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OPPORTUNITIES AND CHALLENGES IN PROMOTING CULTURE: EMPIRICAL STUDY
ON CULTURAL INSTITUTIONS OF TARTU

Master's thesis

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ABBREVIATIONS

CI	: Cultural institution
CRISCO	: C rossroad of R egions– fostering involvement of all citizens in local life to I mprove S ocial C ohesion
EU	: European Union
EC	: European Commission
ENM	: Estonian National Museum
FDI	: Foreign direct investment
LGBT	: Lesbian, Gay, Bisexual, Transgender
NGO	: Non-governmental Organization
SPSS	: Statistical Package for Social Scientists
USSR	: Union of Soviet Socialist Republics

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INTRODUCTION

Three years back in 2016 there in the good sunny morning in Bangladesh when I was able to wear summer clothes almost all the time and the life was still a delightful imaginable kind of magnificence, my brother came to my room and woke me up by tapping my shoulders and told me that I got to pack my luggage for Tartu. This was the wonderful part. However, this was also the part that wouldn't permit me to believe what I saw after arriving in Estonia. Winter, cold and emptiness— these were the words that came to my mind first when I ended up in Tartu. It was not my first time abroad. Therefore, rather than being affected by homesickness, I tried to look for the things that could make me happy in the small Tartu city. I tried to familiarize myself with the city and with the platforms where I could find people who deal with foreigners or migrants or those who are new in city. In due course, I involved myself with cultural institutions (CI) by way of doing volunteering and participating in their different projects or events. My research interest in this particular topic has been derived from that point.

Cultural institutions are social entities and contribute to spread the knowledge about culture, among other things. They organize different activities to foster social engagement, togetherness and promote culture. Promoting culture means communicating cultural information to people and empowering them with understanding of way of life. There are different kinds of cultural institutions, including non-governmental organizations (NGOs), museums, art galleries. Tartu calls itself the 'city of good thoughts'. Its people consist of different ethnic backgrounds (see Table 1) that bring diversity and colour. After arriving in Tartu, I got to know several CIs who offer activities/events aimed to increase understanding of Estonian culture and to help newly arrived foreigners to adapt to Estonian society and to integrate.

This Master's thesis explores the activities of such cultural institutions of Tartu, especially their activities that are related to introducing local culture to newly arrived foreigners. The significance of this study relies in its aim to facilitate mutual awareness within local population, between immigrants who have moved to Tartu recently and the permanent population consisting mainly of ethnic Estonians. Going back to very source of promoting

culture, I have chosen to investigate who are the agents promoting culture, what perception of integration is prevailing among those agents, what activities/events are undertaken to promote culture, what challenges are there and to whom culture is communicated. By doing so this research study offers academic knowledge addition in two specific ways: (a) investigates the barriers faced by cultural institutions of Tartu to promote culture, and (b) investigates the factors that (de)motivate people to participate in cultural events.

Table 1: Population of Tartu city by ethnic nationality

Ethnic Composition of Tartu City	Year					
	2012	2013	2014	2015	2016	2017
Total Number	99,558	99,518	98,449	97,332	93,687	93,124
Estonians	80,888	80,814	80,130	79,101	75,000	74,396
Russians	14,678	14,517	14,382	14,039	13,651	13,543
Other ethnic nationalities	3,648	3,619	3,723	3,600	4,703	4,731
Ukrainians	923	908	929	897	967	957
Belorussians	366	360	362	347	344	335
Finns	759	729	710	685	886	856
Tatars	66	64	65	60	61	57
Latvians	125	121	126	123	183	198
Poles	97	97	90	90	126	109
Jews	118	119	113	114	92	81
Lithuanians	89	82	89	86	114	109
Germans	123	123	124	116	287	280
Armenians	100	100	105	99	114	106
Azerbaijanis	28	27	29	29	34	41
Ethnic nationality unknown	344	568	214	592	333	454
Source of Data: http://andmebaas.stat.ee/Index.aspx?lang=en# Data extracted on 01.July 2019 at 06:54pm						

Being qualitative in nature, this thesis reflects the findings by drawing on ethnographic fieldwork conducted between January 2018 to January 2019 on activities of International House Tartu, Tartu City Municipality, Johannes Mihkelsoni Keskus, cultural integration program of the Estonian National Museum (ENM) and partly also the CRISCO (Crossroad of Regions– fostering involvement of all citizens in local life to Improve Social COhesion) project. While in the field, I spent time volunteering, participating in different events, and observing the event planning process, while also conducting interviews and focus group discussions. My aims was a critical analysis of how these cultural organizations perceive

culture and promote culture, what activities/events they take to foster involvement among people and how event participants position their views on cultural events.

The study has been organized into three chapters. Chapter one provides a literature review that includes the theoretical background of some of the previous studies related to my research topic. The main aim of this chapter is to give an overview of relevant concepts, such as culture, ethnicity, nationalism, integration, and assimilation. At the same time, promotion and factors that influence event participants' attendance are discussed based on existing literature.

The research methodology is presented in chapter two. This chapter covers issues related to fieldwork, selection of cultural institutions and events, questionnaire design, and interview ambiance.

Chapter three briefly reports the results of the empirical analysis of the data. This chapter begins with a short overview of the pilot study that was conducted as part of the ethnographic fieldwork and proceeds with empirical findings from interviews, focus group discussions, observations and overall experiences from my ethnographic fieldwork. Qualitative quotations of the respondents have been illustrated according to the theme of the analysis. Finally, conclusion summarizes the study.

Objectives and research question of the study

Audiences or people are the core of cultural institutions when it comes to delivering cultural knowledge (Bollo, Milano, Gariboldi, & Torch, 2017). When it comes to facilitating access between cultures, enabling exchange and dialogue between different people living together in Tartu, the importance of activities/events cannot be left unexplored. Therefore, this study sets out to fulfill the following objectives:

- 1) To explore the role of cultural institution in promoting Estonian culture
- 2) To investigate the barriers faced by cultural institutions to promote culture
- 3) To investigate the factors that (de)motivate people to participate in cultural event

The fulfillment of these objectives shall assist in answering the **research question**: *How to facilitate promoting culture among people with diverse cultural backgrounds in Tartu?* To answer this research question, I found it important to look for who are the agents promoting culture, what are the activities/events they are offering and what are the barriers they are facing. Figure 1 shows the linkage between the research question and the research objectives.

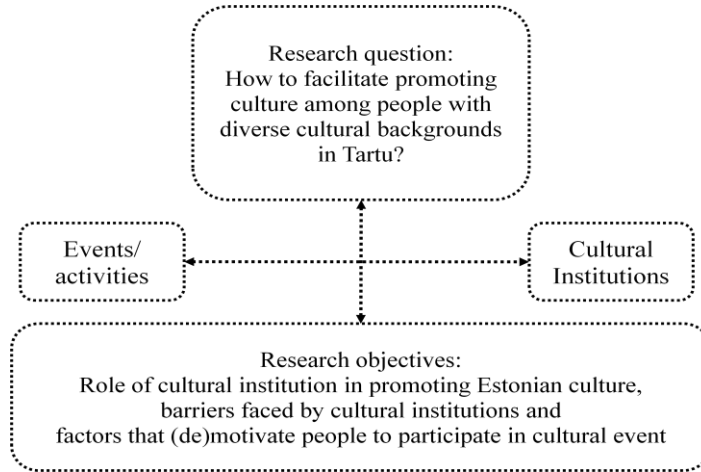


Figure 1: Linkage of research question and research objectives

More specifically, **objective one** of this thesis deals with the role of cultural institutions of Tartu in promoting Estonian culture, looking at what kind of projects or events institutions are planning and implementing in order to communicate and introduce Estonian culture in the sense of the way of living and a better understanding thereof. Also, how these institutions perceive event expectations and their actual outcomes, their perception of culture, how they facilitate the mutual contact between ethnic Estonians and foreigners. **Objective two** deals with promotion, looking at how culture is promoted and at the challenges faced by these organizations. **Objective three** appertains the factors that (de)motivates people to participate in a cultural event. It contemplates what the expectations of attendants are and what drives them to celebrate the togetherness in the form of an event.

Scope and validity of the study

This study has several circumspections, which create scope for future researches. First of all, the research has been focused only in Tartu and selected institutions based there. Secondly, the number of institutions considered in this study is limited to the activities organized and patronized by the following organizations: International House Tartu, Tartu City Municipality, Johannes Mihkelsoni Keskus, integration programme of the Estonian National Museum and partly the CRISCO project. To increase confidence in the findings, I applied data triangulation as a qualitative research strategy (figure 2) because data triangulation is viewed as research strategy to test validity through the convergence of information from different sources (Weyers, Strydom, & Huisamen, 2008). I presented data in such a way that at any time these data can be reviewed further and it shall be possible to make new arguments. For this reason, attention must be paid because the argument of this study shall not be generalized to the broader aspect of cultural promotion, other than this, the discussion of this study accommodates the humanistic approach (Lannon & Cooper, 1983).

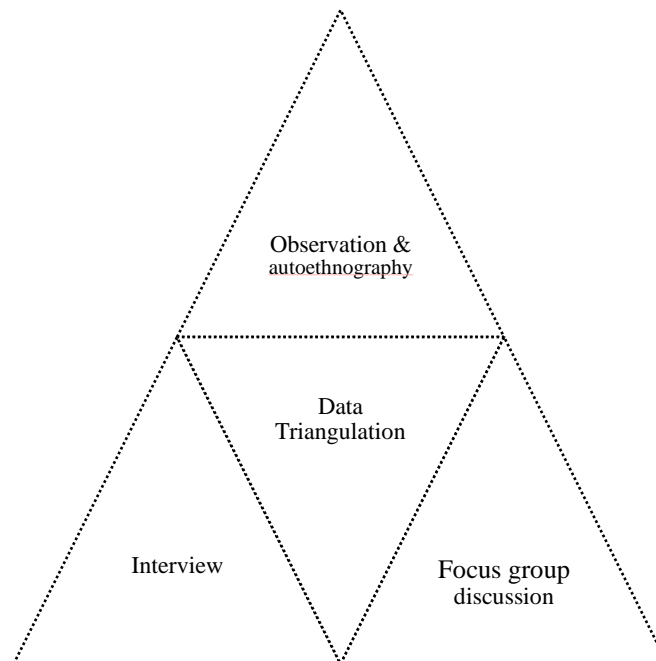


Figure 2: Data triangulation research strategy

CHAPTER ONE

THEORETICAL FRAMEWORK

This chapter elaborates on the concept of culture as it is used in this study, and includes a short overview of related concepts such as ethnicity, nationality, multiculturalism and integration. This chapter also discusses promotion and peculiarity of cultural institutions as agents of promoting culture.

1.1 Conceptualizing culture: dilemma in defining culture, its perplexities and usefulness

Me, Annika and Farah came out of the University of Tartu main building with three different gaits of leisure for the lunch ahead of us at the Werner cafe. We had lunched as was our wont, on spice, sugar, butter-free and vegetarian menu. Usually I would eat spicy potatoes with white breads; Annika would eat thick wedges of cakes lying wet beneath cream and melted chocolate with nuts, and enjoy a glass of wine. As alternate, Farah ate salads containing inferior oil with indeterminate yellow sweet stuff and lemon water. We chose no other foods nor did we consider. Three different people and our skin colors were different, yet sitting in one table was like the petals of helianthus and our food beliefs were as flat as ice. Annika and Farah had been best friends from the day when Annika had found internship with the German firm that employed Farah. Farah was wearing hijab covering her head and Annika sat beside Farah opening beautiful long hairs on right side of her shoulder. They were alike by gender though the resemblance did not lie in their features. They looked conspicuous, charming and different to each other still connected with friendship.

This small incident about Annika and Farah confronts me with the complex term ‘culture’. Every day we are encountering either (un)intentionally or (un)consciously aspects of culture. Academicians have been trying to put a finger on culture by providing specific definitions. But it cannot comfortably be said that all those definitions are sufficient because essentially culture is a kind of variable and without necessarily muting itself to any

particular discipline (e.g. anthropology, business, sociology etc.), varies according to the context in which it is used. For example, “Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1920:1). Tylor’s definition of culture asserts that culture is a significant tool that is necessary to assess the characteristics of a person, a society or a civilization. He conceptualized culture as construct that is constantly changing over time and can easily be lost. A semi-similar definition converges that “Culture, as a general term, is total heredity of mankind, while as a specific term, a culture means a particular strain of social heredity. Thus, culture is composed of vast number of cultures and each of which is characteristics of certain group of individuals” (Linton, 1936:78). This definition elaborates that culture is way of life and behavioral process that is learned, shared and transmitted from one generation to another generation. Similarly, culture is related to tradition, belief, principles or way of behavior people in a particular society or group have continued to follow for a long time (Onabajo, 2005). Such a definition refers culture as a collective state of mind that distinguishes one group or category of people from another.

All of these definitions are useful yet critical. R.D. Grillo in his article (2003) has drawn attention to some of the problematic aspects of defining culture and related anxieties and dilemmas which can be faced from micro to policy level. He discussed the concept of ‘cultural essentialism’. By cultural essentialism the author means “a system of belief grounded in a conception of human beings as ‘cultural’ (and under certain conditions territorial and national) subjects, i.e. bearers of a culture, located within a boundaried world, which defines them and differentiates them from others” (Grillo, 2003:158). Cultural essentialism suggests that culture is not something made and recreated by people, collectively and individually, but an innate characteristic, something, which cannot be changed or chosen. But when people categorize something that means they are going to set certain boundary to bunch of other things that do not belong to that category. This process of categorizing can be associated with the way of conceiving people or generalizing groups and this becomes an issue when talking about immigration – whether somebody is welcome or not; not seeing the individual, but the mass.

However, I would add more here that culture becomes more complex when it is related to process of transmitting way of life. By process I mean a procedure of linked or independent set of actions that are taken for specific purpose (Lyman, 2007). For example, when culture is related to process of learning or related to behavioral process, it is critical to think that how culture is being acquired or what process people are following to acquire culture. Another critical view linked with it is that if culture is a way of life then the biggest challenge is how people acquire the way of life. Ultimately, the key thing is to note that ‘acquire’, ‘learn’, ‘way of life’ imply that there is some set of assumptions and rules to follow depending on the context. And the possibility cannot be ignored that those who are more enlightened with those set of assumptions and rules may view themselves as more ‘cultured’ than those who are not aware of those sets of assumptions.

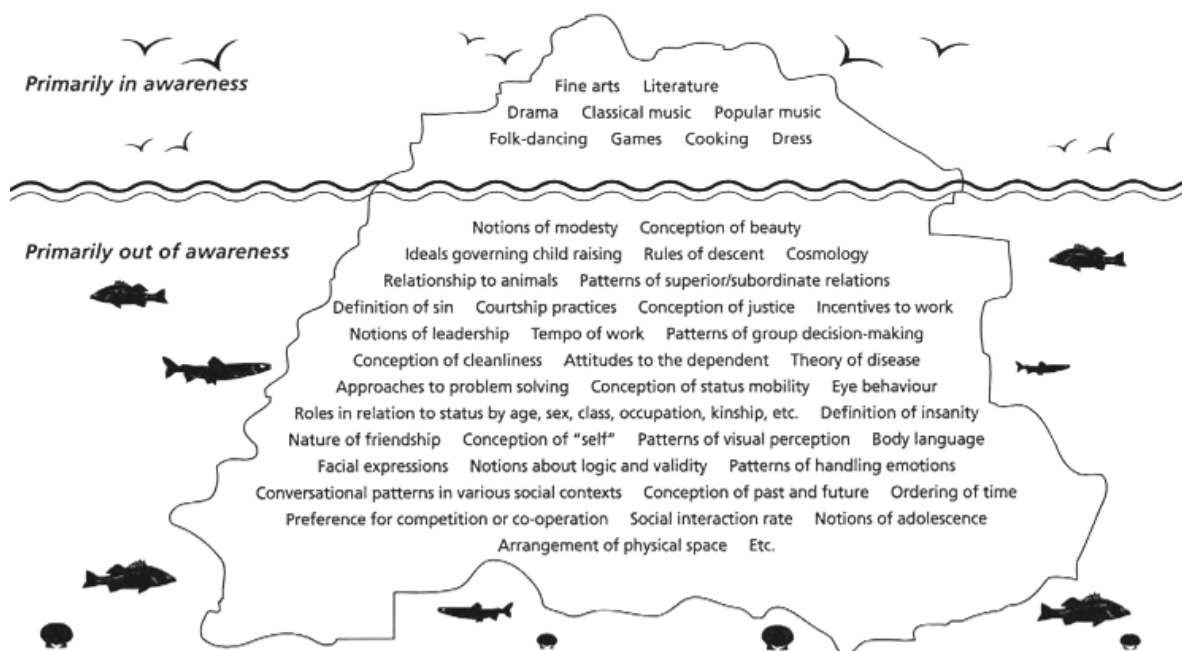


Figure 3: Iceberg concept of culture

Image Source: retrieved from <https://internationalmindedness.wordpress.com/culture/> at date: 01.04.2019

Culture can be (in)visible and (in)tangible. According Edward T. Hall (1976) culture is like an iceberg in which there are two parts, i.e. internal and external. Only a small portion of the external culture which is above water is visible in the behaviors of a society, whereas

the larger portion of internal culture is hidden beneath the surface in the form of beliefs, values and thought patterns of a society. Cultural iceberg model helps to understand that what drives people's behaviors. It also comprehends that the visible aspects of a culture are actually supported by the elements that people cannot see. One part of the iceberg is above the water and visible to people, for example, folk-dancing or the way people dress and behave— this is the external part of culture. It is based on explicit knowledge and can easily be changed. For example, if the first impression of Estonia is made through 'Skype' then concept of the country may easily be changed once someone visits it. However, the remaining part of the iceberg is underwater and invisible. The values, beliefs and thought patterns that influence people's behaviors represent internal culture. It is subconscious that people are not directly aware of it. Internal culture is hard to change if the way of thinking is never in conflict with the surroundings. From iceberg model it can be said that without interacting with other culture it is difficult to understand it. Figure three illustrates the elements that are included in internal and external part of culture. The iceberg model of culture provides a framework or a way to analyze culture and can be applied to understand foreigners' settlement into a new culture. Hall (1959, 1976) suggested that to learn the invisible parts of other culture, it is necessary to participate in them. That is to say that, when individuals encounter a new culture, only the external part of culture is apparent at first, but as they spend more time interacting with each others that new culture begins to present itself.

To sum up all of these considerations, culture is not a homogenous concept and it has diverse meanings. One small side of it deals with fundamental human trait and refers to something that has a shared system of knowledge, assumptions and values by which people define them as like and unlike other people, who have other cultures and as something that is generated through encounters. In another side, culture is an integral part of human identity that is created by interactions with other people and our reactions to the expectations of society. Culture is a vague construct that has inexplicitly been agreed upon by the people who consider themselves part of it and those people have all kinds of different backgrounds. Culture can also be more closely connected to the sense of nationality. Defining one's own culture based on borders or on a shared language includes distinguishing between ourselves and others. The way of perceiving others is influenced by

a variety of factors. Those factors could be emotional that is our own subconscious feelings about a culture and how interested we are in it. The factual knowledge about a culture, for example, whether someone can speak the language or how familiar/he is with the geographical context, laws or the system of government of a country also contribute to the interacting process. If culture is way of life, it elevates possibility by which society could consciously make use of culture in increasing the quality of that way of life. Culture is who we are, where we are, where we have come from and where we might go. So it is the invisible hand that makes things work and what is interesting about cultures is that it is always renewing itself and that process of renewal or creativity. The great about this creativity is that creativity is a renewable resource. If we allow these conditions to be there for us to think, plan and act with imagination then out of that will flow inventiveness.

1.2 Plasticity of ethnicity, nationality and promoting culture

“Where are you from” after hearing this question from one of my anthropology professors I dissembled a burning anxiety that I had from the day I landed in Tartu. “I am from everywhere” I said casually and preserved the silence of the damned. This somehow took me to one of the sessions of folkloristics class where the concepts of ethnicity, nationalism, culture and their multidimensional relationship were taught. Ethnicity is quite a confusing term (Isajiw, 1993) and easily converges with other concepts such as race, identity, nationalism. Isajiw argued that ethnicity is the identity of ethnic group and it is a collective phenomenon. The confusion arises if ethnicity is defined to set a boundary and ownership. If it is part of group identity then what is group, who belongs to that group and who form that group are significant questions to answer.

It is very tricky to differentiate the concept of ethnicity and nationality. Nationality particularly refers to the country of citizenship (Eriksen, 2010). It is said to be the affiliation between a person and the political state to which s/he belongs, whereas ethnicity is the identity of a person’s culture as a whole (Joireman, 2003). The identities people choose for themselves vary according to personal choice and can be categorized as regional, religious, racial and linguistic. According to Elo-Hanna Seljamaa, in post-Soviet Estonia, ethnicity is more often than not equated with nationality.

“the tendency to regard ethnicity and nationality as synonyms coincides with the Soviet nationalities policies, which treated nationality (in Estonian *rahvus*, in Russian *национальность* [natsionalnost]) as a category one was born into. Inherited from parents, nationality was attached to ancestral territory and language, but detached from one's actual place of birth or residency and sometimes even from one's ethnic self-identification. This particular notion of nationality as ethnicity is shared by most people in Estonia...” (Seljamaa, 2016:30)

Rogers Brubaker and his co-authors (Brubaker, Feischmidt, Fox, & Grancea, 2006) highlighted how the sense of ethnicity and nationhood are experienced and understood in everyday life. The authors portrayed that the use of power by government can play a critical role to create and solve the ethnic conflicts. Policies and guidelines are the tools by which power relation is formed between people and government. Power relation that exists among state and different social groups plays a significant role in case of identity formation in society for those groups including foreigners.

On the other hand, Thomas Eriksen (2010) described elaborately about the concept of ethnicity and tried to show the anthropological relation as well as difference with regard to other disciplines. More generally, ethnicity refers to the collective relationship and belonging which is based on common culture, religion, language, history (Eriksen, 2010). As opined by the author, in social and cultural anthropology, ethnicity has been a main concern since the late 1960s, and it still remains an interesting focus for today's researchers. Basically, anthropological approaches enable one to explore the ways in which ethnic relations are being defined and perceived by people; how they talk and think about their own group and its salient characteristics as well as those of other groups, and how particular worldviews are being maintained, contested and transformed. ‘Ethnicity’ and ‘Race’ converge to each other, but hold different meanings. Ethnicity refers to human affiliation which is based on shared cultural characteristics, for example, language, religion, or other aspects of culture; whereas race is primarily concerned with human affiliation based on shared physical characteristics (Eriksen, 2010). Race includes skin color, skin tone, and eye or hair color and it is not something that can be changed or disguised. Race does not necessarily have customs or learned behavior but still all these are part of culture.

By exploring the above mentioned literature it is possible to find relationship among ethnicity, nationality and culture which has led back to the definition of nation. Simply a nation is a group that demands state which must have territories (Eriksen, 2010). It means that nations demand a land of their own. The identity of nation can also be constructed very often on the basis of one blood or shared genes. In such an imagination nation is constructed on the basis of common genealogical origin of the people, for example, in terms of a specific race. While ties of blood bind people as one nation separating them from others the question of maintaining purity of that blood or race assumes at most importance. In such imaginations of a nation threat of mixture of different bloods and fear of contamination of purity of race through inter marriages and sexual relations between people of different collectivities may serve as assaults on the essence of nation itself. Therefore, there might have an overwhelming drive to control the quality of genes or race that make up a nation and also to ensure its reproduction in the purest form. The racist element in such a nationalist discourse is very evident which defines nation in terms of a pure race facing threats of a contamination from outsiders.

Culture, ethnicity and nationality may overlap. It is arguably admissible that people born in or grew up in same land tend to share common characteristics although they encompass a wide diversity in religions, beliefs, and patterns of behavior. The invocation of homogeneity particularly in perceiving social groups based on the notion of national culture may serve political action. Failing to recognize diversity may lead to misunderstanding, and hamper inter-group relationship. However, the role of culture in all these complicated factors is that it gives an opportunity to represent the cultural elements to each other and find connectivity and common ground for sharing.

1.3 Concept of multiculturalism, integration and assimilation: short outlook

Multiculturalism involves recognizing, highlighting, entrenching perceptions of difference in cultural diversity. “Multiculturalism is part of a larger human-rights revolution involving ethnic and racial diversity” (Kymlicka, 2012:5). Regarding Estonian multicultural model, Elo-Hanna (2012) added:

“The model envisions a society that is united by an Estonian-centered common core (Estonian language and citizenship) but nevertheless plural by recognizing the group rights of both the majority and minorities: the former can preserve “the Estonian cultural space” and the latter particular ethnic cultures. This approach relies on a reifying and essentializing notion of culture that equates culture with territory and furthermore with people, treating different cultures and peoples as incommensurable, which in turn undermines the possibility of a “common core.” (Seljamaa, 2012:56)

In a democratic multiculturalism (Vetik, 2000) participation and engagement of people plays an important role in society. According to Vetik (2000) the key issue of democratic multiculturalism is to find the optimal balance to preserve the differences between various ethnic groups in society. The fear of multiculturalism departs from the point that the more a society recognizes, perpetuates, renders salient diversity, the harder it is to sustain a sense of common identity of shared fate and a sense of solidarity. The solution to this fear becomes a dilemma when a state wants to ensure justice for immigrants by accommodating diversity because this may come at expense of the ability of society to sustain welfare of state (Kymlicka, 2012).

Migrants, refugees and their integration are contentious issues, although modern liberal democracies rely on immigrants to sustain economic growth (Kuo, 2019) and yet migrants are increasingly seen as an importing risk into host country. They are seen as competing for jobs with a growing number of unemployed, they are seen as a drain on state budgets which are in many places operating under austerity and they are seen as possible collaborators with global terrorist groups or as refugees they are reminders of instability in the neighborhood, although in literature (Kseniya & Dino, 2012) it is evident that multiculturalism brings social and economic welfare among nation. For example, Estonia is one of the attractive countries among the central Europe in terms of FDI (Foreign direct investment) and in 2017 foreign owned firms directly supported 38% of private sector jobs in Estonia¹.

¹Retrieved from <http://www.oecd.org/investment/Estonia-trade-investment-statistical-country-note.pdf> on 22/07/2019

Vertovec (2007) stated how the concept of multi-cultural diversity has evolved in Britain and how diversity has become the part of Britain's culture. Since building a diversified culture required immense policy reinforcement and implementation, managing diversity is also enforcing challenge to the policy makers of the country. For building the multicultural environment Britain has undergone with immense policy infrastructural measures (Vertovec, 2007). For example, author added that the multicultural policies in Britain have had as their overall goal the promotion of tolerance and respect for collective identities. This has been undertaken through supporting community associations and their cultural activities, monitoring diversity in the workplace, encouraging positive images in the media and other public spaces, and modifying public services including education, health, policing and courts in order to accommodate culture-based differences of value, language and social practice. Racist incidents are diminishing fastest where immigrants and their families are most established, while it is the parts of Britain with least experience of immigration – the rural areas, on the whole – that are the most hostile (Vertovec, 2007).

On a normative basis it is admissible that people have legitimate interests in their mother language, culture and their identity. Since society is diverse, a fair accommodation of those interests requires a range of multicultural accommodations. Here comes the room for integration.

Table 2 shows acculturation strategies defined by Berry (2011). The first is assimilation which takes place when an individual tries to reduce the importance of his or her culture of origin and gives importance to increase his or her interactions with the other or the new or dominant culture. The second is separation that takes place when an individual strongly tries to hold on to his or her culture of origin and refuses to take an initiative to interact with people from the other or new culture. Marginalization takes place when an individual shows little amounts of involvement either in his or her own existing culture or in the other one. Lastly, integration takes place when an individual strongly maintains his or her culture of origin as well as makes efforts to learn and know more about the other or new culture by interacting with the people.

Table 2: Berry's model of acculturation

Is it considered to be of value to develop relationships with the larger society/new society?			
	Yes	Assimilation	Integration
	No	Marginalization	Separation
	--	No	Yes
Is it considered to be of value to maintain own cultural heritage?			

These are the four strategies as a result of two underlying issues applicable for immigrants, which depend on a person's approach towards their own cultural group and his or her approach towards another cultural group. The two main issues or questions to be asked given in Berry's acculturation model are: 1) is it considered to be of value to develop relationships with the larger society or new culture and 2) is it considered to be of value to maintain one's cultural heritage. According to Berry (2011) the least number of changes in attitudes and behaviors of individuals are observed among those who have chosen to implement the separation strategy whereas the most number of changes are among those who have chosen the assimilation strategy. When it comes to marginalization and integration strategies there are moderate levels of changes that are usually observed among individuals. Berry (2011) has also suggested that those who adopt the integration strategy are likely to experience very low or negligible levels of stress. This can be attributed to the fact that such individuals undergo less amount of stress at a personal level since they are making efforts to adapt certain aspects of the new culture.

In short, integration is the intercultural strategies of maintaining one's original culture at the same time participating as integral part of larger society (Berry, 2011). Assimilation is the opposite of integration as in the assimilation process one culture converts to another culture (Strang & Ager, 2010). In assimilation process, cultural elements of a minority group such as language, group practices etc. are altered and melted with dominant culture (Berry, 1998). Integration is important because it gives room for unity and cultural pluralism

(Spencer-Oatey, Dauber, & Williams, 2014). Measuring integration is a difficult task because it conflates several dimensions such as political, economical, social and cultural. Several indicators (EU, 2017) are used to measure these dimensions for example, education, access to job market, access to basic service (housing, medical etc.), participation in political process and decision making.

In policy document ‘Integrating Estonia 2020’ integration has been defined in the following way:

“Integration is the process of a multilateral social cohesion in society between people with different linguistic and cultural backgrounds. The process of integration is characterized by the acquisition of knowledge, skills and values, contributing to the development of society through practical cooperation and mutual openness” (Integrating Estonia 2020, 2014:40).

It can be argued that integration seems to lay the responsibility for integration on minorities, not the majority. But integration is a two way process (EC, 2003), therefore, it is important to realize the degree of responsibility required to be integrated. Dominant culture may require some degree of change whereas at the same time non-dominants need to accept that they have come to a new society and integration doesn’t mean to alter the identity but gives possibility to explore new society. Berry (2011: 2.6) said:

“Integration can only be chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation towards cultural diversity. Thus a mutual accommodation is required for Integration to be attained, involving the acceptance by both groups of the right of all groups to live as culturally different peoples. This strategy requires non-dominant groups to adopt the basic values of the larger society, while at the same time the dominant group must be prepared to adapt national institutions (e.g., education, health, labor) to better meet the needs of all groups now living together in the plural society.” (Berry (2011: 2.6)

After the collapse of the USSR and regaining independence, Estonia started the nation building process. As a result Estonia has undergone through historical tension and has been experiencing ambiguous relation with Soviet era (Seljamaa, 2012) but its integration policy has been slowly reaching to liberal democratic values (Semenyshyn, 2014).

After studying the document Integrating Estonia 2020, I have noticed that it has prioritized the importance of preserving Estonian culture and recognizing value of minority group and building a 'nation as a whole' through safeguarding cultural space for all groups of the society. In the document 'new arrival' has been defined as "foreign national having legally immigrated to Estonia who has lived in Estonia less than five years." (Integrating Estonia 2020, 2014: 41)

Important points (Integrating Estonia 2020, 2014: 19-20) for the newly arrived have been laid out as follows:

1. Adaptation training: for acquisition of basic practical knowledge and basic Estonian language skills regarding everyday life, society and statehood.
2. A common information room for supporting new arrivals: through building online information portal to find necessary information regarding adaptation.
3. Empowering local institutions and NGOs: to foster participation and the practical contacts between people with a different linguistic, cultural background and people living in different areas.

The spots of emphasis I found along with above-mentioned points are encouraging social participation and opening ground of personal motivation. This shows that the dominant society is opening space of cultural diversity and leaving the options open for non-dominant culture to be integrated. This openness may raise the question who ensures the appositeness of cultural diplomacy. By cultural diplomacy I mean listening to the voice of a culture and developing an understanding of that culture (Zamorano, 2016). For promoting a friendly knowledge, understanding the people of Estonia and their ways of life and enhancing sympathy towards integration policy, it is necessary that the cultural knowledge

is delivered properly. If empowering cultural institutions aims to enhance participation and contacts between people it is important to look at their intercultural capabilities, challenges they are confronting and the factors that motivate people in exchanging cultural knowledge.

1.4 Promoting culture by cultural institutions through organizing event

Promotion, from marketing perspective, is the process of ‘communicating messages’ to particular party. That is to say that it is a process of communication that aims to create positive attitudes (Novak, 2011). Promotion is the combination of actions that communicate the worthiness of the product and influence the target customers so that they can buy it (Kotler & Armstrong, 2012). However, promotion is a way of getting information to specific entities that institutions want those entities to know for achieving specific goal. Promotion in another level is neither an announcement nor invitation but letting people know, inducing them to make decision, telling people that they are committed to it, letting people know the value and the benefits. In that sense promotion is constant, enthusiastic, excited and benefit oriented.

Similarly, communication is a complex process that involves sharing information. It is an art that encapsulates the understanding of human knowledge and (re)creates meaning. Communication is the process of exchanging information that creates and recreates knowledge and, in such process of creation and recreation, meaning can be influenced by relevant barriers. Barriers in promotional process may include education, lack of training, and difference in interpersonal skill (Dorgan, Lang, Floyd, & Kemp, 2009).

Combining the above discussion, promoting culture is communicating cultural elements to the specific entity with the purpose of introducing culture, and making impacts. Cultural elements can be fine arts, language, literature, cooking, games, dancing, and music which are visible or it may include the invisible practices (Hall, 1976). Promoting culture is the process of bringing norms, values and way of living to attention of targeted audience. Promoting culture is about empowering targeted audience to take charge of their own cultural boundaries by giving them the information needed to make choices of understanding. Figure four summarizes the communication process in which government

and cultural institutions are the agents by whom cultural knowledge is shared to the participants of cultural events.

Cultural institutions are organizations that take care of social needs and they can be public or non-profit organizations (Baumol & Bowen, 1993). Their type varies according to the role they play in the society and include museums, libraries, performing arts and non-profit organizations. Talking about promoting culture implies that there shall be a specific environment or settings of promotion, certain medium through which it will be promoted, specific targeted audiences, specific goal for which it shall be promoted. That means culture becomes part of a collective phenomenon. And in this collective phenomenal process cultural institutions possess a significant role.

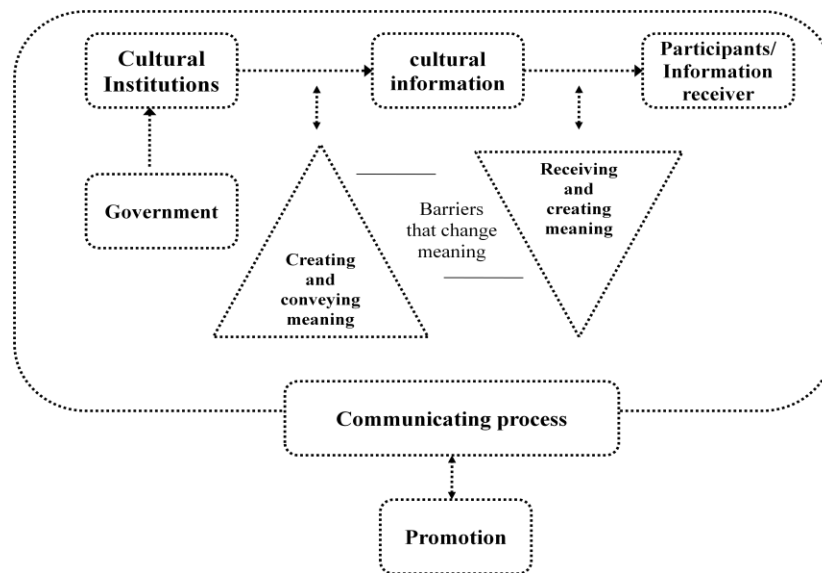


Figure 4: Promotion and communication process

Cultural institutions run different cultural programs or projects or events according to different purposes. Event is the strong manifestation for engaging people. Event organizing is a very challenging task and it requires a complete action plan and a set of strategy (Wiersma, 2000). Wiersma (2000) has described several factors and aspects that are needed to take into account before organizing event. These factors include planning, budgeting, entertainment, time management, medium through which event information is provided, safety and security, overall usefulness of event. In the same vein, another author (Netto,

2008) described that ethnic groups face difficulties to attend art events because of language difficulties, cost, lack of time, transportation.

On the other hand, Judy Allen (2000) stated that it is necessary to have a connection between what participants expect and the goal of event organizer. The author elaborated on several factors that directly and indirectly influence participants to attend events. To make an event successful, the significant component is the content, which starts with defining the vision of the event and secondly, the key is facilitation that includes making event suitable for audience. Third is feedback that creates networking opportunity to (re)connect with participants (Allen, 2000).

However, whatever factors are taken into account, the barrier that CIs face is to position themselves into power relation. This specially applies when the organization is small yet encounters policy regulations (Kuutma, 2019). According to Kuutma (2019), politics of power becomes influential in the way of knowledge creation and becomes problematic when it creates hegemony. Problems in management are associated with the bureaucracy, the context of conflict, duplication, imperialism. Conflict exists because some agencies seem to be working at cross purposes with other agencies. Duplication occurs when two government agencies seem to be doing the same thing at the same time, while imperialism refers to the tendency of agencies to grow without regard to the benefits that their programs confer or the cost. Regarding the bureaucracy struggle, the author said

“... emerging interventions are bureaucratic political. And they redistribute social power, but also redefine field of the expressive culture. The UNESCO initiatives resort to a need for certain competences and commands in defining the field and identifying the aspects of concern or praise, while the global organization operates via governmental mediation...” (Kuutma, 2019:79).

With the same arguments it can be said that government influences cultural institutions through establishing rules, regulation and policy restrictions that dictate what they can and cannot do. The degree of government influence may not vary regardless of whether they are small or large cultural institutions but the sufferings of these cultural institutions vary because of government influence.

However, how can cultural institutions make maximum social impact– this is not an easy question that can be answered with one sentence, since a lot of issues and factors are related to it. The argument begins with the setting of definition of culture. As stated previously, in case of learning culture people experience the anxiety and dilemma and it can be stretched from micro to policy level (Grillo, 2003). The concepts and practices of cultural activity change with time (Pratt, 2005). Researchers (Galloway & Dunlop, 2007) highlighted how cultural institutions play significant role in economic agenda, regional development and social aspect. But one of the big questions is how do we know that these institutions are working well in society, in other words, how do we know the role of these institutions that are taking credit for upbringing to society and promoting togetherness among people. This thesis thus wants to explore the very source of their activities of promoting culture.

CHAPTER TWO

RESEARCH METHODOLOGY

This chapter reflects the methodology used in this study, research design and the methods of collecting the research data. The research design is followed by the fieldwork issues, using observation as research tool, setting of focus group discussion, interview ambience, designing questionnaire and struggling with pilot study. Finally, section 2.2 concludes the chapter stating data processing and analysis process.

2.1 Research Design

Considering the methodological standpoints, this research adopts qualitative approach to attain the research objectives and has zoomed the focus on Tartu. Ethnographic fieldwork conducted from January 2018 to January 2019 provides a framework to obtain the result which is necessary to fulfill the objectives.

2.1.1 Fieldwork issues

Considering different possible issues, fieldwork guidelines provided by researchers (Crapanzano, 2010) have been implemented in this study. For example, I was aware of the selection of word for interview conversation and sensitiveness of respondent's emotion. At the beginning of my ethnographic works when I applied the pilot study to the event participants, it appeared that randomly I could interview only one participant because of the long discussion. In doing the pilot study I learnt that a fieldworker or researcher should always be prepared about the field as well as should be ready to welcome chaos. At the same time, I co-managed to learn that a researcher should be strategic to select the starting word while approaching to the targeted participants. Moreover, during fieldwork particularly in Strasbourg, I was out of memory device to collect and save photos, audios and videos. Fortunately, with the help of local people I managed to obtain new memory card and everything went well. During fieldwork what helped me a lot was maintaining field diary. Maintaining field diary and taking notes worked as a memory log book for me.

My ethical tension began at the very beginning of defining research question. It was ethically challenging for the me to determine the ethical boundary of disclosing information, i.e. to whom the information should be disclosed, to what extent the information should be shared, how the information can be presented and how to communicate and manage the research process and the list goes on.

2.1.2 Selection of cultural institutions and projects

This thesis covers a range of activities of cultural institutions of Tartu, showcasing the wide variety of initiatives which aim to contribute to the promotion of Estonian culture and the emergence of social cohesion. The reasons for selecting these institutions and their cultural events/projects are that they are actively related with the activities dealing with foreigners and migrants in Tartu. And therefore I found them potential for my fieldwork, to collect data from them and use those data as input for this thesis. The institutions are:

(a) International House Tartu / *Tartu Rahvusvaheline Maja*: International House Tartu was founded as a nonprofit organization in 2015. It has been supporting people from different countries who live in Tartu. The International House Tartu facilitates foreigners' settlement in Tartu by providing necessary information and competence. The organization acts as an information hub that allows people to get acquainted with Estonian culture. Besides that it has arrangement for foreigners who want to learn Estonian language or gain new knowledge about the cultures of migrants. Being a multicultural platform, International House Tartu offers opportunity of creating cohesion through organizing events². These events are financed by Tartu City Municipality, Integration Foundation, and Estonian Cultural Ministry, among others. My involvement with this organization started at the beginning of 2017 as a volunteer. My responsibilities as a volunteer were facilitating group meetings, participating in the event activities, providing event ideas in group meetings, coordinating and communicating other volunteers. The events of International House Tartu that have been used as input for this thesis are listed in Table 3. Except for the yearly event '*Me kõik oleme Tartu*', all other events are held on regular basis. I attended more than 20

² Retrieved from <https://internationalhouse.ee/en> on 01/04/2019

regular events held from January 2018 to January 2019 and also volunteered as well as attended in ‘*Me kõik oleme Tartu*’ held on 21st April 2018.

Table 3: Events/Projects covered in International House Tartu

Events/Project	Summary of planning and participation of event/project	Expectation of event organisers
Learning Estonian Language (Regular weekly event)	This is an Estonian language learning event held that occurs every week. Participants are invited through invitation created on Facebook platform. Project coordinator assigns event coordinators for the smooth functioning of the event.	The event targets that the participants will have the opportunity to learn Estonian language at free of cost. Their expectation also asserts that language plays significant role in case of knowing cultural knowledge.
Discover Estonia Together (Regular monthly event)	This event is organised according to the monthly event calendar and it includes hiking, picking mushrooms, planting trees, and other seasonal activities. Participants are invited through invitation created on Facebook platform.	The event targets that the participants will be acquainted with the local atmosphere that can help a newcomer to establish a relationship to their new home.
Sports program (Regular monthly event)	The event is arranged monthly for the purpose of health benefit by practising sports together.	The event targets to facilitate the foreigners to make new friends by doing sports activities.
Me kõik oleme Tartu / We are all Tartu (Yearly event)	This event is jointly organised with Estonian National Museum according to event calendar. This is basically exhibition happens once in a year and exhibition is held in ENM by collecting dozen stories from different countries people living in Tartu and their thought that contributes to Tartu.	The event facilitates the idea of how foreigners think about Tartu and how to contribute to Tartu city. At the same time gives opportunity to celebrate Tartu’s diversity.

(b) Estonian National Museum: Estonian National Museum (ENM), founded in 1909, is an “ethnologically oriented museum of cultural creation, the aim of which is to reflect the everyday life, culture as a way of life and its nature, given its temporal, spatial

and social diversity”³. ENM moved to a new building in 2016 which has enabled it to broaden its scope of activities. ENM has been one of Estonia's major ethnological centers for research and teaching. In 2018 it has introduced cultural integration program and cultural training course in English language. As part of my fieldwork I participated in the cultural integration program⁴ in October and November 2018.

(c) Tartu city municipality and CRISCO: CRISCO is an acronym for ‘Crossroad of **R**egion – fostering involvement of all citizens in local life to **I**mprove **S**ocial **C**ohesion’. This project has started activities in January 2018 and will finish in June 2019. It has been financed by the European Union (EU) and created with a view to building a network of medium-sized cities across Europe for exchanging good practices and activating local participation in order to foster involvement of all citizens in local life and improve social cohesion in multicultural cities⁵. Among the ten international partners Tartu City Municipality is representing Estonia and has been organizing different local events within the scope of this project. Besides local events, the project has transnational meeting sessions where all the partners, i.e officials of city municipalities of partner countries, get together for sharing their cultural tools, methods and ways of improvements in the form of conference, workshop and discussion. Each group panel of one city consists of 1/3 of citizens or citizens’ organizations, 1/3 non-profit and civil society organizations, and 1/3 experts, officials and local authorities⁶. The project has identified four reasons for weak integration which are: 1) Cultural and Social Barriers to Integration, 2) Prejudices and Precarious Individual Situations, 3) Language Barriers to Integration, 4) Lack of (Public) Places for Inclusion Activities⁷. To share the local experience and build recommendation to combat these four challenges, the project has designed four thematic transnational meetings based on these four themes. Under each of these transnational meeting sessions all partners municipalities are required to take local initiatives of their own and find solution to promote integration. The CRISCO participants have been developing specific activities in the field of social cohesion and integration in different ways. Tartu municipality organized local

³ Retrieved from <https://www.erm.ee/en/museum> at date 01/04/2019

⁴ Details about the programme can be found <https://www.erm.ee/en/content/cultural-integration-programme>

⁵ Retrieved from <http://www.criscoeuropa.eu/crisco/> at date 01/04/2019

⁶ ibid

⁷ ibid

events for exchanging opinion in collaboration with cultural intuitions and the outcomes of these local events were presented in CRISCO transnational event. Tartu City Municipality was looking for foreigner who is active in social activities in Tartu. I took this chance and my attachment with CRISO started in this way at the beginning of January 2018. As part of my fieldwork I have participated in first two sessions (Table 4) and collected data about partner countries methods and tools or project ideas related to integration and social cohesion.

Table 4: Transnational meetings of CRISCO

Focus of transnational meeting	Date and place of meeting	CRISCO partner municipality
Cultural and social barriers to integration	14-16 th March 2018, Bassanodel Grappa (Italy)	Etterbeek, Alda, Bassanodel Grappa, Vifin (Vejle), Delft, Vlora, Rezekne, NovoMesto, Jonava, Tartu.
Prejudices and precarious individual situations	26-28 th September 2018, Strasbourg (France)	
Language barriers to integration	21-23 rd January 2019, Vejle (Denmark)	
Lack of (public) places for inclusion activities	25-28 th June 2019, Etterbeek (Belgium)	

During the first session (Cultural and Social Barriers to Integration) I have attended local events (Table 5) of Tartu City Municipality and at the second session (Prejudices and Precarious Individual Situations) I have attended both local events (Table 5) of Tartu City Municipality as well as transnational meeting (Table 4) in Strasbourg, France.

Table 5: Local events of Tartu City Municipality

Place of events		No of participants	Event's theme
1	Antoniuseõu seminariruum Lutsu 3, Tartu Date: 22.01.2018 Total duration: 3hours	12	Cultural and Social Barriers to Integration
2	Seminar room of Domus Dorpatensis Ülikooli 7, Tartu Date: 28.08.2018, Total duration: 2 hours	12	Prejudices and Precarious Individual Situations
3	Tartu Centre for Creative Industries Kalevi 17, Tartu Date: 10.01.2019 Total duration: 2 hours	10	Language Barriers to Integration

2.1.2 Observation and autoethnography

Observation is a qualitative research strategy (Kawulich, 2005) where the aim is to get as much information as possible from as many angles as possible so that a holistic view of the observed entity can be formed. However, observation is also selective, whether we want it or not. There are different forms of observation and participant observation is one of them. In participant observation researcher not only observes but also participates and records as much as possible. The reason for that is to get to the emic viewpoint which is the insider's viewpoint: how people view themselves and interpret what is going on around. This viewpoint differs from the etic which is the outsider's objective kind of view. To get an ideal balance by avoiding observer oxymoron situation (O'Reilly, 2009) I used both of those viewpoints in interpretation. Observer oxymoron situation involves tension and challenges in adopting insider role and building relationship with field (O'Reilly, 2009). I was in oxymoron situation because in one hand I was working as a volunteer, participating in event planning, coordinating and organizing process, while on the other hand I was trying to observe the emic-etic viewpoints of organization and event participants. What helped me to my qualitative enquiry is reflexivity since it is one of the facilitating tools for the researcher (Watt, 2007). At the same time I got back to autoethnography as supporting method (Denshire, 2013). I put myself into the field and analyzed my experience with the data received during my ethnographic works.

2.1.3 Focus group discussion

Generally, focus group interview, one of the qualitative research tools for collecting data, refers to a planned discussion on particular topic by a group of people to share ideas and concern (Muhammad & Latif, 2013). My study incorporated the multi-method studies (Morgan, 1997) of focus group interview to get in-depth qualitative result. According to Morgan (1997), multi-method studies incorporate in-depth interview and participants' observation at the same time. Table 6 summarizes the setting of focus group decorum used in this study. Participants were invited through creating a Facebook event page. The discussion sessions lasted for one hour and were recorded using a mobile device. Participants' profiles were mixed to include foreigners and Estonians who are students as well as working. Ethical correctness is important to remember as with any form of research method. To ensure that firstly participants were informed orally about the purpose and giving consent for their contribution. It was ensured orally by taking consent of the participants not to feel under pressure. Participants were informed that confidential or sensitive information would be handled with the greatest of care and would be used only for academic purpose without identifying them personally.

Table 6: Focus group discussion

Group arrangement	Size of Group by participants	Discussion input
International House Tartu Narvamnt 9, Tartu Date: 17.09.2018 Total duration: 1 hour	5	Barriers to cultural promotion and possible solution

2.1.4 Interview ambience

Interview is one of the significant tools for qualitative research (Redlich-Amirav & Higginbottom, 2014). Interviews can be divided into structured, semi-structured and unstructured (Adhabi & Anozie, 2017) and the choice among these three varies according to the research objectives, nature and fieldwork situation. In this study, semi-structured interview method has been followed in order to get the in-depth outcome from the interview. The study demanded different viewpoints from different interviewees and, because of this interview questions were prepared in such a way that they could be modified, added or omitted. Interviewees were selected based on the context of the objectives of this paper. Available and easy to access respondents were requested to take part in the interview process.

To accommodate in-depth analysis, selection of respondents from institutions was one of the major concerns since not all respondents are homogenous in terms of knowledge and official position. In fact my interviewees were project coordinators of Tartu City Municipality, officials of Estonian National Museum, officials of CRISCO project, officials of International House Tartu and their event participants. The number of total interviewees was 19 in which 14 were female and 5 were male. I have been concerned especially about the identification of the interviewees in representing their interviews. My respondents were sensitive about their identification into the interview process. Therefore, to avoid tension this thesis has used 'Official' to identify the CI's employee and 'Bureaucrat' to identify as municipality's employee and 'Participant' as event participant. The overview of interview framework has been presented in Table 7.

Table 7: Interview outlook at a glance

No of Interviewees	Organization	Short description of interview setting
2	Tartu City Municipality	<p>1st Interviewee: Female Nationality: Born in Estonia Age: ± 27 Total interview hours: 40 minutes Language of interview: English</p> <p>2nd Interviewee: Male Nationality: Born in Estonia Age: ± 34 Total interview hours: 50 minutes Language of interview: English</p> <p>Their views are quoted as ‘Bureaucrat’ in this thesis.</p>
3	International House Tartu	<p>1st Interviewee: Male Nationality: Born in Estonia Age: ± 28 Total interview hours: 2 hours Language of interview: English</p> <p>2nd Interviewee: Female Nationality: Born in Estonia Age: ± 26 Total interview hours: 1 hour Language of interview: English</p> <p>3rd Interviewee: Female Nationality: Born in Estonia Age: ± 28 Total interview hours: 1 hour Language of interview: English</p> <p>Their views are quoted as ‘Officials’ in this thesis.</p>
1	Estonian National Museum	<p>Interviewee: Female Nationality: Born in Estonia Age: ± 40 Total interview hours: 30 minutes Language of interview: English</p> <p>Her views are quoted as ‘Officials’ in this thesis.</p>

Table 7: Interview outlook at a glance (cont'd)		
No of Interviewees	Organization	Short description of interview
5	CRISCO partners municipality	<p>1st Interviewee: Female Nationality: Born in Norway Age: \pm 45 Total interview hours: 40 minutes Language of interview: English</p> <p>2nd Interviewee: Male Nationality: Born in Latvia Age: \pm 28 Total interview hours: 1 hour Language of interview: English</p> <p>3rd Interviewee: Female Nationality: Born in Denmark Age: \pm 37 Total interview hours: 40 minutes Language of interview: English</p> <p>4th Interviewee: Female Nationality: Born in Denmark Age: \pm 56 Total interview hours: 30 minutes Language of interview: English</p> <p>5th Interviewee: Male Nationality: Born in Lithuania Age: \pm 39 Total interview hours: 40 minutes Language of interview: English</p> <p>Their views can be identified as 'Bureaucrats' in this thesis.</p>
8	Event participants	<p>1st Interviewee: Female Nationality: Born in Mexico Age: \pm 28 Total interview hours: 50 minutes Language of interview: English Event: Estonian language learning</p> <p>2nd Interviewee: Male Nationality: Born in India Age: \pm 28 Total interview hours: 45 minutes Language of interview: English Event: Estonian language learning</p>

Table 7: Interview outlook at a glance (cont'd)		
No of Interviewees	Organization	Short description of interview
		<p>3rd Interviewee: Female Nationality: Born in Finland Age: ± 25 Total interview hours: 50 minutes Language of interview: English Event: Sports programme</p> <p>4th Interviewee: Female Nationality: Born in America Age: ± 23 Total interview hours: 50 minutes Language of interview: English Event: Sports programme</p> <p>5th Interviewee: Female Nationality: Born in India Age: ± 28 Total interview hours: 30 minutes Language of interview: English Event: Me kõik oleme Tartu</p> <p>6th Interviewee: Female Nationality: Born in India Age: ± 25 Total interview hours: 30 minutes Language of interview: English Event: Me kõik oleme Tartu</p> <p>7th Interviewee: Female Nationality: Born in Belarus Age: ± 32 Total interview hours: 1 hour Language of interview: English Event: Me kõik oleme Tartu</p> <p>8th Interviewee: Female Nationality: Born in Vietnam Age: ± 29 Total interview hours: 1 hour Language of interview: English Event: Me kõik oleme Tartu</p> <p>Their views can be identified as 'Participant' in this thesis.</p>

2.1.5 Designing questionnaire

At the beginning of my ethnographic works the questionnaire was designed for pilot study to know randomly who are participating in the given event and why they are participating. The questionnaire (see appendix) used in pilot study includes both close-ended questions and open-ended questions. The structured questions are normally close-ended with alternatives from which the respondent was expected to choose the most appropriate answer (e.g. Q1-Q16, see appendix 1). I found that the advantage of questions of this type is that they are easy to analyze and require a lower investment in terms of time. The structured part of the questionnaire has been used only for the pilot study to get the perceptions of event participants. I found that using structured questions does not allow one to get at deeper meaning and because of this I turned to open-ended question. Unstructured questions are open-ended and present the interviewees with the opportunity to provide their own answers and allow them to present their feelings on the subject matter. In doing so, they allow for a greater depth of response and yield valuable information in terms of respondents' experiences and ideas. Unstructured questionnaire has been used in interviews of officials, bureaucrats. To get interviews from officials and bureaucrats I didn't distribute any questionnaire, but rather used some specific starting questions or discussion themes or points (e.g. part ii of the questionnaire, see appendix) and those were extensively modified based on situation.

2.1.6 Pilot study as an experimental tool

Pilot study is a research technique which is used to a small number of respondents before applying large research approach (Hassan, Schattner, & Mazza, 2006). Pilot study was conducted between 1st January to 31st October 2018. Respondents who participated in events (see Table 3) were randomly selected for the pilot study. I distributed the questionnaire to participants as printed version and participants were asked to fill it up. Number of sample in pilot study, as a rule of thumb, shall be minimum 10 (Julious, 2005). Since the pilot study was merely a complement to the broader objective of this study, therefore, in total 14copies of the questionnaire were distributed and among them 12 were returned and used for initial analysis. Using a structured questionnaire in pilot study I realized that it gives little input in terms of greater qualitative meaning. But what the pilot

study did give was the chance to know the perception of event participants regarding their expectation and actual experiences of the event and it helped to form ideas that were fruitful for interviewing the officials of event organizing institutions.

2.2 Data Processing and Analysis

Data analysis process of this study partly engages framework analysis. Framework analysis (Ritchie & Spence, 1994) is an analytical process which involves the following interconnected five stages: familiarization, identifying thematic framework, indexing, charting, mapping and interpretation. In this thesis I followed this process (figure 5) and incorporated the findings of my ethnographic works. The analysis process of this paper started with collecting data through fieldwork, followed by the first stage of familiarization which was listening over tapes, reading field notes and transcripts. The next stage was to make links towards the data, developing ideas and concepts. And later on indexing has been done by identifying and sorting out quotes highlighting relevant information. At the fourth stage the data have been organized in appropriate contents involving data reduction by charting and finally at mapping and interpretation stage the relationship between quotes and making the links for appropriate arguments have been formed.

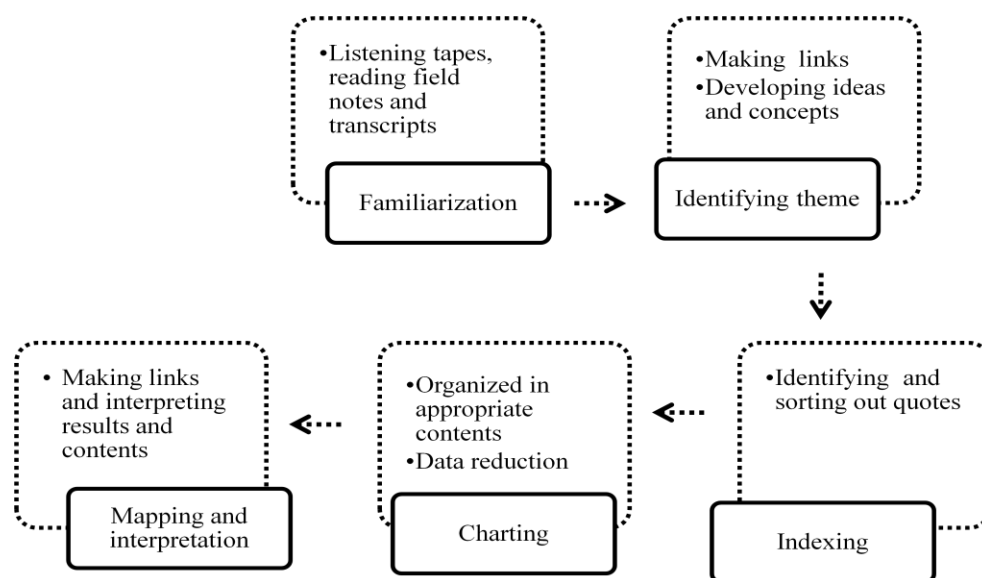


Figure 5: Data analysis framework

There are many types of software available for qualitative data management. During fieldwork different “field devices” (Blommaert & Dong, 2010) such as voice recorder mobile apps, Statistical Package for Social Scientists (SPSS V. 16.0), NVivo software, Mendely desktop (V 1. 93) have been used. Voice recorder app has been used for recording interview; SPSS has been used for assessing the summary statistics of participants’ response whereas NVivo and Mendely were used for bibliography and citation management.

CHAPTER THREE

EMPIRICAL FINDINGS AND ANALYSIS

This chapter summarizes the findings obtained from ethnographic works. The first part of this chapter shows the short summary of the pilot study. Only the relevant information have been sorted from pilot study and presented in section 3.1 whereas the other part of this chapter shows empirical findings of whole ethnographic works regarding factors influencing participants, views on cultural promotion and integration.

3.1 Short summary of the pilot study

The useful information drawn from pilot study has been shown in this section. Pilot study helped me to understand the demographic information of event participants, i.e. respondents' gender, age, their nationality. Figure 6 shows that 75% of participants are female. It indicates that in terms of event attendants female participants show more interest in cultural events.

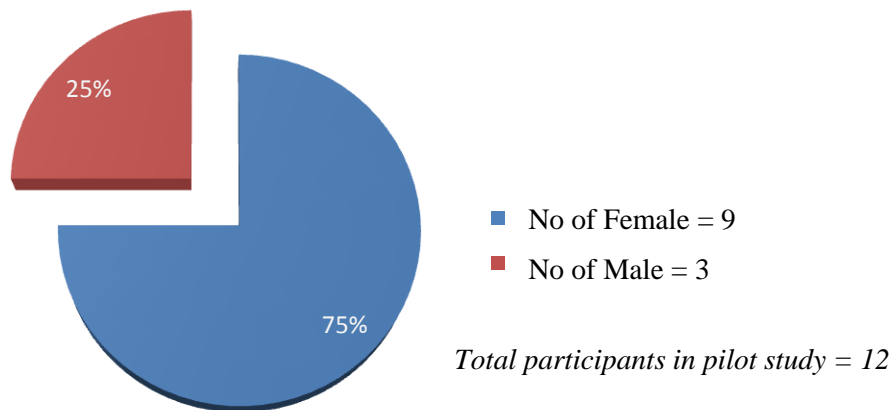


Figure 6: Gender composition of event participants

Figure 7 shows that the participants from different countries who are living in Tartu attend cultural events. It indicates that people from diverse cultural background for example,

Russia, Belarus, Mexico, Italy, Bangladesh, India, America, Syria, Finland, have interest in attending cultural event. The age of the respondents has been summarized in Table 8. It shows that 75% of the respondents belong to age group 18 up to 30 years.

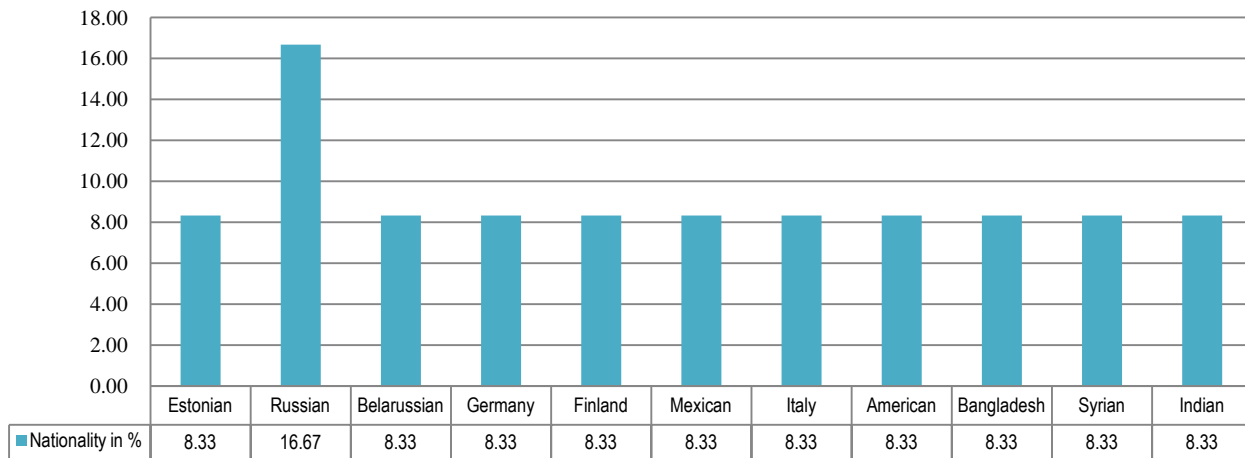


Figure 7: Nationality composition of event participants

Table 8: Age composition of event participants

Age	No of participant	Percent
18-30 Years	9	75.0
31-40 Years	3	25.0
Total	12	100.0

Besides providing demographic information the pilot study gave information about participant's perception of evaluating event usefulness. Table 9 shows that 66.7% respondents think that the event was useful.

Table 9: Respondents perception of usefulness of event

<i>Question: Overall to what extent was this event useful to you</i>		
Statement	No of participants	Percent
Good	4	33.3
Very Good	8	66.7
Total	12	100.0

One of the important aspects of the pilot study was to find out the numeric aspect of how event participants assess the activity. Table 10 shows that 41.7% are neutral whereas only 8.3% respondents strongly agreed that such event fosters integration.

Table 10: Perception of agreement on event fostering integration

<i>Question: Event of this kind fosters integration</i>		
Statement	No of participant	Percent
Neutral	5	41.7
Agree	6	50.0
Strongly Agree	1	8.3
Total	12	100.0

I considered doing pilot study at the beginning of the ethnographic works to increase my confidence about this thesis topic. Pilot study helped me to set the potential interviewees, to get acquainted with interviewees; all in all, it maximized my attention to triangular approach (Weyers, Strydom, & Huisamen, 2008) of data collection. However, in following section I have described the findings of my ethnographic works drawing upon interviews, observation and focus group discussion.

3.2 Perspective of promoting culture: motivation and tension

This section describes the factors that motivate and retard people with different cultural background to participate in events organized by cultural institutions in Tartu. In consistent with the literature (eg. Wiersma, 2000; Netto, 2008; Allen, 2000) the findings of this study suggest that the factors that affect to participate in events are lack of information, timing of

event and language difficulties. Moreover, the reasons for participating are making friends, meeting people from (dis)similar cultural background, knowing cultural information, taking part as volunteer or performer, and merely personal interest. On the one hand, it indicates that participants have diversified culture-specific needs, on the other hand, it illuminates the importance of arranging multicultural practice in form of organizing events.

3.2.1 (De)motivating factors affecting participants

During my ethnographic works I found that events that are free of cost and mixed with art performance such as dance, song, foods, and exhibition attract more participants irrespective of their cultural differences. This is the strategic significant tool that project coordinators of CIs of Tartu are using in order to foster involvement among people of Tartu and to promote multiculturalism. However, some specific factors highlighted by respondents during interview are quoted and discussed below:

(a) Cultural connectedness: Respondents expressed that the event that provides a space to introduce their own culture is appreciated. Respondents opined that event of this kind not only offers them the chance to connect with their fellow compatriots, but also provides the opportunity to overcome cultural barriers.

One of the Mexican participants who performed in '*Me kõik oleme Tartu*' said:

“I am happy to perform Mexican dance in this festival because it is a chance for me to inform people about Mexican dance, and culture. I also cooked Mexican food today. I would love to perform again if I would get chance.” (Participant 1)

One of the organizers has also reflected:

“...we are arranging multicultural event because people who have interest to know about different culture will feel interested and at the same time it is one of the ways to bring people together who share the same culture.” (Official of CI 1)

Connecting with own culture is fundamental to human nature (Hall, 1976). When people come to new environment they want to belong to something that is close to their heart. Event can make it easier for them by creating environments where they can feel they fit in society.

(b) Making new friends: Besides cultural connectedness another factor of attending event is making friend or meeting new people.

A participant from India said:

“I have free time and I want to use it in socializing. I would like to make Estonian friends and know local practices and norms. It will help me to get involved in local life.” (Participant 2)

Event facilitates networking and connection among people. People want to be connected to others even if they have never seen them before or only meet them at event spot. What it means that having shared interests is enough to have meaningful connections among people. This can be an approach of promoting cultural event in which making new connection based on common interest is prioritized.

(c) Personal interest: Participants have very specific reasons to attend events, especially language learning events. For example, one of the participants from Germany said:

“I attend language learning event because of personal interest. My girlfriend is Estonian and I want to learn Estonian language. It is great fun to know Estonian language. It is needed in daily life. And the event is free of cost” (Participant 3)

Language café programmes of CIs are appreciated by participants. Language learning events are giving foreigners of Tartu opportunity to learn Estonian language. Participant also viewed that language learning events more preferred because they are free of cost.

(d) Language of instruction: Respondents mentioned that language is an important factor for them to attend the event. Participants want to find a common language to

communicate. This is something twisting in a sense that relatively new comers to Tartu are not familiar enough to get the event contents in Estonian language and as a result they prefer to have it in English. On the other hand, institutions have also some specific target audiences for specific events. As far as resources are concerned, short of adequate English-speaking host and financial capacity are also of issues for providing English contents. All respondents said that language of instruction is a barrier for them. One of the American participants said:

“I have been living here for more than 3 years now. What I feel almost all the interesting events are advertised in Estonian language, instruction of language is also Estonian language. It discourages many participants. I and my husband have interest in Estonian culture and museum events. But whenever I look for event I find them in Estonian language. I am learning Estonian language. I participated two of them in museum days but couldn’t understand anything. Therefore I think English language would be beneficial for the people who have interest in Estonian cultural event.” (Participant 4)

(e) Availability of event information: A group of participants indicated that lack of information about the event is a barrier for them. My findings suggest that such events are advertised in online platform such as Facebook and are often in English. Participant expects to have information in City Municipality’s website too. Participant from Germany said that:

“I am not using social media such as Facebook. My friend informed me and now I am here. City municipality website can give advertisement about these events. I have seen such practice in France.” (Participant 5)

On the other hand, participant from India said:

“I have been living in Tartu for seven years. I have never heard of such event before. My wife has come here to study in University. She has informed me about

this place. If I know it before I would participate in free language learning event.”
(Participant 6)

Event coordinator said: “...we try our best to do within our limitation. We have facebook platform and we create event page there. Making poster, collaborating with other media depends on financial limitation, size of event.”(Official of CI 2)

Whereas, Tartu municipality official also said:

“...we have specific section about cultural information in website. We are trying to translate it into different languages for example English and other languages so that website serves information to foreigners.” (Bureaucrat 1)

Social media such as Facebook is by far one of the effective tools to advertise events and engage more people because it is easier to communicate directly in Facebook (Itoga & Lin, 2013). Although Facebook is an effective advertising tool, not everyone uses it (Duncan, 2016). Therefore to provide event information to all sort of people it seems fruitful to have different sources.

(f) Lack of initiatives/platforms: Lack of platform is another barrier that has been mentioned by participants. Participant from Belarus said:

“I sometimes come here because this is the only place in Tartu that arranges varieties of events of different countries and foreigners in English...few days ago I participated in Chinese new year celebration in Tartu city museum. It was great fun... ” (Participant 7)

The official of CI also confirmed saying that:

“...we need more people in this field who have genuine willingness to work for foreigners and refugee... at the moment we are working with foreigners because we feel that in Tartu it is needed.” (Official of CI 3)

It is admissible that cultural institutions are one of the important entities in the society and can provide a common space of interaction. The identity of cultural institutions depends on the role they play in society. International House Tartu, Estonian National Museum, Tartu City Municipality are different in terms of their mission, functions and activities. The events, projects or activities they undertake are not homogenous. The audiences they target, serve and event topics or contents they select are also different. Therefore, the possibility of having underserved group cannot be ignored. To serve all groups of people and fulfill their cultural needs there is a demand for diversified platforms in Tartu.

(g) Time of event: Time of occurring event is another concern that has been raised by participants. For example, one participant said:

“I am working. Arranging time is very difficult for me. When I get time in weekend I try attending event that interests me.” (Participant 8)

It is evident (Yaroshenko, 2017) that weekends are the most attractive time for event although people tend to budget their time according to their own individual priority. Therefore choosing time for event requires all the groups to be considered.

3.2.2 Struggles of organizers

By mentioning organizers in this section I meant the officials of cultural institutions except bureaucrats. I found that by taking activities or events CIs are developing relationship with people. But at the same time they are suffering from following struggles:

(a) Reaching people: From literature (Wiersma, 2000) it is evident that an event can be successful by effective promotional strategy that ultimately increases attendance and public awareness. Different mediums are available to provide event information. For example, internet sites, written or directly oral invitation, newspaper, newsletter. My findings suggest that when it comes to providing information of the event to the

participants, the major problem that CIs face is reaching people. What it means is reflected by one of the organizers:

“The challenge we are facing at the moment is reaching to people. When we want to organize event for refugees it is very difficult to find them...in Tartu it is easy to find but in Tallinn there are a lot of them... those who are active they participate but those who are not active they don't...So this is very difficult thing... We communicate with them one to one basis and provide information about event and all that ... and ask them to participate.” (Official of CI 3)

(b) Struggle for funding: Projects or events investigated in this study has been patronized by Ministry of Interior, European Union - Asylum, Migration and Integration Fund, Integration and Migration Foundation, Tartu city municipality, Estonian National Museum, Estonian Refugee Council, Johannes Mihkelsoni Keskus. This study finds that arranging funds requires competition which is one of the significant challenges. Different organizations have different requirement, expectation and agenda. Official of CI said:

“Sometimes it is very difficult to get funded because we have to submit project proposal according to the requirement of funding organization. We feel glad to fulfil the requirement but again we need to be strategic because of expectation of patroniser and political situation....you know what I mean... Sometimes we are out of fund although we want to do something; I mean to arrange event or information session for foreigner. We are always here to help.” (Official of CI 3)

(c) Shortage of human resources: During my fieldwork I have noticed that the event activities are coordinated, performed and sometimes planned by volunteers.

Regarding volunteers and seeking human resource the official said:

“Finding volunteer is not easy. But as Tartu is University city therefore some students show willingness to take part in the event activities related to their interest. Sometimes because of language barriers volunteers especially international students cannot participants in event.” (Official of CI 3)

(d) Lack of willingness for foreigners: Besides above, another factor that affects the CI more is finding patronisers who have willingness to work or organize event for foreigners. Official reflected:

“...in Tartu there are not much people who want to work for foreigners. Every organization is different and has different activities. We want to collaborate among foreigners and locals so that all participants coming here can do activities together.”

(Official of CI 3)

3.3 Perceiving integration in promoting culture: events as good practices, bureaucrats and CRISCO

The findings of this study suggest that CIs of Tartu are still developing their embryonic canvas to deal with foreigners. Indeed, it is a very complex task to promote culture and create awareness by organizing events and fostering involvement among people. Researcher (Wiersma, 2000) suggested that the goals of event vary according to the mission of institution and they may include working for the causes that benefits society and raising awareness to different problems. It begins from planning an event and setting goal of event that begs to answer the question ‘What is the outcome of the event’.

One of the officials said:

“Our goal is to foster involvement among people into local life and integrate.”

(Official of CI 4).

It sounds more complex when it comes to defining these ‘people’ and ‘local life’ and ‘integration’. How CIs and bureaucrats perceive integration has been summarized in following section.

3.3.1 Integration is creating a space of care

CIs of Tartu arrange events and activities to create mutual contact between foreigners and Estonian who live in Tartu. Language café, discover Estonia, sports programme, foods

events are the examples of such events. These events are also held as part of good practices of integration. By arranging such events CIs want to develop themselves as a communicating place that is committed to the promotion of Estonian culture.

One of the officials of CI said:

“When we work with foreigners no matter they are refugees or new comer students, they are new in this place and that is something very challenging. The first thing is to make them understand that they are safe and no need to worry about anything and slowly we shall work on integration in to society, way of living, norm and values...” (Official of CI 4)

Official also said:

“...we organize different cultural events because we want to integrate immigrants into society....when they arrive as a new comer they face different problems like accommodation, schooling, job searching...we want to give them information support.” (Official of CI 4)

3.3.2 Integration is contributing to society

‘*Me kõik oleme Tartu* / We are all Tartu’ is a yearly program that encourages participation of individuals or groups, especially of foreigners who have been contributing to Tartu. This event is held to facilitate the understanding about what foreigners think about Tartu.

Bureaucrat said:

“It is like creating sense of belonging, like they are talking about building their own home Tartu. It is beneficial to know what foreigners think about Tartu, how they want thing should be, what they like and what they don’t like” (Bureaucrat 2)

Respondent reflected that the exhibition provides a way to build contacts among the residents of Tartu. Such event gives room to think, exchange and understand the need of all residents.

“... program like this in the social aspect is really important. It is not just about exhibition, rather it is to present who are the people that Tartu consists of, how they are living in Tartu and everyone is important to make contribution in society.”
(Bureaucrat 2)

Participant from India reflected:

“I am feeling excited to be here. Tartu is a city of good thought. If you get recognition for doing something good for society it feels amazing...” (Participant 6)

3.4 The challenge

In consistent with literature (White, 2015) it can be said that social media patronized by political parties publish undetailed news that affect the views of people. My respondents expressed that one of the barriers to integration is negative media narratives.

One participant reflected:

“...I have seen advertisement of political parties in television. It was awful and directly against foreigners.... This is alarming for the students and investors who have interest in Estonia...” (Participant 8)

Respondents also indicated that fear of diversity or xenophobia is the barrier of integration. Xenophobia is always with culture in one form or another but what is peculiar is the present rise of xenophobia right across the liberal democracies at a time of unparalleled prosperity not evenly shared but still it is unexpected in the way of maintaining balance of society (Kuo, 2019).

My study suggests that the bureaucrats, i.e. municipality officials, are influenced by widely held narratives regarding refugees. One of the bureaucrats said:

“Refugees don’t want to learn language and they don’t want to live in our country; they go to Germany or France for better benefit...we organize events for them, provide job internship in local factory. But they don’t want to stay.” (Bureaucrat 1)

Another challenge that has been found is finding connection between the invisible parts of different cultures (Hall, 1976). For example, in regard to the question ‘can religious difference be a problem of integration?’ respondent reflected:

“...there is distinction between freedom of religion vs. religious freedom. ...Religion shall not divide us rather it shall join; it gives us platform to find common ground to agree which is peace...our church works with the asylum centers and we look for pastor and imam who care for religious freedom...”
(Bureaucrat 2)

Another bureaucrat pointed out the non-recognition of education of foreigners, especially that of refugees. She said:

“...learning local language takes time... this issue of non-recognition of education is the age old ‘elite mentality’ of the ‘so called developed’ society. There are many asylum seekers and refugees are well educated from their home land but they are jobless in host country, therefore, they must have to rely on either government or other organization for support. If their education was recognized in the host country they could have found better settlement options and so on” (Bureaucrat 3)

Besides, bureaucrat finds it challenging to position the LGBT people and other underrepresented groups in the integration process. She reflected:

“...it is already a controversial issue prevailing in society... sometimes it is very difficult to find a place for who is a transgender person, refugee and wants to be established in society. I think role of education media, and most significantly policy refinement for inclusion are important here...” (Bureaucrat 4)

This study has also found that integration as a concept is fragmented among bureaucrats. One part of interviewees prefers to conceptualize integration a process, which has much more to do with personal identification, belonging, and cultural identity. On the other hand, another group of respondents said integration is about looking at how well migrants do generally, how they do in the labor market, are they able to participate in social life and what is their contribution in a society. It has been found that bureaucrats are more interested

in looking at integration that is measurable by data for example, language learning, comparing perception, incomes, employment rates, looking at how children of immigrants are doing in schools and comparing that to a population that has never migrated.

3.5 Discussion

This study has shown that to facilitate promoting culture among the people living in Tartu, creating platform i.e. event/activity is necessary. After analysis of findings it has appeared that participants are more motivated to attend events because of their cultural needs, developing social interactions, and their desire to acquire cultural knowledge. These attributes have created opportunities of promoting culture through cultural events. Event participants reflected the importance of providing information in municipality websites as well as other media. They also expressed that the information in website shall be in other languages besides Estonian, especially in English.

Besides lack of platform, it has been found that the already existing CIs are suffering from lack of human resources, funding competition, political struggle that constraint them to plan, produce, and implement activities for people. Moreover, the (multi)cultural events organized in order to promote culture and integration sometimes fail to involve targeted participants. A single event is not enough to change the attitude towards deeper issues, for example, promoting culture and integration. The challenges involved are xenophobia, widely held media narratives, complexities in connecting different cultures, positioning the underrepresented groups in society. Agents, i.e. CIs, government, need to put their way of thinking into linear framework to minimize the conflict of interest. It is necessary to balance the situation in order to increase the willingness of offering activities for all groups of people including immigrants. The strategy that could help in here is collaboration and to make action plans from there.

One of the significant findings highlights the perception of integration from three points of view: event participants, CIs, bureaucrats. The way respondents expressed their views echoed the perception that concerns acquiring language and cultural knowledge. Bureaucrats think that integration is contributing to society, whereas officials of CIs think that integration is about accepting diversity and event participants think that integration is

getting accepted in society as individual. After analysis of their perceptions it can be said that bureaucrats, cultural institutions and event participants are equal partners in integration process. This has also been reflected in 'Integrating Estonia 2020'. In one sense it illuminates the way by which host country is promoting integration. In chapter one of this paper I have concisely mentioned the points that the policy document, 'Integrating Estonia 2020' has emphasized regarding newly arrived foreigners. The document defined integration as a process which is '*characterized by the acquisition of knowledge, skills and values, contributing to the development of society through practical cooperation and mutual openness*' (Integrating Estonia 2020, 2014:40). In connection with this, I found in my study that bureaucrats perceive integration as contributing to society and are interested to measure integration in terms of housing, employment, education, social and cultural adaptation. But in collective level, the objective way of looking into integration and measuring it with numerical facts and figures may emerge the possibility to put all those partners into one basket and label integration as successful or unsuccessful. Labeling integration as (un)successful integration is very difficult because integration process involves extremely diverse groups of people. For example, an IT engineer who comes to Estonia and finds a job with a high salary, then yes, according to bureaucrats this is a well-integrated migrant but someone who comes to Estonia has maybe a lot less formal schooling or maybe he has not even fully literate in his own language and this is counted as integration trajectories since it might take him longer to find a job and learn local language. And the job in the end might be sort of a low-skilled lesser paid kind of occupation but does that mean that this person then is more or less successful. The situation is like, if a refugee who was a PhD holder in his home country now works as a kitchen worker in the host country, does it mean s/he is less successful? This is a very difficult question to answer and it is a political question in the end. As stated earlier, integration deals with diverse group of people in society, therefore, it is also important to remember that there are already many different groups of people in societies who are traditionally disadvantaged and excluded from accessing the so-called mainstream society, for example well-paying jobs and quality education. However, what helps in debate of this kind is to look a little bit more at what are actually the frameworks around this, which means, what do countries do, what cities do, are they active in making sure that people can fully participate in social and

economic life. This would yield a much broader discussion about equality of opportunity, participation and inclusion. In my study I found that the lack of willingness to work for foreigners prevails among bureaucrats. Therefore, the possibility cannot be overlooked that integration can be product of national culture which may force to non-dominant culture to assimilate (Berry, 2011).

On the contrary, the benefit of promoting culture is that it creates a room where people can talk about what they want, how to live together as a society, how can they become part in addressing the fears for things that are different from what they are used to. This study has found it important that while defining event practices or promoting culture or integration, the goals need to be determined and those goals need to be realistically achievable. When persons or a group has defined the goal together and has ownership of that goal, they can measure and celebrate the result together. My ethnographic works suggest that programs, events or activities related to integration shall be well organized to treat the migrants in a way that would not just give information on social benefits but also promote integration by way of learning and developing cultural values, participating, influencing host country's society in the way that those same people would eagerly engage in the re-building of their own countries.

CONCLUSION

The research question of this thesis was how to facilitate the promotion of culture among people with diverse cultural backgrounds in Tartu. More specifically, this thesis has aimed to explore the role of cultural institutions and to investigate barriers faced by them in organizing cultural events as well as to investigate the factors that (de)motivate people to participate in cultural events. The thesis is based on ethnographic fieldwork carried out in Tartu in 2019 with a focus on the activities of International House Tartu, Tartu City Municipality, Johannes Mihkelsoni Keskus, integration programme of the Estonian National Museum and partly CRISCO project. Qualitative data have been collected by spending time through volunteering, participating in different events, observing the event planning process, while also conducting interviews and focus group discussions. This study has encapsulated a critical analysis by combining responses from three groups – event participants, officials, bureaucrats. The number of total interviewees was 19 in which 14 were female and 5 were male. The interviewees were project coordinators of Tartu City Municipality, officials of Estonian National Museum, officials of CRISCO project, officials of International House Tartu and their event participants.

This study has found that in order to facilitate promoting culture among people living in Tartu, the contribution of cultural institutions is significant. By way of disseminating cultural information and organizing events, these intuitions are facilitating involvement and intend to be the meeting place that connects people from different cultural backgrounds. I found that these institutions organize (multi)cultural events so that more and more people are becoming interested in Estonian culture in addition to sharing their own. In this way these institutions want to bring people together in an enjoyable and constructive environment to promote a sense of connection among the people.

Besides exploring the importance of cultural institutions, one of the objectives of this thesis was to look at the barriers or challenges they are experiencing. Most notably, the institutions are experiencing funding shortage, human resource shortage and political pressure. When it comes to bringing people together and fostering a sense of connection, it is also important to assess what people like and how they want to connect or what factors

attract them to attend an event. Therefore, this thesis has also investigated the factors that (de)motivate people to participate in cultural event and found that language difficulties, lack of information about event and mismatched timing of event are among factors demotivating people to attend cultural events.

One of the significant findings of this thesis was the connection between promoting culture and integration. My research suggests that integration is about creating opportunities to promote culture but the definition of integration is fragmented among the agents who promote culture. By juxtaposing the viewpoints of the officials of cultural institutions, bureaucrats and event participants, this study has found that these agents are equal partners in integration process. Therefore, it is necessary to set a balancing situation in order to remain that process to continue.

By analyzing the findings this study has found three keywords which are important in promoting culture and to foster involvement among people: ‘communication’, ‘collaboration’ and ‘participation’. Promoting culture and promoting integration in form of events are the flurry of activity required to design and implement action plan to align and motivate people to embrace diversity. A single event is not enough to change attitudes, at least this is what I have experienced during my fieldwork. The key drivers that can help are communication, collaboration and participation among the agents. To promote culture it is important to understand how culture is to be communicated to the people. The findings suggested that communication must be consistent and coherent in case of sharing information about cultural events, the messages that institutions are delivering, the cultural knowledge that they are sharing. In the same vein, it is also important to create opportunities for collaboration and participation. Arranging events or getting people into a room is not enough to foster engagement and is not just about inviting people to participate and show up. It is important to explore the ways of facilitating engagement among people. It requires collaboration to facilitate a dialogue in a way that does not push people to a ‘yes vs no’, but actually encourages them to participate in activities and to cooperate as well as to explain what the real concerns and fears are.

Before conclude, I would say that , by going to events, the very source of promoting culture, in order to promote culture among people with different cultural backgrounds, it is

necessary to understand their issues of belonging, who they are, which environment they have been reared in and what are their cultural needs. Who we are and how we differ, all these issues depend upon who we are with, the context and the topic of conversation as well as our interpretations. These issues also depend on the cultural identities that are important to us and others. People are constantly changing as culture is constantly changing, and the people we interact with are constantly changing. In order to improve the understanding of other people's conduct and action, it is important to understand their very source of belonging because through others we become ourselves.

Lastly, I would like to express my deepest gratitude to my supervisor Elo-Hanna Seljamaa for giving me valuable advices and suggestions to complete this paper in an appropriate manner. Her suggestions and comments were so important in making this study as flawless as possible. My heartfelt gratitude also goes to my honorable teachers Kristin Kuutma and Ergo-Hart Västriik for supporting me with their valuable guidelines. Last but not the least, I would like to give my special thanks to all the teachers of Folkloristics and Applied Heritage Studies programme of University of Tartu who taught me all the concepts used in thesis and also helped me to become a moderate cultural relativist.

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APPENDICES

Appendix 1: Questionnaire sample for pilot study

QUESTIONNAIRE

PART I.

FOR EVENT PARTICIPANTS- PILOT STUDY

Cover Statement:

The objective of this survey is to collect data for my Master's thesis of curriculum Folkloristics and Applied Heritage Studies of University of Tartu. I would greatly appreciate your participation in this study. There is no personally identifiable information on the questionnaires. Participation is voluntary. You may decide to stop participation at any time. All answers to this survey will be kept in strict confidential. Only summary measures and conclusions will be reported in the academic research. The data will be used solely for research purposes. To know more details about the content email me abusayed13@gmail.com

SECTION A

RESPONDENTS' PERSONAL CHARACTERISTICS AND GENERAL INFORMATION

(Please put the tick mark/circle in the following boxes that match with your criteria)

- 1) Gender: (a) Female (b) Male
- 2) Age in years:
(a) 18-30 Years (b) 31-40 Years (c) 41-50 Years (d) More than 50 Years
- 3) Country of Nationality: _____
- 4) Highest Educational level:
(a) No formal education (b) High School/ Secondary (c) Above secondary (d) University Graduate
- 5) Occupation:
(a) Service (b) Business (c) Students (d) Others (please specify)_____

SECTION B

EVENT PARTICIPATION AND EVALUATION FACTORS

- 6) Where did you find the information about this event
(a) Friends (b) Advertisement(Poster, Newspaper) (c) Website (please mention) (d) other... please specify.....
- 7) Have you heard news of event of this kind happening anywhere else in Tartu:
(a) Yes (Where _____) (b) No
- 8) Is the language of instruction of this event is convenient for you?
(a) Yes (b) No (c) Neutral/I don't know
- 9) Which language of instruction do you prefer ? Specify _____

10) Has the event met your expectations?

(a) Yes (b) No(c) Neutral/I don't know

11) Please rate the event on the following items: (Circle one number for each item.)

	Very Poor	Poor	Fair	Good	Very Good
a) Content of event	1	2	3	4	5
b) Organization of event	1	2	3	4	5
c) Facility(Logistics, parking)	1	2	3	4	5
d) Location of event	1	2	3	4	5
e) Convenient time	1	2	3	4	5
f) Event facilitator/instructor	1	2	3	4	5

12) Overall, to what extent was this event useful to you? (Circle one.)

Very Poor	Poor	Fair	Good	Very Good
1	2	3	4	5

13) This kind of Event fosters integration:

Strongly Disagree	Disagree	Neutral	agree	Strongly agree
1	2	3	4	5

14) This kind of Event increases social cohesion:

Strongly Disagree	Disagree	Neutral	agree	Strongly agree
1	2	3	4	5

15) Should this event be repeated? (Circle one.)

a. Yes

b. No

c. It depends (Please explain):

16) Reasons for attending the event?

PART II

FOR OFFICIAL/BUREAUCRAT/EVENT PARTICIPANTS/FOCUS GROUP DISCUSSION

Interviewee/discussion questions/topics:

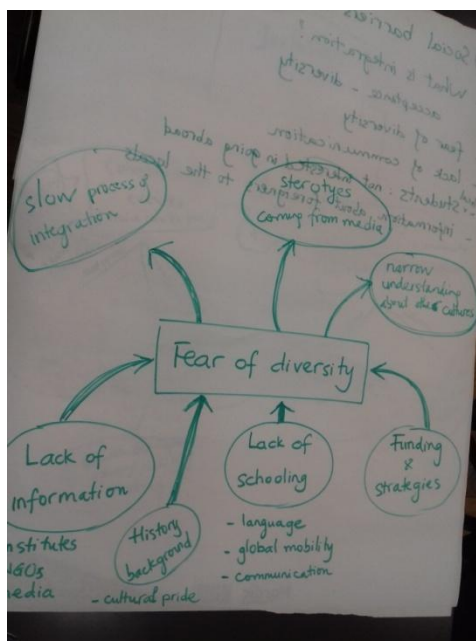
Key Questionnaire terms/theme/discussion starting point for institution:

1. Team Assessment: Sufficient No of employees/Volunteers
2. Preplanning process of event: who generate ideas, any expected outcome from event
3. Financing for event: sufficient finance, any budget planning, source of finance/Fund
4. Event administration: who coordinates, promotional strategy, Target audience
5. Risk analysis: precautions, safety
6. Event communication: event marketing, advertisement barriers
7. Event evaluation: expectation assessment before and after
8. How to view culture and cultural integration?
9. Why cultural event is important to promote culture/cultural integration?
10. How event can encourage cultural integration and social cohesion?
11. What kind of barriers CIs face to promote cultural event?
12. What could be done to attract more people to participate in the event?
13. What brings the social cohesion/foster integration in multicultural environment?
14. What keeps people away from attending event? Why (not) to participate in Events?
15. How they set expectation of cultural need and meet that expectation?

Appendix 2: Photographs of fieldwork



: Photograph 1: Local event of Tartu City Municipality



Photograph 2: Focus group discussion points highlighted by participants



: Photograph 3: Participants of CRISCO



Photograph 4: Illustration from event "Me kõik oleme Tartu"

Appendix 3: Résumé

Võimalused ja väljakutsed kultuuri tutvustamisel: empiiriline uurimus Tartu kultuuriorganisatsioonidest

Magistritöö uurib Tartus tegutsevaid kultuuriorganisatsioone, keskendudes üritustele, mille eesmärgiks on tutvustada hiljuti Tartusse saabunud välismaalastele kohalikku kultuuri. Töö lähtub soovist suurendada vastastikust teadlikkust uussisserändajate ja alaliste elanike vahel, kellest valdava osa moodustavad etnilised eestlased. Uurimise eesmärgiks on lähemalt vaadelda kultuuriorganisatsioonide rolle, kultuuriürituste korraldamisel ette tulevaid takistusi ning tegureid, mis julgustavad inimesi üritustest osa võtma, vastupidi, teevad osalemise keeruliseks.

Magistritöö põhineb etnograafilistel välitöödel, mis viidi läbi 2019. aastal Tartus, keskendudes Tartu Rahvusvahelisele Majale, Johannes Mikhelsoni Keskusele, kultuurilist lõimumist toetavale programmile Eesti Rahva Muuseumis ning Tartu linna eest veetavale integratsiooniteemalisele projektile CRICO (*Crossroad of the Regions – fostering involvement of all citizens in local life to Improve Social COhesion*). Autor kogus empiirilist materjali osalusvaatluse teel võttes osa erinevatest üritustest, nende planeerimisest ja läbiviimisest ning viis läbi ka intervjuusid ja fookusgrupi vestlusi. Intervjueeritavad ja fookusgruppides osalejad on töö analüüsis osas jaotatud üritustel osalejateks, ametnikeks ja bürokraatideks. Kokku vesteldi magistritöö tarbeks 19 inimesega, kellest 14 olid nais- ja viis meessoost. Vastajate hulgast leiab üritustel osalenute kõrval Tartu linnavalitsuse töötajaid ning Eesti Rahva Muuseumi, Tartu Rahvusvahelise Maja ja CRISCO projekti esindajaid.

Magistritöö koosneb kolmest peatükist, millest esimene käsitleb töö teema seisukohast olulisi mõisteid (sh kultuur, etnilisus, rahvuslus, mitmekultuurilisus, integratsioon, assimilatsioon) ning üritustest osavõttu mõjutavaid tegureid. Teine peatükk on pühendatud välitöödele ja välitöömeetoditele, tutvustab vaadeldavaid organisatsioone ja ettevõtmisi ning kogutud materjale. Kolmandas peatükis analüüsitakse intervjuusid ja fookusgrupi vestlusi, vaatlusandmeid ning teisi välitöömaterjale. Tulemused on esitatud kokkuvõttes.

Magistritööst selgub, et erinevatel organisatsioonidel on Tartus kultuuri tutvustamisel oluline roll. Vahendades kultuurilist informatsiooni ja korraldades üritusi aitavad need organisatsioonid tõsta erineva taustaga linnaelanike osalust ühiskonnas ning toimivad kohtumispaikadena. Organisatsioonide korraldatavad mitmekultuurilised üritused kasvatavad uustulnukate huvi siinse kultuuri vastu ning samas annavad neile võimaluse oma kultuuri jagada. Tuues inimesed kokku ja luues meeldiva ja konstruktiivse õhkkonna, aitavad organisatsioonid kaasa kokkukuuluvustunde loomisele. Organisatsioonidele on väljakutseks ebapiisav rahastus, töökäte puudus ning poliitiline surve. Teguritest, mis takistavad inimestel üritusel osalemast, tõusid esile keeleprobleemid, informatsiooni puudumine toimuvate ürituste kohta ning ajaplaneerimisega seonduv.

Magistritöö tulemused tõid ilmekalt välja seosed kultuuri tutvustamise ja integratsiooni vahel. Uurimuse valgusel võib öelda, et integratsioon hõlmab ka kultuuri tutvustamiseks võimaluste loomist, kuid osapoolte arusaamad lõimumisest erinevad. Kultuuriorganisatsioone esindavate ametnike, bürokraatide ja üritustel osalejate seisukohti kõrvutades leiab töö, et tegemist on võrdväärsete partneritega ning et selline suhe on lõimumisprotsessi jätkumise eelduseks. Lõimumisele suunatud üritused on hästi korraldatud, kui need sotsiaal- jm toetuste kohta informatsiooni jagamise kõrval edendavad integratsiooni ka kultuuriliste väärtuste selgitamise ja edasiandmise kaudu ning julgustavad vastuvõtvas ühiskonnas osalema nii nagu samad inimesed osaleksid ühiskonna arendamises oma kodumaal.

Uurimistööst tõstatub kolm kultuuri tutvustamise ja inimeste kaasamise seisukohast olulist märksõna: kommunikatsioon, koostöö ja osalemine. Kultuuri tutvustamiseks on oluline mõista, kuidas seda edasi anda ja vahendada. Üritustest teavitamise ja kultuurilise teadmise jagamisel tuleb kasuks, kui organisatsioonide suhtlus on järjepidev ja sidus. Samuti on oluline luua võimalusi koostööks ja osalemiseks. Ei piisa sellest, kui inimesed ühte ruumi koguda, vaid tuleks leida viise suhtluse toetamiseks. Koostööks ei piisa ühesõnalistest „ei“ – „ja“ vastustest, vaid on oluline, et inimesed osaleksid ning selgitaksid oma tõelisi muresid ja hirme.

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