011, 26–27):

- there is more than one solution for the problem,
- there might not be one correct solution for the problem, and the solution cannot be described as right or wrong, but better, sufficient or good enough,
- the problems are dynamic and changing,
- the problems cannot be fully understood until an attempt has been made to solve the problems,
- the problem is always open for solutions: it cannot be completely solved,
- the problems are unique and the solutions cannot be generalised,
- solutions are tested empirically, with pilot studies, for example, and
- it might be that there simply is no solution.

By practicing solving such problems in small groups, the students gained a learning experience that included elements from interdisciplinarity, interaction and different forms of communication, working and acting in a group, and reflective practices in visualization and creative problem solving. Methodological understanding was improved by perceiving the thesis as a problem-solving task, which can be understood as a similar process to the summer school exercise. It thus became essential to understand the process through the concept of knowledge and the viewpoint of ethical choices, in addition to the selected methods.

Evaluation of the summer school

The students used the double team method for evaluating the summer school: they begun by evaluating for themselves the strengths and what should be further developed, then they discussed this in pairs and finally in groups of four. The points were listed on the board, and the three most important were selected through a voting process. The instructors performed the evaluation in two groups: visiting experts listed three things that they thought were especially good, and three points that needed further developing. The organizing instructors brainstormed and listed all of the strengths and weaknesses that came to mind.

The students listed as particular strengths the visiting lecturers, the clarification of the thesis process and the resulting new inspiration and motivation as well as the dialogue between the Finnish- and English-speaking instructors. The visiting instructors stressed the good atmosphere and spirit during the learning situations and that learning can be fun, the students' excellent motivation and the organizers' and lecturers' ability to flexibly respond to the students' needs. What all groups brought up

as the central challenge was, in addition to practical scheduling and language issues, the meaning of the entire common discussion among the student and instructor groups in generating new knowledge and inspiration to learn. Table 1 is a summary of the summer school evaluation in the form of a SWOT analysis.

Table 1. SWOT analysis of the summer school.

<p>Strengths</p> <p>Professional visitors Interdisciplinarity Multilingualism The commitment of the instructors and students Simultaneous processing in small groups and individually Thesis orientation</p>	<p>Weaknesses</p> <p>Multilingualism – ensuring that everyone understands Additional time for discussion The clarity of the instructions when the working method was familiar to the instructors but not the students Early mornings in an intensive summer course Integrating the visiting lectures into the process Website for presenting the results</p>
<p>Opportunities</p> <p>A meeting place for students facing the same method and methodological challenges Interdisciplinarity Focus on problem-solving steers participants to contemplate the thesis from different viewpoints</p>	<p>Threats</p> <p>The economy of the amount of students Connecting the preliminary task to the learning process Accepting interdisciplinarity in university development</p>

Conclusions

The actual choices made in the theses presented in this article and the experiences from the methodological summer school give rise to many questions: How do master's students at universities of applied sciences recognize true wicked questions in working life in order to make these questions the starting point of their theses? What is, then, the meaning and relevance of these theses in regard to working life? How should methods be developed towards interdisciplinarity in master's programs at universities of applied sciences? At the very least, the following three steps should be taken immediately:

- 1) a systematic methodical approach to the supervision of theses, in particular taking into account the program's special nature and the opportunities for research and development,
- 2) methodology education needs to be integrated into the study programs in a way that enables interdisciplinarity, and
- 3) better utilization of online education in both national and international collaboration.

It is our view that this development process that we have started is not about going along with the current interdisciplinarity trend at universities, but is rather about developing education in research-based development work with the help of multiprofessional problem-solving work. One could also argue that we are creating new operating models for developing the quality of master's theses at universities of applied sciences through common problem-solving, conceptual and methodological development dialogues as well as by changing (even radically) educational practices. Our broader objective is to reform professions through other professions.

In this case, the bilingual methodological summer school for students from different master's programs acted as the educational tool and pilot platform for research-based development work. In addition to conventional thesis-related considerations, the students' reflections and feedback also revealed some surprising aspects. Firstly, learning through interdisciplinary and multicultural team work was perceived as a very central feature of MSS 2011 (and this was even more pronounced during the 2012 summer school). This speaks of how discipline-specific and monocultural individual work is emphasized in both bachelor and master's programs at universities of applied sciences. Secondly, the bilingualism of the summer school is definitely becoming a 'thing' for the students. The special emphasis on the appreciation of bilingualism suggests that Finnish programs lack internationality and collaboration with programs in English. Team work skills and language proficiency seem to play a central role in methodological know-how.

From the point of view of our organizing team, the methodological summer school revealed the importance of deep international collaboration in the development of education. It has also shown that spreading and mixing the methods and practices of interdisciplinary research and development requires an interdisciplinary dialogue. The structured but yet broad and informal 'methodological hanging around' with colleagues, Finnish and international visitors and students that the summer school offered is an effective way to break interdisciplinary borders and create connections between people in order to foster something new and enable innovation.

What kind of challenges are we facing on this path of development work that we have chosen? Even though universities offer several interdisciplinary study modules or even whole programs, their visibility in regard to students and working life often remain modest. The creation of a genuinely interdisciplinary program requires the acceptance of different education and professional fields, which is often both difficult and time-consuming – strategic guidelines and policies towards interdisciplinarity would be needed at the universities in order to achieve this. Interdisciplinary execution also calls for a new kind of team work between instructors. In order to enable interdisciplinary learning, instructors must conduct the instruction together, at least during the execution of the initial programs. This, again, demands a more flexible allocation of resources between the organizers. The universities' career paths should be developed in such a manner that interdisciplinary programs come with the opportunity to advance in the organization and/or professionally. Interdisciplinarity can continue to hinge upon spontaneous interdisciplinary collaboration without a specialized interdisciplinary education program or other form of permanent structure. Also premises can prove to be a hindrance. Interdisciplinarity requires carefully built premises, both physical and online, that enable natural everyday encounters between people from different fields. (McDowell, 2012, Bitterman 2011.) However, we see these challenges as opportunities to creatively build a meaningful, satisfying and unique operating culture that develops the activities of students, universities and working life.

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Fashion & Design Project – Networking in Russia

Ruohonen Sinikka ja Ahola Esko

This article examines the opportunities the three-year project Fashion & Design – Crossing Finnish–Russian Borders through Entrepreneurship (Fashion & Design – yrittämällä yli rajojen Suomessa ja Venäjällä) offered the Designer-Stylist specialty field of the design program at Kymenlaakso University of Applied Sciences (KyUAS). The project was coordinated by the Federation of Finnish Textile and Clothing Industries, Finatex, and financed by the interregional cooperation fund of the Ministry of Employment and the Economy for the period 1 November 2009–21 December 2012. The project was used to develop Finnish-Russian cooperation, support sustainable social and economic regional development and improve opportunities for Finnish business collaboration in Russia. Even though the introduction of Finnish textile and clothing companies' products to the Russian market was central to the project, the coordinator also wished to include Finnish-Russian educational collaboration.



Our learning objective was to mutually introduce Finnish and Russian students to each other's cultures, and to concretely bring out different tastes and styles through common design tasks. For KyUAS, another objective was to build a permanent collaborative relationship with a Russian university. Learning general work life skills is also stressed in the newest pedagogical trends, and these kinds of projects offer many opportunities in this regard. Cooperation skills and internationality know-how were particularly emphasized in this project (Auvinen 2010).

When KyUAS was asked about its interest in participating in the project, several factors contributed to its affirmative response. Collaboration with Russia plays a central role in KyUAS' strategy, and the university has collaborated with universities in Saint

Petersburg for years within the field of International Business and Culture, Business programs and Audio-visual and Graphic design specialty fields of the Media program.

Also the Designer-Stylist specialty field of the Design program (textile and clothing design until 2007) has experience in international academy and enterprise cooperation within education projects: during 2003–2006, KyUAS collaborated with a French design academy and a German design universities in the IDE-EDI – Interactive Design Education project, which was a EU-funded Leonardo da Vinci project (more information in Ruohonen 2009, 95–109). So despite having poor or no knowledge of the Russian language, the university embarked on the project with positive expectations. A great benefit has been that KyUAS does have students who know Russian, also within the Designer-Stylist’s specialty field, and they have been of invaluable help in the practical organizational work.

A trip to Saint Petersburg was organized in spring 2010. It included visits to two universities offering design and clothing design in particular. One of these, the Saint Petersburg State University of Technology and Design (SPbSUTD), eventually became a collaborative partner of KyUAS. During the visit, however, the discussion centered around general opportunities and the nature of a common learning project. After the trip, KyUAS sent preliminary suggestions for education projects to the Russian universities for evaluation.

The following study modules were integrated into the educational programs, both being held for two different groups:

- Organizing an Event (4 ECTS) was first organized as a fashion show in Saint Petersburg consisting of the products of Finnish companies. The second course was organized as a show and exhibition in Saint Petersburg and Kouvola presenting the students’ own work.
- The first course of Clothing Design (6 ECTS) involved designing a collection of children’s clothing for a Finnish company, and the second group designed their own collection with the theme White Nights.

In autumn 2010, the Fashion & Design project offered the opportunity to participate in the design and organization of Finnish companies’ fashion shows in Saint Petersburg. KyUAS participated with a group of students who were responsible for producing marketing material and predesigning outfits and shows in Finland, as well as casting models, planning entrances and event arrangements together with the personnel and students of SPbSUTD in Saint Petersburg. There were three shows in total: two in the festival hall of the university’s main building for Russian buyers, and the third in the Marble Palace in connection with the evening event of the Women’s

Congress. These experiences taught multidisciplinary and customer-orientated collaboration skills and organization skills.

In spring 2011, as part of their clothing design study module, a KyUAS student group designed a collection of children's clothing from the starting point of Russian consumers and markets. A central objective of academy collaboration has been to better recognize cultural differences and similarities and different tastes as a part of product design and target group consideration. The student group received feedback from a Finnish children's clothing company engaged in Russian exports. Issues regarding style and purpose of use were particularly brought up. Finnish children's clothing design tends to emphasize clear and simple design as well as practicality, easy maintenance and ergonomic factors. In Russia, as in many South European countries, parents rather appreciate traditions, etiquette and overall style. In some situations, children can be dressed as tiny adults. It is important to understand different cultures when products are designed for different international markets.

In May 2011, the Fashion Design Department of SPbSUTD and the Designer-Stylist specialty field of KyUAS agreed to organize a common education project in the academic year 2011–2012. The academies decided to agree on the outlines, themes and schedules in more detail during mutual visits in autumn 2011. The representative of KyUAS visited Saint Petersburg in October 2011, and a collaboration agreement was also discussed. SPbSUTD teachers visited Kouvola for the first time in December 2011.

In spring term 2012, a common education project with the theme White Nights was launched. A Finnish student group used white linen, which had been selected as the common material, to design a fifteen-piece fashion collection with the theme: 'the White Nights of Saint Petersburg'. The Russian students took the Finnish 'nightless nights' as their starting point. In addition, each student defined their own personal perception of these themes. The students' design work was cross-evaluated: SPbSUTD teachers evaluated the Finnish students' designs in Kouvola in February 2012, and the KyUAS teachers evaluated the Russian students' designs in Saint Petersburg in March 2012. One model or outfit from each collection was selected to be carried out in final fabrics. The garments were made up during March and April, and photo shoots were organized in both universities. Finally, exhibition posters with a unified graphic design were created for each item. The poster process was organized by a Finnish Designer-Stylist student as a project of her own.

The personal themes within White Nights circulated quite freely around Russian and Finnish culture. The Finnish interpretations of Saint Petersburg included references to the city's cultural life (ballerinas) or stereotypical Russian themes (Cossacks),

while many of the Russian students' interpretations of Finland brought up Finnish nature and fauna, not to mention Finnish architecture. Well-known or even stereotypical subjects are not necessarily a bad starting point, when the idea is further cultivated into the personal form of clothing or fashion collection.



The students found it eye-opening to see the neighboring country's interpretations of their home country and to compare these to what they would have possibly picked out themselves. It was also educating to see how ideas were visualized on the other side of the border, and what kind of images of the final outfits were achieved. The instructors benefited

from seeing how the same task was approached in different ways and with different emphases. In Russia, the design process of a collection emphasized broadly studying the theme visually, also through art by drawing and painting, before beginning the actual design work. On the other hand, the Russian students had more time to execute their project than the Finnish students. However, based on this experience, traditional, manual presentation techniques are appreciated in visualizing designs in Russia, and computer-assisted drawing and presentation is not favored in the same way as in Finland. In Finland, the task setting stresses the product's target group and purpose of use at quite an early stage, whereas in Russia, such outlines can be seen as a factor that hampers creativity.

The experiences gained from the project strengthened the preconception that traditional art education and a broad knowledge of culture are still very much stressed in Russian design and fashion education. This is shown in the emphasis of both artistic and fact-based background research. It reflects traditions and values as well as strategies. Finnish education, on the other hand, already starts to highlight work life orientation and requirements at an early stage. This education project did not include a comparison of curricula, but this could be eye-opening and educational for both parties.

At the end of May, the results of the project were presented at an exhibition in the main building of SPbSUTD. A group of four Finnish students who had participated in the project (of altogether eight students) took part in organizing the exhibition. At the same time, they had the opportunity to meet and get to know Russian students and instructors who had participated in the project, and to get a glimpse of the Russian

education system. Students learned about mutual intercourse, putting things into action on a tight schedule and performing in a foreign environment.

In mid-October 2012, a White Nights show and exhibition was organized at the premises of KyUAS in Kouvola. The project was designed by a new student group. The theme fit well within the curriculum, schedule and content of the study module. The project thus offered the opportunity to work on the same topic with new contents and objectives. This was also a splendid opportunity for collaboration between the education groups. The objective was to design an experiential fashion show and to build an exhibition. The students learned to plan a show and an exhibition and to organize an event, which emphasized the importance of cooperation skills and team work.

The last stage of the project involved participating in the opening event of the Admiralty Needle design event in Saint Petersburg at the end of October 2012. This is an annual event and competition for international collaborating academies organized by the SPbSUTD. The White Nights project outfits were presented on Russian professional models. The project received positive media attention, on Kanal 5 of the Russian television, among others. The Admiralty Needle came as a positive surprise for KyUAS teachers. It had come up in the discussions with the Russians the previous spring, but we had not grasped the magnitude of the event. We were expecting some kind of smaller-scale fashion show, but were instead met with the international cooperation partners of the SPbSUTD, and the shows presented the results of all of the collaboration projects as well as the works of the competition series. The opening event, in which the White Nights outfits took the entrance role, also involved the finale of a design contest for a children's fashion collection. The jury of this competition included representatives from international collaborative academies from Germany, France, Italy and South Korea, among others. The event week happened to take place at the same time as the Fashion & Design project last Saint Petersburg visit, so practical arrangements, such as the transport of the outfits, were easily organized.

Taking part in the Fashion & Design project has brought with it several positive experiences both for students and for the education staff. According to the student feedback, the project was experienced as motivating, and it offered several different opportunities to act in multidisciplinary, work life orientated learning situations. The project has increased intercultural knowledge and acted as a splendid practical platform for education in internationality. The students had the opportunity to network with the collaborating textile and clothing companies. A big project requires a great deal of preliminary planning work from the educators before it can be implemented as course content and be offered to the students. On the part of the work economy of

the teacher, a large project lasting several years offers many possibilities, because it creates perseverance in the planning of the contents. A large project could offer even more opportunities for exercise work and projects for even more students of different fields than the project under discussion here.

From the point of view of the education staff and organization, the project offered many opportunities for planning the content of study modules for different groups and levels, and even for different study programs. Business economics student Heini Tattari (KyUAS) conducted a report on the logistics of export transport to Russia of the Finnish textile and clothing industry as her thesis.

A follow-up project is already being planned to ensure that the promising cooperation between the Designer-Stylist's specialty field at KyUAS and the fashion design department at SPbSUTD does not come to a halt. The universities also signed a three-year cooperation agreement in spring 2012. The objective of the next project is to further integrate the design education program with regard to content, and also to include business economics programs in the project. The new project thus faces two challenges: internationality as well as the cooperation of two different operating cultures, business economics and design. Genuine interdisciplinarity is indeed the next challenge, and also a great opportunity.

Participating organizations:

Coordinator: Finatex. The Federation of Finnish Textile and Clothing Industries, CEO Satu Mehtälä Palcon Oy, Pirkko Autio
Fintormenta Oy, Tuula Perilä

Academies:

Kymenlaakso University of Applied Science, Design program and Business Economics
Saint-Petersburg State University of Technology and Design, Department of Fashion Design

Saint-Petersburg State University of Service and Economics, Department of Fashion Design

Twenty-five Finnish textile and clothing companies participated in the project. In addition, nine companies participated in single meetings.

Sixty-five Russian companies participated.

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Contemporary Changes in English Language Teaching Experience

Riabova Anna

It is much more difficult in the second decade of the millennium to identify a single structured model for the design of English Language Teaching (ELT) projects than it was, say, 20 years ago. This difficulty is partly attributed to changing views of projects and what they can achieve. I am sticking to a view of an educational project as a structured and time-bound intervention aimed at bringing about change at the special level within an educational system.

In the nineties we were still thinking in terms of idealized frameworks which focused on fixed timescales, measurable outputs, sustainability and the dreaded risks. Project after project in different parts of the world ended when the money ran out and the planned time came to an end.

This sometimes resulted in some degree of regression to «old»ways of teaching, preparing teachers, designing curricula and preparing examinations. The incentives to maintain the level and speed of change were often lost in the battle for day-to-day survival which many teachers continue to face. I have also encountered teachers who were never touched by the planned changes because some of the projects which were launched in the nineties were far from inclusive in their coverage (often concentrating on a capital city elite).

First of all I would like to remind the readers of some of the earlier meanings and connotations of “project”. It is a term much used in industry and construction in the United States of America, perhaps even more so than in the United Kingdom. More recently we have seen this term associated with innovation initiatives in industry and the corporate world. The influx of management practices into educational institutions in the nineties led to the adoption of the concept of a “project” as an attractive way of packaging a sponsored intervention –attractive because of its neatness in terms of objectives, timescales, budget allocations, and deployment of manpower.

But the language associated with projects (logical framework, outputs, success indicators, assumptions, risks and threats, etc.) at first seemed alien to those involved in education. In the nineties the term “process project” began to emerge,

carrying the implication that good practice might involve changing course, realigning objectives, or modifying expectations during the lifespan of project.

We have come to understand that the speed of change is constantly picking up and we had better get used to dealing with its impact on all, parts of our lives. This realization has had and continues to have, an influence on thinking about the purposes of education, including the teaching of English. In educating the citizens of tomorrow, we are told, we should be preparing them to cope with change in our globalised world. Among other things, this seems to mean laying emphasis on using language as a tool for communication and for accessing information and developing transferable skills such as critical thinking and learning how to learn. These features should be in evidence in the curriculum and in textbooks as well as in classroom practices.

We are moving towards the dynamic view of the educational process, with emphasis on teachers as supporters of learners in their learning, and away from a transmission – based view, which sees the teacher as an imparter of a pre-existing body of knowledge.

Planning for and implementing educational change is difficult when it all takes place within the confines of a system in a given context. It becomes doubly complicated when, as in many ELT projects around the world, a donor agency, such as Department for International Development, the British Council, or the World Bank is involved. These agencies, whether they are “gifters” or “lenders” always bring their own conditions. Among the problems that this gives rise to are:

1. **Conflicting time perspectives.** A lot of scientists have made the point that large-scale educational change requires a long –term view if it is to take root, anything from five years to a whole generation. Donor agencies, however, typically work to a limited time frame for projects, seldom more than three years. It seems that it would be better for donors to limit their sponsorship to smaller-scale initiatives such as supporting training seminars to teach teachers how to evaluate textbooks.
2. **Value for money.** There is no agreed way of assessing the value of “process” in an educational project. We should be looking at building provision for continuing change into projects, rather than seeking to quantify achievements, for example by making rather absurd statements such as “2500 teachers trained in implementation of the new curriculum”(from a project report which fails to mention that all this training took place in one-day seminars which could do no more than scratch the surface of the in-depth training that would really have been needed)

3. **The role of local professionals.** Local ELT professionals are often galvanized by the prospect of involvement in a project and by the arrival of an "expert" appointed the donor agency, especially if this offers the chance of a visit to the United Kingdom or another English-speaking country. This enthusiasm declines pretty rapidly as the project comes to an end, the expert leaves and funds for courses and visits run out.

These issues form a kind of backcloth of experience to what is going on in projects today.

The four main points of entry for educational change are known to be the curriculum, methodology, textbooks and materials, examinations. The most powerful of these areas is examinations. It is extremely difficult to push through change in any of the other three areas, if examination reform is neglected or lags behind other changes. Textbook reform projects in Russia came up against heavily guarded interests, some of them in academia, in the area of methodology and examinations, and also among local textbook authors. Learners do not find the new book easy to use and teachers are also a bit confused. They need training.

Any change initiative needs to be focused on a clear understanding of the status quo and also of the reasons for undertaking the change. This is achieved through a research exercise commonly known as a baseline study. The successful tertiary level ESP (English for Specific Purposes) Curriculum project in Russia in 2000s was based on a thorough study carried out by a UK researcher in co-operation with in-country project partners. The new curriculum has been welcomed in some universities.

Data collection in baseline research for ELT projects may involve any or all of the following:

- interviews with and/or questionnaires to a range of primary and secondary stakeholders in the proposed change to gauge levels of interest in, attitudes to, and potential commitment to the proposed change
- classroom observation to gain a first-hand view of practices
- evaluation of teaching material in use
- a critical review of existing curriculum documentation and examination practices
- sample institutional audits to assess staffing, resources, management structures, etc.
- collection of relevant statistical data on numbers of teachers, learners, etc., as well as on examination results and other relevant academic issues.

The purpose of all this is to establish where everyone and everything is at the start of the project and to assess the extent and potential impact of the change.

The culture gap

Some scientists describe “reculturing” as the process by which teachers come to change their beliefs and habits. There is potential for intercultural dialogue for degrees of misunderstanding not only in classroom practices and everything that underpins them, from behavioral norms to authority structures, from values to language and the way terminology is used. Examples of this include the way in which terms like “methodology” and “syllabus» are understood differently in the West from the way they are understood in eastern Europe, where methodology is seen as a serious academic discipline in its own right, and where there are no simple and easily understandable translations of “syllabus” or “curriculum”.

The need to find a shared vision and acceptable starting point applies at all levels, from the ministry to the classroom. It requires patience and sensitivity, and, it allows the partners to walk through the change process hand in hand, rather than turning to the kind of pushing and pulling which only results in alienation. Change will never succeed, if it focuses simply on behavior. Classroom teaching, textbook and curriculum writing, examination procedures are in one very important sense a manifestation of the values, attitudes, and beliefs, theories of those who design and deliver these behaviors. This is the “deep culture” of any educational system, and some of it goes back in history. If a change project does not penetrate into these deeper layers, it cannot succeed in the long term. It is also from these deeper layers that resistance to change emanates. Whether in learners, teachers, or managers, resistance is always a likely response, especially in the early stages of a change initiative and most frequently among the more experienced and long-serving members of a teaching community. But there is good news about resistance too. Often people use resistance as a strategy to gain time and make sense of the proposed change. Doubters and resisters can be very valuable in pushing for modifications and rethinks in the process of change as it evolves, and if the project framework is flexible enough, this can create benefits for everyone involved. Successful change projects are characterized by joined – up thinking between the key participants in the change process and by good communication both within the project and at the interface with all shareholders with a legitimate interest in the change.

Change is all about people, and it stands or falls in direct relation to the impact it has on their lives. This is true in ELT as it is in any other sector of education.

Developing proficiency in English amongst students is of pressing concern to education ministries around the world. Governments have, accordingly, made some investments in programmes and projects designed to improve the teaching and learning of English in state schools across the age range, with the focus usually being on Communicative Language teaching (CLT) approaches.

Nevertheless, the educational systems must cope with change and if innovations are to be successfully implemented, there are important lessons to be learnt from research into international practice. There are three critical areas which require focused attention.

Policy and resources

1. Educational innovation is not value-or culture –free but be considered in relation to the context in which it is to be implemented.

2. Particularly important is that pedagogical innovation must go hand in hand with parallel innovation in high-stakes testing. It is surprising how often mismatches between mandated teaching-learning approaches and high-stakes examinations are cited as a cause of failure of pedagogical innovations. For many teachers the main purpose for teaching English is to prepare students for the examinations and the teachers are judged by their students' success.

3. Sufficient financial, material, and human resources must be available to implement the innovation. Leadership demands, in context of educational reforms, include being responsible for the professional development of staff so that they may cope better with the complexity, dynamism, and unpredictability that are the keystones of change. The development of professional learning communities is a key factor in successful change and school principals together with higher schools authorities have primary responsibility for the establishment of conditions conducive to teacher learning in collegial working environments which will assist in the implementation of educational innovations. The principals and the heads of the Universities departments must be provided with effective support as they learn how to foster collegial environments and innovations in their educational establishments.

Educational innovation is a process, rather than something which is accomplished simply through policy statements at ministry level, though the official policies are clearly a necessary element in that process. As such, any innovation needs to be managed actively throughout the various stages of its formulation, adoption, and classroom intention. Just as teachers need adequate support at all stages of the innovation process, so too do those charged with managing change: educational administrators, in-service trainers, school principals and higher education managers.

Linguistics & Literature & Philosophy

Proficiency Face – Hidden Factor of Successful Foreign Language Interaction

Tarmo Ahvenainen

Many of us have experienced a situation when we have felt the need to take the interlocutor into account in a situation when we have perceived insecurity in her language use. Similarly, many of us have experienced a situation where we have been unwilling to use a foreign language in public. Partly this unwillingness has been connected with the feeling of loss of face. A Finnish tourist in France, attempting to speak French, may be delighted when the interlocutor switches to English – or is frustrated for the idea that her French has not been good enough. These phenomena can be studied from the point of view of proficiency face, i.e. the public image of the person as the language user that she wishes others' to acknowledge. This popularized article introduces the concept of proficiency face as a part of interaction and briefly discusses consideration of proficiency in foreign language instruction. Part of the examples comes from the empirical data of my on-going doctoral research project for Jyväskylä University, Centre of Applied Language Study.

Proficiency face vs. self, identity and anxiety

The situations described above have been approached with different concepts in different disciplines. In second language acquisition research some of the incidents above fall into the category of communication *anxiety* or *foreign language anxiety* (see e.g. MacIntyre & Gardner 1994, Horwitz, and Horwitz & Cope 1986). On the other hand, these situations can be approached from the *language self* of view. Language self is a fairly permanent image one has of herself as a language learner (Laine & Pihko 1991). A third option is to consider how *language identity* is constructed in those situations (see e.g. Virkkula & Nikula 2010). In contrast with these views, *proficiency face* can be considered a situation-dependent, vulnerable positive image that the language user has of herself, and which the interlocutors acknowledge, albeit implicitly. The significance and sensitivity of proficiency face may vary considerably between various speakers, and between language and situations for one speaker. Socially skillful communicators assumedly pay attention to both one's own and others' proficiency faces instinctively, but the bringing the phenomenon under conscious scrutiny may help those who are less considerate or sensitive. Ignoring the proficiency face issues – as all face issues – may at its worst result in the failure of communication.

Three cornerstones of proficiency face

The concept of face in its figurative meaning is widely thought to have originated in China. The first traces of face in the English language in the figurative meaning are from the late 19th century (OED). In the western hemisphere, face found its place in the social theory by influential theorists such as Durkheim (1915) and especially Goffman (1967). Today, face is a key concept in sociology, anthropology, communication studies and sociolinguistics. So far, a L2 speaker's face as a proficient user of the language and its role in interaction has not been under an in-depth study although it has been touched in NS-NNS interaction by Haugh 2009:14-15, in relation to code-switch (i.e. change of language by Auer and Eastman (2010:100), and in lingua-franca interaction by Ahvenainen (2005: 101, 114, 118) and Hynninen (2011: 971). This article aims to elaborate the concept of proficiency face, as briefly introduced in Ahvenainen (2005: 101, 114, 118).

The concept of proficiency face in this article is mainly based on the overall concept face as seen by Lim (1994), Lim and Bowers (1991) and Spencer-Oatey (2007, 2009). Proficiency face (Ahvenainen 2005) can be approached through the overall concept of face. Lim and Bowers (1991) and Lim (1994: 210–211) divide face into three types which they argue are universal, although there may be intercultural differences in how facework is realized. The first type is the autonomy face, i.e. the image as an independent, mature and self-sufficient individual who can master the situation. The second type is fellowship face, the image as “one of us”, as a desirable co-operation partner and acceptable fellow human. The third type is the competence face, the image as an able and skillful agent. In interaction people aim to act in such a way that both one's own face and the interlocutors' faces are maintained, unless they want to insult the other on purpose, or diminish themselves in for the atonement of an insult. While people tend to avoid threatening one's own and the others' faces, they sometimes attempt “face-lifting” of the other e.g. by praising the interlocutor or by accenting the positive sides of themselves. Maintenance or enhancing the face, however, is rarely the main function of communication. Rather, as Goffman (1967) said, face maintenance is a prerequisite for communication; a grey eminence working in the background.

Proficiency face can be seen to overlap with the three above-mentioned overall types of face. Maintenance of proficiency face may mean that the person is able to keep in control of the situation when using the language (autonomy face), and display herself as a competent language user (competence face). Interlocutors acknowledge this in the situation implicitly by acting in a normal way in the situation; for example, they do not adjust their speech in a noticeable manner, they do not offer help in a patronizing way, or change the language altogether. When interlocutors in this way display that

they accept the manner of communication of the speaker, they also show her suitability as a communication partner, and thus acknowledge the third aspect of proficiency face, fellowship face. One of the main characteristics of face is that they are loan from other, i.e. they exist only when others acknowledge them (Goffman 1967).

On threat and protection of proficiency face

A language user may fear for the threat of her proficiency face if she knows of a future situation where her language proficiency be displayed in a bad light, e.g. because she anticipates that the demands of the communication situation are higher than what is needed. In addition to this kind of prospective fear of threat, the speaker may react to the threat reactively, after the potential face loss has happened. This may be the case in a situation when one finds out that others do not understand what one is trying to say, or when she notices that she does not understand the speech although someone is assuming so. In this kind of situation the interlocutor may enhance the understandability of her speech and thus avoiding potential proficiency face threat by purposefully increasing clarity of his speech (e.g. clarity of pronunciation, more transparent word choices) or by slowing her speech (Ahvenainen 2005). This kind of adjustment is, however, has its drawbacks. If the adjustment is visible, and the interlocutor does not find it necessary, she may find it patronizing, and thus a benevolent attempt to protect the other's proficiency face by smoothing out communication barriers becomes a proficiency face threat in itself (cf. Yläne 2000:169). Acknowledgement of proficiency face is thus most often implicit, indirect although sometimes a person communicating in a foreign language may receive explicit face enhancement, e.g. when the interlocutor inquires where the speaker has learned to speak Italian so beautifully.

One extreme case where the speaker may perceive proficiency face threat, despite the benevolent intention of the interlocutor, is the language switch. When I started a conversation in Russian at the door of a Saint Petersburg rock club, but the doorman replied in English, I thought that my proficiency face was threatened in all the three aspects: I perceived that the doorman did not consider me a language user competent enough (competence face), he did not seem to consider that I could manage in the situation in Russian (autonomy face) and did not consider me one of the "fellows" in the default group of Russian language users (fellowship face). Naturally, the doorman did not seek to insult me, but merely attempted to serve a foreign customer well, or in an unclear language choice, preferred using a language which was prestigious in the rock-club context (explanation by Vetchinnikova 2011). The intention of the speaker, however, is not relevant in my face loss, but merely my perception of the motivation. Immigrants in Finland complain that Finns are notoriously guilty of this; when they hear the slightest foreign accent or insecurity in

speech production, they very easily switch to English without thinking that in this way they threaten the immigrant speaker's proficiency face (and deprive her from an opportunity to practice Finnish.)

In my earlier study (Ahvenainen 2005) interviewees who communicated in English as a lingua franca reported that they sometimes sacrificed communication goals in order to protect the interlocutor's proficiency face. For example, in the interaction data, if a speaker perceived that the interlocutor's language skills were not sufficient to get the main idea of the topic, the speaker changed the topic and started a new one. In the interview, she reported that part of the reason for doing this was not to make the other feel inferior due her limited language skills.

Autonomy and competence in the thick skin of face

People are unequally sensitive to the proficiency face concerns, and different situations cause face threat to different people. In the present empirical material, Finnish and German engineering students participating in an international workshop were video recorded. In this workshop, the working language was English. Ten students measuring a building and having a meeting on the reuse of the building were video recorded. After the recording the students were shown the clips of the video and were interviewed about their experience. This study revealed that there were notable differences in the sensitivity of proficiency face, and the sensitivity was not always related to the perceived level of language competence. One participant was solely worried about her own image as the user of English, the other paid equal attention to both her own face and the other's face. A third student ignored all proficiency face issues. He did not understand others' proficiency face concerns, but regarded unwillingness to communicate as some kind of mental laziness and lack of co-operation.

Also speakers identified the exact source of face threat in a different way. For some, the sense of losing the control of the situation was a face threat, while for others the key point of to notice that one's own speech was erratic, grammatically, pronunciation-wise, or lexically. Thus the competence and autonomy have different emphasis for different language users as components of proficiency face. This partly stemmed from different language concepts. While for some speakers "lack of errors" was almost identical with "being easily understood", others considered norm-abiding correctness and functionally successful communication two fairly different phenomena.

In the light of the findings of the Finnish-German student workshop, the autonomy face, i.e. staying in control of the situation, seems to be a more important component

of proficiency face than competence face, i.e. having an image of an able language user. (Although, naturally, these two parts of face partly overlap.) An example of the significance of autonomy face is a situation where participants reported how the limited vocabulary caused difficulties in reaching mutual understanding, and also caused proficiency face threat, either to one's own, the other's or both faces. The loss of face was here connected to both loss of control of the situation (autonomy face) and lack of skill (competence face). Solving the understanding problem with non-verbal means, e.g. using a drawing, improved the situation only as for autonomy face, i.e. control of the situation, as using a picture to show what one means does not make one's image as a language user any better. Nevertheless, none of the interviewees in the study reported that resorting to non-verbal means (gestures, pictures, showing the reference) would be somehow shameful for their language skills. Instead, they are commented in a positive manner. Participants assumedly sensed that the proficiency face threat was abolished, although the corrective measure did not enhance the image of their language skills in any way. Thus it seems to be more important to function in a language in way that one keeps control of the situation than that the fact that the control is maintained by solely linguistic means.

Proficiency face in language instruction

Traditionally, face issues have rarely been an issue in language instruction, both in the field of language pedagogy and in the actual classroom work. In language instruction, at least two sides can be separated. The first side is that the learning situation should be arranged to promote learning so that proficiency face is considered. The second side is to consider what skills should be taught so that the language learner becomes a language user who can take proficiency face into account.

The side point involves a basic question: to what extent should the sensitivity of proficiency face of the learner be respected, to what extent should the learner's face be hardened so that she would not be too sensitive in the future. As the learning situation is sensitive and at least some learners can feel anxiety, such learning methods are assumedly useful for them where the learners do not experience proficiency face loss when e.g. presenting in front of the group or when the teacher gives them feedback. Most teachers, naturally, instinctively do consider how to give feedback in the most constructive way. On the other hand, it is reasonable to ask if the learner should be "toughened" to receive feedback about her language use from others, both from teachers and peers, both implicitly and explicitly. Making the feedback explicit might even encourage the student and ignore some unnecessary self-criticism, while it may also reveal the learner some blind spots, critical points one should pay attention to become a better language user.

The second point is how to teach learners to communicate in real life. For example, one of the questions is if we should on purpose teach “tactful blindness” (Goffman 1967) for those are not instinctively good at this, by ignoring other’s errors if they do not hinder understanding. In real life, correcting the other’s speech does not happen often, and is often considered bad manners. However, the problem is how tactful blindness matches with such pairwork in the classroom, where one student’s task is to correct the small errors in the other’s production. To avoid unnecessary juxtaposition of clarity of the message and proficiency face concerns, a good strategy may be to encourage language learners to accept meaning negotiations as a part of normal interaction, not as a threat to proficiency face, or any other aspect of face.

Sometimes, however, even greater subtlety is needed in communication. One way may be to teach the use requests of clarification in such a way that the problematic issue is passed by without paying attention to with repeated requests of repetition or clarification, but instead the topic is later reintroduced in a subtle manner. One of the subjects in an earlier study (Ahvenainen 2005) did this in a skillful and natural way.

Another example is we should encourage the students to respect the language choice of the person who initiates communication in our language, and not to switch into a (n assumed) lingua-franca for the mere noticing of other being non-native. Change of language can be considered a friendly helping hand, but the friendly gesture may be interpreted as a patronizing and thus proficiency face-threatening sign.

For a language teacher, the challenge is crystallized in the two dilemmas described above, and partly overlapping: should the language learner’s proficiency face be primarily toughened or respected, and how the language users should be taught to balance between finding a mutual understanding, and respecting the other’s proficiency face.

Final words

Face issues are always present in interaction although face maintenance is hardly ever the main objective of communication. Face may work in the background (cf. Schlenker and Pontari 2000) but is never totally absent. When a person is communicating in a foreign language, language may constitute of aspect of face issues. Acknowledging the power of this hidden factor is crucial for successful foreign language communication.

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Development of Multicultural Discourse in Advertising

Natalia Grishina

At the present stage of transnational movements, globalization of the market for goods and services, changes in consumer behavior, making the choice between international and national socio-cultural values, symbols and, in fact, objects of consumption, particularly relevant in sociology is the study of the phenomenon of advertising space in a multicultural society. The scale and complexity of the changes in modern society under the impact of globalization lead to the transformation of all the parameters of social structures, the dominance of global over local values, which entails the hybridization of culture. A vector of development of globalization is the functioning of the modern transnational economy, the task of proclaiming the establishment of a global socio-economic system that can combine business interests of all races and nationalities, offering new ways of advertising in which the specific features of national behavior leveled and assimilated in a "multicultural advertising space". That is why modern advertising as a cultural phenomenon, with its high degree of integrity, is an interdisciplinary subject of study: sociology, cultural studies, philosophy, economics, linguistics, psychology, art, and many other sciences. Interaction between the global and the local, international and national in modern sociology are connected, in particular, with concepts such as multiculturalism, multicultural society, multiculturalism. The term "multiculturalism" has an ambiguous interpretation not only in sociological scientific discourse, but also ambiguously perceived in everyday practices. The phenomenon of multiculturalism, presence in the states and communities of interaction and interpenetration of different cultures, no one can deny, because it is an objective reality and established practices of everyday life.¹ Russia has evolved over the centuries as it is a multicultural society with many ethnic and religious groups belonging to different cultures, adhering to certain values and norms. And while the modern Russian state did not declare multiculturalism as a political doctrine, the basic multicultural values are reflected in the Constitution of the Russian Federation, involving co-existence of different cultures through dialogue, the practical realization of the right to identity and self-identification of the free individual. Social values and behavioral norms, reflected in the promotional activities of great interest to sociology, as the standard component values for this phenomenon is directly related to the explicative framework of behavior of the individual - the units of the modern consumer society. However,

¹ Ron Scollon, Suzanne W/ Scollon Intercultural communication: a Discourse Approach. Oxford: Blackwell. 1995

manufacturers of promotional products, using to promote its goods and services on the market today, all existing channels of mass communication, often do not take into account the role and place of the multicultural aspect of the advertising message. Meanwhile multicultural advertising message is a reflection of social reality, constantly evolving and mutating under the influence of new social, cultural, economic, political and technological conditions. Thus, the relevance of the topic chosen by the need to study the sociological aspects of marketing communications, influencing patterns of consumer behavior and form value judgments of individuals in today's multicultural space. We need to identify and analyze the elements of multiculturalism in the Russian advertising. To achieve this goal the following objectives: – summarize the theoretical and methodological approaches to the consideration of advertising as a social and cultural phenomenon in terms of sociological theories; – make theoretical and methodological analysis of multiculturalism as a set of norms and values of modern society with the paradigmatic interdisciplinary approaches; – analyze the understanding of advertising as a social and cultural phenomenon in the discourse of multiculturalism; – compile and formulate the author's conceptual device categories, “advertising”, “multicultural (multicultural) society”, “multicultural discourse in advertising” and “multicultural characteristics of advertising”, “multicultural competence”; – learn the specifics of modern Russian advertising, based on the analysis of visual information on the presence or absence in it of interaction of different cultures; – develop the program, tools, conduct a sociological study of advertising in order to identify the elements of multiculturalism; – formulate proposals on the author's results of a sociological study.²

The content of the advertising information in a multicultural society formed under conditions of mutual penetration and mixing of cultures and may be perceived differently by individual carriers of culture - consumer advertising. Consumer perception of commercials as a multicultural may indicate their compliance with Russian cultural norms and values. This perception is based on a multicultural competence of advertising messages producers, and the terms of distribution of promotional products. The presence of elements of multiculturalism in commercials defined the concept and format of the TV channel. To achieve this goal we need to summarize existing in domestic and foreign sociology methodological approaches to understanding advertising as a social and cultural phenomenon in a multicultural society and implement a new analysis of the concept of multiculturalism in the domestic and foreign sociological theories.

Advertising as a sociological phenomenon - an information product, one of the social system, which provides a certain view of the world society, values associated with

² Julio C. Gimenez International Business Communication: Helping Advanced Learners of English Cope with the Demands. Peter Lang AG, International Academic Publishers, Bern 2006

the traditions of the culture and its history. Consumer advertising is seen as a subject with a complex inner world, in relation to which the obsession and direct manipulation is unacceptable. Advertising serves as a specific element of humanization of society, the basis of the formation of cultural values and norms. Advertising has a tendency to create new forms of social myth-making and the specific cultural environment. Multicultural (multicultural) society appears as a real phenomenon of the peaceful coexistence of people belonging to different ethnic groups, cultures, languages, religions, on the scale of a single state. Multiculturalism is defined as a set of social, cultural, legal values, norms and traditions, the principles of non-discriminatory practices and tolerant interaction of groups and individuals in the static activities. Multicultural discourse in advertising is socially constructed system of transmission, perception, identification and differentiation of information and the implementation of communicative interactions of producers and consumers in a multicultural society. Multicultural competence is described as the ability of an individual, group of people to comply with social and legal principles of tolerant interaction in a multicultural society.

Multicultural features of advertising as a social phenomenon are components of various cultures that define the main directions of promotional activities in cross-cultural convergence. An important aspect of preparations informative advertising for multicultural audiences are the records and the right balance of information and emotional components as informative advertising messages, transmit and distribute specific information about a particular product, are more amenable to certain standards and more are available for use in a multicultural audience. Messages about the qualities of the product, or its use do not have significant differences in the means and methods of information dissemination. As a form of advertising can be multi-cultural determinants of the following factors: the mentality, language, culture, symbols, text, social code, values and norms, the life-style. Carrying out promotional activities in washable national and cultural boundaries requires a modern specialist in the field of advertising a special multicultural competence. Creating a global market requires, on the one hand, standardization and unification of advertising, and on the other - its individualization. Promotional activities are intended to contribute to the analysis and structuring of the advertising market, the development of conscious behavior in a multicultural environment, to promote understanding of the role of advertising in the dynamics of the development of modern society. The multicultural nature of the discourse of modern advertising promotes the recognition and approval of cultural pluralism in a multicultural society, creates additional security features of its cultural diversity. As each culture is defined by its own logic, its view of the world, creating scenes of commercials is necessary to have an idea of the different views of different nations on the non-verbal communication³. The results of the content

³ Julio C. Gimenez International Business Communication: Helping Advanced Learners of English Cope with the Demands. Peter Lang AG, International Academic Publishers, Bern 2006

analysis show the dependence of the presence of elements of multiculturalism in commercials on the type of television channel and its positioning in the media landscape of modern Russia⁴. Channels that use Western standards for the training of television productions, mostly images demonstrate the interaction of cultures, which are disclosed in the communication of representatives of various ethnic groups who adhere to certain traditions and lifestyles. From this viewpoint, MTV differs significantly from other channels. The greatest opposition to these characteristics observed between MTV and ORT1. Two other channels REN-TV and ORT, occupy a position between the two, but closer to the latter characteristics. Of particular interest is the differentiation of the used images of multiculturalism in accordance with age-related parameters of the target audience channels. In this respect, again contrasting channel is channel MTV, which is focused on the youth audience. It is important to note that multiculturalism in this case, not only is the basis for the creation of attractive young advertising subjects, but also represents an ideological platform, which is opposed to stereotyped image of "Russian" culture, exploited by other channels. As it turned out men (17.7%) perceive the situation with the manifestations of multiculturalism in advertising less tolerant than women (32.3 %).⁵ And, although this difference can be detected only in small deviations in the responses of the respondents, however, it is an indicator of a gender-based division, different cultural norms in the behavior of men and women. There is also quite a serious difference in the estimates of the advertising content of different age cohorts. The older the respondent, the more positive it applies to advertising, showing members of another culture, showing tolerance to their participation in the commercials. Poverty and wealth are also perceived differently by age cohorts with increased positive perception of poverty by increasing the age of the respondent (55 years and older - 40%). Conversely, the younger respondents (18-24 years - 57.7 %), the calmer they are perceived in the use of non-traditional advertising for Russian cultural stereotypes.⁶

Appeal to the study of multicultural discourse of advertising is largely due not only to its pragmatic nature, but also the necessity of adequate understanding and perception of the advertising information in a multicultural dialogue, effective motivation of the target audience, largely depends on the socio-cultural content of advertising text. Research interest of sociologists apply to social phenomenology of advertising, its place and function in the space of everyday communication, principles and effects of the culture, the processes of social and cultural reproduction. A sociological study of these aspects will enable a more informed implement social monitoring of advertising exposure in the context of a multicultural society.

⁴ Егорова Е.С. Феномен рекламы в контексте поликультурного общества. Саратов 2012

⁵ ibid

⁶ ibid

The Remarkable Art Features of the Novel “Seven Brothers” by A. Kivi

Kolesnikov Dmitri

Alexis Kivi (1834-1872) was the first professional writer in Finland¹. His art heritage covers 11 plays, the most famous of which is the romantic tragedy “Kullervo” based on the heroic story from “Kalevala”, 2 comedies about the coeval folk life, which the author knew well - “Nummisuutarit” and “Kihlaus”, as well as the set of poems and the novel “Seitsemän veljestä” (“Seven Brothers”). The novel “Seitsemän veljestä” (“Seven Brothers”) was published by Kivi in 1870. Kivi wrote that novel for about 10 years. Inherently, he kept writing that novel during his whole activity as a writer. The brother of the author recollected that he was used to hearing some dialogues from the future novel even in the early 1870s². One of the Kivi’s close friends A. Forssell mentioned in his memories that originally that piece was not a novel but a play.³ That attestation sounds plausible as in the published (and the only known) version of “Seven Brothers” there is a lot of dramatic composition elements. More than half of the text consists of dialogues that gave M. Gorky the right to call the book written by A. Kivi “the story in dialogues”⁴. Having decided to fix on the narration as a genre, Kivi informed in one of his letters in 1864 that he was writing the novel and was going to publish it in the periodical⁵. Two years later the book of writer’s poems appeared. There was the information about signing up to subscription for the “humorous narration about the life of seven brothers in the Häme forests” (with a volume of 300 pages) written on the book of poems’s cover⁶. The Finnish Literature Society announced its intention to publish the set of novels in Finnish. Kivi decided to offer his new novel “Seven Brothers” for publication. In November 1869 the committee of the Finnish Literature Society gave the novel’s feedback and recommended it for publication. The novel appeared in 4 issues, the latter appeared in 1870.

¹ Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. –Л.: Наука, 1979. – С. 296.

² Ibid. – P. 332.

³ Ibid

⁴ Горький М. Собрание сочинений: В 30 т. – М.: Гослитиздат, 1949–1955. – Т. 30: Письма, телеграммы, надписи. – М.: Гослитиздат, 1955. – С. 406.

⁵ Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. –Л.: Наука, 1979. – С. 332.

⁶ Ibid. – P. 317.

The Aleksis Kivi's novel describes the adventures of seven brothers, who being dissatisfied with the orders, which dominated in the contemporary for them Finnish society, decided to challenge them and to leave their native place Jukola for the forest. At the beginning of the book the brothers are described as ingenuous, not touched by civilization children. They were left to themselves from their childhood: their father was killed during hunting when they were very small; they were not obedient to their mother. Their main teacher was their blind uncle who used to be a sailor in his youth and travelled around the world; he liked telling them different unusual stories from his life. The main treasure for the brothers was freedom.

When the brothers grew up and their mother and uncle died, there appeared the necessity to manage a household and the farm Jukola, to become literate and to get married, being involved into mature life. At the same time they ran into the hostility of the surrounded world. Thus, the girl Venta – the one a several brothers were in love with, refused them as they were illiterate. The brothers did not manage to learn grammar, except the youngest one Eero. The Cantor who the brothers went to be taught grammar to, instructed them using really severe methods. Once, during one of the classes, he locked the brothers in the room where they were supposed to stay until they could learn the lesson, but the brothers escaped the room from the window. The brothers constantly argued and fought with their neighbors. At last their patience cup got filled up and they left their house. They went to the forest and built the cottage close to the hill Impivaara.

There were a lot of adventures that the brothers experienced in the wood. After all, the life forced them to quit the footloose hunting life and to turn to the farm life in their new property Impivaara.

Ten years later they came back to their home place Jukola and permanently gave up their habits and wandered from their rebellious views. Thus, the elder brother Juhani turned from the rough, rowdy and blaspheming person to an exemplary and faithful family man. The second brother – Aaro - climbed the ladder of success up to the juryman who helped the neighbors get on well with his speeches. But the image of Eero overcame the deepest changes as it was Eero who showed social concern and communal interest. Thus landsman confided the township to him, trusting his knowledge and business-like character. Due to Eero's "noble, assiduous and tireless" endeavors one of the first folk schools in his township appeared and at the same time it was one of the first schools in Suomi as well" ⁷.

⁷ A. Kivi "Seven Brothers. M.-L.,1961.- P.66

For the convenience of the readers the quotations are given in Finnish.

Eero became the kind of pleader for the peasants, he wrote some petitions for them. He subscribes the newspaper for himself and sends his own articles on different social problems there. This activity, as the author of the novel notes, “Laajeni hänen katselmansa elosta ja maailmasta”⁸. “Synnyinmaa ei ollut hänelle enään epämääräinen osa epämääräisessä maailmassa, ilman mitään tietoa missä ja minkälainen. Vaan tiesipä hän missä löytyi se maa, se kallis maailmankulma, jossa Suomen kansa asuu, rakentelee ja taistelee ja jonka povessa lepäsivät isiemme luut. Hän tiesi sen rajat, sen meret, sen salaisesti hymyävät järvet ja nuo risuaitoina juoksevat hongistoiset harjanteet. Kotomaamme koko kuva, sen ystävälliset äidinkasvot olivat ainiaksi painuneet hänen sydämensä syvyyteen. Ja tästä kaikesta syntyi hänen tahtoonsa halua ja pyrkimistä kohden maamme onnea ja parasta”⁹, reveals the development of Eero’s character in the novel. Thus, by the end of the novel one of seven brothers has already got interested in nationwide categories and scale, social consciousness has started to evolve. According to the fair remark of E. Karhu, “Through the evolution that Kivi’s character endures in the novel and how his image develops, the development of common people’s social consciousness in the changed historic terms is described”¹⁰.

However, it is necessary to notice the fact, that by the end of the novel not only the brothers have yielded to the external world, but the society itself has given up its hostility towards the brothers as it used to be at the beginning of the novel. Thus, the cantor, who helped the brothers make up their quarrel with neighbors from Toukola и Rajamäki villages, asked them to forgive his previous severity; and at one time hard Venta agreed to marry Juhani. And the great thing about it is that the brothers have decided to turn to conciliation with the surrounded world and to quit the kind of riot, found in them, only when they became convinced in the landsman’s good relations to them.

The A. Kivi’s novel «Seitsemän veljestä» has got a number of interesting peculiar artistic features. As T. Sillman fairly remarks, the novel “Seitsemän veljestä”... is not a typical novel¹¹. “Taking its plot into consideration, -explains the researcher- it is rather a prodigious and cosmic fairy tale than a novel, in the centre of which there are seven brothers–characters (Seven is a symbolic number and quite typical for fairy-tales)”¹².

The specialist in literature E. Karhu supposes that Kivi’s work in its “relationship to genre” resembles “Till Eulenspiegel” by Charles De Coster (1867)...as there is a lot

⁸ Ibid.-P.317

⁹ Ibid.-P317

¹⁰ Ibid.

¹¹ Карху Э.Г. История литературы Финляндии.От истоков до конца XIXвека.-Л.:Наука, 1979.- С.343-344.

¹² Сильман Т. Алексис Киви и его роман // Киви А. Семеро братьев. – М.-Л., 1961. – С. 5.

of things taken from folklore in the Charles De Coster's novel. There are some characters that link the Charles De Coster's realism and the Kivi's realism. They both are close to the realism of Renaissance"¹³.

The number of the characters-seven is traditional for the folklore works¹⁴.

As Karhu notices" seven brothers possess the individual traits of character, but at the same time they make a family –clan. They perform the role of the united character, and that resembles folklore traditions"¹⁵ It is essential to accept the specialist's point of view that, "the element of folklore can be heard in the narrative intonation of the novel"¹⁶, and "even in the description of the characters' appearances we can feel the folklore in the moment of exaggeration"¹⁷.

This idea can be followed in the descriptions of the characters' appearances. "Ruumiin vartalo heillä on tukeva ja harteava, pituus kohtalainen, paitsi Eeron, joka vielä on kovin lyhyt."¹⁸ – Kivi writes at the beginning of his work. The brothers' parents also had athletic bodies and robustness. Juhani, says, recollecting his deceased mother: "Muistelenpa aina , koska asteli hän sahrojen sarvissa, jykevänä kun jättiläis-eukko"¹⁹. Their father was similar to their mother - "Roteva mies, joka oli kaatanut enemmän kuin viisikymmentä karhua"²⁰ and died in the fight "hänen parhaassa iässään". It is clear that "the exaggeration penetrates the whole style of the narration" of the novel" gives some significance both to the characters and surroundings and make them look alike," and" often the author while describing the huge object gives it more caliber by comparing it to something powerful and gigantic."²¹

Thus, speaking about the killed bear, the old man Taula-Matti, - the only friend who the brothers had in Impivaara woods – exclaims:" olipa siinä aiko taatto:riippuen kiikissä, pimitti hän koko turkkilan tuvan kuin taivaalla sakea ukkospilvi"²², and, within

¹³ Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. – Л.: Наука, 1979. – С. 333.

¹⁴ Kinnunen paid attention on the number "seven», which is often used in Kivi's work. Kinnunen A. Tuli, aurinko ja seitsemän veljestä: tutkimus Aleksis Kiven romaanista. – Porvoo, Helsinki: WSOY, 1973. – S. 26–32.

¹⁵ Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. – Л.: Наука, 1979. – С. 333

¹⁶ Ibid

¹⁷ Ibid.

¹⁸ Kivi A. Seven Brothers.-M.-L.,1961.-P.154

¹⁹ Ibid.P55

²⁰ Ibid.P.22

²¹ Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. – Л.: Наука, 1979. – С. 333.

²² Kivi A. Seven Brothers.-M.-L.,1961.-P.154

that framework “demonically huge wolf” was noticed by the hunters, “mutta hän pakeni, kuin hernehaasia tuulispäässä”²³.

The epic élan is hidden in the character’s tempers of Kivi’s novel. As if they were the children they do not know measures in anything-either in their desires or their actions. Having left the cantor’s house, who pilfered them by their hair for negligent studies, the brothers camped on the nearest hill and had their dinner “kuninkaallisen aterian”²⁴, as Juhani mentions, “oikein herran päivällisen”²⁵, and another brother Timo says. The brothers organize great luxurious Christmas feast for themselves and for their domestic animals. Timo pours the oat for horses with beer, and Juhani treats dogs and cats with meat. The brothers took the pets when they left their native place Jukola for the woods of Impivaara. Their feast reaches the climax when three of them bet and eat ten pounds of beef each and devotional Simeoni guzzles the whole cart of goods in the town of Hämeenlinna. Having sold those goods he and his younger brother Eero were supposed to bring some festive regale for everyone.

At the same time, when the brothers have their hearts set on labor, they really plod from the dawn to the dawn. They quickly hew the cottage on the glade Impivaara instead of the burnt one, which caught the fire because of their spree. They managed to clean the vast glade on the side of the hill; people had never seen such a big one. After their work they sleep in a hut “kolme yötä ja kolme päivää”²⁶. He makeasti makasivat, määttäällä pää, ja kuorsauksista jyrähteli kumiseva aho”²⁷.

The characters of the novel usually show emotions impetuously – rapture and despair, love and hatred. They quarrel impulsively and fight, but anyway they forget all the offenses and unfairness towards them. There is a typical example of the brothers’ behavior in the book. The brothers ran bare feet from their burnt cottage Impivaara in a Christmas frosty night to the native place Jukola to the tanner and his wife. The brothers had farmed their cottage out to the tanner’s family before leaving for the wood. The brothers showed their frost-bitten feet and cried for pity. Their wails and despair seem to have reached the vanishing point. However, after their complaints Juhani says:”annappas kesän tulla, ja pirtti ensimmäistä uhkeampi, seisoo Impivaaran aholla taas “²⁸. Tuomas follows him: “Koska vaan lumi on mennyt, kaikuupavieläkinkirvesten iskusta korvet ja vuoretja Jukolan veljesten ei tarvitse mennä enään kerjätä tuulen turvaa muilta”²⁹.

²³ Ibid.P 152

²⁴ Ibid.P.63

²⁵ Ibid.

²⁶ Kivi A. Seven Brothers.-M.-L.,1961.-P.212.

²⁷ Ibid.P.196

²⁸ Ibid.P.147

²⁹ Ibid.

According to T. Sallman “each of seven brothers represents one of the human’s traits of character: Juhani – the primitive spontaneous integrity of nature, Tuomas – the gothic physical health, Aaro – the sober mind, Simeoni – the religious humility, Timo – a little timber-headed tricks accompanied by prudence, Lauri – some poetic reverie, Eero – the ironic sense if humor and sanity”³⁰. The remark of the researcher about the composition of the novel says: “The novel is composed as the episode-fragment series. The dramatically composed dialogue is mixed with the prosaic insertions. Each of these fragments is connected with one of the brothers’ adventures, the composition, even outwardly, resembles the scenes of the heroic epos”³¹. Some chapters of the novel also resemble the heroic epos, for example, the scene of bloody annihilation of 33 bulls by the brothers from their hunting guns from the stone Hiisi. The brothers climbed that stone trying to escape the infuriated bulls.

The special art feature of the novel “Seven brothers” is also the combination of two genres –romanticism and realism. Kivi’s novel is close to romantic literature because of its rebellious origin, which is characteristic for this genre. This origin is manifested not only by the brothers’ leave from the native place for the thick woods, but also by the strong sense of disappointment in the surrounded life and people. The brothers blame violently the people and play the absurd comedy. “Herrat ovat narreja”³², Tuomas supposes, and Timo adds: “Ja lapsekkaita kuin piimänaamaiset kakarat. Niinpä syövätkin ryysyt rinnoilla , ja eivätpä- koira viekөөn!-Iusikkaansakaan nuolla, koska pöydästä nousevat; sen olen nähnyt omilla silmilläni suureksi ihmeekseni ”³³. Simeoni remarks after Timo that : “Mutta peijata ja nylkeä talonpoikaa , siihen ovat kyllä miehiä”³⁴. The real threat of the story is the brothers’ attitude towards the priesthood, so called gentlemen and men of office. This world is hostile towards them: “Tämä maailma on aika tunkio-kasa,vaan ei muuta – Juhani confirms firmly. – Hiiteen lukkarit ja papit, lukukinkerit ja kirjat ja nimismiehet paperi-pakkoinensa!”³⁵.

The characters of the novel by Kivi sometimes make fun of and jeer at the so called “gentlemen”, the priests’ debauchery, and the dainty and refined manners of the urban coxcombs. From the brothers’ point of view they are just the kind of unadvised children. The brothers think that masters and governors do not lead the real lives. The narration is full of Romanism, and resembles the fairy-tale story, which the brothers tell to each other. These stories are compiled in the chapters, which describe the brothers’ adventures in the wood. These stories are marked by the

³⁰ Сильман Т. Алексис Киви и его роман // Киви А. Семеро братьев. – М.-Л., 1961. – С. 6.

³¹ Сильман Т. Алексис Киви и его роман // Киви А. Семеро братьев. – М.-Л., 1961. – С. 5.

³² Ibid.P.116

³³ Ibid.

³⁴ Ibid.

³⁵ Kivi A. Seven Brothers.-M.-L.,1961.-P.56.

grand and romantic narrative style. They tell about the heroic people who win the great number of snakes or the evil spirit.

The novel by Kivi is associated with realism as close as with Romanism. Firstly, the association with realism of the novel "Seven Brothers" is expressed in the deep folk character of the novel, in its realistic description of the people's life, which goes through the writer's description of the characters. For example, the sweat farm work is described in a realistic manner. The blaming brothers' speeches against the priests, landlords and office men also show the connection to the critical literature of realistic genre.

In conclusion, we would like to notice that A.Kivi was not appreciated by his coevals. Soon after the receiving by the subscribers the last issue of "Seven Brothers" the well-known literature critic August Ahlqvist (1826–1889) delivered his speech, in which he described the novel "Seven Brothers" as the "libel", making fun of Finnish people. The critic concluded his ideas of the novel as the following ones: "The work is the absurd and the spot on Finnish literature. It reflects discredit upon common people of Finland. Herewith, the author confirms that the characters have been taken from real life. Our people do not resemble the characters of the book. The peaceful and serious Finns, who cultivate the fields, have nothing in common with the newcomers to "Impivaara."³⁶ The clobbering critique comment of Ahlqvist about "Seven Brothers" turned out to be killing for Kivi. The Finnish literature society, which primarily wanted to publish his work as the book got frightened by the Ahlqvist's severe criticism. They decided to postpone the publishing of the book for three years (the novel was published as a book after the writer's death – in 1873). The writer's health got ruined because of the deep emotions.

In the XX century people became deeply interested in the novel. Thus, the great Finnish poet Eino Leino (1878–1926) fairly emphasized in 1909 that "being the creator of the Finnish art prose, A. Kivi adds some monumental, sparkling with charisma perfection, the level that the Finnish literature can hardly reach even in contemporary time".³⁷

The novel "Seven Brothers" played an essential role in Finnish literature. First of all, it should be noted that the novel "Seven Brothers" was the first one written in Finnish not in Swedish. In the book "One Hundred of Outstanding Finns" it is pointed out in the chapter devoted to A. Kivi that he "together with Mikael Agricola and Elias Lönnrot

³⁶ One Hundred of Outstanding Finns. –Helsinki: The Finnish Literature Society, 2004. – P. 262.

³⁷ Quotation is based on: Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. – Л.: Наука, 1979. – С. 300.

... are known as the creators of the Finnish national literature” and that “the way how Kivi shows Finland, the Finnish men and women in his plays, poems and his novel “Seven Brothers” can be taken as the idea of Finnish national identity”³⁸. The specialist in literature E. Karhu describes the writher of “Seven Brothers” as the “outstanding writer of Finland”³⁹. He says that “he underpinned the basis for all further Finnish literature development, which has to do with Kivi’s creativity by the deep folk origin of his work”⁴⁰.

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³⁸ One Hundred of Outstanding Finns. –Helsinki: The Finnish Literature Society, 2004. – 254 p.

³⁹ Карху Э.Г. История литературы Финляндии. От истоков до конца XIX века. – Л.: Наука, 1979. – С. 300

⁴⁰ Ibid.P.-351

Varieties of Masculine Subjectivity in the Finnish Modern Literature According to Eero Tarasti's Z-model

Leena Mäkelä-Marttinen

1. Introduction

This article belongs to the field of semiotics of literature. My present research concerns the masculine identity, especially masculine sexuality in the modern Finnish literature starting from Juhani Aho's novel *Alone* (*Yksin*, 1890) and ending to nowadays novels like Kari Hotakainen's *Trench Road* (*Juoksuhaudantie*, 2002). I'll study these novels by using prof. Tarasti's existential semiotic model, which is so called Z-model, as one of my methodological tools. Naturally I also study the Z-model itself and I also compare and reflect that model to some concepts of Mikhail Bakhtin's novel theory. I have had a pleasure to study prof. Tarasti's manuscript called *Varieties of Subjectivity or the Basic 'Semiotic Square' of Our Existence and What Can Be Derived from it?* Prof. Tarasti gave me the manuscript from his large article last winter and that article has come out in extended form in Finnish language in *Synteesi*-magazine number 2/2010.¹

I like to open up the mentioned texts by showing a few text examples and explaining what category of Z-model they are reflecting and also shortly how they are possible to interpret in Bakhtinian way. It is also interesting to show some similarities between Z-model interpretation and Bakhtinian concepts, like dialogue (inner speech, loophole word, double voiced word etc.), chronotope, heteroglossia, genre theory and speech genres, and even carnivalism. By reading Z-model and Bakhtin's theory together it is possible to deepen and extend the interpretation of the literature, and also to prove the effectiveness and usability of these theories, especially together.

I will concentrate to the introductory notes of the Z-model (there is 32 theses in the theory and a large philosophical background).

First some words about the *Trench Road*, which is a story of a man called Matti Virtanen who makes the fatal mistake by hitting his wife once:

¹ Olemisen ja subjektin moodit eli 32 teesiä. (*Synteesi* 2/2010: 2–25)

“Helena based her whole divorce plan on one slap.

One.

--- Helena played me the oldest trick known to mankind since the beginning of time: she hit with words in order to make me hit back in the flesh. ---

Before that fist I had done everything I could. Everything, I said; hardly anything, she said.

--- I even promised to go to one of those family therapy centres, which had been springing up the length and breadth of the country like a spa resorts. --- (Hotakainen 2002: 9, transl. mine).

He loses his family, and decides to win his wife and daughter back by buying the one-family house, so called veteran house, which model is designed by Alvar Aalto. But houses are too expensive for Matti, and so he radically changes his strategy. Matti becomes as a soldier of everyday life, and he is in the war against the society, economical system and all those undefined forces which tear families apart. One might also say that his mind is unbalanced after the traumatic experience of leaving alone. The undertone of the story is serious, but the humoristic features and satire are strongly present Matti's five gives following kind description of him:

“The one thing I know for sure was that I never should have gone to that rock festival in the summer of 1978. ---

He knew how to touch me there so that it didn't even feel like a finger. He hummed a refrain, he knew many of them by heart. He rocked me on top of him like I was floating on waves. He threw up apple wine out of the opening of the tent on the grass, but how can you get mad at a man who can touch and rock you like that. But where did that fist come from? Sirkku thought the growth rate of the fist equalled that of a pine tree; twenty years to full-length.

I should have gone to the evangelical summer meeting instead.” (Hotakainen 2002: 47, transl. mine).

Aho's novella *Alone* is a story of middle aged man who fall in love much younger woman, sister of his friend.² At first Anna-girl and the man (alter ego of Aho) are good friends and because of the sweet and vivid company of the young lady the man starts to feel warmer feelings to her. Anna does not answer his feelings and also their friendship stops. The man travels to the Paris, as it was habit in those days, trying to forget the love disappointment and when he reads from the newspaper that the young lady has got engaged with another man, he spend one night with a prostitute. Because of that episode this melancholic and beautiful little story was highly criticized when it was published (in nowadays light the text is of course very tolerant and even decent). The most critics did not notice at all how well formed, modern and impressionistic the novella is. We may say that it was ahead of its time. We may also say that the story started the modern literature in Finland.

² The book is translated in English, and many other languages.

It is possible to compare the story to the reality of the Finnish cultural life of those days. When Aho's friend Jean Sibelius read the story just after it was published, he immediately recognized that Anna is just like his fiancée Aino Järnefelt, who also Aho admired greatly. Sibelius considered challenging Aho to a duel with pistols. Luckily for the Finnish cultural life he gave up the idea after sleeping overnight. (Nummi 2003: xx-xxii)

According to Bakhtin's theory of novel both of these stories are possible to see as an upside down *bildungsroman* and the hero of the story as a mock heroic character. (Bakhtin 2006/1979; Morson&Emerson 1990: 407–413) In Aho's novella the male hero of the story is somehow soft and melancholic character who can't form a real relationship with a woman. He forms the ideal picture of women and love, and because he can't confront the reality he has to confront the disappointment and loneliness.

Through the individual point of view Z-model is enlarging to tread also the questions of society, nature and culture in the both stories in hand. For example in Aho's story the different levels of the Z-model culminates in the metaphor of the watermark, which also gather together the ethos of the story:

"But when my mind sifts abruptly, when the light, so to speak, falls from the different direction and the inner picture turns toward the light, there is somewhere down inside it a watermark, which shines through all else. It will not wear, it will not fade, and it cannot be falsified. On it there is her image with her clear skin, fine profile, and curl at the base of her ear." (Aho 2003/1890: 48)

This repeated poetic picture gives rhythm for the story. At first it is the sign of the hope and then the very strong sign of the loss. The picture comes out at the most completed in these last sentences (above). Elsewhere in the story the picture is varied a little bit. The picture of the watermark is like the pure and genuine certificate of real feeling and love, which is possible to see in the deepness of the soul. Somehow this metaphor is very masculine and idealistic: Anna is like a picture, the work of art which the man has created. The man really do not know the girl, he knows only his own ideal picture of the girl.

As Jyrki Nummi says, the profile phrase emphasizes the spiritual and nymphic nature of Anna. (Nummi 2003: xix) But otherwise Anna's character is very sensual and even physical. The narration emphasizes Anna's slim and slender figure against the plump and clumsy figure of the man. Anna's long summer dress emphasizes the contour of her body, which turns covered to revealing. On the other hand the story is about the aesthetics of loneliness, melancholy and nostalgia; the autumn of the man's life, but on the other hand it is the poetic miniature, *blazon* like portrayal of the female beauty.

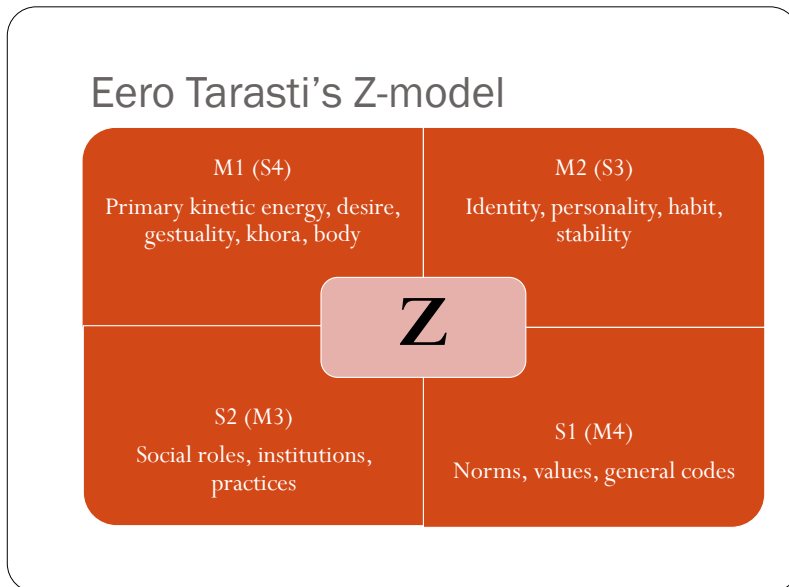
Aho's story is based to the allegoric chance of the seasons of the year. The spring time wakens up the hope, the summer time is full of hope and fulfillment, the autumn wind is driving leaves of the desperation on the boulevards of Paris, and finally the dissolute carnival of the turn of the year changes to the resignation of the evening of life. Another allegoric contrast typical for Aho is the contrast between the city life and the country side life. On the country side, in the summertime life is easy and happy, even the clothes are light and life is in generally simple. In the summertime feelings are getting mature and love seem to be pure. During the wintertime life in Helsinki is gray and stereotyped. But on the other hand, life in Paris, where it is possible to be alone in the crowd, is fascinatingly melancholic and at the same time intensively passionate. Life in Paris is like the circulating movement in the dancing hall. When the hero arrives to Paris the flow of the crowd is combined to the flow of the water fall. Even the Eifel-tower is like a Finnish forest spruce.³ The story is based on these kinds of impressionistic contradictions.

As it is possible to see from the introduction of the stories, certain themes arise in to the focus: The questions of identity are in the main role, because it is possible to define identity as to belonging in to something. While researching the masculine subjectivity and identity it is important to study the man's lot as well in the center of the culture as in the cultural marginal. The questions of the identity culminate in the features of the male characters personality. According to Tarasti's model it is possible to divide the questions of the subjectivity so that personality develops from the basis of the physical energy, desire and bodily sentiments, and the personality carries the identity, habit and stability of the self. This stable self, i.e. subject, carries the social roles and the practices of the social and institutional actions, in which are related the codes of social existence, norms and values. In the *Trench Road* main character's social existence changes radically, the stable subjectivity and identity falls to pieces and physicality and raw desire takes over. This backwards development is presented in the dialogical relations and development in the story, and also in the chronotopic and heteroglossic relationships of the story.

³ Aho gives also other references to the World Fair of Paris.

2. Z-model from the point of view of identity and sexuality

At first I like to open up the Z-model with this diagram:



Z-model is interesting and very holistic system. I will explain the model and show how it works in the interpretation of Hotakainen's novel *Trench Road* and Aho's novella *Alone*.

The most important questions are: What M1-M4 and S1-S4 means? In generally we may say that all the M-cases are individual and all the S-cases are collective. The form of the Z-alphabet describes the inner movement and dynamics of the model. I quote Tarasti: "The model itself takes place within the mind of a subject explaining how the social is internalized in it, and so, why we behave socially, i. e. obeying the laws and norms, it explains how the society keeps us in its hold." (Tarasti 2009: manuscript) The focus of the model is anyway always in the subject.

2.1 M1-level

M1 is possible to understand as bodily being, as Tarasti says: "Who I am in my body perceived in its chaotic and fleshly Firstness?" (Tarasti 2009: manuscript) M1 deals with sensuality, sensibility, kinetic energy, desire and so on. When we think about *Trench Roads'* main character Matti, we can see how M1 describes Matti's physical being, his male body, and his masculine sexuality. When Matti loses his family his psyche collapses, he becomes somehow one-idead person because of the new coal of the life (which is getting his family back). He has been working in two jobs: in the warehouse as a forklift driver and time to time at his home as a massager. Now his

day time job turns to less important and he starts to run in the area where one-family houses are. He is a partisan soldier in the war situation; he is running in the black tricot suit looking for the safe "Lebensraum" for his family. Thinking of M1-level, very important is that Matti starts to give erotic massage for women (because he can charge more from that kind of special treatment, and so he'll get the house sooner). He is like running erotic machine, who is totally apart from his normal physicality and sexuality.

In Aho's novella *Alone* M1-level is strongly present as beneath of the surface. Sexual desire and physicality dominates the story. Also M2-level is connected to the questions of physicality, because through the M2-level answers the questions like: How I develop my qualities so that I'll be the personality with certain kind of identity? How I can get teaching and education which refines me a man or a woman with certain qualities? Main characters of the story belongs to the class society of the 19th century, and in that kind of very strict and controlled system certain profession, status in society, moral codes and values formed a person as he or she appeared to be from the surface. That is why the collective *Soi*-level is so strongly on the surface of the story: The hero of the story has lived his life alone and rather satisfied for the situation. He has broken up one engagement because he did not want to the marriage of convenience. He is a member of the society, he has a valued profession (he is a writer and journalist like Aho himself), and his life in generally in nice and comfortable from the surface. The questions of the M2-level are other vice answered, but not in the case of love and marriage.

Like S1-level presents, the voice of the society says in the head of our hero that he should be married because it is the correct way of living and control desire. This idea was really very strong virtual (and mythical) belief system, and perhaps it still is. Naturally this idea is related to questions of identity and values. Life without a wife makes the hero as a second-rate person for himself. It is possible to say that the bio semiotic ground of the human being is also the stone base of the story: the need to be with other person, the need to act as genetic code requires. It is possible to see this situation in Aho's prose in generally.

2.2 M2- and M3-levels

M2 level answers the questions like: "How I develop my properties so that I become a personality --- How I can get training and education whereby I sublimate my physical into a man / woman with a certain competence."

These questions are very interesting while thinking Matti's life: Matti is most of all a home front man (after the loss of his family he is a home front soldier:

“The home front man takes care of the housework and understands the woman. During our marriage I did everything that our fathers had not done. I did the laundry, cooked, cleaned, gave her her own time, and stood up for us against society. For hours I would attend to her work problems, mood changes, and hopes of more versatile expressions of tenderness. I executed large-scale operations to liberate her from being tied to the stove. I was on continual standby with meals when she came home tired.” (Hotakainen 2002: 16, transl. mine)

He is a man who flourishes at home. He hasn't high education he is ordinary working man. But at home is always tidy and food is always ready for his five Helena and daughter Sini. He loves his child and takes a good care of her. He talks about everything for his five (which is not typical amongst Finnish man). He is tender, good and loyal lover for her. We may say that his personality, identity and capabilities culminate in home. His masculine identity is very near to those bygone days not emancipated house fives, and when his five can't value that effort and these skills (and says nasty words about them), Matti can't suddenly speak anymore, and uses his fist. It is paradoxical that the five would like to have something else than a soft husband, but she do not want the tough guy either. (The military language/slang is present in this text example.)

M3-level tells “[h]ow I can obtain a job, position, role in a social institute which would correspond to my personality, skills and inclinations. --- How do I get a job and work which is equal to my capacities? How I can act in the community so that I become an accepted member of it, gain appreciation and success?” (Tarasti 2009: manuscript)

This level is next step from the M2-level. As we have seen, Matti has invested in his family. He has never thought to gain in his working carrier anything else than some money for living and enough holidays to spend with his family. Being a forklift driver or massager (even erotic massager) is only a tool for remaining the happy family life. Work has no absolute value for him. Matti has always known that his best talents are at home. But how his talents are valued in the society? Apparently these kinds of skills are valued, but real appreciation is for those people who have education, money and influence. Real estate agent Arto Kesämaa is Matti's worst enemy, because he is selling dreams⁴, and he presents everything what Matti doesn't have, what he can't get, and he also presents everything what Matti despises (for example Kesämaa has extramarital relationships). In general, in the society where there is lots of unemployment and social displacement, where people are divided into economic and social castes, all people can in no way reach the highest ultimatum of M3 level. The novel *Trench Road* tells a lot about that how ordinary human being rises against

⁴ Even his name is like a dream, “Summerland”, versus very common Virtanen.

the dominant circumstances when his humble hopes and dreams are violated and his basic security has taken away. Matti has nothing else than his beloved family, when it is lost, man is in the war against the surrounding world.⁵

In Aho's novella the institution of the marriage (S2-level) reflects to the M3-level; how our hero can obtain the full social acceptance? By marrying a young and beautiful fine lady his appreciation and success in the society would be at its' fullest. A change seems to happen in his little bit phlegmatic appearance towards social activity and even ambition to live a life as a full man.⁶ When the girl does not answer his feelings and the proposal of marriage has turned down, the man feels sorrow, disappointment and above all shame – and of course, sexual frustration. Impossible love turns his world and also for few moments his values upside down. We can see how M4-level works: the hero of the story tries to make his life complete, because he wanted to marry the girl he loved and accepted the norms and values of the society. Marriage as institution refers to the S2-level, where norms and values are filtered as laws, regulations and institutions. S2-level brings to the focus how the actions of the members of society are regulated and directed through the norms and social practices, and also how they are leaded to accept these forms and genres of behavior.⁷

The institution of marriage reflects also to M3-level: How the hero may reach the complete social acceptance? By marrying beautiful, young lady from the good family background the man would get both, the personal happiness and full social acceptance. When Anna is not answering to his feelings, the feelings of sorrow, disappointment and shame are equally strong as the feeling of sexual frustration. The impossible situation and disappointment in love turns the heroes set of values upside down:

“Out of my own hopes I created a reality. --- We feel as if it were in the air that we are the heroes of the day and that everyone is curious to know who we are. It seems to me – and it pleases me – that people seem to think that we are engaged.” (Aho 2010/1980: 16, 17)

“She had been my last hope. She had got me on my feet again, when I lay in a heap, psychologically nerveless. I had meant to begin living again, had dared to open another future before me. I wanted to act, to have an effect, to struggle. And I had strained to do so. And everything was as it had been. --- I felt even older and more helpless than before.

⁵ The dialogical relationship between Matti and Kesäma is interesting, because it creates the wholeness of the masculine discourse in the story – and very tense and passionate one.

⁶ Anna's brother is also a little bit Oblomov-like character, he also reads *Oblomov* in the story. He marries hard working young lady, with whom it is easy to continue lazy and comfortable life.

⁷ In this case Pierre Bourdieu talks about *habitus*.

Nothing has been slashed in me, nor did I feel the pain of being crushed, but all resilience was gone. I was like worn out and warped collar tree.” (Aho 2010/1890:5)

In these text examples it is noticeable that at first the narrator hero uses the we-form and then in the flash back he returns to the me-form. “Me” is the reality in the story; “we” is the dream situation.

In the story of *Alone* hero’s possession makes possible for him to leave abroad and his writing work in there, although the regular and stable working schedule seem to be connected to the possibility of hope. When the hope is lost also the peace of mind and work are lost. Also the vision life is quite gloomy after the man has lost his hope.

2.3 M4-Level

M4 level tells how “I can accept the values and norms which are dominant in my community and society – if yes, then how can I bring them on this level of ‘Fourtness’ into their brilliance, and efficiency. And if not (since we can always either affirm or deny) then how I become a dissident until the extreme negation and refusal, withdrawal from those values which I find unacceptable, and how I then become a pacifist, ecologist etc. with extreme attitudes. ” (Tarasti 2009: manuscript) One of these extreme attitudes is definitely to become as a home front soldier, or disappointed and given up old man. These are very important social questions, and also very important questions in the research of the literature.

Matti Virtanen considers himself as a defender of the right values; he is honest, he carries the truth. He think that he has to sacrifices himself for the sake of the saving the family. And because he is in the war, he has to do many not so noble deeds, for example he has to lie, sell himself, scare and blackmail other people, and he has to be violent. As so many dissidents, also Matti legitimates and explains he’s deeds to the correct way by saying that the end justifies the means. Matti is the partisan of the home security forces (well trained body, a head lamp, black tricot, and a backpack and so on as external marks of the city soldier). He has to get his family back, because it is the only way to stabilize the world and put the society in the order. In Matti’s point of view (individuals point of view) the order leys in small details, in the subjective take over, not in the political decisions or the actions of the social office or the police. They can’t understand the individual catastrophe, or anything which is necessary to do to get the life back to normal. Matti’s point of you is twisted, because he sees the society as an enemy and as factor which separates a person from the normal life. We can only ask how often those people who really live in the marginal of the society feels that society and its institutions aren’t very safe and helpful. The

character of Matti is parodical, but there are also many alarmingly truthful features in him.

As Tarasti says: "S1 represents the voice of society, its ideology and axiology, which appears in sanctified texts, myths. It represents the society as virtual belief system." S1 is reflected most strongly to M4. A good example of this is how Matti is comparing his situation as a defender of the home front. His battle begins on the same day as famous and mythical Tali-Ihantala defensive battle, 3th of July 1918/1919. (Hotakainen 2002:54).

In Aho's novella M4-level is present when the hero tries to make his life complete by desiring to marry the woman he love and by following norms and values, which he believes to be the pillars of the society. He really tries to bring them to the level of "Fourtness". When he fails in his purposes, he finally does something which is against as well his personal beliefs and values as the official values of the society. By spending the night with a prostitute he on the other hand negates his feelings and dreams but on the other hand he purifies himself from his desperate love. But he fails in both of these purposes.

2.4 S-levels reflected to M-levels

When the basic principles of the M-levels are now clear, it is interesting to see how the S-levels deepen the interpretation of the story. We can see how there is two-dimensional movement when *Trench Roads'* Matti defences the holiest and highest laws of the society by fighting behalf of the basic units of the society (families). In his point of view he has the right knowledge and the highest moral. From the outside point of view (other characters of the story and most of the readers) Matti has stepped out from the legal and socially acceptable way of acting. He is actually blackmailer, kidnapper and abuser. This extreme contradiction between the inner and outer point of view creates the effective contrast of the story.

S3-level explains how the personal qualities and characteristics can serve the society. In other words: How people are qualified their jobs and positions? For example the job interviews are good example of this. Matti's capabilities as a house father are clear, as well as the other side of his character: physical capability of the furious partisan soldier and unflinching and firm twisted logic of thinking when his psyche collapses. Matti – the house father – serves society in the best possible way, but Matti – the partisan soldier – is in the service of the total anarchy. Matti's character is strongly dualistic.

Because this article is studying the masculine identity and sexuality in the Finnish literature, the most interesting and most important level is S4, because now it is possible to examine “how the society penetrates even to the physical sensible behavior of an individual, how even the gender distinctions are partly constructed. Here we encounter those modalities whereby a *Soi* enacts its contrasts, and those passions which make it real in the innermost individual core by emotions and feelings of guilty, conscience, shame, glory, duty and their quasi-physical counterparts of the behavior”. (Tarasti 2009: manuscript)

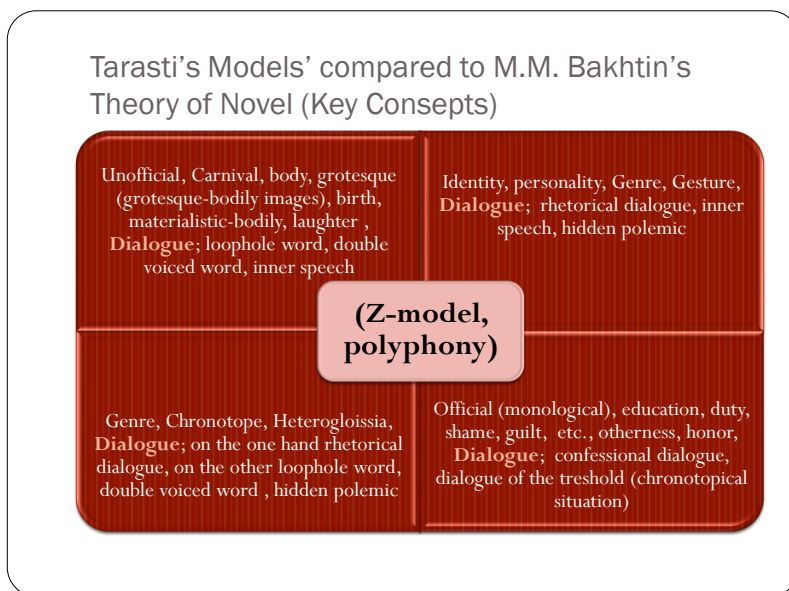
We may say that the level S4 tells us what happens when a man's lot and his position in the society and his life order disturbs. What kind of feelings arises? When Matti's life collapses he turns to extremists. He feels very physical feelings, and we can see that S4 is comparable to M1, he feels quilt of what has happened, he has lost his honor, he is deeply shamed of that fact that he couldn't keep his family together and also the fact that he hasn't enough money to buy one-family house (the house he wants is so called ex-service man house, which were built in Finland after the World War II). He is deeply shamed of the fact that he can't fulfill the responsibility and the manly destiny he has set to himself and which society has set to him. Because of the social and economic situation he can't be a full man. He has to live against his will, so he turns to Other for himself, for his five and for the society. Shame and fear changes Matti's conscious to his own interpretation, the common view from the conscious may go. In the end of the story Matti's honor is the honor of his own army, and there is also only one member in that army, Matti himself. But the story alarmingly insinuates that many others may join that army any day soon.

In Aho's novella the flash back scene in a restaurant in Helsinki (referred above) is a good example from S4-level. The style and tone of the narration reflects the mental state and the feeling of escaping (the man is leaving to Paris next morning). Physical and mechanical objects are metaphors of the state of mind. The vocabulary is masculine: The feel of strength and activity which is caused by feeling of love is compared to successfulness of masculine activity and physical work. Paradoxically Paris is like a solitude beach. Paris is state of mind, the picture of loneliness, where the man escapes his failure. With a prostitute he deepens to the lowest level the shame and masculine defiance. Nevertheless the story ends to the feelings of desperate longing.

The conclusion of the context of the level S4 is that the questions of shame, guilt, honor and duty are the primary when we research the masculine identity in the Finnish literature. And as we can see Tarsti's Z-model opens these concepts up in a deep way.

3. Z-model and Bakhtin

As I mentioned before, there is 35 theses which explains the varieties of our subjectivity and relations between M and S levels. Now I mention two of them, number 4 and number 8, because these two are connected to Mikhail Bakhtin's thinking most seemingly way, although also other theses can be seen related Bakhtin's heterogenic and large theory. The diagram here explains how it is possible to compare Bakhtin's theory to Z-model. This is only an outline, but interesting one:



I would say that it is possible to see the whole scheme of Z-model as same position than the polyphony is in Bakhtin's theory, like it has been explained in this diagram. And dialogical dimension is present in every phase of the Z-model, because Z-model is presented and manifested in the language and dialogical relationships between people (one of these dialogical relationships is the inner speech of the person /or the character of the story). And in generally we can think life and art as an open text.

I will take as my example the erotic massage scene mentioned before:

“Eroticism caused me the most pain. It was difficult to get used to the fact that an ordinary shoulder massage now had to stretch to the buttocks and between them. As the client started to get excited, I pretended to be with her, although I was thinking about the decoration of Sini's new room. Breast massages were the most difficult, because I couldn't stop thinking about Helena's breasts. The breasts of most of the clients felt like disgusting

pieces of flesh, but there was one cashier from a grocery store, whose breasts were just like Helena's; rounded and full.

Her nipples got hard. I was about to cry.

I faked dizziness and interrupted the massage.

The cashier had almost reached her climax. She got off the table, toppled me down to the floor and started pushing her breast into my mouth. I got a hold of her hair and wrestled her off of me.

The cashier was crying on the floor in the living room, while I cried in the kitchen.

I explained the matter to her, and didn't charge a full price. She wanted to pay nevertheless, and asked for a new appointment for the following week." (Hotakainen 2002: 32, transl. mine)

According to Tarasti's model I may say that the basis of that episode is physical and sexual. In Bakhtinian light the episode is upside down turned official and clinical massage situation. Carnivalistic turn shows the materialistic-bodily lower parts and the bottom, and the scene is grotesque and pornographic. When official turns unofficial there is always present the familiar laughter of the carnival, but in this novel as in many modern novels, the laughter is reduced, because it has serious undertone. That's because according the idea of the level S4 our antihero is forced to encounter the shame of the falling from the social role and from the happy, normal family life. We can see here the two dimensional movement of the modern parody. Matti has carried his responsibility, but maybe because of that he has lost everything. In the grotesque (and castrating) situation of erotic massage Matti feels his shame and desperate longing very strongly when he is thinking the furnishing of his daughters room and when he remembers his fives breasts. This is presented in the level of his inner speech.

In Bakhtinian context this episode is inner confessional dialogue, which is directed desperately towards the lost family happiness and the collective condemnatory Other. Naturally Matti is telling in his first person discourse also about the open confession for the lady he is massaging (who is actual the flesh and blood Other).

When the family life ends, Matti's social (and also personal) identity collapses (this is the matter of the levels of M3 and S2). But other kind of personality takes over: a metamorphosis happens; Matti turns to some kind of odd joking monster. Because of this also Matti's social role, his task and place in the society chances totally (which is presented in the levels M2 and S3).

"There it is, there is no more. And it awakens no dreams, nor any hopes based on them. The sky of my life seems to have grown clearer and colder. I myself am freezing and shrinking. Total vacuity surrounds me, the soul bells of solitary wasteland sound in my ears. And I think myself ready to accept the vacuity life offers me. And I turn to the wall to sleep. But then I seem to feel a waft of fragrance from this morning's bed ---.

Where I may live, where I may seek consolation and forgetfulness, I am always groping for her around me, where she is not. (Aho 2010/1890: 56–57)

We can see in this text example how Z-model works together with dialogical inner speech of the hero. The speech is directed to the official other, but also to the dialogical dimension is possible to see between hopeful, sentimental and “in love man”, and resigned, melancholic and even a little bit cynical man. In general it is possible to say that the Z-model gives many possibilities to build up the concept of the world in the novel. With the Z-model the interpretation of the novel is richer and more vivid.

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Philosophy of Law in Intellectual Networks of the XVII-XVIII Centuries

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In this section we shall try to delineate the simple idea that in the domain of business the most important component is human being. To accomplish this task we shall start with the ideas of the state, then proceed with axiological dimension and logically conclude with the specific role of any personality in business aspects shaping.

Let us start in here with the type of question which may seem a rhetorical one to many a human being. Who brings more money into the state: a doctor, a tutor, a lawyer, a businessman? The question is not so simple to answer. We can easily take into consideration the importance of the doctor for any human being who definitely helps people with their physical or dental disorders. But the position of a doctor is too much localised within the tasks the doctor should solve. Besides, the income he brings is not directly represented as some fixed revenue (at least to the state). The tutor's position is very much like one of the doctor's. The direct revenue is at times vague and at best is postponed, though no one denies the value of education for the state no matter how limited the education may be. The lawyer's importance for the state is obvious at any level and especially is visible in international affairs or businesses. At the same time a businessman (in our opinion) is like a doctor to both a state and a human being as the business representatives are incorporated in the economies of the countries, thus forming the bases for the further development.

A businessman or rather an employer is far more important as by offering the job he creates the basis for worker money.

Money can buy you a tutor to teach you or your relatives, a doctor or some necessary medicins to treat you, a magazine for you to read, some food to eat. So, the money is nearly everything. Where from does the state get money? What taxes does the doctor have to pay, what taxes does the lawyer have to pay and what taxes should pay the businessperson? The matter of taxes is the matter, first and foremost, of the state that collects the taxes for self-preservation and development. The state structure and the state function deserve in here some special attention as we should

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necessarily treat human being position within the state frame. To be more in the shape of our paper we put the equality sign between the state and law. It is definitely not quite correct but this will serve some duty to us in here. The first and never ever answered question to put into consideration is 'why it is that men ordinarily accept the restraints on their freedom of actions that the existence of government imposes ².

The acceptance by most of people of the fact that there should be someone having a right to govern may be regarded here as the inborn idea of some system we should be the elements of. Though more than 2000 years ago Plato in his dialogue "The Republic" made Thrasymachus say that law (strictly speaking justice) is the interest of the stronger, we should understand it to be a one-sided view. "This cynical view of the nature of government has recurred in one form or another over and over again in the history of political thought, and it could hardly have persisted in this way if it did not contain at least part of the truth³. At the same time, society and social laws are much more variegated rather than the laws of the state and governing. The state is not a necessary evil but some logical system, providing some community of people the possibility to live and learn and earn, so to say. The outcome of such possibility should necessarily be some development people need both materially and psychologically.

Why any state needs the development, why the state should grant people education, and why the state should give people the possibility to earn enough?

To delve into these matters we should start from some philosophical sources. The philosophical matters are pretty complicated to discuss but they give us a lot at times for understanding the tasks we need to solve. The old people, for example, even your Granny tell incessantly that you need to be wise, which means you should know your dignities and drawbacks not to offend anybody. Some people say that you shouldn't do the other people what you do not want they do to you. You should tell the other people what they like to listen or rather not to say anything at all. Everybody wants to live in a state which is good to a person, gives people their rights and sustains their lives.

An important view to consider in this work is the view of Aristotle to put pleasure at the bases of the process of learning. To this ancient thinker pleasure and pain were the drives of human beings and played active part in the formation of good moral

² Law and Government in principle and practice. Advisory editor J.L. Brierly, C.B.E., D.C.L. Odhams press Ltd Long Acre London. P.7

³ Law and Government in principle and practice. Advisory editor J.L. Brierly, C.B.E., D.C.L. Odhams press Ltd Long Acre London. P.7

charakter. This idea, as we may see, is somehow physiological and later on was exploited by neurophysiologists and subsequent behaviorists. The mechanisms of conditioning were not known to Aristotle but he rightly pointed the possibilities for regulating physical and psychological states. What is interesting for us in this context is the word "moral" which immediately refers to the ideas of ethics. The ethical systems of the ancients are based on the question of what constitutes the Supreme Good which may be likened to an ideal or the highest conceivable standard by which everything is to be judged and weighted. This abovementioned idea represents Kant's view of the ethical systems of the ancients. Besides, Kant did not deny or reject Aristotle's ideas. Not considering pain in such a way as Aristotle did Kant put pleasure into his table of the highest abilities of the human soul (*Кант И. Соч. В 6 т., Т.5. Критика способности суждения. М. 1966, С. 199*).

The concept of the Good is an ideal for all our concepts of the Good. But practically the Good means happiness which is very much attainable for common people understanding.

At the same time the ancient philosophers realized that the mere happiness is not the highest good. Another aspect they took in consideration is justice (or injustice to put it differently). That is, a person should deserve the right to be happy. So the highest good is the combination of happiness and merit. (Here we could recollect one of the ancient ways of ruling, so called meritocracy, that is the ruling of the most dignified persons).

Morality on the personal grounds is definitely decisive for building up morality on the level of the human race as Kant had put it. This humankind level is obtainable only through the functioning of world states. According to Kant and not many of his predecessors the ultimate aim of the human race is attaining the greatest possible perfection which is obtainable through human freedom.

The matter of freedom is treated by Kant not only from the point of view of the personal dimension of this notion, but also from the point of view of the freedoms, granted by the state system. Kant holds that the inner principle of the world existence and functioning is not happiness but freedom (*Philosophy and Ethics. A Course of Selected Reading by Authorities. International University Society. Made and printed in Great Britain by R and R. Clark, Ltd., Edinburgh pp. 82-87 and 293-297*).

Naturally, Kant was not the only modern philosopher who establishes freedom as some basic need and everlasting striving. A thinker who may be considered as a true drive for practical political aims and whose works profoundly affected the leaders of both the French and American Revolutions. Today these works can be considered

(though not absolutely) “essential to understanding of the principles underlying democratic and human institutions and the social behavior of man”. This thinker is Jean-Jacques Rousseau. (Blurb to a book by Jean-Jacques Rousseau *“The Social Contract and Discourse on the Origin of Inequality. Edited and with an Introduction by Lester G. Crocker. A Washington Square Press Publication of POCKET BOOKS. New York 1967*). Rousseau centred many of his ideas around the issues of man and of freedom. What is more, the idea of freedom predominates. This is obvious as the first sentence of his “Social Contract” is “Man was born free, and everywhere he is in chains” (*Jean-Jacques Rousseau “The Social Contract and Discourse on the Origin of Inequality” p.7 Edited and with an Introduction by Lester G. Crocker. A Washington Square Press Publication of POCKET BOOKS. New York 1967*). “The prime purpose of Rousseau’s inquiry will be to determine what conditions justify this civil status. Here he breaks cleanly with most other thinkers of his time who, like Montesquieu, were seeking to found the body politic on natural laws. Following his view that society is not natural to man, he looks everywhere, to artificial and deliberate conventions. In this, Hobbes’ influence was doubtless great. In nature, argues Rousseau, there is only force. In society, men create right, which, though using force, supersedes it. Force under law is quite different from force without law. Right comes into being by the convention of the social compact. Rousseau’s version of the social contract theory is brilliantly original. For him, as for Hobbes, social contract completely terminates the state of nature, with its natural freedom and equality. But a legitimate political society gives men, in their stead, something new and far more precious, political liberty and civil equality. The compact is the one unanimous act which obviates the need for further unanimity is voting”. (*Jean-Jacques Rousseau “The Social Contract and Discourse on the Origin of Inequality” Edited and with an Introduction by Lester G. Crocker. A Washington Square Press Publication of POCKET BOOKS. New York 1967 Introduction p. xiv*).

The perfection of such nature puts an aim before the human race to obtain it through freedom. So instead of attaining happiness a human being should attain freedom. So we should not rely on God's grace but we should rely on our own efforts. Making ourselves happy is true morality. To gain this aim we should order our conduct in harmony with this final end of ours. What is more, if everybody makes some personal contribution, the humankind on the whole will certainly reach the final end.

Unfortunately the picture depicted above is only our wishful thinking, as in real political situation the states, instead of creating harmonious coexistence wage wars thus taking away the resources in achieving only independence which puts the final end further in timeline. In this real situation nothing but education can help. Education we are having now is only collecting or rather amassing skills which we do not know how to treat. The very necessary education should be adapted to the final striving of

all the humankind. The talent should be put forward otherwise the lack of talented people in state system will cause its subsequent collapse. Indeed a person devoid of talent and education will not be able to rule a State propely. So, to stop ruin State system we should propagate education system as the basis of reconciliation in view of possible clash of opinions.

All these aspects (be they moral or educational) should first and foremost be centered around the matter of a human being or rather the matter of personality in history and more specifically in business activity.

The notion of personality in psychology differs greatly from the one in everyday life. In psychology we mean personality regardless its personal traits while in everyday life people regard a personality someone who is capable of making some positive (mostly considered as positive one, of course) result or extraordinary actions. In everyday logic the person of the second type does not need any help from outside. It is considered that such a person is self-sufficient and will succeed in any case no matter what troubles he faces.

But reality has its abominable harsh side. Nowadays it is evident that even these powerful personalities suffer from misunderstanding and from the weaknesses of the system. So, everybody needs protection to keep up with their business activities. As a person in business is a source of profit for the state he should be protected and helped in cases of critical inadequacy of governmental officials and tax organs. This is not just a statement but a pressing necessity. The system should protect itself but at the same time the system should be protected against itself if it is some invalid system. Not to be or not to become invalid any state should care about people living in the state. What we mean 'care' is not just giving some people that possibility to obtain education but creating some working model for the system existed which would guarantee the advance of some prominent specialists, experts for the positions vital and essential to keep up with the system functioning. Defective elements in excess do not originate or sustain the properly working system. And invalid system is naturally about to collapse. As any state system may face some system failures there should be definite instruments of regulation. But the instruments require qualified operators to work with and to look after. The qualification we are talking about may arise only in human being oriented education system. As a human being is vulnerable mostly emotionally and intellectually it is absolutely necessary to organise such a system of education and working that enables not to waste the best in men.

The matter of the Good and the Positive had been treated extensively and from various positions by many thinkers, and had been put differently.

No matter what ideas are brought into the notion of “good”, we should bear in mind that treating the position of the man in society and economy is impossible without axiological dimension. To make it clear, let us consider some necessary points pertaining this dimension. First of all axiology that is theory of value in life and in culture helps any kind of introspection and introspective investigation. The questions raised by this type of investigation are philosophical in essence. Such questions as, for example, death and immortality, the existence of God and other eternal questions. To answer these questions you should live your life and find its sense. Philosophy as a subject has a special section, that is, axiology. Historically speaking, in philosophy we have 3 stages, following each other.

The first stage (VII-VI centuries B.C. - XVI century AD) might be characterized as an ontological stage. At this stage the first axiologic notions emerge. Heraclites and Democrites (544-483 B.C.) used the term „Kallos or Kallon” that is, something that you like or dislike. The term „Kallos” possesses some charge of value unlike the previous terms “Cosmos” or „Harmony”. Later on since Plato and Aristotle the term „Kallos” has gained the status of value⁴. The first formulator of axiological questions was Socrates who set such questions as “for the sake of what?” and “what for”? The main concern of Socratic philosophising was how to live in the world.

Socrates disciple Plato holds that Good is a universal value. To him Good supersedes Entity⁵.

Plato in his work “The Republic” argues that justice is always a reflection of the will of the strong; it is whatever suits the convenience of the rulers, and the rulers always have in view their own advantage. Delineating his reasoning, Plato states, that the strong may act as if in view of their own advantage but really not. Plato also puts forward a theory (as a part of his scheming), remarkably like that put forward in the 17-th century by Thomas Hobbes, that is, by nature men are lustful and rapacious. They tend to strive for power that they may satisfy their appetites. But if each man struggles for his individual satisfaction, all will be frustrated, and men will live in a state of ruinous conflict. Men find it convenient to set up an ordered society with rules and with a supreme power capable of enforcing obedience to the rules. There is no intrinsic validity in the rules or in the idea of justice- this certainly is not “the unwritten and unalterable divine law”- and since beneath the surface of conventional behaviour the natural man remains with all his original desires, and since the reason for the establishment of the rules is that individual desires may be gratified, the clever man will always try to get round the rules and will often be able to do so without fear of

⁴ Выжлецов Г.П., Аксиология культуры, Издательство Санкт-Петербургского Университета, Санкт-Петербург, 1996 стр.17

⁵ Платон государство VI 509 В, 505 а-в

discovery. The truly enviable lot is that of the man who enjoys the reputation of justice, the fruits of injustice.

Central in "The Republic" is Plato's analysis of human nature, his "anthropology", in the strict sense of the word. The human soul has 3 parts or functions; reason, spirit, appetites. The soul is just in which each part does its proper work and seeks its proper ends; and there is a hierarchy of functions and ends according to which reason is supreme over spirit and appetites. To the order in the soul of the just man there is a strictly parallel order in the just state. In such a state there will be a supreme aristocracy of wise men, philosophers; the social parallel of the spirited part of the soul is a class of soldiers under the control of the philosophers; and to appetites there corresponds the class of producers, peasants and craftsmen, who are content to their work and leave to the business of ruling and fighting to the other 2 classes.

It is evident that Plato's conception of society is static and hierarchical. A society composed of a philosophical aristocracy exercising supreme control, a class of soldiers and a class of peasants and craftsmen must meet the criticism: What is it that determines one man to be a shoemaker and another one a soldier? Plato's answer is heredity. To put a craftsman in the seat of government is not to honour him, but to dishonour him and to contradict the fundamental principle of justice which requires that each man should do his own work, and that it is determined by his inborn talents. This is why Plato thinks democracy almost the worst form of government and one which tends in the direction of the absolutely worst form of government, tyranny or rule by the most vicious man in a vicious society. What is really important in here is the fact that Plato establishes firm principles in ethics and politics. He states that these principles are not relative which brings him to the matter of loyalty to city (State), family, friends. This does not, of course stress the importance of a human being as it is but this establishes a firm link between the best in men and the best in the state.

Aristotle (384-322) makes an attempt to separate values from entities, by holding that there are quantity and quality. In his ethical works he introduces as the highest value the contemplation which is valuable by itself⁶. He also tries to establish a hierarchy of the values⁷.

This hierarchy is also reflected though not so adequately in Aristotle's political ideas. Indeed as Plato had wished Aristotle had the intention of building up some scheme of

⁶ Аристотель, Сочинения, том 4, Академия Наук СССР, Институт Философии, Издательство Мысль, Москва — 1983, стр.286

⁷ Аристотель, Сочинения, том 4, Академия Наук СССР, Институт Философии, Издательство Мысль, Москва — 1983, стр.300

an ideal state. But unlike Plato, he possessed the real understanding of political life, not only theoretical one. Aristotle criticises the feasibility of Plato's (Socrate's) political project of an ideal state⁸.

To Aristotle any theoretizing should be referred to practical aspects of everyday common and political life. Moral activity penetrates all the world and entire human existence. Any human being is an agent of the intrinsic striving to the good and at the same time is an agent of creating some obstacles that do not permit a human being to attain the good.

Nevertheless in spite of this paradox, everything is somehow inclined to the good. The goals may be various depending on people's wishes but one goal is desired for the sake of itself. This goal is the Highest Good and is led to by the highest governing science politics which is implemented by both the state and the people of the state. The attaining of the Highest Good is the only necessary aim for the state officials and common human beings. So, the Highest Good is defined and outlined by some human personal traits. The human being is the only being that, as Aristotle puts it, has mind. But in here the thinker does not limit his system with some static view of human dignity. To him the dignity reveals itself in some activity and Kindness is no Kindness without being directed towards good positive deeds.

Aristotele's teachings on Good has become popular in the Middle Ages⁹.

Kampanella in his "Metaphysics" stresses the idea of conducting the best in people through beauty and points out that a human being is the best and the highest, superseding the world he lives in¹⁰.

The second stage is (XVII century A.D. - XIX century A.D.) called gnosological one. The initial point of the timeline was Jordano Bruno execution in 1600. From then on scientific Knowledge gains total approval in society as it brings the hope for human race to change totally the whole world order.

At this stage axiological notions which were in oppositions to the ontological ones were not acceptable.

Francis Bacon (1561-1626) thought that human happiness is possible only through science and technology¹¹.

⁸ Аристотель, Политика, том 4, Академия Наук ССР, Институт Философии, Издательство Мысль, Москва — 1983, стр.412-419

⁹ Выжлецов Г.П., Аксиология культуры, Издательство Санкт-Петербургского Университета, Санкт-Петербург, 1996 стр.19

¹⁰ Кампанелла Т. О прекрасном и превосходстве человека над животными и о божественности его души. Эстетика Ренессанса Антология. Сост. В.П. Шестаков В. 2 Т. Т. 1. М., 1981 С.415

Thomas Hobbes (1588- 1679) wished to clear the mind off some unpredictable value conceptions as the last ones are relative¹². To Hobbes a human being is nothing but some material object for buying and selling.

John Locke (1632-1704) offered not to use poetry, music and painting for bringing up a young gentleman, as the above mentioned affect soul more than body¹³.

Benedict Spinoza (1632-1677) in his "Ethics" was very harsh on all the matters of value as they are just nothing but human prejudices on Right and Wrong¹⁴.

That is in the 17-th century many thinkers fell into some difficulties trying to exclude the matters of value from their philosophical systems. This fact definitely proves that the value matter really deserves some special treatment.

The only person who delved in the matter of values and put it into right perspective was I. Kant (1724-1804), who set the notions of practical and theoretical kinds of Knowledge. Further on he distinguished between the spheres of cognition, estimation and value, which correspond to gnoseology, aesthetics and ethics. But what is absolutely necessary to have in mind that to Kant philosophy has absolute value as it is valuable by itself. And philosophy may be characterized by the questions it sets and answers:

1. What is it possible for me to know?
2. What am I suppose to do?
3. What dare I hope for?
4. What is a human being?

Metaphysics answers the first question. Moral teachings answer the 2-nd question. Religion answers the 3-rd question. Anthropology answers the 4-th one. But, really, all this could be treated anthropologically¹⁵.

So, eventually, Kants philosophy centred around matters of human beings and their values.

Axiological stage (the second half of XIX- th century- XX century) is characterized by various types of axiological and life sense philosophising that tried not only explain the phenomena of life but reveal their internal structure. The necessity of helping the

¹¹ Бэкон Ф. Соч. В 2 Т. Т1 М., 1977 С. 236- 266).

¹² Тоббс Т.Сог. В2 Т. Т.1 М/ 1991 С.65

¹³ История эстетики. Памятники мировой эстетической мысли. Гл. ред. М.Ф. Щиянников bs Т. Т2.М., 1962. С. 87-91

¹⁴ Спиноза Б. Этика Избранные произведения .В2 Т. Т1 М. 1957 С. 395

¹⁵ Кант И. Трактаты и письма М.,1980 с. 332

humankind accept its destiny and to overcome some critical historical events urged reevaluating of the values which was (and still is) partly successful¹⁶. Why we have put so much stress upon axiological dimension in here. The answer is simple. Axiology reveals the inner core of the human nature. In this very core humanistic relationship as well as freedom and the respect for freedom are deeply rooted. Freedom in this context should be regarded as the lack of violent arbitrary actions of a coercive type towards people in general and towards the citizens of the state in particular. We understand psychologically speaking, that non-violent intrinsic actions of a personality involved into various kinds of social and interpersonal interaction. This natural self-evident position of the values in life of human beings is readily accepted as it is, but scientifically speaking, the values are not so easy to demonstrate or to prove their positive implications. Logics as we study it fails to explain multifaceted human psychology and real life situation. On the contrary, axiology is quite an effective instrument to penetrate and even analyse the depth of human interactions.

Especially we should in theory and in practice pay more attention to the people-creators and people-makers.

No doubt a lot of business types do not suffer from the lack of creativity. But we know true business projects are pro-active and creative at the core. The matter in question in here is the matter of the creator's personal traits. Any creator is first of all free in mind. That is a person should possess the ability to unchain the customary dichotomy of any phenomenon or problem.

Open mind is sine qua non of any creativity. That is why people strive to obtain such a state. The only problem that freedom of your thinking operations does not guarantee your volition, strength and resilience. But it is in business that we should be both creative or rather resourceful and resilient. The ability to work under pressure is an integral part of activity in business sphere. Creativity by itself is nothing but some kind of our psychological functionality and a merit of a person. But the creativity that sets some goals and trends for human kind. By doing that such creative people set also some value landmarks, paving the way into some transformed social reality. Most people do not pay attention to what they wear or where they go to buy some food or what they learn at school. Nevertheless, all these aspects of life had been paid attention to by the efforts of some individuals whose theoretical findings deserved to be implemented practically. These individuals at times pay with their lives to attain even the smallest possible positive results.

¹⁶ Вьжлецов Г.П., Аксиология культуры, Издательство Санкт-Петербургского Университета, Санкт-Петербург, 1996 стр.17

The value of their achievements can be said is equal to the value of their lives. The fragile world of the value sphere is very vulnerable as life suggests. As the main idea of our paper is the human being we should be armed with special social tools that guarantee the human being some necessary stable existence enabling sustainable development of the state level on the bases of individual creative pro-active approach. So, we have approached in our research to the necessity of protection. We mean in here the protection of these creative and productive individuals from various negative influences, originated by the system existed. Here we think it would be apt to cite a famous Russian thinker Berdyayev N.A.” The strongest in our world is blunt matter. It's value is the least. What is the highest is not strong.¹⁷ This citation clearly demonstrates the necessity of value and of the human being protection. It is self-evident. But here it should be pointed out that not only the highest, that is at the same time the weakest values and human being should be protected.

Even values of some moderate kind need protection. The matter of value is important not only theoretically. Speaking about values we often mean something material or monetary, as it is something we really need for survival. Survival psychology sits so deeply in us that we can't give it up even when we prosper. Our development definitely should be sustainable but to what should it be aimed? “ We eat to live but we do not live to eat.” is the saying we remember from some ancient wise men. We naturally may rephrase the saying as” we make money to live but we do not live to make money”.

What is more, social interaction is competitive and the amount of money people possess is the only thing that matters. “Money is the human being”. Exclaimed aristocratic poet Alceus¹⁸. A phrase by some historical character is a typical one but should not be misleading.

Political philosophy is concerned , at least in part, with political theory. “The Republic” and “The Laws” of Plato, Aristotle’s “Politics”, St. Augustine’s “The City of God”, the “Leviathan” of Thomas Hobbes are all philosophical works treating law and state subjects. These works are known to have influence on political practice. It is very well understood that in law and state matters theory is contrasted with practice. For example, according to the theory of democracy (or what not) we expect to find in a given state the characteristic X; but instead we find Y. In more than one country it is stated in the Constitution that all power is derived from the people; but in fact all power is exercised by a self – appointed political party seconded by a political police.

¹⁷ Бердяев Н.А., *Философия творчества в культуры и искусства*, В2Т. Т.1. М., 1994 С. 501

¹⁸ Казимеж Куманецкий, *История Культуры Древней Греции*, перевод с польского Ронина В.К., Москва Иышшая Школа 1990 С.47 (Kazimierz Kumaniecki, *Historia Kultury Starożytniej Grecji i Rzymu*, Warszawa Państwowe Wydawnictwo Naukowe)

This means that in any society there is or may be a contrast between a theory designed to explain how the society functions as a political unit and another theory which does not describe the facts of political behaviour, but describes or seems to describe what political behaviour should be but, wholly or in part, is not. All states appeal to principles which are at best imperfectly embodied in their's practice and at worst are wholly contradicted by their practice.

There is this a difference between the kind of theory which purports to explain political practice and that which seems to propose standards on rules which may never be observed wholly and entirely, at all times and by everybody. Many of the classics of political philosophy, Plato's "Republic", for example, or Rousseau's "Social Contract", are almost entirely devoted to political theory in the second sense, that is, to political theory as the study of norms or standards or ideals. Others, the "Politics" of Aristotle, for example, are concerned both with what is and with what should be. "No philosopher can altogether restrict himself to a discussion of standards or ideals. The point of any such is that they are claims to regulate practice. A political philosopher or a politician who is not at all concerned with practice would be a sad kind of utopian.

We know that many different doctrines about the nature and purpose of the State have been held and discarded in the past, just as we know that at present different and opposed political doctrines are taught. Besides, the "State" is an institution which has taken many different forms. Nevertheless, no matter how many doctrines had been put forward in history, the human being problem hardly ever been solved even partially. In every theory we definitely discover some human being predicament impossible to be resolved. The human nature is ambiguous to such a degree that no political course or state structure would be adequate to create some set of conditions that would be ideal for this very nature. This does not necessarily mean that we should forget about man and the level of society development, maybe no ideal but at least compatible to human needs and strives.

Another difficulty sometimes felt is that there is no fundamental difference between political and moral philosophy; political theory, we may suppose, is simply the application of ethical principles to a particular subject – matter. If it is agreed that the performance of duties is a part of the good life for man, then political institutions will exist to further morally good ends. They will exist to further other ends as well. For example, one of the purposes of political administration may be to preserve and to improve public health. But it might be argued that such an end is only good as a means to morally good ends and that only these ends are good in themselves. In so far as political theory is concerned with rules and standards, some of these will have moral implications – they will, for example, raise questions of duty and obligation –

and there will thus be a partial overlapping of moral and political theory. Where moral situations exist within a political community, as distinct from a lesser community such as the family or the 2 men on a desert island, the issues are greatly different from those which arise in the smaller and simpler communities. We may say that moral and political theory overlap; but moral one is in a sense prior than political one. Moral questions may arise when political questions do not and can not. Now, summarizing, we put the ideas we had presented in the paper in some logical consequence.

The importance of the human being is stated but not stressed at the beginning. Then we proceeded with classical and modern approaches to politics, law, ethics and we discovered that the idea of importance of the human being position in the State was meant by both Greek and modern minds. What we can see from the comparison of these approaches is that we need a certain instrument to measure the human being position importance.

This instrument to our mind is the axiological dimension without which we can not estimate the necessity to cherish the human being both psychologically and materially. Through the historical survey we could conclude that though axiology as it is was established around 19-th-20-th centuries, the matter of value was not foreign to the thinkers of the previous period.

This axiological dimension puts the human being and business or the human being and politics (at times, we know, business and politics are the same) into right relationships. We should understand, that excluding the good for the human being from the process of profit making we come to some dangerous stage where rapacious appetites at the expense of some people will inevitably lead to either some local crash or to total collapse of the systems (State system) we are eager to build.

Indeed, building of something complex and stable requires not only systems which are effective at some certain period of time, but capable of regenerating, self-promoting, renewing and even self-creating. The well-known nanotechnologies which lure us with some promising future will probably fail to satisfy even their creators, to say nothing of the rest of the humankind. So, maybe, we should stop deceive ourselves with vain hopes and would better turn to our immediate needs.

Finally, we should conclude that this dual problem of a human being and freedom is not only solved but also not even properly put neither theoretically nor practically. Nevertheless, the fact that most prominent philosophers treated these very aspects of general philosophical problem field, proves how important they are in real life and how our typical hopes originate our thinking and striving.

Social, Political & Cultural Topics

Globalization and the Geopolitical Dynamics in the Baltic Region

Goryunov Valeri

The main result of the previous social development – both in global aspect and in the aspect of the 20th century completion – is the formation of the global mankind as an integrated system of material and technical, social and political, spiritual and cultural interaction. The dynamics of the preglobal world was determined by the existence of free social ties and free geographical and social space, of geographical and social fragmentation.

The notion of globalization is a social notion which means the expansion of some phenomenon's sphere up to the scale of universality of human life. Until recently the problem was limited by the globalization of human impact on the environment which lead to its exhaustion and pollution in the process of material production or in some other kind of impact – in military purposes, for example. Now we can speak of globalization in technics, economics, politics, social and spiritual spheres, i.e. of globalization of social life as a whole, but, first of all, of economics. In all of its indices the society is transformed into the integrated system, the elements of which are connected with each other.

The notion of globalization means that the society reaches some utmost condition which is possible in the existing mode of reproduction of its vital functions. First, it is the exhaustion of the material production, the disclosure of its limits in resources and technology without the alternative in the material and technical development. Second, in the process of social interaction, of the struggle for the vital space the communities have nowhere to spread or to retreat without colliding with other communities – the human kind has closed up in the limited space.

Accelerated growth of the material and technical activity manifests itself in the constant increase in the amount of transportation – in the growing amount and distances of transfer of solid, dry, liquid and gaseous materials, electric energy and information. It seems that the globalization of economy, interpreted as a formation of the integrated economic system of the world, and scientific and technical achievements will optimize the material and technical activity and help to avoid unnecessary expenditures of transporting different elements of production in opposite

directions. That is, economy must locate itself on the basis of using the resources which are the closest to the production and in this way achieve the highest possible effectiveness. But the global economy implies the global interdependence and interaction but doesn't mean the united economy. In other words, the globalization of world economy doesn't lead to its total rationalization because of the surviving great number of counteracting economic centers. In this respect the main parameter of material and technical development still is the preservation and growth of the transportation in opposite directions, when the raw materials move in one direction and the consumer goods – in opposite direction, and this fact demonstrates the division of the world into the dominant and subordinated parts.

In the end of the 20th – beginning of the 21st centuries the strategic idea of creating the great transcontinental transport corridor from Saint-Petersburg to the Pacific Ocean (Far East, Chukotka) became rather widely spread. This corridor was meant to unite several railroads and highways, oil and gas pipelines, power and information transmission lines all of which would be united in one plait with many branches and would form one global transport network, connecting Europe, Asia and America. The implementation of such project will allow Russia the full-scale involvement of the Siberian resources into the world economic circulation. The wide line of the civilization can be built across the country, which would function as the civilizing pivot, the backbone of Russia's integrity.

It is important to mention here, that Siberia should not be regarded only as a source of natural resources or transit territory, although its development purely as a supplier of resources has a promising perspective taking into account the involvement into the economic circulation some new natural elements of strategic importance (fresh water, for example). Siberia will inevitably acquire all of the production elements that are necessary to support the typical standards of life. It is possible for Siberia to be transformed into another civilized region, comparable in its scale with Europe and America and at the same time producing the image of future civilization, the potential "Siberian wonder". The major technological condition of implementing this possibility into reality is the transport connection of Siberia with the world economy. As for the demographic, social, economic and political factors of Siberia's development – the optimal variant of its transformation should be regarded within the framework of transforming Russia as a whole.

Certainly, in historical retrospective we can speculatively assume a scenario according to which the geopolitical formation of Euroasia would take place on the basis of state integration within the entire North-West of Europe from Scandinavia to

the southern borders of the present day Leningrad region with the domination of Sweden. What is important here is the fact that the assimilation of the lands in the East - up to the Pacific Ocean including even the part on the American continent – was predetermined by geopolitical configuration of Europe in the 17th -19th centuries. More civilized Western Europe was beyond reach for the appearing new empire, only the way to the East was open. Therefore, independently from the diversity of forms and results of the historical processes in the Baltic region one fact was always invariable – in any case the Baltic region was the starting point of spreading the European civilization in eastern direction up to the meeting point with its western wing. Furthermore, the formation of new empire in Russia's execution turned out to be objectively inevitable.

Thus, it is the modern geopolitical dynamics of the Baltic region that the tendencies and the perspectives of the development of Siberia are formed, and at the same time the possible future for Russia is determined. The Baltic region as a leading element of the new global transport system is able to become the gigantic connecting sluice, which brings Europe and Asia into one technological unity. The wider this intercontinental corridor, the higher its carrying capacity – the closer the integration of the Baltic countries within the united production and transportation complex must be and the greater degree of economic and political integrity Russia must have. Accordingly, there is an inverse relationship between the Baltic region development and its participation in this Euroasian project. In the long run this problem means a certain technological vision of the future.

In the end, I must note that the ecological aspect of this project, connected with the division of Eurasian continent into two parts, is very important and demands special consideration. Unpredictable problems of violating the permafrost mode, melting of the Arctic ice, pollution of lake Baikal, reduction of the forest land and many other man-caused problems correlate in their contents and scale with the geopolitical dynamics in the Baltic region. In its turn, the ecological burden on this region is in direct proportion with the transport and economic burden from the eastern side. But the ecological problems are not the direct subject of discussion in this report.

The general theoretical conclusion:

Geohistorical communities (states) are formed in accordance with the material and technical development, which determines the territory's resources, the infrastructure of its production and the level of the community's development in its ability to provide for its life, maintain and expand its territory. Due to the scientific and technical progress there is a contradiction between the geopolitical configuration of the

communities in one region and technical and economical expediency of its development as a whole. Globalization leads to the solution of this contradiction, creates possibilities to optimize the material and technical development. The Baltic region gives a good example of the tendency to form a new geopolitical configuration, which allows us to use its resources more effectively. But the implementation of this tendency necessarily leads either to the redistribution of the geopolitical roles of the countries in the region including the redistribution of the territories, or to the formation of the new geopolitical structure on the basis of the existing community. For Russia this process makes a part in its integration into Europe, and at the same time both ways are connected with the problem of its economic and political integrity.

Cultural Interpretation as a New Social Innovation of Family Work

Eveliina Heino, Minna Veistilä & Nadezda Kärmeniemi

Introduction

Cultural interpretation has been developed within the framework of the project, "Empowerment of Families with Children", governed by the University of Helsinki, Palmenia Centre for Continuing Education, Kotka Unit. The project is taking place in the Kymenlaakso and South Karelia districts in Finland and in St Petersburg and some other municipalities in Russia from 29 April 2011 to 28 April 2014. The partners in the project are Kymenlaakso University of Applied Sciences, Saimaa University of Applied Sciences, the City of Imatra, St Petersburg State University: the International Centre of Social Service Studies, Complex Centres of Social Service of Population of St Petersburg (Admiralteyskiy District), Vyborg, Pikalevo and Svetogorsk.

The overall objectives of the project are to improve the welfare of families in the Finnish-Russian border area, to ensure easy access to high quality services in multicultural society, both in Finland and Russia, and to increase mutual understanding of the social service system and family culture. To reach these objectives, the project's activities include the following: (1) Developing the work of a cultural interpreter. (2) Professional exchange between Finnish and Russian workers in the social sphere, study trips for workers and students and exchange of good methods and best practices for working with families. (3) Developing multicultural study modules at the Saimaa and Kymenlaakso Universities of Applied Sciences and providing education for workers. (3) Conducting qualitative and quantitative research, seminars, international research cooperation and publications. (4) Developing work community training aimed at providing workers with skills and tools to operate in a multicultural working environment.

Our article concentrates on the first activity mentioned: developing the work of a cultural interpreter. In the first chapter of this article we will discuss how social innovations can support the acculturation process of Russian immigrant families. In the second chapter we will describe how the work of a cultural interpreter has been developed and what this form of work contains. The third chapter will be dedicated to a study which followed the work of a cultural interpreter, and the results of this study will be presented in chapters four and five. In chapter six we will give voice to a

person who has herself worked as a cultural interpreter during this project. In the discussion chapter we will summarize our results.

1 Social innovations and acculturation processes

Social innovations have been defined as new ideas born of creative processes involving people or communities and leading to added value in well-being or service systems. They may give rise to new ways of producing services or they can be entirely new societal ways of understanding things. (Kari 2007.) Social innovations are born when we see things differently, creating a deeper understanding of phenomena. Nordic walking, paternity leave, green care and the maternity package are often used as examples of excellent Finnish social innovations.

We are going to need social innovations, especially in the public sector. Our population is growing older, more workers are needed and it is already accepted as a fact that these workers will need to come from abroad. Thus, one of the many current challenges for the public sector in Finland is to develop new ways of helping immigrant families to acculturate to our country and culture.

Acculturation is a process which takes place within communities and individuals, but especially within families, when different cultural groups come into contact with each other and this contact changes the original cultural model of the groups. Acculturation is a powerful change that influences the inner interaction models of the family, parenthood and the upbringing of children, the well-being of all family members and the development of children and youth. This process is constantly changing and it is affected by several factors: in the case of immigration, political decisions and the attitudes of the host society are especially important, as are the immigrants' own human, economic and social capital and cultural distance, but family structure, the roles of different family members and family dynamics, as well as the ideals and values of child development and upbringing children, also play significant roles. (Alitolppa-Niitamo 2010, 45–61)

How can social innovations be of use in helping the acculturation of families with Russian backgrounds in Finland? The idea of an innovation chain is noticing a need or a problem, researching the phenomenon and understanding it, finding solutions, assessing the solutions (pilot projects) and disseminating best practices (Vainio 2006). In this article we present the development process of a cultural interpreter, an innovation chain that we find very promising in this field of work.

2 Developing a new form of family work

The cultural interpretation service started in September 2011, and it was carried out in two municipalities in South-Eastern Finland. The person acting as cultural interpreter is a native Russian speaker who has moved to Finland from Russia, and who is trained in psychology. Her work took place among family workers and Russian families who come into contact with child protection services. Since the cultural interpreter service was a development project, the interpreter's job description was not defined in detail at the beginning, but was allowed to take shape throughout the course of the project.

As a professional practice, the service is unique, especially in the context of child protection, and it differs from the work of a foreign language interpreter in that the latter is limited by a strict code of professional ethics. This prevents the foreign language interpreter from taking any kind of stand in a discussion or asking clarifying questions and interfering with work processes. In research regarding foreign language interpretation (Forsander 1996), it has also been found that problems with interpretation include the availability of interpreters, especially in urgent situations, insufficient time for discussions to be carried out with the interpreter's help, and variation between languages in the meanings attached to the vocabulary used in child protection.

The cultural interpreter, on the other hand, is not bound by professional interpreting ethics, which means that the service can be flexible and client-centric, and that the cultural interpreter can ask both workers and clients clarifying questions, improving mutual understanding of the issues at hand. Thus, cultural interpretation combines foreign language interpretation, peer support and case management. In developing this service, the goal was to create culturally sensitive approaches that will facilitate family workers' efforts to help families of Russian origin.

Client relationships with the cultural interpreter were preceded by a worker from the social services contacting the interpreter and arranging a joint meeting with the social services worker, the cultural interpreter and the family. The actions of the cultural interpreter were guided by the individual needs of each family, and her tasks included meeting client families in network meetings, in the presence of officials, and making house visits on her own. In some cases the cultural interpreter also acted as a foreign language interpreter between the workers and the clients, if the clients' language skills were poor. Client relationships with the cultural interpreter lasted from a few meetings to 2-3 months, and some of them have continued up to this date.

Cultural interpretation mainly took place among the mothers, and became extensively mother-centric, which, in our view, stemmed from four factors. Firstly, family work has become mother-centric among Finnish clients as well, so the workers may have

followed previously adopted working practices (Berg 2008). Secondly, some of the client families were single-parent families, where the mother was the primary caregiver, and in some families the parents were about to separate, with the intention of the children continuing to live with the mother. In such cases, child protection issues were seen as concerning the mothers more than the fathers. Thirdly, one third of the families were in a situation where the mother was considered to need cultural interpretation more than the father, because the father had better language skills and better knowledge of the functioning of the Finnish social services. This situation could arise either because the father was of Finnish descent or because, in a few cases, the father had lived in Finland considerably longer than the mother. Fourthly, the mothers were the ones who primarily maintained contact with social workers and actively used the cultural interpreter's services of their own initiative. The factors described above may explain this, but the cultural interpreter's gender may also have had an effect, as may the role of motherhood in Russian culture. It has been perceived as a very powerful role, both historically and in contemporary culture, and mothers are still seen as being primarily responsible for the raising of children and the management of the family's daily life (Rotkirch 2007, 17-21).

3 Evaluation of a cultural interpreter's work

After six months of the beginning of the cultural interpreter's work we conducted a small study aiming to scrutinize the work of a cultural interpreter and to develop this form of work. The data used in the study was collected from February to March 2012. Workers' views were collected using a questionnaire and clients were interviewed by phone. A semi-structured questionnaire was used to gain information from workers and clients. All interviewees were asked almost identical questions, in an identical order. The data consists of two parts:

(1) The first part consists of an e-mail survey of workers who were involved in family work and participated in the cultural interpreter service. The questionnaire was sent to 11 people, of whom 9 answered.

(2) In the second part, the mothers of the families that participated in the cultural interpreter work were interviewed by phone. Of the seven mothers involved, six were interviewed, as one could not be reached. The cultural interpreter mainly worked with the mothers, so we concluded it was best to interview the mothers only. At the time the cultural interpreter service started they had been in touch with child protection services for 1–18 months.

The theme of the survey and the interviews was experiences of the cultural interpreter service. Although the ultimate aim of our qualitative study is not to draw

generalizing conclusions from the data, we believe that it is possible to find out, by studying a small data set, what factors are significant in the phenomenon. The purpose of our qualitative study was to provide a meaningful description of the experiences gained from the cultural interpreter service trial.

4 Receiving multidimensional support: experiences of clients

In the next subchapters we will discuss different forms of support. Even though these forms of support are not clearly categorized, we feel that in our analysis of data this division is necessary, because it illustrates different aspects of the work of a cultural interpreter.

4.1. Emotional support

“I was suffering from psychological stress, but the cultural interpreter listened and supported me. She also told me what options I have, helped me to think positively, and helped to solve problems, which calmed me down and gave me strength. (Client 5.)”

Emotions play a key role in personal well-being, since they provide the individual with information and clues about how safe the situation is, about the general atmosphere, level of acceptance, support and freedom of action, as well as interactions between people. If the emotions are positive, they release the person's resources. (Siitonen 1999, 152, 154.) In this study, the significance of emotions emerged as a strong theme. All respondents brought up the fact that the emotional support they received from the cultural interpreter was especially important to them. Most of the clients had no friends or relatives in Finland, and some of them were going through divorce, which meant that they could not receive support from their spouses. The cultural interpreter was the only person to whom they could talk about their personal issues.

The data shows that the respondents considered self-expression in their native language as an important element of emotional support, because it highlighted respondents' roles as experts in their own situations and enabled them to participate in defining the situations. Respondents also described how, after conversations with the cultural interpreter, they had become able to see different options and think about positive future scenarios, which brought them a sense of calmness and strength.

4.2 Linguistic support

“The cultural interpreter explained everything in detail and asked the workers many clarifying questions. Before that, many things had been unclear to me. (Client 2.)”

In a number of studies, the language barrier and difficulties in comprehension have been found to constitute some of the greatest challenges to cooperation between Finnish workers and immigrant clients (Heikkilä-Daskalopoulos 2008; Anis 2008; Peltola & Metso 2008; Hammar-Suutari 2009; Pitkänen 2006; Kupari 2007). The results from our study are coherent with the earlier studies, as all the clients brought up the lack of a shared language as the greatest obstacle to cooperation.

However, in our study the clients felt that mere technical translation was less important than the linguistic support provided by the cultural interpreter. It was brought up in the interviews that the cultural interpreter was able to clarify matters between clients and workers. She explained things to clients and workers alike, asking both parties further questions when necessary. It was precisely these further questions that seem to have had an important role. Previously, workers may have been under the impression that the clients had more information than they actually did, whereas the clients actually did not know what questions to ask, because both child protection social work and the entire Finnish system were unfamiliar to them. It can be seen that clarifying matters increases the clients' awareness of the workers' tasks, and that this is important for cooperation and commitment on the clients' part.

Thus, the cultural interpreter enabled the clients to participate in the discussion defining their situations, providing them the opportunity to express their own views and opinions. This is important, since it is by getting their voices heard that people feel they have the opportunity to control their fate and to affect the decisions that concern their lives – to attain active agency.

4.3 Receiving information

“The cultural interpreter explained to me what kinds of support people can get in different life situations, and where it can be found. This information should be given at the very first stages of moving to Finland. That way, people would know where to apply for help if they need it. Perhaps our family’s problems would not have become so bad. (Client 1.)”

Knowledge and power are often seen as intertwined, since some forms of managing and applying knowledge can bring power (Lonka 2001). Knowledge regarding a society may be reflected in increased opportunities for societal action and choice, and thus increased freedom. According to the respondents, one important element in the cultural interpreter's work was conveying information regarding the purpose of child protection social work and the Finnish social service system. In addition, the

cultural interpreter had provided information that the respondents had not been able to request, which played an important role. Asking can be difficult if clients do not know the system, since they will not know what they should focus on and what to ask.

Respondents also mentioned that knowing about the service system allows them to conduct their affairs on their own, and to apply for help when it is needed. Thus, it can be seen that their opportunities for action have increased. Furthermore, several respondents felt that this type of work and receiving the necessary information could also help in preventing problems, if the information were provided to immigrants in the early stages of moving into the country.

As they received more information, the respondents' fears of the child protection service were allayed, and their chances of acting independently within the system increased. Acting within the system is considered important, as the immigrants' extended family and other social networks that support them can be diminished. In this situation, the roles of various public service officials may become heightened in the immigrants' lives (Hirstiö-Snellman et al. 1998, 6). With increased awareness of the service system, it also becomes possible to seek certain kinds of help from the service system.

4.4 Gaining trust in social work

“The cultural interpreter clarified some misconceptions that I had towards child protection, and helped to clear up misunderstandings between myself and the Finnish social workers. Now it is easier to trust in social work. (Client 1)”.

In social work, establishing trust can be considered a prerequisite for good interaction and joint work. However, trust does not come automatically, since clients can be afraid of working with officials on the basis of, for example, their previous experiences, stereotypes, or the controlling features of social work that exist alongside the support role (Kananoja et al. 2007, 109-110). This theme was clearly highlighted in the data set, when respondents discussed having difficulties forming a trusting relationship with social workers until they began working with the cultural interpreter.

Respondents clarified that gaining trust is related to the issues mentioned in the previous chapters, such as linguistic support and receiving information. According to the respondents, receiving information about the principles of child protection helped them to trust in family work and in workers. Confidence in child protection as an institution helps to build trust in individual workers (cp. Seligman 1997, 18).

Furthermore, respondents highlighted that gaining trust was related to an open atmosphere, which was created by the presence of the cultural interpreter. Reasons that respondents gave for the open atmosphere were the opportunity to speak their mother tongue, and shared common experiences with the cultural interpreter, such as immigration experiences, which gave them the feeling that they were being understood. Respondents also felt that there were no power differences between them and the cultural interpreter, which gave them a feeling of safety, and they felt that they could receive information and trust it, because it was not given “from above”. Gaining trust is seen as a key issue in social work, because it is grounds both for cooperation with workers and commitment to the common goal. In a broad perspective, trust is seen as a precondition for positive change in clients’ lives. (Dominelli 2004).

5 Effectiveness and growth of cultural knowledge: experiences of workers

“We received a lot of help from the cultural interpreter. The difference between a cultural and a language interpreter is that a cultural interpreter can participate in the working process as a family worker, not only as an interpreter. In this way, a cultural interpreter can give great support to families. Clients also trust the cultural interpreter and that’s why cooperation goes more smoothly and social work is much more effective.” (Worker 4)

All of the respondents said that they got a lot of help from the cultural interpreter and that they and their clients could concentrate on important things, rather than wasting their time and resources on clearing up misunderstandings. In this way, this form of work was experienced as highly effective. Respondents reported that cultural interpretation had the effect of preventing problems, since families had opportunities to get various types of support and information from one person.

Respondents also mentioned that they gained new skills and information during their work with the cultural interpreter. For example, they gained a better understanding of the fact that some clients can be afraid of social work in Finland because they are not used to receiving help from social officials, and because they can compare it to social work in Russia, where the work is quite marginal, and interference by social workers implies that the family’s situation is very serious, and can be stigmatizing.

Respondents also had suggestions for future development. They felt that, in the future, this form of work should be modelled more precisely. This modelling could include clarifying the role of a cultural interpreter in the field of social work,

establishing criteria for clientship, defining clear goals for the work and developing an information channel between a cultural interpreter and social/family workers. Respondents also suggested that a cultural interpreter could give working communities training and lectures about Russian culture and about working with immigrants.

6 From the field of social work: experiences of the cultural interpreter

“During my work as a cultural interpreter I noticed that, firstly, immigrant families need a lot of information about Finnish society and public services. Conveying information is crucial, especially if the family has recently moved to Finland.

“Secondly, language interpreters are not used enough, which has negative consequences. The lack of language skills put clients at a disadvantage, since social workers are speaking their native language and clients are speaking a foreign language. In addition it is difficult for clients to control the situation, since it is possible that, due to a lack of understanding, they are not aware of their options or their opportunities to influence the discussion and any decisions based on it. Furthermore, failing to ensure the client’s comprehension may result in clients feeling that they are not respected, as their opinions are not regarded as important.

“Thirdly, in current practices of social work, ‘culture’ is used too often as an explanation. It is easy to use cultural differences to explain things away, because that way you don’t have to think more closely. However, it is difficult to talk about a uniform Russian culture, because the clients have moved out of Russia at different periods of time, some during the Soviet era. Also, the clients come from regions that differ greatly from each other. I believe that deficient care or harmful childrearing practices should not be explained by culture because it means that the issues will remain out of reach. Also, even if there are childrearing problems in some families of Russian descent, it does not mean that they concern all Russian families or that they are a part of the Russian culture. Rather than considering cultural differences, it is important to take into account individual life situations and the stress involved in the immigration process, and to develop appropriate forms of support on that ground.”

Nadezda Kärmeniemi, Cultural interpreter

7 Discussion and conclusions

According to our results, the clients who participated in the cultural interpreter trial felt that they got emotional and linguistic support and received information regarding child protection social work and Finnish public services in general. These were the issues that helped them to gain trust in social work and social workers, to receive

support from social work, to participate in decision making regarding their own lives and to act independently in Finnish society. Workers who were involved in family work and participated in the cultural interpreter work felt that the cultural interpreter supported them in their work and that the trial was effective. Workers also felt that they gained new knowledge and skills for working with clients.

These results imply that cultural interpretation can be seen as a social innovation. This form of work is multidimensional and highly varied. During this work, participants gained a deeper understanding of the underlying phenomena affecting social work. Our data also highlight the fact that cultural interpretation enabled workers and clients to cooperate more effectively. Regardless of these positive results, this form of work is not yet modelled, and there are issues that need to be addressed. For example, the role of a cultural interpreter in the field of social work should be further clarified.

Furthermore, it is noteworthy that, even though our results show that cultural interpretation is an effective service that combines foreign language interpretation, peer support and case management, there are also things that all workers could consider doing in order to make cooperation with immigrant clients easier. To begin with, it is crucial to make sure that there is a mutual understanding, and that clients have the possibility to express themselves, by using interpreters. It is impossible to talk about real cooperation and committing to mutual goals if there is no common language and no understanding. Interpreters do not even need to be invited to the meetings in person, since telephone interpretation services are widely available, flexible and cost-effective. Furthermore, clients need to be provided with clear information about Finnish public services and their rights and obligations in Finnish society, preferably immediately after moving to Finland, because the lack of information limits a person's possibilities to make reasonable decisions and to act in society. And, finally, it is important to consider in concrete social work situations whether the use of "culture" as an explanation is a fruitful viewpoint. Although there can be differences in the values, views and traditions of people who have grown up in different cultural environments, it is problematic to explain social phenomena through these differences. When these kinds of explanations are used, there is a risk that cultural identities and differences are assumed to be static, even though the significance of a cultural background to any individual cannot be known beforehand. Instead of looking at cultural differences it would be better to develop practices that are sensitive to the acculturation processes of immigrants, such as providing emotional and psychological support.

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Manifestation Features of the European Migration Process in Finland

Matveevskaya Anna

In modern society the international migration has gained unprecedented scope. In some countries this process has led to some complex and multi-dimensional problems. The characteristic feature of modern international migration is the constant increase in its size together with almost all countries' involvement in the global migratory population process.

Migration processes in the modern world have made essential changes in the ethnic characteristics of the European population. First of all, the variety of cultures and nations is associated with some growing migration flows after the end of World War II related to the economic growth in many countries of Western Europe. It should be noted that in recent year the influx of immigrants has flown to several destinations, among which the most common are: migration through family reunification, asylum, arrival under labor agreements and contracts, migration for education and training, illegal migration.

Finland, as well as its Scandinavian neighbors is a highly developed region with a well-functioning social protection system, which draws attention of people who are seeking a new place of residence in hope to finding peace, work and social comfort. Over the past two decades, the Republic of Finland has become one of the European and, in some cases, the world leaders in many terms, namely, by the level of economic development, competitiveness, growth in the field of information technology, science and education development and popularity, the level of democratic institutions development, social and legal population security., fight against corruption, absence of society's criminalization.

The Nordic countries felt the need of some free manpower's movement for the region earlier, than in other European Union's countries. Since 1954 "the All-Scandinavian labor market" has operated here. It currently covers all five countries of the region. Its residents have the right to work in any Scandinavian country without obtaining prior permission from the authorities. [4]

Today, the number of immigrants in Finland is 1.9% - it is the lowest indicator among other Nordic countries, as well as throughout the European Union. [7] The

level of influx of illegal immigrants increases with the flow of legal immigration. The Natives of Iraq, Russia, Somalia, China and Eastern European countries make up the majority of illegal migrants. 50% of refugees in the Republic are the natives of Slovakia, in the majority they are the ethnic Gypsies, Poles, Russians and Yugoslavs. The group of immigrants from the CIS countries is large enough – there are about more than 25 thousand people, many of whom are ethnic Russians. [6] It is interesting to notice that in this country the Russian Diaspora started its formation much earlier than the disintegration of the Soviet Union. The community had its roots in the XV century, when Finland was the part of the Russian Empire. That time and later on the serfs from some central Russian provinces - Orel, Tula and Yaroslavl were relocated to Finland. At that time the whole settlements of Russians arose – Kyuyurey (Red village) and Rayvol.

Later, there were several waves of ethnic migration of Russians to Finland. By 1900, there had been more than 6 thousand people from Russia, mainly in Helsinki and Vyborg. After the revolution of 1917, a number of Russians from Petrograd, Karelia and other regions immigrated to Finland. Resettlement of 8 thousand refugees after the Kronshadsky mutiny in 1921 became a large migratory wave. Some of these immigrants were "settled" in Finland on a constant residence. There are some Russian communities around Helsinki, Turku and Tampere that are called the «old» ones. They currently account for 2.5-5 thousand people. [6]

After disintegration of the USSR the flow of migration from Russia to Finland has increased significantly generally for the economic reasons. Immigrants with Finnish (Ingrian) roots are a special group. They speak better Russian language than Finnish. Integration of migrants from Russia is associated with considerable challenges, as many can't find work, face a lot of problems in obtaining medical and legal assistance, get into some linguistic, cultural and social isolation.

The Baltic or northern channel of illegal migration is used mainly by forced migrants from developing countries. They are Kurds, Afghans, Tamils, Bengalis, Palestinians, Pakistanis, Iranians. Many of them get originally on the territory of Russia or Belarus, and then into the Baltic countries. Then, many of them try to reach Sweden (island of Gotland) and Finland by water in boats through the Baltic Sea.

It should be noted that Finland has traditionally been a country of immigration. In the 1980s 85% of immigrants - Finns - came back, mainly from Sweden. Since 1990s most part of immigrants who have arrived in Finland – have come from other countries. Disintegration of the Soviet Union, as well as the political conflict in Yugoslavia provoked the first manifold increase in the immigrant's flow into the

country. The second powerful wave of immigrants, as had been expected, fell on Finland after its accession to the EU in 1995. [4]

In general, it should be noted that Finland has no objection to the foreign labor. entry into country. Regional specificity of the issue exists. Thus, 400 thousand of 1 million 300 thousand people of Helsinki are from other countries. They are mainly immigrants from Russia and other CIS countries. [7] Foreigners aren't a fear to local residents, but only a source of additional labor. Supporters of centrist and left-wing parties emphasize that the competition for workplaces between citizens of Finnish and non-residents is generally the myth. The majority of immigrants usually undertake hard or low-status jobs which locals disdain. The average monthly wage in the country is about 2.5 million Euros, and immigrants, including highly skilled ones agree to work for 1 thousand Euros per month. [7]

Today the illegal aliens live mainly in large cities. Many of them work in a service industry and on construction sites, or are engaged in other illegal activities. Immediately after their arrival the part of illegal immigrants request for asylum. The country annually spends 12 million Euros for of this group of persons' support and maintenance. [7]

The Ministry of Internal Affairs of Finland reports that some ways for illegal immigrants' arrival in the country exist. Firstly, it's the use of counterfeit passports. Secondly, is the usage of the main airport in Finland - Vantaa, which has become a main transit point in the line of illegal immigration from China to Europe and the USA. According to the Ministry, every year more than a thousand illegal immigrants are detained there. Thirdly, illegal immigrants get into Finland through Russia and Estonian borders. According to the Ministry of Internal Affairs of Finland the problem of Russian-Finnish illegal border crossing, lies in the fact that Russian passports are not reliable enough and are easy to forge. According to the report of the Central Criminal Police of Finland, the number of illegal immigrants who came to country in 2011 doubled in comparison with the previous year indicators. The majority of illegal immigrants are from Iraq, Russia, Somalia and China.

The flow of illegal immigrants has dramatically raised the organized crime level, provoked the unemployment growth in some sectors of economy. Finnish experts, along with existing problem of unemployment pay great attention to unfavorable demographic situation for the next decade, the country's acute labor shortages will arise. The most numerous age groups in country are elderly generation of people who were born in the 40th of the XX century. This will make Finland face problems of employment earlier than other EU countries. The Finnish government hopes to make up the shortage of working hands with lawful migrants, and therefore in 2004 the new

edition of the Law on foreigners was adopted. It allowed migrants to change the employers while maintaining the existing work permit. [5] Intensification of immigration policy will help to solve large-scale problems of the Finnish economy, which is suffering from deficiency of labor caused first of all by the age group. According to the Organization for Economic Cooperation and Development (OECD), by 2030 the ratio of working population and those living on welfare will have been one to one, and this is critical.

A certain system of data collection, analysis and evaluation of data exists in every country. It is based on specific existential criteria of migrants' definition and relevant legislation. Such systems are caused by a number of specific historical reasons for the economic and political order.

Operation features of systems for collecting data on migration are evaluated on several norms: availability of various data sources on migration and applied in practice accounting categories of migrants, reflectance of in the national legal framework's problems, volume and structure of the analyzed information, etc. The most effective system of data collection about migration is the system in Nordic countries.

The so-called central population registers forms are basis of this system. These registers keep records of migration in these states. Operation of registers based on the developed and constantly updated legal framework, approval and understanding importance of using registers cooperation between statistical and administrative bodies.

Finland is a country where registers have become one of the most common systems for collecting and storing information. Experience of using administrative registers and other administrative data to generate statistics is unique. For modern population censuses since 1990 the information about 30 different registers has been used.

A central register of population works in Finland with local civil registry offices, using PIN-code (this code has been used since 1964 and includes date of birth, individual code and control number). The Ministry of Internal Affairs is responsible government body for maintaining the register. The Register is a main source of data on migration, but it takes into account only the long-term migration (accommodation time - year or more) of Finnish citizens and non-citizens. Migration is included in account for the following reasons: education, work, service in the international organizations, entrance for free device, and entrance for the settlement, reunion or formation of families. The assessment of reliability of information is more than 90%, however, every reason not separately identified.

Directorate of Immigration conducts its own case and provides statistics information of persons who have requested asylum, refugees, and persons entering for some other reason to the agency. However, data on refugees leaving the country is not available.

The Central Taxation Agency and Finnish Center for Pensions also contain information about migrants. These sources include data on foreigners residing in country, in particular, the form of their activities.

Act on Statistics Finland (24.01.1992) and the Decree of the Statistical Agency of Finland (14.02.1992) determined powers of central statistical agency and its functions. The main objectives of agency (under the Law of 1992) are to collect statistics and to conduct a survey in cooperation with other government agencies, to watch the overall development of all statistical information's system by the state.

The new Statistics Act (280/2004, 23.04.2004), which replaced the previous law of 21.01.1994, regulates collection and statistical processing information that can be used by government authorities. The new aspect of this law is availability of reliable statistical information ensuring, which is necessary for planning and implementation of commitments on international cooperation in the field of statistics. According to the law, the government is obliged to provide some necessary information for analysis which is available at their order to the Statistical Agency of Finland.

The data acquired for statistical purposes, is confidential. In some cases, the certain identifiable confidential data (age, sex, education, occupation) can be used for the purpose of scientific research, however, their transfer and distribution is strictly prohibited. Development of data occurs in accordance with good practice and international statistical guidelines. The publication of final data should take place as soon as possible.

Data protection issues, interests and rights of individuals, as well as personal privacy are considered in Personal Data Act (523/1999 r.), which replaced the law on files of personal information (1987). Group of data, which represents the information need of special protection (race, religion, political convictions, health status, etc.) are selected in the law. Administrative or criminal liability is established for illegal processing of confidential data. The amendment to law on personal data (986/2000) provides transfer of personal information outside the territory of the European Union, if country in which information is transmitted guarantees an adequate level of protection. The law on open activity of the government (621/1999) actually sets rules of access to official information, restrictions, rights and conditions, issues of information's confidentiality. To some extent, the volume of information available is limited. The

considerable part of information extends in Finnish language. In base of the section "Statistical Agency of Finland - on-line services" migration data isn't present, but information on immigration, emigration, net migration is included in the general table. Information for foreigners in Finland, asylum and refugee data (including the following lines: asylum, family reunification, quotas) are presented separately.

Data for asylum in the whole group (asylum, residence permits due to the need of protection and for another reason), and structure of the petitioners (the data on ethnicity), data for citizenship are on the website of the Office of Immigration. Locked database is accessible to users with personal code in Finnish language. The list of publications and reports on migration, provided to the registered users is determined by inquiry.

Overall, the Statistical Agency of Finland collects about 65% of official information. This structure has the status of an independent state statistical agency. Other information can be organized by means of other governmental agencies in areas that receive direct basic data which they need for implementation of administrative functions. The role of the Statistical Agency of Finland is direction and coordination in field of statistics, international cooperation, and strategic planning. The Scientific Advisory Board organized by the Statistics Agency. The responsibilities of the Board include preparation of scientific and development programs. The objectives of this Board are consulting, monitoring, socio-economic and methodological researches.

Free migration of labor is one of the fundamental principles of the EU. However, when in 2004, 10 countries in Eastern, Southern and Central Europe joined the Union, "patriarchs" countries of the EU allowed temporarily - until May 1, 2011 – don't let entrance to their labor markets citizens from Poland, the Czech Republic, Hungary, Slovakia, Slovenia, Lithuania, Latvia and Estonia. [2, p.65] The Finnish government in 2004 imposed restrictions on free movement of labor from new EU member states. Parliament approved a bill introducing only a two-year transition period for the free movement of workers from Estonia and other new EU member states. Attempt to protect Finland from sharp flow of immigrants and also employment of the maximum number of citizens of country before arrival of foreigners is a main purpose of the bill.

Finland and Sweden, according to International Labor Organization (ILO) reports, are the most favorable countries for employees. [6] For example, an employee in Finland has more opportunities to affect conditions and content of work, than his colleagues in other countries. There are sufficient level of income, opportunity to improve the qualification, labor safety, protection against unfair dismissal, and also the opportunity to be heard, for example, through labor union.

Thus, Finland, as well as other EU countries, is subject to the all-European trend workforce's aging. The country faced a shortage of highly skilled professionals. The government is interested in the flow of labor migrants, which is taking steps to simplify the entry for legal foreigners. In practice, the Finns have traditionally distinguished hospitality and respect for visitors.

Changes in demographics, economy development, probably, will affect labor market in other neighboring countries that will allow some experts from these countries involvement in the nearest future. The possibility of free movement within the EU also remains important for Finland. Today the special programs on foreign expert's involvement in Finland don't exist, but many experts are exempted from the need of obtaining a work permit, therefore registration procedure for them is very simple.

Finland is going to activate immigration policy for the purpose of involvement skilled professionals, because in some areas of economy there is considerable shortage of experts. As, for example, there is some shortage of professional workers in transport and logistics, housing construction, welding, plumbing, metal, landscaping and cleaning work areas. The active migration policy, providing adaptation of citizens to life in a legal and safe society should contribute to its competitiveness. Movement of manpower between neighboring regions is quite natural, and Russia, from this point of view is the most perspective partner. For example, the most part of the foreign experts arriving in Finland comes from Russia. In 2008 and 2009, almost half of all work permits were issued to Russians. [7]

In addition to the professional approach to work Finnish and Swedish language learning is essential. The project is offered which provides the adaptation to a new workplace together with a language course. Moreover, now the demand for the employees who know Russian is growing in Finnish companies. The managers of the companies in South-East Finland declare a constant increase in demand for Russian-speaking workers. In this regard, the students are given the option to learn the second language (instead of taking Swedish that is a second official language - to learn on a choice another - for example, Russian). [3] According to the Finnish Statistics Office, now Russian-speaking workers make about one-third of the total number of foreign stuff.

A shortage of workers leads Nordic countries to search options of more flexible use of foreign labor, for example, a so-called "commuting" has long existed in region. Finns daily commute to work in Sweden, and Swedish - in Norway, and vice versa. This practice may also appear in the Russian border regions. Norway, in particular, prepares for Russia the offer on the status of special permits for residents of border regions with which they will be able to cross the border without visas. May follow the

example of Finland's northern neighbor, and then people will be able to choose Vyborg - commute to work in St. Petersburg (170 km one way) or to Lappeenranta (40 km).

However, considering massive strikes in African countries, the military operations in Libya, migratory processes from Africa to the EU countries start to increase. In this connection, inhabitants of Finland have become imbued with nationalist ideas inspired by other EU countries. Parliamentary elections which have taken place in April, 2011 are a result of this, namely, the percent of voters who voted for the party "The Finns", which is traditionally called a populist and nationalist. It took the third place on elections, having only a little conceded to conservatives and social democrats. Such an outcome of elections showed disappointment of many citizens of state policy, first of all - to the European Union. This election result was predicted long before vote. "The Finns" promptly gained popularity - party rating continuously grew over the last year. The party carried out to parliament of 39 deputies, increasing its representation in nearly eight times. The opinion takes place that voters supported "The Finns", mostly out of protest. Anti-immigration slogans became the basis for success of the party. Tighter rules for family reunification and criticisms against immigrants from Muslim countries are backbone of the party's policies.

Making comments on results of elections, the Helsinki Sanomat edition called "The Finns" as "political channel for hostility expression". Indeed, the party began to talk openly about another sore problem - failure of multicultural society policy. Firstly, as well as many other Western European countries, the Finnish authorities evaded from discussions with the parties, declaring the need to protect the national identity from foreign traditions and culture. To count charges of refugees and to call in question efforts on integration of immigrants was considered as politically incorrect. Before being considered marginal, the party gained popularity, formed a parliamentary faction, took place in the government.

In Finland, as compared to other northern neighbors, immigrants are less, but inhabitants have responded neither to any "cartoon scandal" in Denmark, nor to the ethnic clashes in Malmo, nor to a massive outflow of Norwegians from certain areas of Oslo. In addition, with rapidly increasing unemployment during the crisis, receiving decent social benefits refugees became a main irritant of local population. Residents of Finland don't speak against immigrants, but against "slackers and social dependents", living-off taxpayers. How to make the choice of "worthy" immigrants is one of the most pressing issues.

According to Finnish law, the policy of integration is based on the process of participation of foreigners who are in country legally and permanently in economic,

political and social life. The government program of 1997 is a three-tiered model of integration policy, namely, national, municipal and individual integration policies.

The law on immigrants' integration, came into force in 1999, is the main document, which defines the basic steps of integration policy in Finland. Note that the integration policy of the state is to a certain extent inconsistent. In the Law on integration principle of multiculturalism predominates, but in practice the communion of foreigners to finish culture - process of assimilation is a main trend. Getting a finish nationality by immigrant is possible only in presence of necessary conditions, namely, achievement of 18 years of age, permanent residence in the country for more than five years, no criminal record, a constant source of income, as well as knowledge of Finish or Swedish language. A new draft law on citizenship, the Finnish Parliament approved in January 2003, introduced important changes. [1]

According to social surveys of local population in relation to immigrants, held recently, it is possible to note as a whole rather positive moods of citizens compared to 1993, when there was an economic crisis and high unemployment rate. Note that the natives of the Scandinavian and Anglo-Saxon countries show greater tolerance in relation to immigrants.

We can assume that soon, the country will step up policy in the migration sphere in order to attract qualified professionals. This is due to the fact that Finish system of education isn't able to satisfy requirement of business, and Russia, from this point of view, is their main partner. Interests of business require a revision of educational system. Immigration to Finland is necessary for further economic growth. Analysis and forecast of a modern demographic and socio-economic situation and prospects of its development show that migration processes in long-term will become increasingly important for Finland. Consequently, total restriction of immigration isn't an exit from this situation. The introduction of domestic regulating and controlling measures for the flow of immigrants as well as the creation of highly professional and friendly structures that help them to assimilate into society and culture, to prevent isolation is essential.

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Women in the Political Life of Finland

Pogodin Sergei

Male and female genders are represented in the field of arts, science, industry, and politics in the even way. Women in the state overcome many other countries taking political life participation into consideration. They occupy the leading positions and sometimes become leaders of political parties, speakers in the parliament, ministers, head the big cities Councils.

The success in the political life of women in Finland can become clear, if you approach it not as the number of isolated facts but as the result of great changes in the lives of societies that have involved the widest layers of population of both genders into these changes. This activity has been accompanied by the significant restructuring and reconfiguration of the social perception and the state policy.

The political emancipation experience in Finland has got its own special features related to the history, traditions, political and voting systems, state patterns of political organization and social system. It allows us to point out some essential common features that establish the basis of the mass promotion of women towards the challenging and powerful positions in the country.

The purpose of this article is to conduct research in the field of gender equality policy in the political life of Finland on the basis of women's emancipation analysis.

The women's movement in Finland is rich in history and traditions. Many reforms that have promoted the integration of women in the social life were led earlier than in other countries. Finnish women were the first in Europe who received the right to participate in the elections and to be elected in the Parliament. There was almost complete literacy in the country and the country had overcome political awakening that was accompanied with the political parties' establishment.

The roots of the gender equality go back to the agricultural past of the country. Finland was mostly the agricultural country up to the World War II. In agricultural societies both genders worked hand in hand and the valuable contribution of women's labor was not being questioned. There are a lot of legends in Finland about strong and enduring peasant-women. Women in agricultural societies often had great influence in their houses. Raja Ulkinen tells that the absence of the traditional role of

men as bread-winners in the Finnish society was the obstacle for the strong patriarchal culture and institutions development, contributing to rather partnerships in the common struggle for survival.

Women in Finland unlike many other European countries work mainly full-time. In reality the percentage of women's among the workforce in Finland is one of the highest in Europe: 69% of women at the age of 15-64 work full –time. Only 16.9% of the Finnish women work within part-time frame. The Northern countries as a whole represent the gender order that is based on two bread-winners model. Both men and women make money and earn their living. The economic independence of women that is typical for the Nordic countries is implemented by the way of separate taxation, the right to abortion, provision of social services and determined individually benefits.

Despite the fact that the variety of social service departments gave women chance to enter the public sphere – policy and the labor market gender division of labor still predominates.

About 70% employees in the public sector are women, and only 17% of Finnish men are employed in it. Women often implement in the public sphere just the same duties connected with the nursing and caretaking as it is in the private sphere. For example the number of women in such jobs as nurses, caretakers, babysitters, tutors, nursery and secondary school teachers, educators in kindergartens predominates.

All that led to the situation when in July 1906 The Russian Monarch Nikolas II was forced to sign a decree according to which the special democratic system with the right for voting both for man and women was created in Finland. Nevertheless it should be noted that Finnish women were allowed to participate in municipal elections only in 1917.

In 1906 the first national Assembly of Finland (“Eduskanta”) became the first Parliament of the world to endorse full gender equality. Men and women received not only the same right to vote but to be elected as well. The Parliament Reform Act meant the turning point in the political life: the right to vote spread among all mature population of the country not considering the gender, layer of society and property status. The number of people voting became ten times more: access to the ballot box was opened for 85% men that had not had the opportunities to participate in the estate representation before together with most women who had never had any political rights either.

The first election of the unicameral Parliament of Finland took place in 1907 and was a success. The attendance was 70,7%, the abuse of power and infringement of laws were not noticed. 19 women (9, 5 of all the candidates) mostly from the Social-Democratic party of Finland were elected in the first Parliament. Totally 62 women were proposed as the candidates for the Parliament. However, before the Second World War women did not manage to repeat this initial success. As the result of the 1907 year Parliament Elections 19 Finnish women became the deputies of the Parliament (10% of the total deputies number), 9 of them represented the Social-Democratic Party of Finland, 10-the Independent Middle Class parties of Finland.

One can follow the interesting chronology of Finnish women involvement in politics: 1906- The right to vote and to be elected is given to all women in Finland. The white women in New Zealand received the right to vote little earlier but Finnish women were the first in the world to gain the right to be elected.

1907 - first 19 women became the members of Parliament (9.5% of the Parliament members number)

1926 - For the first time in the history –the representative of the National Progressive party Mandi Hannula became the Head of Transportation services forwarding operations.

1926 - The first woman occupied the position of a minister: Miina Sillanpää, Social-Democratic party became the Minister of Social Security.

1945 - for the first time the woman became the leader of the Parliament group: Hertta Kuusinen became the chairperson of the Finnish People's Democratic League.

Unlike other European countries the suffragist movement was not accepted in the society that was connected with the gender relations development as the mutual and reciprocally partnership relations. It helped the equal involvement of both genders into politics and culture. The opportunity to get education became possible for Finnish women at the beginning of XX century, but it was the secondary school education for girls studied separately. This tradition continued up to the War time when the education became the opportunity to enhance the level of life for both genders. During the War time the unprecedented options of higher education together with school education were opened for women. This period contributed to the new generation of Finnish women creation the distinctive feature of which became the more active participation of women in all spheres of cultural life.

The countries of Northern Europe are associated with the institutional and universal regime of the total well-being states, general welfare. This idea has the roots in social –democratic, political and intellectual traditions that suggested the idea of social rights as the key to equality achievements and social relations management on the social level. The Scandinavian model of total well- being is associated mainly with Sweden, with the Swedish conception of “folk Emmet” that is translated as the “folk house”. The usage of the Scandinavian model of general welfare can be seen in Finland mainly in the postwar projects, the idea of the general welfare appeared in 1960s.

The model of the welfare state is targeted at achieving the social equality by giving the citizens widely spread social rights –in addition to political and social rights. These rights are provided and approved in Scandinavia by the high level organizations and are unified more than in any other state. Social rights are the competency of Social Provision and Social Service departments –they are, for example, Healthcare, Education, Kindergarten services. For the Scandinavian model of the totally welfare state in comparison with the British or American “liberal “society the role of the government as guarantee of social protection is important.

Social rights are perceived as the main tool for achieving the goal “equal opportunities». Equal opportunities are provided and are related to the problem of class inequality abolishment and what is very important, gender inequality thanks to giving all the residents the universal and highly qualified social service.

The creation of the welfare state became the factor that led to and backed the development of “women’s project” The purpose of the “project” was the universal development of feminine potential in all spheres of the state’s social life. The heated discussion about the gender roles in the society started in Finland in the 60s of XX century. During this discussion “the northern gender model” appeared targeted at husbands’ dependence refusal, the women’s education level improvement and the wide spread of outgoing activities for women.

That time Finnish society became “the best friend “of women, the guarantee of political reforms success in the society. A lot of changes turned out in the relations between women and families and the position of women in the families at this time. Women took active part in labor lives that in turn raised the participation of women in political life, management, higher education activity, and mass media. The creation of the modern model of the woman’s role in the family life can be followed at that period of time. The ideal role was the one that could combine the family life with the public life. It led to the realization of gender equality principles in social institutions, political

programs and social reforms. Nevertheless, payment equality between the genders had not been achieved yet despite the fact of some evident progress.

The end of XX century is characterized by the active women's involvement in the political life of the country. The results of this activity can be clearly seen:

1988 – the first chairperson of the party- Heidi Hautala (the Green League).

1990 - Elizabeth Ren (Swedish People's Party) became the first woman who occupied the Minister of Defense Forces position.

1994 - the first chairperson in the Finnish Parliament became Riitta Uosukainen (National Coalition party) The first deputy of the woman - chairperson became) in 1975 Anna-Liisa Linkola (National Coalition party).

2000-the first woman as the prime-minister of Finland –Tarja Halonen (the Centre Party).

At the end of 90s XX century the new Law about gender regulations was accepted in Finland. It was the most significant reform after the election reform of 1906 that influenced the participation of women in social life.

In the contemporary time 37% of the Finnish Parliament (Eduskunta) are women. Women represent 34% in the municipal parliaments Women occupy seven out of eighteen ministers' posts. 44% of total representative numbers in the Euro Parliament are women. Beyond that Finland is represented by a woman Sirkka Hamalainen in the European Central Bank. Two of the three Parliament Speakers are women (Riitta Uosukainen and Sirkka-Liisa Anttila). In 2000 for the first time in the history of Finland the woman Tarja Halonen was elected as the President of the country. All that looks really not bad compared to the situation in other countries.

As a whole women participate in the political life as actively as men. One reason why women have only recently managed to climb the high posts in politics and economy is hidden in the so called "brotherhood-networks". These informal networks among powerful men traditionally started and fostered in saunas (it can not be in the different way, we are the Finns), where all political questions were discussed and the decisions were made. Women have already complained about those masculine networks for a long time. Masculine networks and the sauna culture discriminate women, leaving them outside the influential sphere and the information approach.

Despite the fact of the formal gender equality that exists in Finland such “brotherhood-networks” are the example of invisible and informal gender experience that is based on and creates further masculine dominance and gender inequality. Nevertheless, women started as the opposite movement from their side the creation of their own “sisterhood - networks” targeted at raising the status of women in the society.

The good example of how the representation of male and female politicians differs in mass media is the situation with the current President of the Republic of Finland Tarja Halonen. When the President of the Republic of Finland Tarja Halonen made an official visit to Sweden for the first time mass media discussed with enthusiasm her appearance, sharply criticizing the manner of dress, her purse, the absence of becoming hat, etc. It is curious that the sharpest criticism came from the pages of Finnish women's magazines. In any case the real significance of the visit was pushed into the background of this “cloakroom discussion”. It is evident that nothing of the kind could have happened if the man - president of the country visited the state.

Women's movements in Finland have a long tradition. The first women's organizations appeared at the end of XIX century. They were related to the national-romantic, enlightenment and educational movement. As Irma Sulkunen considers the development of women's organization was under the influence of “social motherhood”, that is the special emphasis on the women's role as a mother, implying the family care.

Even being excluded from the politically powerful structures dominated by men, women started playing the active role in formation of civil society rather early creating their own organizations with their tasks and activity spheres. Women's civil activity played the main role in the social reforms promotion policy at the beginning and in the middle of 1960s.

The World War II became the important phase in the position of women in the Finnish society. As the men were called up to the front women came on the enterprise, just the same fact took place in other European countries and in the Soviet Union as well. Organizations Women's organizations played the great role in the humanitarian activity support during the war time. It happened mainly due to heavy military reparations that Finland was to pay to the Soviet Union. This fact served as a powerful impetus for industrialization and the Finnish national economy started growing. During the time of industrialization the women's hands became invaluable. Ironically Finnish women should be partly grateful to the severe financial and material collection that was presented to Finland by Stalin' Russia.

Since 1970s and later on the women's organizations in Finland have focused on the general welfare state creation opening the ways to the labor market and political structures for the women, providing the possibilities for the work and family life match. In 1990s-2000 the women's organizations paid the special attention to the role of women's relations net development and the international relations.

The most significant women's organizations in Finland today are, for example, Women's Party (that was created in 1892) and the National Council of women. The Council of women is, frankly speaking, the feminist organization that includes about thousand members. It works as the number of independent feminist groups league united on the "grass roots" level. It organizes the open lectures about feminism and the role of women in the society, supports the emergency and crisis centers which provide legal and psychological support for women who have suffered from the home or sexual violation. Different work groups such as "Young feminists", "Mothers-feminists", "Group of sexual minorities" and "Women for peace" compile this Union.

There is the especially institutional structure of oversight and monitoring that monitors and checks the compliance with the law of gender equality. There is the gender rights Ombudsman who can give some recommendations but does not have the rights to impose sanctions. In 1966 the "Act on gender equality" became law, which prohibited any discrimination on the basis of sex. The law touches both direct and indirect gender apartheid manifestations. In reality, however, only the direct gender bias manifestations are considered. The indirect sex discrimination which is confirmed by the statistical evidence practically is not paid attention to.

The affirmative actions in Finland include two mechanisms: the quota system, which is used in political and administrative structures and the plans aimed at gender equality achievements used inside the labor market. In Finland the rule of quota proclaims that not less than 40% persons of under-represented sex should be presented in any government Committee, Board of Trustees or other relevant political bodies. The quota system does not cover the elections, it means that there is no "women's quota" during the legislative Council election. The quota system is discussed as a rule when women are concerned but we should keep in mind that the introduction of quotas means that more men are employed in the spheres where women used to dominate. The social system will be the first in the list – the problems related to the family, children, healthcare, etc. It means that the quota system plays the leading role in breaking the stereotype and perceptions related to men and women' special spheres association.

Concluding the problem of women and politics we would like to quote the words of Margaret Thatcher: "No man will protect his children with such commitment and dedication as a woman. I think women are more interested in long-term future than men because they consider the future and the environment their children will live in".

The Presentation of Finland in Russia (End of XIX – Beginning of XX Centuries)

Sablina Marina

The formation of the image of Finland in the Imperial Russia was created under the influence of some local changes of the political and socio-cultural context in the Finnish society together with the political-ideological and spiritual interests in Russia itself. In relation to this, it is possible to classify theoretically the main factors, which showed the impact on the formation of the image of Finland during that period of time.

The first period. After the inclusion of Finland in Russia in 1809 the Nordic country was not of great interest to Russian educated people and did not come into the view of Russian thinkers. The benevolent and romantic understanding of Finland dominated. As I. Solomezh noted⁸⁶ the interest of the Russian observer seldom had the political shade. It should be better to describe it as the esthetic, ethnographic, romantically shaded interest. As a result there appeared the image of severe nature where those tacit but not dangerous Finns live.

With a bit of help from K. Batushkov and A.Pushkin some paternalistic relation towards Finnish people was formed.⁸⁶

Touching the reasons of the formation of such an image of Finland in Russian literature, the western researcher I. Hirvisaho says that Russian ideologists perceived Finland as a colony, together with all characteristics typical for this image - the wild country with romantic savage nature, which was untouched by civilization people. On this background I. Hirvisaho considers Russian representatives' behaviors like the special way of bringing modern culture to that region. The people who brought the culture seemed to be civilized.

I.Hirvisaho⁸⁷ mentions in his research work that these authors lay on the colors too thickly according to the rules of Romantic ethic, describing severity and solitude of

⁸⁶ Соломещ И. М. *От Финляндии Гагарина к Финляндии Ордина: на пути к финляндскому вопросу// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей. / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

⁸⁷ Hirvisaho Iida Katariina. A Stepchild of the Empire: Finland in Russian Colonial Discourse. Los Angeles, University of California, 1997

the nature and the simplicity of the Finnish people. They described the Finns as the children of nature who lived in harmony with the surrounded world. Hirvisaho cites the famous phrase by Odoevsky "... the Finnish people can be described as the people of antiquity brought into our age...." ⁸⁸

In the research work of M.A. Vatuhnovskaja⁸⁹ some new surveillance of the XIX century publicist K. Grot is given. Grot in his article "About the Finns and their folk poetry" notes that the Finns are energetic, determined, resolute and courageous people, very patient, honest and devoted. They passionately love their country; they are merciful to their neighbors and hospitable. The Finns are incredulous to the strangers; they are reserved, silent but fair and responsive. They are people of ready sympathy.

"In particular, the place of Finland in the Monarchy and the ideas about the historic fate of Finland were always in the agenda. The argument between the Westernizers and Slavophil despite the fact that the Finnish problems were not the most urgent ones in the Empire was always emotional. The Slavophil's approach to Finland as well as to other regions with the heterogeneous and heterodox population was shaded for a long time with some romantic messiahship."⁹⁰

The second period. The growing interest of Russian population towards the development of Finland appeared in the second part of the XIX century when as M.A. Vatuhnovskaja fairly notes "the attitude to the national problem and the imperial questions became the essential topic that "labeled" the ideology; the national discourse played the essential role in the final delimiting of the Russian intellectual society. The society was separated into the conservative and liberal parts"⁹¹

Beginning with the 60s of XIX century the image of Finland started to change. It was connected with the active process of state-national construction, which began in Finland during the reign of Alexander II. The most important event was the permission to call the Seimas which had not worked more than fifty years before that.

⁸⁸ Одоевский, Владимир. Саламандра. С. 244

⁸⁹ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004.

⁹⁰ Соломещ И. М. *От Финляндии Гагарина к Финляндии Ордина: на пути к финляндскому вопросу// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

⁹¹ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004.

The conservative and liberal thinkers assessed this change in the life of the Grand Duchy of Finland in the opposite ways. Thus, it was the beginning of the resistance to the Finnish problem, which only accrued while time passed. By the end of XIX-beginning of XX centuries both parties had come to the unsolved conflict. By that time as M. Vaituhovskaja writes “the political positions of both opposed parties had been formed and the typical for conservatives and liberals “images of Finland” had been created and manifested.”⁹²

The Russian liberal publicists created the image of the people that had already perceived the basis of European civilization, had the elected self-government institutions and hugged their beliefs about the civil and political rights. The liberals had “the positive image” of Finland that included the forming ideal of the legal and democratic state, which gave the hope for the Empire’s democratic modernization. In their turn, the conservative journalists and writers saw in the process of gaining the autonomy in Finland the danger of separatism and the breakdown of the Empire.

Thus, the attitude to Finland became the so called dividing ridge, between the liberals and conservatism in the Russian political world.

In this context it is necessary to puzzle out the theoretically based reasons of the public opinion formation that has the direct relation with the construction of the image of Finland in the political circles of Russia in the XIX century. Defining the features of the public opinion the well known western scientist Ch. Kuli wrote, “⁹³ Public opinion is not only the clumping of individual judgment or appraisal; it is the organization, the joint communication product together with collective cross cultural influence”.

The opposite “images” of the Grand Duchy of Finland, which existed in the ideas of the ideologists of both camps, some liking for it from the liberals and some antipathy against it from the conservatives had in their basis the variations and difference in political ideals together with the special ideas and feeling about the future of Russia. For the better public opinion understanding Kuli suggests differentiating “the true public opinion” from “the mass impression”. The first one can be defined as mature, serious and is notable for the responsible approach. The second one is the indefinably defined, emotional idea that is spread very quickly and attracts mass attention, but is ephemeral and can disappear without leaving any track and recollections.

⁹² Витуховская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н. Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

⁹³ Кули Ч. Х. Человеческая природа и социальный порядок. М.: Идея-Пресс, Дом интеллектуальной книги, 2000, с.121

Trying to emphasize the complicated character of public opinion, which does not have enough organization and does not show stability among different sectors either Kuli insists that this form of public opinion should have the future. The process of democracy that goes in the society governs this critical thinking process. "This mixed character, – he writes – reflects simply the complicated character of the organization, the fluctuation of the opinions and discussions that in reality is the manifestation of growth, which governs both the whole system and the personality.

Collective opinion, if it was the only one without any concrete types of thinking, that were shown in different spheres of science and art would point at the low structural type more typical for a crowd than for a thinking society"⁹⁴. By the way, the opponents of democracy base their reasons on that statement. They prove and state that the government of the crowd can always be a step back because it reduces the level of state problems comprehension and the sense of thinking as the crowd is mostly unintelligent, and the decision is usually made by overwhelming majority. Kuli presents the curious argument against these ideas. The crowd is definitely unintelligent, he agrees, but people are not ignorant. Without the deep knowledge of many precise and concrete things they can realize their lack of knowledge and respect the knowledge of the specialists and experts. Have many people in the modern world read Platon? Nevertheless the prestige of Platon is high because he is highly assessed by those who have read him and the people trust the specialists. Ch. Kuli refers to P.Emerson who gave this example. P. Emerson confirms "This, exactly speaking, is the opinion of minority, it happens with any exquisite ideas and the most important thing is for the majority to take these ideas on trust"⁹⁵.

Having compared these theoretical positions with the public opinion formation about Finland in Russia it is essential to confirm that in the middle of XIX century the writers and publishes who published the articles in the magazines influenced the opinion of Russian society about Finland. Just the journalists became the most important tool of the image of Finland manifestation. The "image of Finland" existed for Russian thinkers in inextricable connection with that "image of Russia" which appeared in their mind. In different situations it was perceived as the hindrance on the way of the Empire of Russia's development or just one of the stimuli that can influence the movement ahead".⁹⁶

⁹⁴ Кули Ч. Х. Человеческая природа и социальный порядок. М.: Идея-Пресс, Дом интеллектуальной книги, 2000, с.127

⁹⁵ Кули Ч. Х. Человеческая природа и социальный порядок. М.: Идея-Пресс, Дом интеллектуальной книги, 2000, с.126

⁹⁶ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

The third period. By 1883 the theory of the “folk monarchy” had already been formed. The union of the Tsar with common people under the leadership of Russian nobility laid in the basis of that theory. The political course gained the nationalistic shade. According to R.Vortman, the theoretical basis of the new monarchical course, as well as in the time of Nicholas II government was the national myth. It covered the idea of the Russia’s difference from Europe.” The basic historical idea,-R.Vortman writes, - was unoriginal Slavophil’s conception of the ideal society of XVII century, - the epoch when the Tsar governed the country together and in harmony with “all Russian land” ⁹⁷

During that time the nationalistic and conservative topics about Finland prevailed. The main ideological centre, which formed the public opinion, became “Moskovsky Vestnik” edition. In that paper, according to L.V.Suni calculations, only from 1880 to 1889 more that 200 articles related to Finnish topics were published. ⁹⁸

Considering and keeping in mind the content analysis of the articles, published in “Moskovsky Vestnik” M. Vituhnovskaja came to conclusion that whatever articles had been discussed they mentioned the lack of gratefulness of Finland. There could be the articles about trade or customs privilege, the opening of the memorial, which commemorated the places of battles between Sweedish – Finnish army against Russian army and any other topic, but the key idea of all articles, was the following. Favored by Russia Finland did not show much respect and aspired to isolation, independence and the existence at the expense of Russia.

M. Vituhnovskaja gave the typical “image of ungrateful and thankless Finland» that was given in “Moskovsky Vestnik” edition (June 26.N176 1884) “Having its own Government and its own monetary system and being separated from Russia by the customs border line Finland is connected with Russia only by the physical border. It does not want to participate in the life of Empire, and turns aside from the state obligations, does not take part in liabilities payment and does not share our problems..., as a whole separates itself from Russia. Finland wants to live on the expense of Russia. Is it fair enough?”⁹⁹

That accusation of Finland for living at the expense of Russia was caused by the numerous benefits that were given to Finland during Alexander II governance and

⁹⁷ Вортман, Ричард. «Официальная народность» и национальный миф Российской монархии XIX века. // Россия/Russia. Культурные практики в идеологической пер- спективе. Россия, XVIII – начало XX в. / Сост. Мазур Н.Н. Москва-Венеция, 1999. № 3 (11). С. 238

⁹⁸ Суни, Рональд. Империя как она есть: имперская Россия, «национальное» самосоз- нание и теории империи // Ab Imperio. 2001. № 1–2. С. 23.

⁹⁹ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

causing the economic growth of the country. The task of the nationalistic reporters was to show that only those benefits were the basis of such a quick development of the Finnish economy. Without them, that is without the generous help from Russia the Grand Duchy of Finland could not develop so effectively and quickly.

Finland according to the ideas and perceptions of National-Conservatives was the outlying districts that used the wealth of the Empire. For all that Finland refused to respect the national interests of Russia and demonstrated the lack of elementary thankfulness, in which the leaders of all movements in 1860th were so sure of.

Long before the appearance of the cross-cultural research works about the theory and practice of cross-cultural communication Professor Kiparskiy had made some principal notes about the character and special features of country-neighbor's image. He took the image of Finland and the Finns as the example of the image formation in the fiction and social and political journalism, and then he made some essential remarks. As a rule those ideas were based on the imagination, feelings and perceptions of the travelers or the inhabitants who lived close to the border line. Those ideas were spread orally or in a written form. The people who lived in the country seldom had the possibility to get acquainted with the neighbors by themselves. It happens for example, when one nation is under the power of another one.¹⁰⁰

The maturation of Finnish nationalism in 1870-1889 turned out of the Russian Conservatives' view and the national mobilization of Finland caught a weasel asleep. P.I. Messarosh who came to Finland for the first time in 1870 and for the second time in 1895 was astonished by the "changes, which took place during the 25 year time period in the views of the peasantry of the country. We saw, -Messarosh remarked,- that the hatred towards all Russian gained great size..."¹⁰¹

At that time there happened the collision between the developed and mature Finnish nationalism and the Russian one, which also was in the phase of active development. As M. Vituhnovskaja thinks, Russian nationalists suffered from "national humiliation, as they could not realize that the small country, which was poor in natural resources could economically overcome the Empire. Finland based the economic strength on the economic benefits together with liberal law system, reasonable self-governance and effective management."¹⁰²

¹⁰⁰ И. М. Соломещ *От Финляндии Гагарина к Финляндии Ордина: на пути к финляндскому вопросу// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

¹⁰¹ Мессарош П.И. Финляндия – государство или русская окраина? СПб., 1897. С. 3.

¹⁰² Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П. Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

The everywhere declared concept, which is popular in modern science, made by M. Hroch,¹⁰³ manifests that most European national movements overcame three phases: the first one – Phase A, during which the small group of intelligent people show interest to the language, history and folklore of the definite ethnic group. Then comes phase B. – the national propaganda develops. And then comes the phase C. –the last stage when the national movement becomes mass. If we take this concept of “national movement evolution” for the analysis of national tendency movement development in Finland in the second half of XIX century we can see that at that period the Finnish national movement turned to the phase of mass movement from the phase of propaganda.

By the end of 1880s the new “image of Finland” in the Conservative-Nationalistic mass media had been formed. The lack of wish showed by Finland just to join the principles of Empire, the desire to be independent and to follow its own direction was assessed as the betrayal. Finland was described by the ideologists of the nationalistic wing as the traitor that deceived the trust of the Empire and used the generous benefits for its own needs, ignoring the interests of Russia.

If we describe the position of Russian Conservatives from the ideological point of view “ours - stranger’s”, it becomes clear that Finland and the Finns were perceived by the conservative people as the alien, the enemy country and hostile people. The existence together with those people could be only in case if they quitclaimed their independence. Such position was clearly expressed in the report of the right-wing nationalist V.M. Purishkevich’s speech in the State Duma: “... Finland that has grown up under the governance of Russian’s two-headed eagle is obliged to Russia for its prosperity and well-being. Finland has paid for it with the absence of thankfulness... We should be strong. This is one of the reasons why the most serious and severe measures should be undertaken against that rebellious outskirts”.¹⁰⁴

In spite of the great number of nationalistic accents in Russian Mass Media during the Alexander III and Nickolas II governance it is essential to notice some liberal characteristics of Finland. That country was described by the liberal segment of public Russian opinion as the only favorable corner of Russian Empire where culture and democracy flourished. The anti-Finnish campaign started by the conservative issues called the wave of indignation in the liberal circles. The first issue to defend Finland was the magazine “Vestnik Evropi”, which could not fight with the

¹⁰³ Hroch, Miroslav. Social preconditions of national revival in Europe. A comparative analysis of the social composition of patriotic groups among the smaller european nations. Cambridge, 1885.

¹⁰⁴ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

conservative issues as “an equal” one but discussed the Finnish topic regularly. (“Vestnik Evropi “was the monthly magazine, while “Moskovsky Vestnik”, “Novoe Vremja”, and “Svet” were the annual newspapers) Just on the pages of “Vestnik Evropi” the new liberal image of Finland was manifested.

The ideas of Russia’s future laid at the bottom of that image, which were opposed to the conservative perception. The west democracy was ideal for the liberal wing. It was the democracy with the Constitutional governance, legal awareness and consciousness together with comfortable life, which attracted them. Finland was the nearest European country for them, the place where it was easy to get to. At the same time it was the country that had all the characteristics of “real” Europe. It was the beginning of the XX century when A.I. Kuprin, expressing the public opinion, wrote about Helsinki, for example: “So close to Saint-Petersburg –and here it was-the real European city”¹⁰⁵

For Russian liberals and intellectuals Finland became the comfortable, well-educated Europe in miniature, which was their ideal and from their point of view should be accepted as the model for the development of Russia. From that point of view the liberals protected Finland from the aggressive conservatives’ attacks.

Finnish loyalty was associated by the liberals with the “European civilization’s acceptance” that nurtured the features of the civil citizenship and the legal rights awareness. Those feature of the Finnish character the liberals assessed greatly and their conviction and opinions did not change for a long period of time.” Golos” wrote that because of the link with the Germanic-Nordic world “all the existed features of European civilization were brought into Finland rather early. Under that influence the human rights awareness and the civil approach to life appeared. People were sensitive to political freedom and gained the habit of self-governance” The issue was ecstatic about the community organizations and non-government organizations that existed in Finland. We could call them the basis for the civil society that existed in Finland. “ Mostly in any location, any village –the unknown author notices- and even in the outpost places of Finland there are some societies or communities(doctor’s, agricultural, charity, literature and some other societies).The activity of these societies covers the whole country in a positive way...”¹⁰⁶

¹⁰⁵ Куприн А.И. Немножко Финляндии // Собр. соч. Т. 6. М., 1958. С. 614.

¹⁰⁶ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

The protection of Finland in the Duma III was unprecedentedly massive. The left-wing representatives wildly attacked the nationalists; they were followed by cadet's speeches. The social-democrats, labor and progressive speakers took the floor. The speeches were very emotional. It was possible to hear some bitterness and the violent desire to defend Finland – the only precious corner where” people can breath freely and are not oppressed economically and spiritually” The speeches of the left-wig sounded sadly as the speakers could clearly understand that their case had been deliberately lost and the defeat of Finland is inevitable. Their speeches sounded dramatically warm as if they were the farewell speeches to Finland. The Social-democrat I.P. Pokrovsky stated” The government can not endure the country that is included in the Russian Empire and has the really democratic people’s government,...where in reality but not mythical the social freedom exists, the country where the people’s education penetrated the village and the culture touched the depth of woods and villages”.¹⁰⁷

There is the well-known liberal press example when the journalists compare the life of the Finnish peasants and the life of the Russian people in the remote parts of the country.” The Finnish peasants live in clean houses, wear neat and nice clothes; according to our standards their sufficiency can be described as good enough. In the remote districts of Russia this level of life can be seen only among the well-off people and even they live with less comfort.” In Kursk region the publisher continues despite the better climate and natural recourses’ presence the level of well-being is 2.5.times lower than in Finland.”¹⁰⁸

Literacy and education were considered as the very important social personal positions of the Finnish people. The liberals were upset by the situation with schools and education in Russia and got excited thinking about the prestige of education, cult of schools, literacy that existed in Finland. The journal “Mir Bozhii” (The Sacred World”) repeatedly published a number of detailed articles, which analyzed the Finnish system of education. According to those articles there were two principles, which formed the basis of Finnish national education system. The school education should exist not only independently, but to be in large scale and to give the people the weapon to fight for well-off and decent living. The education should not be limited by teaching grammar but should provide deep knowledge in order to “bring up the socially developed people who will be devoted citizens of the country”. In other words

¹⁰⁷ Витухновская М.А. Бунтующая окраина или модель для подражания: Финляндия глазами российских консерваторов и либералов второй половины XIX – начала XX веков// Многоликая Финляндия. Образ Финляндии и финнов в России: Сб. статей / Под науч. ред. А.Н.Цамутали, О.П.Илюха, Г.М.Коваленко: НовГУ имени Ярослава Мудрого. – Великий Новгород, 2004

¹⁰⁸ Фирсов В. Причины экономических и культурных успехов Финляндии // Мир Божий. 1898. № 12. СПб., 1898.

the result of the school program should be the formation of conscious, independently thinking residents.

This idea is opposed to the principles that K.P. Pobedonoscev, the person who inspired and manifested the formation of the clerical-village schools' net in Russia. He considered that it was not reasonable "to teach common people how to think independently and logically. If it was possible to nurture the importance of logical thinking then the feeling of stability would disappear. That feeling of precious stability of power and the importance of being constantly managed should be kept untouched"¹⁰⁹

The Finnish schools were many times praised in the liberal literature. A.Kuprin wrote "Everyone heard about the general literacy of the Fins but might not have seen their primary folk schools. I managed to examine in details the new town school....This is the palace that was built three-four years ago. It is the three storied house with square windows and staircases, built according to hygienic rules".¹¹⁰

The liberal literature also highly praised some external traits of "European" character that the Russians treasured in Europe. The liberals saw these traits in the Finns. They lacked those people in their Motherland. The liberal editions specially noted the home culture of the Finns, the love for neatness and cleanliness. They paid great attention to the literacy and integrity of the people of Finland. Those features became the integral part of all people and became the well-known traits of Finnish character.

We could regularly run against just the same opposition between Finland and Russia. As we have just mentioned the Imperial Government turned out to be the rude, pigheaded power that was eager to destroy the oasis of culture and freedom, which irritated it with its well-being.

Conclusion

The developing Finland was the threat for the Empire as, how R. Suni, who we have already cited, fairly notes "the success of modernization" creates the terms for the imperial collapse". He explains that the pathos of Empire and its justification should be connected with the idea of civilization brought to the subjected people." Being in need of the alibi for the rights to govern native people who were trying to form

¹⁰⁹ Победоносцев К.П. Народное просвещение // Победоносцев К.П.: Pro et Contra. Антология. СПб., 1996. С. 127

¹¹⁰ Куприн А.И. Немножко Финляндии // Собр. соч. Т. 6. М., 1958. С. 619.

nations, -Suni continues, - the imperial elite used the idea of uncivilized people's modernization as the legal machine of order...."¹¹¹

Finland could not be included into that scheme. The liberals expected Finland to be the influential power. All that was said above can help us understand the main reasons for the "onslaught" on Finland that was prosecuted by the conservative-nationalistic forces and supported by the power up to the Revolution 1917.

¹¹¹ Суни, Рональд. Империя как она есть: имперская Россия, «национальное» самосознание и теории империи // *Ab Imperio*. 2001. № 1–2.

Researching and Developing Internationalization of Higher Education Institutions

Söderqvist Minna

Defining Internationalization

Internationalization is a term that has existed for ever and still has not a commonly accepted definition (see a thorough discussion on that e.g. Söderqvist 2001c, 2002, Knight 1995). Lately, there have been again a lot of calls for more thinking of the objectives of internationalization and reconsideration of its current practices. For example, Knight (2011) and Brandenburg & de Wit (2011) have started to be worried about the contents of internationalization again – (it looks like that) in their opinion internationalization has been that much taken into the structures of the European funding programs that they are afraid it will lose its objectives and just start to be an end itself. This is nothing new, as the same discussions have existed throughout the history of the mass-internationalization which emerged in 1990s. For example in 2000, Grunzweig, Brown, Rinehart, Callan and Mestenhauser criticized the existing practices of that time (eds. Callan 2000).

In this article, internationalization is understood as a change process that needs to be managed, from a national institution to an international one (Söderqvist 2002). In the beginning, some ways to understand and describe higher-education institution (HEI) internationalization are presented, and in the end some general current HEI internationalization development thoughts are discussed.

“Based on an analysis of its external and internal environment it is desired in a public higher-education institution to actively and systematically manage the change process from a national HEI into an international HEI leading to including an international dimension in all the parts of holistic strategic and operative management, namely, information, planning, organising, implementing and evaluating; financing being an important element in all of them, in order to enhance the quality of the desired outcomes of internationalisation at the higher-education institution in question. These desired outcomes can be grouped under teaching and research. Mobility, networking and management are the main tools for achieving them. Operative management works best if the HEI internationalisation change process from a national HEI to an international HEI is divided into several projects; project management serves as the theoretical basis for the actions taken.”

Internationalization seen as a tree

Another way to describe internationalization is to see it as a tree. This figure is based on the discussions of the evaluation project group of Högskoleverket, Sweden during the time from 2003 to 2005. The evaluation comprised three elements: cataloguing, appraisal and the dissemination of examples of good practice (Högskoleverket 2005:27R, 11).

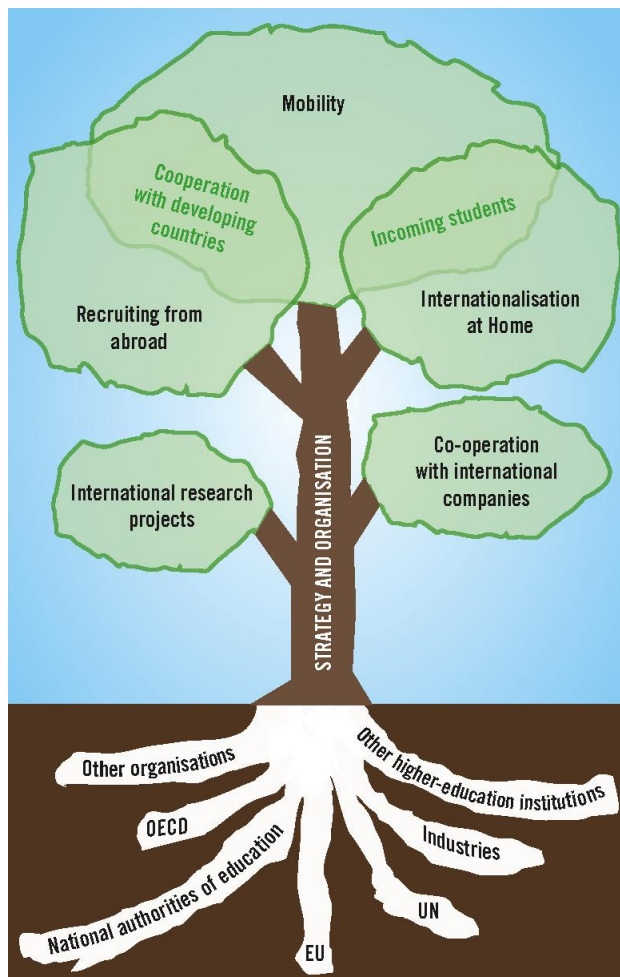


Figure 2: Internationalization seen as a tree ©Dr Sc (IB) Minna Söderqvist

The roots of internationalization consist of different international and global organizations. The OECD and the UN are behind many ideas and regulations that later are turned into directives of the European Union. These have direct influence in

the European internationalization, and also many policies of the national authorities of education are based on discussions in these supranational organizations. Söderqvist (2002, 2001c) shows that for example the contents of Finnish European policy statements follow to great extent the earlier policy making of the OECD and the EU – that comes to us in Finland through our Ministry of Education. Another example of their influence on national policies can be seen, for example, in the national strategy of internationalism for higher-education. Being in a small country like Finland, an advantage is that many actors can be involved to prepare a joint internationalization strategy for higher education. (OPM 2009:21)

Industries have an increasing influence on higher education. In Finland, for example The Federation of Finnish Technology Industries is a very active organisation to help HEIs to improve in their internationalization.

The trunk of the tree is made of the management of the internationalization in HEIs. The vision of internationalization – where it is aimed at, and the strategy of internationalization, as well as the operative management, "organization", are important parts of management of internationalization. In some places in Central and Southern Europe and in traditional universities everywhere, the term "administration" is maybe nearer to reality instead of management.

The different upper parts of the tree, the branches and the leaves, illustrate the different activities of the internationalization. The biggest and best-known part for sure is the mobility in the European internationalization. Inward and outward internationalization (Luostarinen 1979) are called incoming and outgoing mobility in higher education. HEIs have agreements according to which they send students and teachers to study and work at their partners' premises.

Since the late 1980s and early 1990s the European Union has been funding international student and teacher mobility according to certain rules and regulations defined in their Socrates and later in their Erasmus and Erasmus + programs. It is widely known how much these programs have influenced the praxis. For example, new offices were founded and new professions were created to take care of the actions needed (Söderqvist 2001c, 2002).

Incoming teachers and students are of course very important to internationalization at home (IaH). Visiting teachers and joint projects with partner institutions together with incoming students form an international atmosphere to the campus. However, only less than 5% of all European students move. In order to improve their international and intercultural capabilities, IaH is needed. IaH is understood to contain all activities with which internationalization skills - ie. multinational, multicultural and intercultural

skills - are developed without physically moving from one country to another one. (See for example ed Savicki 2008). Internationalization is all the internationalization that happens at home so that the non-mobile 95% of students can enjoy it. IAH started to be discussed in 1999 by Nilsson who raised several questions about how to awake the non-mobile majority of students to understand different cultures, through respecting other human beings and how to create the global society in a multicultural context. During the following years, for example Teekens (2000) discussed the learning and teaching in a multicultural classroom and Otten (2000) the impacts of cultural diversity at home. These ideas and ideals were further developed for example in ed. Teekens (2007).

UASes have been given a task of area development since their birth in 1990s in Finland. Cooperation with industries and companies is one also internationalization-related action based on the 3rd task of UASes. In Kymenlaakso, currently, it is of utmost importance to develop this dimension of internationalization due to the deep restructuring of paper and wood industry in the area. Thousands of people have lost their jobs and new jobs are urgently needed. Since there are more than 200 foreign degree and exchange students every day at Kasarminmäki campus, it is easy to imagine all the possibilities their competences and knowhow could offer to the regional actors. Another relevant dimension related to area development is the neighbouring big market, Russia. Even though the Russian economy is having some troubles in 2013 it does not mean that we should not develop our cooperation with companies engaging in international operations at both sides of the frontier.

The development of co-operation can then be closely related to another part of the tree, namely international research projects. In Sweden, this activity has traditionally been far more developed than in Finland (Söderqvist 2005b).

Recruiting abroad was a big trend some years ago – and still going strong at least related to students, due to the financial problems of higher education in many countries. Even though some of the problems are just political, especially traditional universities keep on thinking that quality of their teaching and research improves in case of including representatives of many national, cultural and linguistic backgrounds to their teaching body. However, for example Knight (2011) has heavily criticized this thinking.

Co-operation with companies was not as important in 2005 in Finland as it was in Sweden (Söderqvist 2005b). Also, the incoming internationalization in companies was almost non-existent in 2005 – about 55000 foreign employees in 320000 offices or other places to work (Söderqvist 2005a). The situation has changed, but still Finland remains quite homogenous compared to some other nations (Söderqvist

2012). Garam (2005), on the other hand, has described how Finnish employers see international work placements of Finns. Unfortunately, they prefer training in Finland to training abroad.

Internationalization seen through stages

Higher education internationalization can be explained via stages (Söderqvist 2002) like it has been done related to internationalization of companies (Luostarinen 1979, Johanson & Vahlne, 1977, 1990, Vahlne-Wiedersheim-Paul 1975). Stages are especially practical when presenting and comparing internationalization processes of different HEIs. These stages presented underneath are the ones found based on research of Finnish and Belgian traditional universities and universities of applied sciences (Söderqvist 2001a,b,c, 2002). The stages can overlap, and not all HEIs pass all the stages. However, this is quite illustrative way to see where the emphasis is during different parts of the internationalization process. In Finland, in early 2000s most of the HEIs were at the first or second stage, and now I would argue that most of them are at the third stage and due to the national strategy we are taking steps towards the fourth stage after which the internationalization starts to follow the company.

Different activities illustrate the contents of each stage in the following figure:

<p>Zero stage Internationalisation as Marginal Activity</p>	<ul style="list-style-type: none"> - There are some free movers - Internationalisation is an exotic and status phenomenon – some important actors in the organisation travel to conferences - Foreign languages are taught
<p>First stage Student Mobility</p>	<ul style="list-style-type: none"> - Awareness of the need to internationalise - Commitment to planning and implementing different programmes enhancing the mobility of students - Creation of international offices to handle the routines of student mobility - Internationalisation is taken as an end in itself - ECTS becomes an important tool to facilitate counselling and the acknowledgement of foreign studies
<p>Second stage Curriculum and Research Internationalisation</p>	<ul style="list-style-type: none"> - Awareness of teachers necessary to make internationalisation of the curriculum and research possible - Organising of teacher mobility - Internationalisation taken as a means to enhance the quality of education - Different ways to internationalise the curriculum - Appointment of international coordinators to handle curriculum and research internationalisation
<p>Third stage Institutionalisation of Internationalisation</p>	<ul style="list-style-type: none"> - Internationalisation is given a strategy and a structure - Networking both through cheap travel and new ICT; partnerships and strategic alliances - The quality of internationalisation is receiving more attention - Multiculturalism - Appointment of an internationalisation manager
<p>Fourth stage Commercialising the Outcomes of Internationalisation</p>	<ul style="list-style-type: none"> - Exporting education services - Franchising education services - Licensing - Joint ventures - Strategic alliances - Creation of organs to promote commercialisation

Table 1: Söderqvist's Stages of HEI Internationalisation
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Internationalization seen via different discourses

In order to understand the different dimensions of internationalization process of higher-education institutions one last way is described. Based on a study published in 2002 (Söderqvist 2002) the internationalization discourses are the following ones:

Three discourses

- Internationalization as a financier of higher-education institutions' basic processes
- Internationalization as a provider of appreciation and competitive ability
- Internationalization as acts towards a more multicultural and equal world

These discourses were identified based on interviews with internationalization managers and presidents of a range of higher-education institutions in Finland and Belgium.

The first discourse mentioned above, internationalization as financier of HEIs basic processes was found to be the most common one. Internationalization is interwoven in the basic teaching, learning and research processes, giving more financial possibilities in the world of shrinking public funding. It is based on cooperation in contrast to the Anglo-Saxon commercial model in which the recruitment of international students provides HEIs with more funds.

In the second type of the discourse, the status of the HEI grew with internationalization. Internationalization activities are chosen based on the organization's own vision and objective setting and they are not decided in order to get more funding, but to reach the goals the particular HEI envisages to reach.

The smallest discourse was the one in which internationalization is a way to attain a global peaceful society, like the peace movement in 1970s in Finland. It is not a way to attain something like money or reputation. These three discourses are presented more in detail in the following table 2.

Discourse/Questions	Norm Managing	Visionary Managing	Participatory Managing
Main Features of the Discourse	1) Preparing applications 2) Reporting on activities to superior authorities 3) Versatility of activities 4) Guest PR 5) Mobility-related activities	1) Innovativeness 2) Objective setting, preparing for the future from one's own starting point 3) Frame making for the HEI 4) Strategic managing 5) Entrepreneurial managing	1) Internationalisation manager as an equal actor inside the organisation management 2) Team work 3) Creating trust
Rectors as Actors	1) Preparing the framework for activities 2) Creating enthusiasm	1) Vision setting 2) Development of society	1) Preparing the framework for activities
Internationalisation Managers as Actors	1) Hands: No decision making, belonging to administration 2) Experts: developing of services, applying EU regulations, networking, travelling	1) Realising visions: commitment, hard work, use of power, analysing environment, setting objectives and defining strategies, developing 2) Enthusiasm creators 3) Image marketing	1) Informal and formal interaction 2) Information collecting, transforming, communicating
What entitles/justifies the discourse?	Tradition of superior national and supranational authorities	Private management applied to public organisations	The HEI as an equal, multicultural work place for students and staff
What type of consequences has this discourse got?	Regulations of the EU and other sources of funding followed rigorously to obtain funding	Outward networking	Internal organisation and process development
What contributes to reaching the goals of the discourse?	Money Bureaucracy IT	Personal relations	Restructuring management processes Internal attitude and faith in the discourse

Table 2: Discourses of Internationalization Management, © Minna Söderqvist (2002)

From current activities towards future developments

Since internationalization is in most HEIs at the institutionalization stage (Söderqvist 2001c), it is interwoven nowadays with almost any HEI activity. Therefore, a HEI needs to have a strategy, and this strategy needs to be continuously developed. Handbook of Internationalization of Higher Education can be consulted for that.

For sure, incoming and outgoing mobility of students is still the most time consuming activity of the international offices – even though different e-mobility programs help to

handle the bureaucracy. There are a lot of good practices existing for student mobility in most HEIs. The next activity that needs to be developed further in most HEIs within mobility is teacher mobility. Similar practices are needed: clear deadlines for applying/getting started and clear procedures who does what in the preparation since in most cases teachers are very much involved in finding the place and in deciding on the objectives and contents of the mobility period. However, these should be in line with the overall international strategy of the HEI in question. More information kick-offs to teachers are needed. Not everybody is knowledgeable of all the procedures – and the EU keeps on changing the procedures as well!

Internationalization at Home – how to internationalize the at the moment almost completely domestic curricula of certain degree programs? There are so many dimensions related to internationalization at home from internationalizing pedagogical strategy to internationalizing curricula, course descriptions, course content, course methods, projects, campus spirit and professional growth methods. One solution could be to increase the cooperation internally – to make improvement projects within which domestic and non-originally Finnish students, teachers and other personnel to work together. Maybe that would increase the appetite when one would see that it is enriching and not dangerous, though of course it is more difficult and time consuming to work in multicultural teams. E-learning would also provide us with interesting ways. There is a lot of cooperation and development done in ways to how to develop virtual learning (see for example ed Bijmens et al 2006).

Another dimension to improve internationalization at home is to increase the number of international students, for example via more double degree partners – but it needs to be planned wisely since otherwise foreign students tend to stay together and domestic students amongst themselves. And, in case of more international people, more services in English are needed: the whole campus needs to have all the services offered in English for the international students – though development of their Finnish skills is also of utmost importance. A thorough discussion on international degree programs can be read in Välimaa et al (2013) and Kelo et al (2010).

Recruitment of international students, teachers and other personnel needs to be done in cooperation with international marketing and communication departments. One of the problems for sure is the financing – in order to become known with little budgets, social media could provide us with some solutions. Our international students could guide us even more towards the right social media for their home countrymen. Also, international alumni activities would need to be developed. Especially in HEIs, where work placements and degree projects need company partners, it would be wise to have a lively international alumni system.

International networks could be another solution to increase the international reputation: in case of active “international social life” of a HEI it is far easier to find partners for all kinds of activities from international students to research, development and innovation. Partner selection needs to be done in cooperation between educational, R&D&I and international office personnel. Key partner management needs to have enough resources.

Research, development and innovation activities have traditionally been of utmost importance in traditional universities – and their importance is growing all the time in universities of applied sciences as well. Centralised information on financing possibilities and requirements of the different financers would ease the job of the part time researcher in an UAS. However, there have been calls for that in traditional universities of Finland as well. How to tie research and education – even more difficult a question is how to tie international research and international education. One possible solution could be to concentrate on a few strategic partners for these activities and get deep cooperation with them on several dimensions of internationalization. However, a lot of partners are still needed for mobility activities!

There are a lot of new activities developing all the time within internationalization and international education (ed. Kelo 2010). One to develop further is international summer schools (see ed Torenbeek & Meurs 2012) since they can help to develop many other dimensions of internationalization.

One new activity much in favour of the Finnish ministry of education at the moment is exporting education. That needs completely new professions within the HEI and serious strategic thinking before it can become a money-maker for the HEI. Many aspects of commercialization internationalization can be read in the reports of the Observatory on Borderless Higher Education (2004), ed. Rumbley (2012) or from Rooijen et al (2003), for example.

How to decide what to improve?

In order to receive quality one needs to measure the results. How to measure that right decisions are made, and that right activities are chosen in a right way? For sure, rankings are not the solution. It has been widely discussed and studied that rankings do not measure right dimensions of internationalization and that there are a lot measurement problems with rankings done globally. For example, Knight (2011, 15) argues: “ a foreign recognition of quality does not speak to the scope, scale, or value of international activities related to teaching/learning, and service to society either through public engagement or private enterprise”.

A better solution would be to think first in a more strategic way: What are the objectives of internationalization? For whom, with whom and why is internationalization done? Who are the actors? How do our yearly internationalization plan and yearly plan of international activities look like? What activities do we choose to accomplish? How? Thereafter we can decide on metrics of the chosen issues. From a teacher's point of view the right actions are different than from a president's or from a head of international office' point of view – and if we enter the world outside the HEI, there will be even more stakeholders having a wide variety of needs for the internationalization. (see more Söderqvist 2005c)

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