

NIC panels: Abstracts

Panel 1: Translation, Online Communication & Citizen Diplomacy

Gauti Kristmannsson (University of Iceland): Citizen Diplomacy, Translation, and Intercultural Communication

The term citizen diplomacy has been applied to informal representation of countries or groups outwith formal diplomatic channels, usually between different and often conflicting cultures. Citizen diplomacy can thus be seen as a form of intercultural communication; indeed, the former relies very much on the latter. Translation and interpreting form a cornerstone of intercultural communication and this paper will examine the role of translation in the informal, and indeed formal, communication between countries and groups over centuries, taking examples that underline this role. Ancient ideas will be noted, Nordic linguistic development and the sociological foundation of citizen diplomacy explored, in addition to the function of national literature to the foundation of world literature. Although the examples come from a broad spectrum, the focus is on the concept of citizen diplomacy as intercultural communication and how it plays out in a variety of ways.

Finnur Friðriksson (University of Akureyri) & Ásgrímur Angantýsson (University of Iceland): Icelandic-English code-switching on social media among upper secondary school students

This talk deals with the digital language contact between Icelandic and English as it appears in computer-mediated communication (CMC) among 92 students in secondary schools in Iceland. The study is based on the analysis of code-switching (CS) in 474 status updates (5,983 words) and 321 wall comments (4,084 words) on Facebook, plus personal conversations from 30 participants on Messenger (17,408 words). In light of the current concerns about the rapidly growing use of English in the Icelandic speech community (The Icelandic Language Council 2020), it might come as a surprise that the average proportion of English in the total vocabulary of our data is only 3.02% (831 out of 27,475 words). Overall, CS is more common in the closed personal chats than in the open environment of status updates and wall posts. However, the proportion of English vocabulary ranges from only 0.16% in a private conversation about homework all the way up to 30.47% in a playful chat about popular culture. Our data does not indicate any signs of a bilingual situation where English is used as a base language besides Icelandic. Similarly, to the study by Caparas and Gustilo (2017), our results show that the primary motivations for CS in Icelandic CMC are lexical need, emphasis, interjection, playfulness and promoting relationships. In addition, our results reveal that English is frequently employed in connection with photos posted on Facebook. The two most determinant factors regarding the application of CS are the linguistic environment and the topic in question. Thus, CS is generally more common in personal chats than in official posts or comments, depending on the topic though, and CS is relatively frequent in connection with topics like computer games, TV series and certain specialized subjects.

Klaus Geyer (University of Southern Denmark): 3 x German in the multilingual Corona communication in Denmark: A language management account

This presentation examines German-language Corona communication in Denmark, as accessed through various Internet sites, from a language management perspective. The focus will be on the

beginning of the Covid 19 pandemic. It is shown that not only public institutions, such as the health authorities, but also civil society agents stepped in to make the latest information, alerts, and rules of conduct accessible to people in Denmark who have only a limited knowledge of Danish. The linguistic quality of the communications offered was varying remarkably, though. German plays a special role in this multilingual setting in that it is relevant to not less than three different groups: First, German is one of the most important languages in the field of foreign work force in Denmark in the areas of construction, crafts, agriculture, and food production, amongst others. Second, German is also the language of by far the largest group of tourists coming to Denmark each year; this does hold true for the year 2020 as well, due to certain exemptions from the otherwise rather strict Danish entry restrictions. Finally, German plays an important role as the language of the German minority in Southern Jutland. According to the varying preconditions and contexts, the Corona communication for each of the three German-speaking groups turns out to be, at least in parts, especially addressed to the individual target groups, as will be shown by selected examples.

Keywords: Covid 19 pandemic, Corona communication, Denmark, language management, health authorities, civil society agents, multilingualism, German-speaking groups

Debbie Folaron (University of Concordia): Traversing Roma spaces and places through translation

Translation, whether in written mode or orally, is a unique, distinctive mode of communication. By default, it is inherently intercultural as well as interlinguistic. Subject to power dynamics, geopolitics, historical circumstances, and national contexts, translation relations and flows are not symmetrical between languages and the cultures they embody. From a minority perspective, translation additionally serves a host of other key functions: as a tool for language sustainability and revitalization; as a means by which to express and reinforce identity; as pedagogical leverage in education; and as an instrument to bridge and mediate intralinguistic, interlinguistic, and intercultural differences while actively advocating for economic, political, and social rights. Within a current backdrop of the world's 7000 languages, around sixty varieties of the Romani language – some more prolific than others – have survived for over 1000 years in populations settled in over fifty countries worldwide. Translation acquires a unique multilingual role in the Roma context – throughout Scandinavia, Europe, Latin America, North America, and elsewhere. This presentation will discuss how Roma linguists and translators have been bringing their critical expertise and international experience to lead and participate in the first-ever Romani translation events organized by Concordia University's Jean Monnet Chair "Multiple Roles of Translation in Minority Multilingual Romani Contexts (ROMTRA)" in Montreal, Canada.

Panel 2: Education, Power Structures & Intercultural Communication

Mai Shirahata (University of Jyväskylä): Language ideologies and social meanings afforded to students in university language policies: A comparison of a Finnish and a Japanese university

We examined the language policies of a Finnish and a Japanese university through the lens of language ideology—a set of common-sense beliefs about language and its speakers. Over the last decades, many universities in non-English speaking countries have been internationalizing themselves by adopting English as a medium of instruction while protecting the status of their

national language(s). In this transformation, we are interested in language ideologies and social meanings afforded to students, acknowledging that these ideologies likely categorize people by linking a language to its speakers, and rationalize such categorization and constructed intergroup relations. Data was collected from selected different documents of the two universities in search of language policies, and analyzed utilizing critical discursive psychology. This social constructionist approach allows illuminating inconsistencies or incompatibilities among different co-occurring language ideologies. Our analysis shows that different language ideological landscapes—interrelationships among different co-occurring language ideologies—are constructed with a similar set of language ideologies in the language policies of the two universities, affording them different positioning in internationalization. The findings suggest that both multilingualism and languaging would be important discursive resources for ethnolinguistic nationalism and equality among students with different linguistic backgrounds in the process of internationalization of higher education through English. Students on international campuses today may need to navigate their social world, as cosmopolitans for inclusion, locals and foreigners for exclusion, or ‘native/native-like and non-native speakers’ for hierarchy, depending on context.

Jon Brodal (Western Norway University of Applied Sciences): Teacher students’ understanding of migrants’ identities when teaching literature in the context of English as a foreign language (EFL)

The proposed study sets out to examine how teacher students understand migrant- and minority identity issues in fiction in the context of ESL – English as a second language – and how they plan to teach identity issues to pupils. Data are collected from interviews with the students and from their term papers on fiction that thematizes migrant and minority identity. i.e. Hanif Kureishi’s *My Son the Fanatic* and Sherman Alexie’s *The Absolutely True Diary of a Part-Time Indian*. The study is expected to be completed in spring 2023. The theoretical framework of the analysis will consist of Anthony Giddens’ theory on reflexive identity, Peggy Levitt’s theory on transnationalism and Edward Said’s concept of Orientalism. Of particular interest is whether migrants’ identities are recognized as products of the reflexive, self-conscious choices that according to Giddens constitute selfhood in late modernity or whether they are interpreted as expressions of traditional identity patterns or cultural alienation. If migrant selfhood is consistently misrepresented as the incapable Other of the Western reflexive Self it could potentially hamper the identity learning outcomes of pupils, particularly those with migrant backgrounds.

Vibeke Andersson (Aalborg University): Intercultural and problem-based learning

Problem-based learning supports intercultural and interdisciplinary collaboration. Since problem-based learning generally takes place during work in groups, the dynamics between team members becomes important. This dynamic can be supported – or the reverse – by differences in both cultural background and disciplinary focus. This paper will investigate how students coming from different master programs, different disciplines, different parts of the world and different learning traditions are able to establish a common platform to work from by using the ‘Aalborg model’ for problem-based learning. The argument is that not only does this model secure that students are embedded in their project work (academically) and teamwork (collaboration skills), working within this model is also broadening their competencies in understanding and solving problems from an intercultural perspective.

Theoretically, the paper draws on Kolb's learning spiral and academic literature on problem-based learning, and the paper is based on fieldwork drawing on my own experiences in working interdisciplinary and interculturally over the past few years through interviews and observations. The findings shows that by being confronted with fellow students with different cultural and disciplinary background than oneself during group work and collaborating on a project, is sharpening the individual student's own academic profile. Students discover what their own personal and academic background can contribute to the encounter with other students, who might have completely different ideas and backgrounds in addressing an academic (and practical) problem in a 'real world' context, which they need to work together on.

Gabriel Alberto Ceballos Rodriguez (University of Tartu): Multilingual families and their position in European societies

European Union (EU) statistics show growing percentages of people living in immigrant or mixed households. (Eurostat, 2017). This study analyses the diversity of multilingual families describing their social environment in Europe. We use European Social Survey (ESS) data on home languages, immigration background and integration attitudes to analyse multilingual family members from 18 European countries. Two sets of variables were used: i) demographic variables describing the background multilingual household members. These include immigration and multi-ancestry background (which were classified to analyse links between identity and multilingualism), and the presence of children in the household; ii) integration variables included citizenship (which is considered a highly credible indicator of integration), happiness between multilingual and monolingual groups, feelings of discrimination and self-evaluated economic coping compared to the rest of the population. Finally, statistical hierarchical cluster analyses were used to identify countries sharing multilinguals with similar characteristics. Results show that multilingualism is closely related to recent immigration and the migration history of a country. However, this relationship is not linear, as countries present different associations between immigrant population and multilingual households. Multilingual households also present certain characteristics when compared to the average of the population, such as lower rates of citizenship and having more problems coping economically. Finally, the cluster analyses revealed five types of multilingual countries in Europe, ranging from highly multilingual to low multilingual countries, as well as countries where multilinguals experience high levels of discrimination. To our knowledge, this is the first comparative paper about the life of multilingual families in Europe and its results provide a basis to further study their different dimensions. Particularly, those related to their identity formation and their motivations to develop an affiliation towards host countries.

Panel 3: Identity, Group Formation & Conflict Strategies

Hanne Tange (Aalborg University): Training for troubleshooting: A 'Learning by Doing' approach to intercultural conflict management in a complex world

At the Danish National Jamboree 2022 32.000 scouts gathered, ten per cent of whom were international participants, representing more than 40 countries. A jamboree is conducted in a spirit of community and friendship, but there is always a risk of intercultural conflict. To prepare for this it was decided to set up a 'troubleshooter' patrol, which would be the first point of call for any questions arising in relation to international participants. The troubleshooter patrol was to be given special training in intercultural communication and conflict management to provide them

with the tools necessary to resolve whatever situations that might occur at camp. The paper presents the pedagogical considerations shaping the form and contents of the troubleshooter training as well as a brief account of the three core components: intercultural conflicts, frames and language/communication. This leads to a presentation of the 'Frame' model developed by the author with this specific form of troubleshooting in mind. The model advises troubleshooters to treat all situations as 'interpersonal' first, acknowledging that most conflicts arise from disagreement between individuals and should be resolved at this level. However, the model contains two more possibilities, an 'Intercultural' and 'international frame'. The intercultural frame becomes relevant in incidents where participants' action and interaction seem to be motivated by factors such as ethnicity, religion, class and gender. The international frame is used when situations arise because of tense international relations such as the war in Ukraine and the Israeli-Palestinian conflict. The paper provides examples of international tensions affecting relationships at camp as well as approaches taken to resolve conflict in a manner inclusive of all.

Stefanie Stadler (Doshisha University): The role of cultural identity in intercultural communication in professional contexts

Identity constitutes an inextricable element of our social and individual selves. While identity is fluid and will be adapted, adjusted, and re-constructed throughout our lifetime, irrespective of situational or contextual circumstances, our identities are particularly liable to be affected, or even challenged, during the course of intercultural encounters. After all, it is in the light of the different that we start to question what we consider 'normal'. Since intercultural communication impacts identity, this paper is interested in exploring its effect on role identities in professional (business and workplace) settings.

Prior research (cf. Stadler, Spencer-Oatey and Isik-Güler, forthcoming) has indicated that professional identity might play a more pivotal role in professional contexts and is often foreground in intercultural work situations (Slay and Smith, 2011). However, it is unclear at this point, whether professional identities are simply more important while carrying out work or whether cultural identity, that is perceived as stigmatized, is regarded as disadvantageous in such situations and therefore decentralized – consciously or subconsciously. This paper, therefore, wishes to address the question: what role does our cultural identity play in intercultural professional contexts vis-à-vis professional role identity concerns, our need for 'identity security' (Kim, 2009: 57), and other potential situational factors?

Renata Matkeviciene (Vilnius University): The community identity as the baseline for the identity of the small country: how identity of Nordic countries support search for an identity in Lithuania

National identity or image topics lost their relevance a few decades ago, following the growing awareness of the importance of country branding, the need to highlight the selling point (Anholt, 2008, 2010, Aaker 1996), to package the country's identity to attract investments, tourists, etc. But does the problem remain when the discourse is minimized? A country's identity, without being intentionally constructed, develops and evolves by itself through the actions of state and civil society actors (people and institutions).

In Lithuania, there is a noticeable dissatisfaction with the identity of Lithuania that is being created, a frustration that is triggered each time by the Lithuanian government's announcement of

a competition for Lithuania's identity (or more precisely, an image, and even more specifically, a brand) and the results of the competition, offering Lithuania something that is not recognized as Lithuania's characteristic strength („*Lithuania is a brave country*“, “*Lithuania – real is beautiful*“, „*Lithuania - co-create*“, and so on).

The confusion is also evident in scientific discussions - in the search for Lithuanian identity, Lithuanian scholars have looked for its European roots (Aleknonis, 2017, Puidokas, Kiznytė, 2014), and have searched for it in the context of the Nordic countries (Martišius, 2009).

In this paper, the analysis of Lithuanian identity focuses on the idea of a small state as a community identity. Unlike previous studies (Gaidys, 2007), this presentation focuses not on the influence of culture on identity (Martišius, 2009, Aleknonis, 2017, referring to Huntington, 1997), but rather on trust as an essential dimension of the construction of identity: trust in public authorities (their activities, policies, decisions and results), trust in the society, pride in the country, and in the government and the civic society, individuals. This approach leads to a reconsideration of the construction of Lithuanian identity in relation to the perception and value of the Nordic countries in Lithuania, which is related to the trust between the government and the citizens that is established through discussions and consultations, rather than the autocratic decisions of the Western Europe political elite, based on *realpolitik* approach, as opposed to the sustained policy of combining economic, political and social solutions that characterizes Northern countries etc. This presentation will compare data from the 2006 and 2022 Lithuanian Identity Survey, supported by findings from the Lithuanian Media Monitor.

Panel 4: Immigrants in Iceland & Language Practices

Anna Wojtyńska (University of Iceland), Lara Wilhelmine Hoffmann (University of Akureyri) & Dögg Sigmarsdóttir (Reykjavík City Library): Intimate engagements with language: creative practices for inclusive public spaces in Iceland

The paper discusses the role of public institutions in providing inclusive public spaces that enable intercultural encounters, sharing of diverse experiences and dynamic negotiations of meanings. In order to consider transformative potentiality of inclusive public spaces, we take an example of an event organized by the Reykjavik City Library as part of the Icelandic Language Day in November 2019. The event was inviting non-native Icelandic speakers to reflect on emotions awakened by Icelandic and involved in second language learning. The main purpose of the organisers was to challenge pragmatic approaches to language as a mere tool of communication by emphasising affective, aesthetic and embodied linguistic practices. Prior to the event, organizers were collecting words that students of Icelandic love, hate, find impossible to pronounce or would never forget as well as anagoges related to language learning. Inspired by the collected material, foreign origin artists living in Iceland read texts displaying diverse emotions related to new language acquisition, controlling power of the host language as well process of development of multicultural subjectivity. We argue that by shifting the focus away from the “correct usage” of words, the organizers provided participants with a sense of agency and so reversed typical power relations contained in integration policies enforcing language acquisition as condition for social membership. Thus, we consider the inclusive public spaces as counter-spaces that may help to deconstruct unequal power relations, and particularly hegemonic position of Icelandic language in contemporary public discourse regarding immigrants in Iceland typically informed by linguistic purism.

Adam Switala (University of Iceland): Family musicking as a tool for supporting the well-being of Polish and Ukrainian immigrant families with young children in Iceland

The purpose of this research project is to build on a popular method for family music classes developed in Iceland and adapt it to the language, culture, and traditional music of the Polish and Ukrainian immigrant populations. Further, the aim is to broaden the current state of knowledge of social integration and well-being of immigrant families. A Polish language version of the method was launched in the fall of 2019 and a Ukrainian version, led by native Ukrainian-speaking teachers, in the fall of 2022. The study uses mixed methods including questionnaires and semi-structured parent interviews analysed using reflexive thematic analysis. The respondents emphasized the importance of attending events in the native language with their children for cultivating culture and traditions of their home country. The opportunity to establish new and cultivate existing friendships, and the opportunity to foster social skills of the children, were brought up as the main benefits from the program. The Polish participants observed a link between the classes and the children's daily use of their native language, as well as ability to memorise Polish traditional songs and rhymes. The participating families continued to use the Tónagull activities in their daily routine during the covid-period when in-person classes could not be held and perceived them as useful tools for parenting.

Hanna Ragnarsdóttir, Atefeh Zadjahangir & Kriselle Lou Suson Jónsdóttir (University of Iceland): Language policies

Migration to Iceland has grown rapidly in recent years and the changing demographics have had an impact on society as well as the education system. Immigrant families face various challenges in their attempt to raise a bilingual or a multilingual child, nevertheless, many families do succeed in maintaining their heritage languages. Among other aspects, family language policies can be influenced by the educational practices in children's schools and by the educational partnerships between families and schools. The research project, *Language policies and practices of diverse immigrant families in Iceland and their implications for education (LPP)* aims at critically exploring the language policies and practices of diverse immigrant families in four municipalities in Iceland. The project focuses on how these language policies impact their children's education, and the relationships between these families, their heritage language communities, their teachers and principals. The LPP project involves 16 immigrant families, who have diverse languages and educational and socio-economic backgrounds and their children, as well as the children's teachers and principals at preschool and compulsory school levels and, where relevant, their heritage language teachers. This paper focuses on the methodology and methods applied in the research, preparation of the research in 2022, including finding participants and getting to know the participating families. The paper also addresses the challenges of conducting research with families who have diverse heritage languages - often different from the languages spoken by the research group – getting access and establishing trust and some preliminary findings from the interviews with parents.

Panel 5: Language Bridges in Education & Language Exchange (papers in Danish and English)

Simon Hartling & Hedvig Solbakken (Linnæus University): Sprogbroer fra Sverige til Norge og Danmark

I vår presentasjon drøfter vi ulike erfaringer med og visjoner for nabospråksundervisning med utgangspunkt i en dansk- og en norsklektors erfaring med nabospråksundervisning ved svenske universitet. Vi diskuterer bakgrunnen og interessen for kurs i nabospråkene og ser med kritisk henblikk på hvordan ulike politiske avtaler som forplikter til samarbeid mellom de nordiske landene, ikke følges opp. Avslutningsvis drøfter vi ulike didaktiske utfordringer med dansk- og norskundervisningen i Sverige, noe vi håper kan innby til diskusjon. Vi starter med å redegjøre for bakgrunnen for nabospråksundervisningen med utgangspunkt i politiske dokument som Helsingforsavtalen, Språkdeklarasjonene, Språkloven og læreplanene. Vi vil vise at mål om nabospråksforståelse blir forsøkt fjernet fra læreplaner når de egentlig burde styrkes og at lærerstudenter får for lite undervisning om nabospråkene. Vi ser også at flere universiteter får en mindre nordisk og mer nasjonal profil. Vår erfaring og nyere undersøkelser viser likevel at det er stor interesse for nordisk samarbeid. Det samme gjelder for nabospråkene. Kursene i norsk og dansk ved Linnéuniversitetet har flere hundre søkere hvert semester, og erfaringene fra å undervise i og om nabospråkene på lærerutdanningene forteller oss at interessen er stor. Etter først at have kortlagt de faktiske muligheter for at studere dansk og norsk på svenske universiteter og högskolor, vil vi undersøke, hvad det er der motiverer svenske studerende til å integrere dansk og norsk i deres universitetsuddannelse. Selv om Helsingforsavtalen forplikter os på at undervise i de andre nordiske landes sprog, kultur og samfundsforhold også på grundskole- og gymnasieniveau, må det konstateres, at det er en noget sparsom introduktion til nabosprogene, de fleste nordboere har fået med sig, når de står på tærsklen til universitetet. Andre motivationsfaktorer kan komme fra populærkulturen. *SKAM*-effekten varer ikke evigt, men man kan stadig tale om et før og et efter fremkomsten af den norske ungdomsserie i 2016. Øget kontakt mellem Danmark og Sverige har længe, i al fald siden Øresundsbroen stod klar i år 2000, været et tema og i en vis udstrækning også en realitet i Øresundsregionen. Arbejdspendlingen over sundet, der især går fra Sverige til Danmark, kan være med til at forklare en øget interesse for at lære dansk. Det fremstår som en oplagt fordel på arbejdspladsen at kunne forstå hinanden lige så ubesværet, som Saga og Martin gør i tv-serien *BRON*. Vi håper å kunne utveksle erfaringer med andre erfarne nordister og drøfte nabospråksundervisningens nåtid og framtid.

Þórhildur Oddsdóttir & Brynhildur Anna Ragnarsdóttir (University of Iceland): Hvor godt duer dansk som transitsprog ind i Norden?

At bruge kontekst til afkodning af et beslægtet sprog. I den islandske læseplan lægges der vægt på at elever i dansk i grundskolen bliver præsenteret for de andre skandinaviske sprog ud fra den antagelse, at gode kundskaber i dansk er en nøgle til /åbner døre til de to andre skandinaviske sprogsamfund (norsk og svensk). Som fortsættelse af et projekt omkring selvevaluering af ordforståelse i en dansk tekst blev der lavet et tilsvarende projekt hvor elever prøver kræfter med en svensk tekst. Et projekt af denne art er så vidt vi ved ikke blevet lavet før i Island. Den anvendte metode kaldes inden for nabosprogsundervisningen "trafiklysmetoden". Informanterne er 97 elever i dansk i grundskolens afgangsklasse (10. kl.) i to store skoler i Reykjavík. I analysen

fokuseres der på sammenligning mellem selvevalueret ordforståelse i dansk som L2 og i den tilsvarende tekst på svensk. Hvad er det der overføres og hvad forhindrer forståelse af svenske ord? Hvad er i ortografien, morfologien, syntaksen, ordenes beslægtethed eller mangel på samme som støtter eller forhindrer informanternes angivne forståelse. På dette grundlag kunne der udarbejdes materialer og undervisningsforløb som inkluderes i danskundervisningen som nøgle til forståelse af svensk skriftsprog. Islandske læremidler i dansk byder ikke på tekster på svensk eller norsk og derfor heller ikke vejledning om hvordan man i undervisningen kan åbne op for forståelse af de to sprog – og på den måde imødekomme læseplanens opfordringer samt fællesnordiske aftaler.

Mariya Aida Niendorf (Dalarna University): Methodological Challenges in Multimodal Analysis of Synchronous Digital Intercultural Communication: The Case of Swedish-U.S. Online Exchanges Using Japanese as a Lingua Franca

While synchronous online telecollaboration has been gaining popularity in foreign language education over the past few decades, both Multimodal Communicative Competence and Intercultural Communicative Competence have become increasingly important as a result of many educational institutions, business establishments, and governmental organizations being forced by the COVID-19 pandemic to switch their means of communication to online video conferencing systems.

Although access to digital communication technology and tools allow more people to be part of intercultural communicative exchanges, it is suspected that a considerable amount of miscommunication is caused by mis- or non-understanding of the variety of modes used in synchronous digital communication due to differences in interlocutors' linguistic and cultural backgrounds, which can affect verbal and prosodic elements such as speed, pitch, and intonation as well as non-verbal dimensions such as facial expressions, gaze, and gestures together with spatial aspects and the positioning of participants in the video frame. Existing methods of multimodal analysis of digital communication often deal with monolingual situations. Even in cases of analysis of intercultural communication, at least one of the participating parties use their native language.

The current study intends to fill the research gap seen in methodological issues concerning the analysis of multimodal, and (specifically) synchronous, digital intercultural communication when a non-native language is used by all participants as a lingua franca. To this end, methodological implications of multimodal analysis of synchronous digital intercultural interactions between Swedish and U.S. participants using Japanese as a lingua franca were explored, highlighting challenges that surfaced during the analysis of the data gathered for a separate study of identity development through online telecollaboration and focusing especially on the problems that may arise when a third language is used as means of communication between non-native speakers.

Panel 6: Visual Narratives & Cultural Transfer

Sofiya Zahova (University of Iceland): The look of the Nordic Romani book: visual representations and intercultural communication

Publications by Romani authors have been published in all Nordic countries where Roma communities have lived. While historically the first examples of Romani literature were issued in Finland during the interwar period, after the Second World War Romani publications appeared in

the Nordic countries where Romani activists were involved in public actions for the rights of the Roma, and publications have often been an extension of Romani activists' work. Some of the books, such as Katarina Taikon's series *Katizi*, had become part of the mainstream national literary scene. Affirmative policies and recognition of the status of Roma and the Romani language in countries like Sweden and Finland in the decades after the 1990s have led to a favourable environment for Romani publications, especially literary and educational materials targeted at Romani children.

After providing a short overview contextualising the development of Romani publications in the Nordic countries with the approach of *histoire croisée* (entangled history), the discussion centres on semiotic analysis of the visual narratives and representations used in literary works and educational (text)books by Roma authors written for Romani and non-Romani readers. The analysed material includes covers of books, in-text graphics (photographs, drawings, picture illustrations) and other paratext visuals (design, colours, etc.). Being the major public representations of the books, these visual narratives are essential communicative tools for audiences of both Romani and non-Romani backgrounds and function as means for intercultural communication. The analysis centres on (1) discussing types and trends of visual representation, including variations and differences across countries, and (2) interpreting Romani culture and identity narratives that they convey.

Herbert Jonsson (Dalarna University): The cultural transfer of the haiku genre as reflected in introductory handbooks

In this paper I will present a research project which aims to understand the processes affecting a literary genre, when it is moved from the specific context of its original culture and becomes adapted to, and developed in, an entirely foreign environment. The genre in question is the Japanese haiku, which originated some 500 years ago, and which still is practiced actively in Japan and abroad. More than a century has passed since the haiku started its journey over the world. Today, haiku-poetry has become an almost global movement, and there is a growing population of haiku enthusiasts, especially in Europe and North and South America. As in Japan, haiku is poetry that is written as much as it is read. A demand for receiving guidance in the art has created a market for introductory works and handbooks of various formats. Such educational texts give a view into the aims, aesthetics, values, and even preconceptions of the people engaged in this form of poetry. In Japan, a very large number of such handbooks have been published, often by leading poets. In other languages, the number of such publications is naturally smaller, but it is still large enough to make meaningful a comparative study of the views about haiku within different cultural contexts.

My aim is to cover the most important works of this kind written in English and Swedish and compare the arguments in these with a selection of handbooks written in Japanese, which are chosen from poets of different backgrounds, covering the spectrum from traditionalists to avant-garde poets. Thus, the diversity within the Japanese haiku scene will be reflected. I will discuss some of the differences found concerning attitudes towards, realism, metaphors, seasonality, language rhythm and prosody.

Margit Krause-Ono (Muroran Institute of Technology): Animals and Creatures: A contrastive study of Japanese and European Family Crests

Every culture is shaped by climate, nature, and the environment. This phenomenon is often reflected in the language, as shown in previous studies (Krause-Ono, Waechter, 2018). It is also widely known that nature is defined differently in the East and the West. In this contrastive study, the authors are going to present their findings on the socio-cultural background and the meaning of animals and creatures in Japanese and Central and Northern European family crests or coat of arms that have been described in detail by Scheibelreiter (1976), Pastoureau (1998), and Takazawa (2012). The origin and spread of coats of arms differ in Europe and Japan. The animal motifs of the former show the influence of Celtic, Germanic, Oriental, and Christian socio-cultural interpretations of the surrounding nature. These interpretations competed, superseded, and overlapped each other and were transformed into different meanings (Pastoureau, 1998). Japanese coats of arms (kamon) evolved from splendid markings affixed to oxenchariots of the imperial families. In this process, they competed in embellishment; beauty was the focus of attention. From the 11th - 12th century, these markings became kamons of the imperial families. Around the same time, shrines and temples had already used kamons. It was only after the 12th century that warriors and samurais started to use kamons. The spread of kamons peaked in the 16th century, in Sengoku or the Warring States period. From 1603, the beginning of the Edo period, kamons were also used by merchants, kabuki actors, and citizens. In 1875, already the Meiji period, the decree that all Japanese must bear surnames prompted the use of kamons by all families (Takazawa, 2012). Although such animals as wolves, bears and swans exist in both Europe and Japan, these motifs appear only in European coats of arms. Just as dragonflies, butterflies, rabbits, and a few other creatures are only found in Japanese kamons. One might wonder why there are only a few kamons with the eagle in Japan, but hawk or falcon feathers rank 2nd in their frequency of all kamon motifs.

In this study, the authors will discuss the ideas and thoughts behind the usage of animals in Japanese and European family crests. The underlying cultural concepts in Japan and Europe will help explain the positive or negative connotations (Nees, 2002; Coulmas, 2003).

Panel 7: Icelandic Identity: From an X-Nordic Elective to a Cultural Game

Renate Link (Aschaffenburg University of Applied Sciences): Insights into the Making-of of the Iceland diversophy®

Birgit Kraus (Aschaffenburg University of Applied Sciences): Destination North – Best Practice for Cooperation with the Nordic Countries

George Simons: It's All in the Game – diversophy® in Academic Intercultural Work

The capacity for cross-cultural collaboration is considered a prerequisite for graduate employability by Aschaffenburg University of Applied Sciences. As its study-abroad portfolio covers the entire "Norden", the Nordic countries play a central role in equipping students with international competences with a clearly European post-COVID-19 mobility focus. This has inspired the creation of the elective "Destination North" at Aschaffenburg UAS. The course design is based on the idea that a real comprehension of culture and language is required for any immersion into a foreign country (Freitag-Hild 2018). The didactic concept of "Destination North" addresses the following aspects: group tasks on cultural issues and Nordic concepts of leadership, taster courses in Finnish and Swedish offering low-threshold access to possible paths up north, educational

games on cultural specifics of the Nordic countries as well as virtual trips to northern partner universities. Feedback from more than 30 participants of the pilot course indicated their need for orientation and, in case of already existing Nordic experiences, also for reflexion.

While participants stated that they have relatively more knowledge of Danish, Finnish, Norwegian and Swedish culture, they admitted that they are least familiar with Icelandic culture. This reflects the availability of related learning material: didactic resources on Iceland are less prevalent than those on other Nordic countries.

It is the goal of the panellists to address this dilemma and close the 'Nordic tool gap' by developing an intercultural learning diversophy® card game on Icelandic values, history, society and language etc. together with the Icelandic Bifröst University. During the panel, reasons for and insights into the making of the game will be provided and draft cards will be shared with the audience to pre-test some of the material and to encourage first-hand input by participating Nordic interculturalists.

Panel 8: Global Mobility & Intercultural Communication

Monica Tove Vattedal (Western Norway University of Applied Sciences): Intercultural communication as an important element in student mobility

Over the last decades, student exchange projects have been seen as a prerequisite for encouraging intercultural understanding. This study examines how student mobility can encourage intercultural competence by investigating themes within verbal and nonverbal communication. In their third year of teacher education, ten students at Western Norway University of Applied Sciences participated in a university programme called "Education and Sustainability with practice in Africa". The course was initiated by theory lectures on various topics such as intercultural communication, global understanding, sustainable development, and social science. Next, the student teachers spent a three-month period in Tanzania and Zambia, in which they performed their teacher practice and project work. The course was concluded with theory lectures and a final assessment in the home country.

The theoretical framework in the study was linked to intercultural communication, transformative learning, critical pedagogy, and student mobility. A qualitative research design was applied, and the empirical data was based on individual open-ended questionnaires. In addition, the data was supplied with questionnaires from the first and the last day of the course and the researchers' conversations throughout the semester. More specifically, the qualitative study explored students' awareness of differences in verbal and nonverbal communication, while at the same time critically evaluating their own values and attitudes. During the project, the students should cogitate on home values, communications styles, and their own worldview. The results showed that the students focused on factors such as time, position, and gender in intercultural encounters, and this new insight could be valuable in the classroom and in their work as future teachers.

Svala Guðmundsdóttir (University of Iceland): The expatriate spouse during Covid

The pandemic has produced tremendous uncertainty and stress which affect the mental health of many around the world. With travel restrictions and bans, expatriates and their families have had to consider access to and quality of health care in countries where they are posted. The challenges of getting access to testing, trusted vaccines, health care and perhaps even intensive care in a language they understand are layered on top of managing care and homeschooling for children

and concerns about family members in the home country, all while living far away from usual support systems. These factors have added considerable stress to challenging workloads and work environments that expatriates already experience. Many of the challenges placed upon expatriates and their family have been well documented, however less is known about these challenges during a crisis such as the Covid-19 pandemic. This session will explore the support systems available and discuss preliminary results from a study on expatriate spouses during Covid-19 pandemic.

Xian Zhao (University of Manchester): Agentic beings in waiting: Chinese international students' narratives of studying abroad experience as future-making event

'In the act of waiting, we become who we are' (Farman, 2018: p185). Understanding waiting times opens the possibilities of learning from the act of waiting so as to positively shape people's lives. The context for my study is situated in a UK university and my participants are four Chinese international students who are on their MA studies at the time of Narrative interview (the research methodology for my study). My study recognizes the significance of waiting in people's life, focuses on exploring not only what people's feelings of waiting are (such as uncertainty, boredom, anticipation, and etc.), but also the questions of 'what they wait for' and 'why people wait'. This further helps to understand international students' meaning making throughout the event of studying abroad as well as their ways of being. To summarize, my study explores Chinese international students' intercultural experience in the UK through exploring their narratives of how they experience waiting throughout their studying abroad journey. From their stories, 1) a sense of appreciation towards their waiting time and seeing waiting as a beneficial activity throughout the studying abroad journey are identified; 2) studying abroad event is viewed by my participants as future-making; 3) how my participants experienced waiting provide a platform for understanding university student agency.

Panel 9: Media Discourses and Debates on Global Issues

Elisabeth Ahlsén (University of Gothenburg): The Swedish debate on Integration

The Swedish integration debate is lively and a range of ideas are presented on how to best increase integration between immigrants and Swedes. This presentation takes as its point of departure some central questions about integration and discuss them based on new Swedish books on this topic. For example: How do you get education in the Swedish language, how do you get a job and how do you get Swedish friends? Which problems are identified in the books and which solutions are proposed? What can be done on a national level, in the local society and individually? The presentation poses questions and give an overview of suggested answers as food for thought and discussion.

The books that are discussed are: Tino Sanandaji: *Massutmaning. Ekonomisk politik against utanförskap och antisocialt beteende* (The mass challenge. Economic policy against exclusion and antisocial behavior), Peo Hansen: *Migrationsmyten – Sanningen om flyktinginvandringen och välfärden – Ett nytt ekonomiskt paradigm* (The Myth of Migration – The truth about refugee immigration and welfare – A new economic paradigm),

Mustafa Panshiri: *7 Råd till Mustafa - Så blir du lagom svensk i världens mest extrema land*, (Seven pieces of advice for Mustafa –This is the way to become suitable Swedish in the most extreme country in the world,) Nadim Ghazale & Sara Nygren: *Min väg från flykting till hela Sveriges polis*

(My route from refugee to the policeman of all of Sweden),
and Charlotta Kåks Röshammar: Ett helt nytt liv (A completely new life).

The role of intercultural communication in the different accounts is discussed in relation to the questions above.

Jens Allwood (University of Gothenburg): What is missing in the Swedish debate on Integration

Although many aspects of integration are addressed in the Swedish debate on integration, many aspects are also missing. Many of these have to do with culture, intercultural communication and possible tolerance of multiculturalism. Some of the missing aspects are perspectives of different domain sizes (global perspectives, perspectives of companies, societies and other organizations, and perspectives of individuals), perspectives of culture and relations between cultures (degrees of contact and power), and the relation to assimilation – integration – segregation. Immigration is often related to asymmetric cultural relations and this creates a pressure towards assimilation (or at least integration) into the dominant culture and language. This means multilingual and multicultural immigrants. But another pressure, a need for persons with the same cultural background, often leads in the opposite direction – self organized segregation.

In my talk I will discuss several of the missing aspects and point to issues that should be more brought to general awareness and perhaps also more discussed by politicians. Although many aspects of integration are addressed in the Swedish debate on integration, many aspects are also missing. Many of these have to do with culture, intercultural communication and possible tolerance of multiculturalism. In my talk I will discuss several of these and point to issues that should be more brought to general awareness and perhaps also more discussed by politicians

Li Ji (Wuhan University): One Person's Extinction is Another's Evolution: "Biodiversity" in Online Discourse with comparative research between China and US Media

Public discourse through the media influences how people understand – and act on – global environmental issues. Most media conversations about environmental issues focus on climate change. Much less is about biodiversity. This paper explores what are the similarities and differences between the online discourse about biodiversity in China and the United States. It employs frame and content analysis to compare conversations about biodiversity in both mainstream media and social media. Using the calendar year 2019, the initial research provides a foundation through a frame analysis of national media sources in both countries. Then, the paper analyzes data from social media platforms in each country: Weibo in China and Twitter in the United States, comparing the frames in the mainstream media to those of the online media. The conclusions we draw from our research are that the different communications ecosystems in the two countries communicate about environmental issues in both similar and different ways. While the frames in each country may differ, the mainstream media in both countries portray issues of biodiversity in complex and scientific ways, while online media is much more populist and passionate.

Panel 10: Cultural Transfer, Mobility & Identity

Hrafnkell Lárusson (National Archives of Iceland): A man without a homeland: The formation of the identity of an Icelandic immigrant in Canada

Guðmundur Jónsson (1862-1950) from Húsey in Fljótshálsa (in East Iceland) was an active writer of letters after he moved to Canada, especially in the last two decades of his life. He corresponded with many of his former countrymen and also with other Icelanders living in North America. Guðmundur was the half-brother of Jón Jónsson MP from Sleðbrjótur in Fljótshálsa. They moved together with their families to Canada in 1903 and lived there for the rest of their lives. The course of their lives is interesting in many ways, but in this lecture the focus will be on the struggle Guðmundur had with his Icelandic/Canadian identity. A struggle that is revealed in his letters in the later years of his life. The letters that Guðmundur wrote are very well written and provide a clear insight into his life, mind and identity. They provide an image of a man who was gifted in many ways, but could not make full use of his talents, due to various unfavorable circumstances, and dealt with persistent regret for having emigrated from Iceland. The letters show a sharp-witted commoner who had little formal education, but nevertheless had a good insight into culture and social development in Iceland, despite living far away. The letters also reveal his struggle to adapt to Canadian society.

Jón Ingvar Kjaran (University of Iceland): Unfit to become a soldier – unfit to become a “real” man: The regime of conscription and serving in the military for gay identifying men in Iran

The military, as an institution, can be understood as a site where hegemonic masculinity is constructed. Within that space of heteromascularity the dominant discourse is that boys are made into men and through training and living with other men they enter adulthood. Furthermore, as Michael Foucault has pointed out, the military can be seen as *crisis heterotopia* for individuals who are in a “state of crisis”, and where different relations are formalized and constructed. An important part of the military system is the institution of conscription which is obligatory in many countries around the world. In Iran, the conscription (*sarbazi*) is stipulated for all men over 18 years of age. For some gay identifying Iranian men the thought of serving in the armed forces caused them stress and anxiety. For others, entering the military is seen as an obligation to serve their country and pleasing their families. By doing so they experience being seen as “normal” in a society which disavows and criminalizes homosexuality and same sex desires. In the paper, we draw on interviews with gay identifying Iranian men in order to draw attention to the strategies employed, either to avoid conscription or in carving out their own space after entering the military service. The paper will also discuss how the military as a space of other functions to uphold the state ideology, with the aim of producing “real” men who adhere to the values and the rhetoric of the Islamic revolution.

Maria Sharapan (University of Jyväskylä): Tibetan Buddhist lamas encountering West: Inclusion and diversity

This study is based on a larger dissertation research into the topic of Tibetan Buddhism in the West (Sharapan, 2021). My PhD dissertation dealt with how traditional Tibetan Buddhism is negotiated in the dialogue with Western converts. Here I would like to focus on how traditionally-trained Tibetan lamas, who reside and teach in the West, relate to issues of inclusion and diversity, nowadays taken for granted in most Western countries (Scherer, 2011). The data is seven

interviews with monks from five different schools of Tibetan Buddhism. They were collected during 2017-2019, all but one, in Finland. One participant, Tulku Dakpa Rinpoche, is the founder of the first Tibetan Buddhist temple in Finland, others are regular visitors in Finland, with a steady following. I analyze their answers to some common questions, discussed among convert Tibetan Buddhist practitioners in the first two data-sets, which are an online discussion forum of a major Tibetan Buddhist organization and sixteen interviews with convert Tibetan Buddhist practitioners in Finland. These questions concern the role of women in the dharma, the changing understanding of sexual ethics with inclusion of LGBT+, attitudes to people with physical disabilities and accessibility.

Gender roles, sexuality, especially representation of LGBT+, accessibility for disabled individuals have been discussed in literature as stumbling blocks for the spread of Tibetan Buddhism among modern Western spiritual seekers (eg. Wright, 2005). However, a deeper search and a more critical analysis of the actual data presents a more nuanced picture (eg. Vermeulen, 2017). The justification of discriminative rhetoric indeed happens via religious discourses and texts, but the divide is not cultural in a binary sense of Asian versus Western. The values of equality and compassion prove to be universally present, driving the change towards a more inclusive dharma.