

**NEXUS ANALYSIS OF THE ENGLISH SPEAKING CLUB IN
FINLAND: EXPLORING THE WAYS TO INTEGRATE**

Master's Thesis in Education

Anastasiia Korol

Master's Thesis in Education

Monograph

Spring Term 2024

Faculty of Education and Psychology

University of Jyväskylä

ABSTRACT

The current study explores an English Speaking Club in Jyväskylä, a city in central Finland through Nexus Analysis. Instead answering pre-determined research questions, this work is seeking to reveal new unquestioned assumptions existing in the Finnish society in the area of migrants' integration, adult education and language learning. Therefore this study, conducted from within a problematized social practice – the English speaking club, results into a set of questions that challenge existing order.

To conduct the nexus analysis, I followed the three steps: *engaging*, *navigating* and *change*. I placed myself as a volunteer in the English Speaking Club, conducted ethnographic observations over 1,5 years and took 6 semi-structured interviews with the Club participants. Therefore, the dataset consists of fieldnotes, texts of the interviews, photos and artifacts (such as written works or notes of the club participants). The data were analyzed with the tools of Nexus Analysis as well as dialogic analysis. This gave the possibility to connect embodied, material practices with participants' internal perceptions.

Nexus Analysis, as an inductive and holistic mode of inquiry lead to a broad spectrum of new questions, that can be divided into 4 groups. These questions of the first group challenge integration as a concept primarily associated with migrants as an opposition to locals. The second group addresses the questions of pedagogical violence in migrant's education. The third group raises questions about pedagogical approaches to migrants' education. Finally, the fourth group addresses the questions of raising agency as learning to play an active role in society.

Korol Anastasiia. 2024. Nexus Analysis of the English Speaking Club in Finland: exploring the ways to integrate. Master's Thesis Education. University of Jyväskylä. Faculty of Education and Psychology. 82 pages.

Keywords: NEXUS ANALYSIS, MIGRANTS' EDUCATION, INTEGRATION, LANGUAGES, DIALOGISM

CONTENTS

1	INTRODUCTION.....	5
1.1	Research premises.....	5
1.2	Thesis roadmap	8
2	INQUIRY THROUGH NEXUS ANALYSIS	9
2.1	Nexus Analysis: An Initial Exploration of the Approach.....	9
2.2	Key concepts of the Nexus analysis	11
2.3	Research aim and research question in nexus analysis.....	12
2.4	Nexus Analysis activities in the study.....	13
3	ENGAGING THE NEXUS OF PRACTICE	15
3.1	Recognition and identification of the nexus of practice.....	15
3.1.1	Discourses in place: integration and languages.....	15
3.1.2	Historical bodies of those who are affected by war in Ukraine.....	17
3.1.3	Interaction order among Finnish society and migrants.....	17
3.2	English Speaking Club as a social practice.....	19
4	NAVIGATING THE NEXUS OF PRACTICE: PLANNING AND REALIZATION OF THE STUDY.....	22
4.1	Approach to the research design	22
4.2	Methodological considerations	23
4.3	Research participants and sources of data	26
4.4	Analysis process	28
4.5	Limitations and ethical considerations	31
5	ZOOMING IN: RESULTS OF THE RESEARCH	36
5.1	Vignettes of "success" stories.....	36
5.2	From exclusive to inclusive environment	37
5.3	Shift in interaction order	39
5.4	Being capable for more.....	44
6	CHANGE.....	54

6.1	Integration: to whom it concerns?	54
6.2	Pedagogical violence in migrants' education	55
6.3	Dialogic pedagogies in migrants' education.....	57
6.4	Learning to play an active role in society	58
6.5	Summary of new questions	59
6.6	Conclusion	60
7	REFERENCES.....	62
8	APPENDICES.....	62
	Appendix 1 Self-Other in the Club participant's talk	36
	Appendix 2 Checklist for migration researchers.....	36

1 INTRODUCTION

*“Sometimes I see it and then I paint it. Other times I paint it and then see it.
- Jasper Johns, 1959”*

(Valjakka and Svenungsson, 2005)

1.1 Research premises

I started this research journey in 2022 – the year when I managed to accomplish my long-lasting dream: to study education in Europe. By coincidence, 2022 was also the year of post-COVID financial and labour crisis, and the year when my home country - Russia, started a brutal war against Ukraine. The latter forced me to urgently immigrate to Finland, whereas Finland was overcoming a humanitarian and refugee crisis. This crisis fostered nationalist voices, and led to election of right-wing government that later on implemented “anti-migrant” regulation.

Though I managed to put this background into a couple of sentences, was a life experience that made me a different person. On the one hand, I encountered quiet challenging life situations and choices, on the other – through this research and studies I gained a much deeper understanding of myself and the world around me, and what’s most importantly – what I can do about it.

This desire for action first brought me to volunteering in an English Speaking Club (at that time – for Ukrainian refugees), and then – to an action oriented study that I will be describing at the pages of this Master’s Thesis. I turned out to be in the Club on the one hand, because I wanted to help refugees with the skills and knowledge I had; on the other hand – because I missed this connection between theoretical knowledge I get at the university and real-life practice. So volunteering as

a teacher promised the possibility to address the problems of refugees with the information and perspective that I gain from my studies.

Once, when a representative of a counselling organisation of the city lectured us about support that students can get, I decided to ask if I can do anything on my part. I emailed her and asked if there was an opportunity to volunteer:

“Hello,

I was at your lecture at Jyvaskula University. I study pedagogy and I’m planning to stay here after graduation. I have 2 questions:

Can I have a talk with someone about career opportunities in Finland?

Can I do any voluntary work to help people coming from the Ukraine? (I don't know much, but at least I know English and Russian)

Thank you,

Anastasiia Korol”

(Research journal, p. 1)

She told me that she recently organised an English Speaking Club for Ukrainian refugees and invited me to participate as a teacher-volunteer. It was a challenging choice, and I kept asking myself: “do I have the right to be there?”, “won’t I harm anyone?”, “will this bring any help?”. There is no one straightforward answer to those questions, and the discussion about that will be continued in the chapter devoted to limitations and ethical considerations. I decided to attend the Club meetings regularly in a humble hope that this will make at least a small difference for anyone.

From the beginning of my voluntary work I knew that my further research will be related to the Club practices and will aim to advance both the Club as a community and people there. However, I didn’t know how to do that. Most of the papers I encountered were focusing on one specific issue and involved several pre-determined research questions. Science-wise those question are aiming to fill a research gap.

This caused confusion. Literature review showed me how much was said regarding the questions of migration, integration and adult migrant’s education. Still, I was wondering, how to add to the research field something that is not yet said if I

only know what is said. How to find this new angle? How to see things that we are overlooking?

The answer came through the two people contributed to this study and to whom I am expressing my sincere gratitude. The first one was my thesis supervisor David Hoffman, who first introduced me Nexus Analysis (Scollon and Scollon, 2004) - a comprehensive discourse and ethnographic oriented approach that I am using in my Thesis. The second one - my co-supervisor Sonya Sahradyan, whose advice and work became an inspiring example of a fine-grained ethnographic study. These people provided me with incredible support and advise on how to conduct Nexus Analysis.

Nexus Analysis allows a researcher to get a vision from within a problematic situation. For example, with the help of nexus analytic thinking, from within an English Speaking Club I started asking questions like:

- What is bringing people to an English Speaking Club even though English is not recognised as a tool potentially valuable for integration in Finland?
- If a lack of common language is seen as a major factor preventing integration, can this obstacle be overcome through English?
- How do those who attend English Speaking Club meetings experience integration?
- Why do skilled and qualified club participants (managers and engineers) end up at low-skilled jobs such as cleaning or junior level work in the kitchen?...
- Are there solutions that are equally beneficial for Finland, a country that is interested in skilled workforce and people whose previous knowledge and backgrounds underscored?

I didn't treat those questions as potential research questions, rather used them to shape the areas of my interest: migration, integration, adult education, language, social justice.

A key feature of Nexus Analysis is that it allows to identify assumptions that haven't been critically addressed. Therefore, research-wise the ultimate goal of a nexus analytic study to generate fresh inquiries that haven't been considered previously. This is what I am hoping to end up the study with, and I am inviting the reader to undertake a journey of exploration with me.

1.2 Thesis roadmap

Due to implementation of Nexus analysis that will be a guiding force of my study, this Thesis will differ from the template provided by the University. Though it will contain key components of the research paper, they will be located differently and correlated with the main stages of the Nexus analytical research work.

In the first chapter, inquiry through Nexus Analysis, I will introduce to the reader Nexus Analysis as a conceptual and methodological framework. I will familiarize the reader with the key terminology and concepts. I will also elaborate on the procedure of a nexus analytical study, that consists of the three steps of Nexus Analysis – *engage*, *navigate* and *change*. (Scollon and Scollon, 2004)

The later chapters will correspond to these three stages. *Engaging* chapter will describe “a wider picture”: prevailing discourses, established social practices, people who are involved, historical bodies. In this chapter I will explain how and why I located myself within a specific social practice – an English speaking Club in Jyväskylä. *Navigating* chapter is the longest one. In this chapter Within this chapter, I will describe how I plan out and conduct the study: approach to the research design, methodology, and present the outcomes I have obtained. In the final chapter, *Change* I will discuss and make meaning from the results. In this chapter I will set up new questions for the further research.

2 INQUIRY THROUGH NEXUS ANALYSIS

2.1 Nexus Analysis: An Initial Exploration of the Approach

What is happening in the Club reminds me an abstract painting written by many different people in different colours. Some authors are still remembered, some already forgotten. But everyone left their trace, a part of their lived experience. What methodological approach would allow to grasp the full picture with all its intersections of lines and shadows? Nexus Analysis by Susie and Ron Scollon developed in early 2000s turned out to be the answer.

Nexus Analysis is a comprehensive meta-methodology based on the principle that everything is interconnected. By examining these connections more closely, we can gain a deeper understanding of the issues at hand (Major, 2021). As Scollons put it, "Nexus analysis is the study of the ways in which ideas and objects are linked together" (Scollon and Scollon, 2004, p. viii).

This holistic approach was preferred over others for the following reasons.

1. Relation between "micro" and "macro" levels. Firstly, one of the main challenges of critical social studies is figuring out how to show that small, individual actions are related to bigger social issues (Lane, 2010). In the context of this study, for example, the challenge is to scientifically demonstrate how the routine activities of the Club and its participants are influenced by dominant discourses and practices.

Nexus analysis is a powerful tool that enables researchers to scientifically explain these connections. For example, in their book "Nexus analysis and emerging internet" S. and R. Scollon take a "helicopter view" on their work done in Alaska since late 1970s. They reveal how larger circumstances and discourses such as US-USSR politics, oil industries in the region resonated in a small scale (for instance, a talk in a university classroom or a doctor's appointment etc.) By highlighting these connections between "big" and "small" they were able to see a bigger picture. (Scollon and Scollon, 2004).

2. Orientation to change. A primary desire of Nexus Analysis is address social inequality and to acquire knowledge for the further social change (Ruuska, 2020 p. 60;

Pietikäinen et. al, 2015, p. 189); researchers are addressing “power and ideology in the social world and investigate how such issues are reproduced through discourses” (Lane, 2014, p. 3) Nexus analysis is a very straightforward way to do so as the research begins in the heart of a problematic situation or social practice (in my case – the English speaking Club).

3. Researcher positionality. In nexus analysis a researcher is never alien to the situation under study. In my opinion, the deeper the researcher is involved, the greater are the chances to find new questions and new angles of view. Moreover, “a nexus analysis arises from the values and the position of the researcher” (Scollon and Scollon, 2004, p. 78). This corresponds to my personal understanding of the research which I would like to see as an embodiment of values I have.

3. Striving for better questions. Unlike many methodological concepts, that are aiming to provide answers to pre-determined questions, the primary goal of Nexus Analysis is to reveal new, unquestioned assumptions. As S. and R. Scollon put: “any research project is more effectively evaluated by the questions it produces than by the answers it purports to give” (Scollon and Scollon, 2004, p. 17). Following this principle, in the current study I will be aiming to find those points and angles, that were not questioned earlier.

4. Previous research with nexus analysis. Nexus Analysis was applied across a spectrum of educational environments. It has been used in academic settings, as evidenced by its inclusion in doctoral dissertations authored by Aarnikoivu (2020) and Ruuska (2020), as well as in an article by Leskinen (2022). Beyond academia, Nexus Analysis has been applied at educational settings focused on marginalized communities. For instance, it has been utilised to explore the NGO’s teaching in village Roma community (see Major's Master's thesis (2020), and in understanding the experiences of the Kven national minority (see Lane's work (2010).

The information of this section only brings us a bit closer to understanding of Nexus Analysis. However, to delve deeper, it is necessary to elaborate more on the basic concepts this conceptual and methodological framework employs. This will be done in the subsequent section of this chapter.

2.2 Key concepts of the Nexus analysis

Nexus Analysis operates with specific terms. Below I will describe their meaning basing on Scollons understanding, as well as clarifications provided in the doctor's dissertation by Melina Aarnikoivu (Aarnikoivu, 2020).

Nexus of practice – the term used to

“focus on the point at which historical trajectories of people, places, discourses, ideas, and objects come together to enable some action which in itself alters those historical trajectories in some way as those trajectories emanate from this moment of social action”

(Scollon and Scollon, 2004, p. viii).

Discourse – is “the use of language in social interaction” (Scollon and Scollon, 2004, p. 12). In other words, what was said in any form: from a phone call to the text of a law. Discourse “entails the use of language to accomplish some action in the world” (Scollon and Scollon, 2004, p. 12). As Aarnikoivu sums up in her doctoral dissertation, discourse understanding is twofold: discourse with small “d” and Discourse with capital D. The first one (discourse) is fragment of used language; whereas the second one (Discourse) is the use of language that is socially accepted: “ways of using language, thinking, valuing, acting, interacting, feeling, and believing, including the use of different symbols, tools, and objects” (Aarnikoivu, 2020, p. 27; Scollon and Scollon, 2004, p. 15).

Cycles of discourse refers to repeating patterns in which discourse evolve. Scollons describe how a spoken word can transform into objects of material life that have the power to construct the life we live. For example, a discussion can result into a formal policy which people follow.

Nexus of practice – is “a point at which historical trajectories of people, places, discourses, ideas, and objects come together to enable some action which in itself alters those historical trajectories emanate from moment of social action” (Scollon and Scollon, 2004, p. viii).

Social action – is “any action taken by an individual with reference to a social network” (Scollon and Scollon, 2004, p. 11). In Nexus Analysis social action is a starting

point and the unit of analysis. Social actions are *mediated* by cultural tools such as language, technology, traditions. It's done in two ways: by making certain actions possible and impossible. For example, language is a cultural tool that allows us to communicate a wide range of ideas, but it also limits us to expressing only what can be articulated in words (Ruuska, 2020, p. 63).

Elements of social action.

In their work Scollons focus attention on three elements of social action: *historical bodies, interaction order* and *discourse in place*.

Historical bodies – are embodied experience of people that they bring in into a situation (Scollon and Scollon, 2004, p. 13)

Interaction order – are different social roles and types of behaviour that people represent in different social situations. For instance, people behave differently when they are alone, when they talk face-to-face with a friend or interact in a classroom. (Scollon and Scollon, 2004, p. 13)

Discourses in place are those that exist in a specific physical location and specific moment of time. For the research it is crucial understand which of them are essential and which are not (Scollon and Scollon, 2004, p. 14).

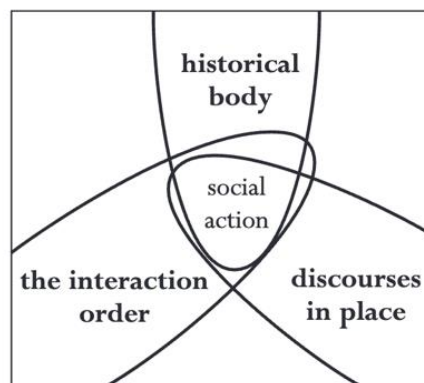


Figure 1: Social action as a nexus. (Scollon and Scollon, 2004, p. 20)

2.3 Research aim and research question in nexus analysis

One of the key features of nexus analysis is that being an inductive and holistic mode of inquiry, it invites the researchers discover new, unexplored questions, rather

than asking pre-determined ones (Scollon and Scollon, 2004). For this reason this reason current study does not contain straightforward questions. The best outcome here is to find what I yet don't know through engagement into a problematic issue and bringing about a change.

2.4 Nexus Analysis activities in the study.

The Nexus analytical framework is valuable due to its capacity to provide a comprehensive view through specialized terminology and its ability to outline a structured, step-by-step research strategy, with a focus on three main tasks or activities conducted during the research process:

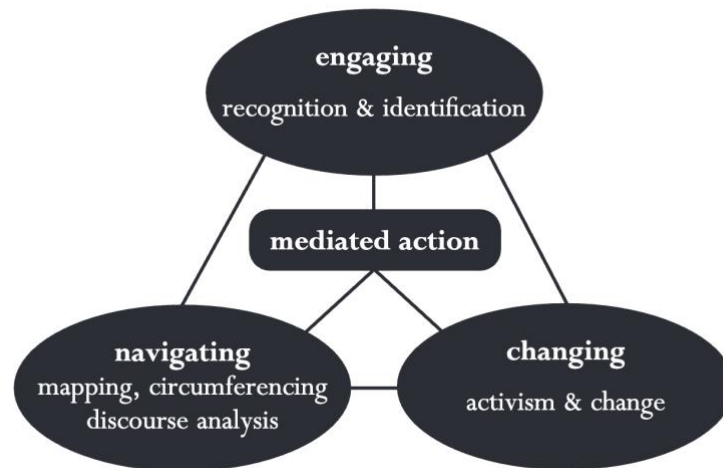


Figure 2: Activities of the nexus analysis. (Scollon and Scollon, 2004, p. 153)

(1) *Engaging the nexus of practice.* At this step a researcher needs to identify the social action that will be studied, to enter into the practice and to identify the participants. In This step will be described in the Chapter 3, where I will describe major discourses around the problem (integration, languages) , main actors and their historical bodies (people, who were affected by war) as well as existing interaction orders (what happens with newly arrived migrants as they arrive to Finland).

(2) *Navigating the nexus of practice.* This is a point where the actual research takes place. This step is reflected in the Chapter 4, where I will explain the way I design the study, conduct it and the results I get.

(3) *Changing the nexus of practice.* The last phase will include changing the nexus of practice. Though “evolution” of the Club practices will be already evident in the navigating stage, in the Chapter 4 I will make meaning of the results. I will also use Scollons’ understanding of “zooming in” and “zooming out” to connect meaningful parts together to trace patterned human actions that can be caused by or lead to exclusionary practices (Scollon and Scollons, 2007 p. 13), that will help to have a deeper understanding of the research results and the limitations of this study. As the outcome of all the three steps, I will highlight the most concerning and problematic points that I believe need to be addressed (Scollon and Scollon, 2004, p. 9).

3 ENGAGING THE NEXUS OF PRACTICE

3.1 Recognition and identification of the nexus of practice

For Scollons research is not impersonal. In their major work on nexus analysis they say: “Whatever issue you study, you will become deeply involved with it.” (Scollon and Scollon, 2004, p. 154). This approach resonates deeply with my understanding of the research process. Being myself a new migrant, a citizen of the country that started a brutal war, I’m concerned of questions of peace, mutual understanding and life in a new society. As a person I value freedom, independence and dialog.

The life stories I observed during my volunteer work in the English speaking club, stories of other migrants, experience of my husband, who was attending an integration course convinced me that there is so much more to be done in the area of integration in Finland. I realized that I can contribute with the help of the knowledge that I get at my university studies.

But before I describe my attempts to do that – the social action at study, it is essential to describe underlying elements: discourses evolving in society, historical bodies, and interaction order. This will be done in the following subsections.

3.1.1 Discourses in place: integration and languages.

Integration. Currently Finland is experiencing the shift towards market-based principles in migrant admissions. This leads to the emergence of *human-capital citizenship*, supplanting the traditional notion of *citizenship as a human right* (Olegário, 2023). Such capitalist understanding of the needs of the society nurtures another discourse - *integration* which is understood by Finnish law as

“the interactive development of the immigrant and society, the goal of which is to give the immigrant the knowledge and skills needed in society and working life, while supporting his opportunities to maintain his own language and culture”

(Act on promoting integration 1386-2010, Section 3)

In practice, integration is implemented through integration training – a specific work-oriented tuition of unemployed migrants. This training (which in a nutshell is an educational course) overseen by the Ministry of Labor and Economy, while all other public education overseen by the Ministry of Education and Culture. This leads to a scenario where one segment of the population (unemployed and/or unschooled people) undergoes an educational program focused solely on economic utility whereas another segment (locals) experiences education aimed at nurturing their holistic human development.

In their work Scollons illustrated how discourses materialize into tangible, embodied practices. Similarly, this phenomenon manifests in the context of migration in Finland. A narrow, economy-centric discourses of societal needs and integration results in the implementation of laws that steer individuals towards low-end jobs via inadequate training (see critical research on integration training by Holm et al., 2012; Pöyhönen and Tarnanen, 2015).

Languages. Though every tenth Finn now speaks a foreign language as their native language (statistics Finland, 2024), existing discourses position official languages as a societal and cultural "glue". It is expected that every newcomer must excel in either Finnish or Swedish. This is evident in citizenship requirements, where individuals are required to pass a Finnish or Swedish language test at the B1 level (Migri, 2024) or from the legal understanding of integration that was observed earlier.

On the other hand, Finland is highly ranked among countries whose citizens demonstrate high proficiency in English (EF, 2022). Discourses regarding English usage change with time: from welcoming and advantageous (Leppänen, et al. 2011; Peterson, 2022; Hynninen, 2016) to alien and threatening (Merimaa, 2020; Yle, 2023).

During the refugee crisis, when a large number of Ukrainians sought refuge in Finland due to the war, many of them already possessed proficiency in English. However, the system is tailored to prioritize proficiency in Finnish or Swedish, neglecting linguistic diversity. Recent research shows that many Ukrainian refugees can speak English at the intermediate level, but hardly any of them can speak Finnish at the same level even after living in Finland for a year (Owal Group OY, 2023). This

raises the question: wouldn't the choices available to people be more diverse if their linguistic repertoire was recognized?

3.1.2 Historical bodies of those who are affected by war in Ukraine.

Historical bodies of those affected by the war in Ukraine are diverse. While there's concrete statistical data available for some, information about others is less distinct. For instance, there is multiple research on Ukrainian refugees, on asylum seekers from Russia (see, for example Svinarenko et al., 2023; Koptsyukh and Svinarenko 2024). These studies show that Ukrainians fleeing war in Finland are educated (63% have at least bachelor degree), skilled (before war 79% were employees or entrepreneurs) and 35% knows English well enough to work or study.

However, it is not nearly enough to see the comprehensive picture of those who moved to Finland by the reason of war. There is scant information regarding those who specifically migrated to Finland as a result of the conflict, but officially acquired Finnish residence permits for reasons such as education, family reunification, or employment. For example, migration from Russia in 2022 and 2023 was record (Tilostakeskus, 2023), but we it's impossible to conclude if relocations happened due to war and which amount.

3.1.3 Interaction order among Finnish society and migrants.

Newly arrived unemployed migrants are eligible for a governmental support which is supposed to foster integration, which means to give people "knowledge and skills needed in society and working life" (Act on promoting integration 1386-2010, Section 3).

To receive support, an individual applies to a local government office. Upon submission of the application, the individual is scheduled for a meeting with a designated government official. During this meeting, the official evaluates the individual's work history and background. Together, they formulate an integration plan. This process is mutually binding, as outlined in the Act on promoting integration 1386-2010, Sections 16 and 17: "The immigrant is required to adhere to the plan and

regularly participate in Finnish or Swedish language courses." Failure to do so may result in the restriction of benefits provided as integration assistance. Accomplishment of the plan is a mutually binding process: "The immigrant shall adhere to the plan and regularly attend a Finnish or Swedish course..." if not, "his/her right to the benefits paid as integration assistance may be restricted" (Act on promoting integration 1386-2010, Section 16, 17).

To accomplish this plan a migrant is usually offered an integration training which "is usually implemented as labor market adult education" (Act on promoting integration 1386-2010, Section 21). National core curriculum establishes its' content that aims to develop Finnish or Swedish skills up to B1 level through full-time (5 hours a day) studies.

Integration training received critique on scientific, educational and economic perpetuating social disintegration, employing outdated pedagogical approaches, reinforcing hierarchical structures dominated by white Finns, failing to address the actual needs of migrants, and lacking real-life societal engagement outside the classroom (see Holm et. all, 2012; Pöyhönen and Tarnanen, 2015). Yet, this is the major gate through which migrants learn how to be in a new society.

Other opportunities for a migrant depends on social benefits are available if "economic development office <...> is of the view that self-motivated studies support the immigrant's integration and employment prospects" and "if it is a question of studies of Finnish or Swedish or if the studies are mostly in Finnish or Swedish" (Act on promoting integration 1386-2010, Sections 22, 23). Finnish integration system is top-down and non-profit sector is limited and supplementary regarding processes of migrants' integration (Lillie et. all, 2023).

Though Finnish integration system is comprehensive in comparison to many other countries, such integration practices together with societal racism contributes to "down-skilling" - a situation when highly skilled migrants have to agree on unskilled jobs (Lillie et. all, 2023). This problem was addressed in research (see, for example Riitaoja et al., 2022)

3.2 English Speaking Club as a social practice

Social practice is a social action taken repeatedly. (Scollon and Scollon, 2004, p. 12). Though Scollons use this term in narrowest sense, as “single, recognizable, repeatable action, such as <...> filling a form or switching on a computer”, in the context of this study social practice is a weekly gathering of the English speaking club in Jyväskylä - a city in the central Finland that by information on July 2023 has one of the largest number of job seekers (Owal group Oy, 2023). This social action is located on the intersection of historical bodies of migrants, interaction orders existing in Finland and major discourses:

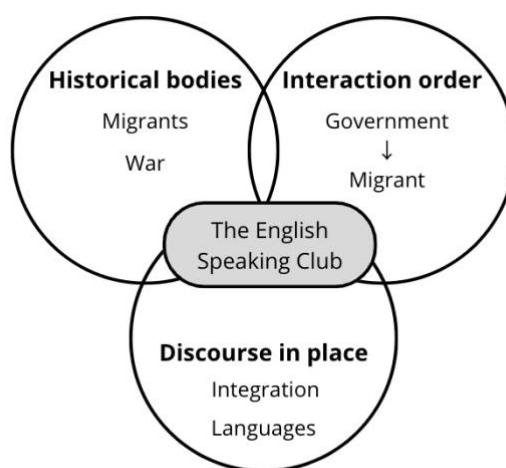


Figure 3. Nexus of the English Speaking Club (adapted from Scollon and Scollon, 2004, p. 20)

The Club is the heart of the nexus of practice, the point from which I started my ethnographic observations, and from where I started formulating new questions about integration, languages in society and adult education.

I begun volunteering in the Club as a teacher in October 2022. By that time the Club has already been working for several months. It was founded on a voluntary basis by a person who was working in the social service sector. This is how she describes this process:

“... in the March of 2022, when people started to come and I work at (a counseling organization) and advice for immigrants. And a lot of Ukrainians come and they were all... almost all... very...

in spite of their traumas, and <...> quite difficult life situations, they were all eager to find a job, but unfortunately most of them, they didn't speak English well enough or like at all to get it even like minimal job and even like physical labor jobs here in Finland. It's very difficult to get a job without Finnish, but without Finnish and English it's nearly impossible, though like some of them became employed. So anyways, there was like there was <...> one point my desire to do something like this. And I enjoy speaking English, and on the other side there was like a need for that. <...> During the August it's like somehow the idea came into life, so to say. Many people asked me to do that..."

(Interview with the Club founder, p. 1)

As I began my volunteer work and familiarized myself with the Club founder's vision, I found myself resonating with it. This is how she articulated the underlying principles of this activity:

"to improve sense of autonomy <...> and for people to gain independence <...> from services from whatever you know and language skills is one way to improve that <...>. And when they gain this independence and sense of autonomy, then they decide by themselves what they want to do here in their in this new country, you know, they don't need to go into what is available. They will gain more, more options..."

(Interview 1, p.31)

Over the course of 2 years a lot has changed. Some practices appeared to be unhelpful, some evoke greater interest. All of those changes will be reflected in the following chapters. For now I will say that, the basic activities remain the same:

- (1) we gather weekly for 2 hours to talk to each other in English;
- (2) a venue is provided by a local social organization, utilizing it during periods when it is not in use for other community events or activities.
- (3) some people are coming with the desire to share their knowledge, others - with the intent to uplift their English skills, but we inevitably learn from each other and gain knowledge together.

My role in the Club has changed. When I started volunteering, I saw my mission to teach people English, but when the Club starter wasn't able to attend it anymore, I took over the responsibility for maintaining meetings consistency.

The number of people attending the Club meetings changes with time. In 2022 there were weeks when only 1 person came and I was wondering if this activity is still needed? But despite those doubts I kept on maintaining consistency. Though we have never advertised the Club online, it gathers around 10 participants weekly with the maximal amount - 20.

The Club keeps on attracting new people though we don't actively advertise it: most people are coming because they were told about the Club. Participants see the value in what is done during those tiny 2 hours a week, and I am curious how this value is generated both within people's understanding and in practice.

4 NAVIGATING THE NEXUS OF PRACTICE: PLANNING AND REALISATION OF THE STUDY

Navigating is the next stage after engaging the nexus of practice. After I “looked around”, identified focal points (discourses, historical bodies and interaction orders) and settled myself down in the social practice – the English Speaking Club, I can now explore it better. In practice this means that at this stage I will generate my data, select methods, make the analysis and reveal its results. For this reason Navigating is the nexus of practice is the longest part of this Thesis work.

4.1 Approach to the research design.

This research is inductive and data-driven. I chose a qualitative approach to the study not because it works with text, rather than numbers, but because it

“starts from the notion of the social construction of realities under study, and is interested in the perspectives of participants.”

(Flick, p. 2, 2018)

Before moving to the description of the chosen methodology, it’s essential to explain the approach to current research that is grounded on three fundamental elements: ontology, epistemology and philosophical orientation of the researcher (Moon and Blackman, p. 1167, 2014).

Philosophical foundations. *Ontologically*, this research is based on relativistic views that suggests that realities are conceptual constructs of the mind that do not exist independently of personal perceptions. *Epistemologically*, this study adopts a constructionist approach, which posits that meaning is derived from the interplay between the observer and the observed: the observer influences the reality perceived by the observed.

The philosophical orientation of the research of the thesis is twofold, integrating elements of both social constructionism and critical theory. On one hand, it posits that

understanding reality is a cognitive process unique to each individual. Therefore, in the current paper research participants will be “trusted” with their justifications and their explanations will be trusted per se. On the other hand, a critical perspective will be utilised to reveal a conflict and make an attempt to bring a change (Moon and Blackman, p. 1169, 2014).

This Research is *anthropological* which means that it contributes to the knowledge about humanity, variety of it’s ways of life and conditions of existence (Hanners, 2010 p. 1) and aims to advance the welfare of mankind. (Scollons, 2007).

4.2 Methodological considerations

Knowledge gaining will consist of two layers. The first layer will consist of observations of life facts: embodied realities that exist in the club setting: historical bodies and interaction order. The next layer will explore perspectives and experiences to understand why those physical realities exist. These two investigations will be done with separate focuses on distinct perspectives, using different methods.

Table 1. Methodologies used

Layer	What I want to know	Methodology	Main concepts	Type of knowledge
Embodied	How club participants came to do together what they do	Nexus analysis (S. Scollon and R. Scollon, 2004)	Historical bodies Interaction order	Who are the Club participants What they do in the Club
Imaginary	How participants see themselves, life outside and inside the club	Dialogic analysis (Bakhtin 1963, Sullivan, 2012)	Dialog, Self, Other	Participants’ views

Nexus analysis

The first layer of the investigation is done through the fieldwork: watching, participating, asking questions, collecting artifacts etc. From march 2023, I started systematic notes on the club meetings. These notes are not focused on one single issue,

but present broad spectrum of topics that are aiming to answer the question “What is going on here?”

I viewed myself unseparatable from the research process. Some might argue, that such an approach ruins objectivity of the study, however, I perceive ethnography as an “embodied practice” which means that I not only relies on what I see and hear from the outside, but engage the scene with my whole self, leaving a space for deeply personal emotions and intuition (Tracy, 2013, p 76).

In the tradition of the nexus analytical approach I was doing my observations simultaneously with active participation with what was going on inside. Being a teacher-volunteer I personally experienced what it means to be a Club member, and in the same time tried to view the process from the position of the outsider. (Lane P., 2014). These observations were described in the research journal that complements my dataset.

Bakhtinian dialogic analysis

Scollons suggest discourse analysis as a method to be used within a nexus analytical framework (Scollon and Scollon, 2004, p. 172-173). However, discourse analysis is efficient while trying to understand how outside environment shapes human’s being but not as efficient in understanding of how people reflect on their experience (Sullivan, 2012, p. 2-13).

As I was going through the dataset, I realised that neither content nor thematic analysis provide understanding which would be deep enough and reveal the complexity of the issues examined, as I’m trying to understand how club participants see themselves and the outside world in relation to themselves. Therefore I decided to draw on Bakhtinian dialogical analysis, that

“would focus on how the “pain” is authored or the value is given by the participant, it would examine their anticipation of judgements of others around and how they are authored as a person in pain <...> and explore their dialogues with their own self around the significance of the pain”

(Sullivan, 2012 p. 17)

To conduct this type of analysis it is essential to understand the concepts it is grounded on: *True I*, *Other*, *Dialog I* and *Chronotope* by M.M. Bakhtin. I came to the idea to use this concept as there was no better way to describe who are the Club participants. This understanding helps to go beyond the labels such as This concept will allow me to go beyond labels like “migrants”, “locals”, “students”, “teachers”, pre-coloured with meaning but rather treat them as worldviews: infinite and unable to be learned up to the end. Below I’m providing the key definitions.

In other words, in this research I am interested not to know the social/cultural/historical characteristics of the Club participants answering the question “who are they?” but treat every participant a separate opinion, a view on himself and the world around them here and now. (Bakhtin, Hero and author’s position, 1963 Chapter 2).

Dialogism is a concept that suggests a conversation among two entities: *True I* and *Other*, where the True I is *the owner of feelings and the only one who is able to live through the moment*. (Bahtin, 2000 p. 50), and other is everything else that is not *true I*.

Let's consider the idea that one participant in a dialogue represents the “True I” or the authentic self. In this context, we may wonder about the nature of the addressee, or the person being addressed, in this ongoing dialogue. Depending on the situation, the addressee could take various forms—it might be a real individual, an AI like ChatGPT, a reader encountering our post on LinkedIn, or even an imagined voice chastising us for missing the bus. This ongoing conversation can occur within different contexts, such as a face-to-face conversation with another person, an internal dialogue within one's mind, or even at this very moment as I compose this text for you, the invisible reader; and you, my reader at the moment of reading can hear me, agree or disagree with what I’m trying to say. The points of time-space where these narratives unfolds are called *chronotope*. It can be an imaginary space (f.e. when we talk to ourselves) or it can be physically embodied space in a certain period of time. An individual does not only present in a space, he/she affects it and space affects an individual in return.

Why is that important to make this mental construct where *true I* is talking to *Other*? Firstly, through lens we can have a vision of *Other*: we can understand, what is it like (is it safe or dangerous, welcoming or exclusive etc.)? Secondly, we can have an

idea of how this Other can react to us - to what we are saying: will it judge us, agree, argue, accept, deny etc.? (R. Wegerif, 2011).

But the key value of understanding of this dialogue goes far beyond “who is talking?” and “how?”. The dialogue it shapes how we imagine our place in the world. Words of Other tell us who we are:

It's not me watching from within by my own eyes at the world, but I am watching at myself by the eyes of the world; by the eyes that are not mine. <...> I do not have a point of view on myself from the outside, I do not have an approach to my internal image. From my eyes are gazing the eyes that are mine.

(Researcher's translation from Bakhtin, 2000 p. 240)

“Не я смотрю изнутри своими глазами на мир, а я смотрю на себя глазами мира; чужими глазами. <...> У меня нет точки зрения на себя извне, у меня нет подхода к своему внутреннему образу. Из моих глаз глядят чужие глаза.”

(Bakhtin, 2000 p. 240)

In other words, the spatial environment has the power to convey individuals' roles, expectations, and agency. It delineates whether individuals possess a voice, prompting certain actions while dissuading others. This 'spatial attitude' shapes individuals' self-perception, casting them as either active participants or passive observers, thereby influencing their subsequent behavior.

4.3 Research participants and sources of data

The strong part of Nexus analysis is that it allows to assemble various types of data. As my research interest lies in the area of people's perceptions, the choice of participants was an inevitable part of the study, but at the same time appeared to be a point of big concerns and doubts.

When I was trying to select participants, my initial idea was to involve “teaching volunteers” and “students” (current and those who stopped attending) to reach diversity. But in reality I can never tell for sure who is who. No matter which criteria

I chose it could not describe the complexity of the situation. Specifically: both “volunteers” and “students” come from different countries, belong to various nationalities, speak multiple languages, they are of different age and gender (or beyond gender);

- “teachers” often find themselves in the position of learners, whereas “students” provide “educators” with new knowledge. (Even I can’t say for myself whether am I teaching or learning more there?)
- due to the openness of the Club, it is impossible to say for sure whether a participant is a participant or ex-participant.

What’s more important, following Bakhtin’s philosophy, it would be unethical and unfair to assign human beings with roles that oversimplify such a rich reality. Neither such a division would add any scientific value. Therefore, the data and the sources of data can be described as following:

Table 1

Scope of Data

Type	Quantity	Period	Description
Semi structured interview with club participants who keep on coming	3	2023-2024	Participant is defined as current if he/she joined the Club meetup at least once over month previous to the date of the interview.
Semi structured interview with club participants who stopped coming	3	2023-2024	Participant is defined as former if by he/she hasn’t joined the Club meetups for more than 3 months.
Researcher’s journal	1	2022-2024	Includes observations and personal notes.

- 1) **Interviews:** While choosing interviewees I was aiming to collect perspective of various participants engaged into the nexus of practise. This allowed me on the one hand, to reach variation and on the other, to reflect on routine and everyday of the Club.

The interview involved two blocks of broad questions:

- the first block concerned people’s histories,

- the second one - their experience of participating in the Club and their opinion on club practices.

The interviews were taken in Russian and English. All were transcribed. Those, taken in Russian were translated into English. The type of transcribing should in the first place match the goals of the study therefore the transcript was done in a “broad” way without including details (Gee, 2005 p.117). The interviews were taken in person in the space of the Club.

- 2) **Photos and artifacts:** Along my observations I made photos and collected artifacts: student’s notes and other pieces of work that came as the result of the club activities.
- 3) **Researchers’ journal:** As I was actively engaged into the club activities, it was not possible to do proper ethnographic observations. However, after sessions I made notes describing what happened during the club meetings.

4.4 Analysis process

Process of nexus analysis. As I went through the dataset was mainly focusing on interaction order in the and people’s historical bodies. This allows me to grasp what happens in the material level.

Process of dialogic analysis. While doing dialogic analysis I will trace how club participants shape their understanding of *Self* and *The Other*

“not from the words alien for them, not from neutral definitions, to build up not character, not type, and not even an objective view of a hero (participant), but namely a word of a hero (participant) about the himself and his world”.

(Baktin, 1963 p. 30; Researcher’s translation).

I will trace the “footprints” of a dialog between True I and Other following the guidelines of Paul Sullivan that he provided in his book “Qualitative data analysis using dialogic approach” (Sullivan, 2012).

In the data analysis two elements came into play: *bureaucratic* and *charismatic*. The *bureaucratic* element is characterised by authoritative building of a hierarchical frame, impersonal and therefore verifiable. The *charismatic* element, which is on the opposite pole, “undermines” bureaucratic values and strives for ungrounded and provocative interpretations, unpredictable blending of theory and data, personal musings and researcher’s unique layout style (Sullivan, 2012, pp. 64-80). Below I will explain how these elements construct current data analysis.

Bureaucratic elements. As Sullivan mentions, “authority also lies in the charismatic capacity of the individual to actualise procedures” (Sullivan, 2012, pp. 64-80). So in this sub-section I will build the frame for the further data analysis.

I will begin by establishing a coding framework to prevent my data from becoming unwieldy. This framework will involve the selection of key aspects that I will prioritize in my analysis – *dimensions* or *categories* within the coding framework that will serve to refine and specify the content. (Sullivan, 2012, 86).

Indeed, as I was reading through the interviews, I noticed how much was said about emotions, choice, learning habits. All those things seem to be important and connected to each other, so I decided to make two broad categories:

- In the Club
- Outside the Club

However, if I leave the analytical frame like this, I will “drown” in data and fail to pay decent attention to really important parts. Therefore the next question is – how to select these important parts, and exclude unimportant? To answer this question I will address to Sullivan’s idea of the “*key moment*” and “*sound bite*”. Both of those are pieces of text of different length, they are not framed by the dot in a sentence or by the end of the line, so they cannot be identified mechanically. Below, trying to develop Sullivan’s understanding, I will sum up the characteristics of *key moments* and *sound bites* that I will be looking for in the texts.

Table 2. Definitions of “key moments” and “sound bites”

	Key moment	Sound bite
Content	usually longer utterances “full” of sense	brief moments with “concentrated” meaning
Form of expression	pieces of meaning in anecdote, story, emotional saying, that usually appear in the moment where the tone/emotional register/ topic change	pieces that tell about experience in an unusual way
Dialogism	pieces with personal musings; or when a person “throws” an idea for further discussion	pieces where a participant is draws conclusions or asks questions
Significance	pieces that are important for participants	pieces that are important for participants and for the researcher

(Sullivan, 2012, pp. 64-80)

Both key moments and sound bites will complement each other, and avoid a situation when some important pieces are left aside and mentioned as “Elsewhere in the text the participant said that...” (Sullivan, 2012, pp. 64-80). I hope I will not distort the meaning of Sullivan’s terms by adding that a “sound bite” can hide inside the “key moment” or be elsewhere in the text. For the convenience of reading I will highlight key moments with bold.

Charismatic element. As Sullivan points out, there are millions of guidelines that will tell how to make a research rigorous, dry, systematic and impersonal. However, I find myself as rather a “holist learner” (Sullivan, 2012, pp. 64-80), thinking how to merge small pieces into a big picture. In the context of this study this will mean that I will decide what type of data to leave and what to include into the analysis and how to connect it with the theory (Sullivan, 2012, pp. 64-80).

In the result, the chosen pieces of data were then structured in the form of the following table:

Table 3. Table for dialogic analysis

#	Interview #	Page	Context	Quote	Power relation	Notes
Topic, subtopic						
1.	3	15		Text	Self (role) > Other (role) (What is happening)	Additional explanations

(See Appendix 1).

In the previous subsections of the thesis I've shown described the study process: the steps of the research, bureaucratic and charismatic elements (how they merge to provide a trustworthy investigation), key terms and theory used in the analysis. However, while this procedure is comprehensive, it is not without flaws. Hence, in the subsequent subsection, I will unveil the limitations identified and propose strategies for their mitigation.

4.5 Limitations and ethical considerations

This chapter is devoted to limitations and ethical considerations of the study. Usually such sections take insufficient part in overall volume of the study. However, my intention here is not to save on words, but give an honest description of research shortcomings and the way to overcome them.

While writing conducting this research I faced several challenges, that made me doubt whether or not I can do this study or even participate in the Club. If there was no major concerns about *procedural ethics*, the state of the art with *situational ethics* (Tracy, 2013, p. 243-244) is quite the opposite. These doubts were a subject of multiple

conversations between my research fellows and literature examination. To tell the truth, I'm still in the process of constant thinking and reevaluating my actions: the seed of doubt is always there, even on the final stages of my work.

To discuss those issues I will address to two sources: the book "Qualitative research" by J.S. Tracy (Tracy, 2013) the document "Ethical principles with specific ethical considerations for research with people in situations of forced migration" worked out by Canadian Council for Refugees, York University's Centre for Refugee Studies, and the Canadian Association for Refugee and Forced Migration Studies and described in the paper by Christina Clark-Kazak (Clark-Kazak, 2017). The guidelines described in the last paper are applicable not only to the research but also to the area of community practice that fits well the situation of the current study. They are grounded on the four principles that I will apply the emerging ethical doubts: *equity, right to self-determination, competence partnership* (Clark-Kazak, 2017).

Power imbalance. The first and the main ethical dilemma can be called *power imbalance*. And it is multifaced and nuanced. It largely arose from the fact that I'm Russian who lived all the life in Russia; my first language is Russian and certainly I'm a bearer of Russian culture. At the same time, the first Club and research participants were those who suffered from Russian invasion into Ukraine: these people were forced to move, some lost homes, family members... For this reason I was asking: my volunteering in the Club and doing a research with the Club participants – is that for better or for worse?

Answering to this question I will address the principles of *competency* and *right to self-determination*. This means commitment to presentation of exhaustive information about my Russian background and not diminishing Club/Research participants' right to decide whether to come to the club meetings either to participate in the research and to what degree.

In the Club practice, I was trying to say "Hi, I'm Anastasia and I'm from Russia" every time we had introduction round. Secondly, as everyone in the room was aware of who is who, the participants were able to decide which smaller group to join further on.

In terms of research, I prepared an exhaustive informative consent that was provided to each research participant beforehand in English and in Russian and made sure that all of its aspects are clear to the participant including the right to refuse at any point.

This study doesn't happen in vacuum – it firmly stands on the relationships that I as a researcher managed to form through Club practices. For this reason I'm addressing to the notion of relational ethics: to be as genuine as I can and to *“treat participants as a whole people rather than just subjects from which to wrench a good story”* (Tracy, 2013, p. 245).

What adds even more to the power imbalance is my positionality as a researcher (the one who asks the questions), the volunteer educator (who knows more than students) and the Club organizer (the one who has the responsibility for the meetups).

Though I try to lower down the hierarchy that inevitably occurs between a teacher and a student in a conventional classroom settings, I admit that it is still there. It partially comes from the role I took, partially from similar teaching and learning habits, that we share with some Club participants, partially because my poor skill of letting things go. This can potentially lead to a situation when research participants will not be able to tell what they would tell in circumstances with lower hierarchy.

A critical approach and careful theoretical framework implementation, well-established relationships as well as well-thought interview design (two-sided interview, right place and time, rapport) can contribute to more credibility.

Reproduction of exclusionary processes. The final question that I believe is also rooted in power imbalance is language used. The official language in Ukraine is Ukrainian, though Russian is largely spoken as well, especially on the attacked areas. As the interviewees explained, to some speaking Russian would be unacceptable:

“Researcher: ... but there are many people for whom (Ukrainian) language usage is a principal question...

Participant: There are, yes, my brother is also like that, yes. Oh, he doesn't acknowledge it, I'll never tell him anything in Russian <...> But that's just his stance, he's such a patriot, yes. But those are rare. Well, there are also others. There are normal people who understand normally.”

(Interview 3, p.18)

The problem manifested itself both in the Club practices. For example, in the beginning we had a volunteer who was advanced in both English and Ukrainian, so many students joined her for a conversation in small groups. But as this volunteer stopped coming, a large part of Ukrainian speakers left as well. Therefore, I can suspect that the Club gathered people who are more tolerant to Russian.

The language question was also critical when I was choosing the language of the study. Due to the fact that I didn't manage to find resources for translation from Ukrainian, the interview participants were only those with good knowledge of Russian or English. And I believe this is not just a natural limitation, this is what Scollons call "zooming in" and "zooming out" (Scollon and Scollon, 2004, p. 158) - a language power imbalance on the level of the small Club in Finland on the level of a small Master's thesis research reproduces huge story of oppression of one state by another.

Some steps are already done and can be done further in this regard:

- 1) Since March 2024 an advanced Ukrainian and English speaker joined the club. If we manage to attract more people with same knowledge, we can expect that more Ukrainian speakers that cannot or unwilling to speak Russian will join the Club and become a part of further studies.
- 2) More financial, time and human resources need to be attracted to be able to engage participants with diverse language preferences into the study.

Procedural gaps. In the process I also encountered procedural challenges. They raise from the fact that it was not always possible to notify all the club participants every single time about my ongoing study. However, no personal information or stories of people who didn't sign up a consent are revealed in this research. All the names and facts are carefully changed so that nobody can be identified.

In this part I only addressed three issues that came up from the study, though there were many more than that. The rest will be summarized to the questions recommended in the Clark-Kazak's article (See Appendix 2).

Use of technology in the Thesis writing. In the process of writing up this work I used ChatGPT4. It helped me as to a non-native speaker, reach faster writing in

English. This tool, however, was never used to generate any ideas and did not navigate the research at any point.

5 ZOOMING IN: RESULTS OF THE RESEARCH

After the data analysis, the next step is to reconstruct it and derive meaning from the emerging picture. Therefore, in the current section I will highlight the findings and connect them with the theory. I will “zoom in” into the results that tell me what is going on within a social practice – regular Club meetings. As

The analysis had two layers: embodied and imaginary, in the current chapter I will outline the main findings informed by what happens in real life and what is perceived by participants.

5.1 Vignettes of “success” stories

As a Club facilitator, one challenge I encountered was presenting compelling 'bureaucratic' evidence to demonstrate the value of the English Speaking Club in Finland. Unlike academic environments, which often have clearly defined pedagogical objectives and measurable outcomes, the Club lacked such structures. Nevertheless, the value of the Club manifested through 'success' stories gleaned from interviews and field notes.

- Andrey, 22, was enrolled into an English-medium bachelor program in college. Over the year with no prior academic training he raised his English level from the point *“I couldn’t buy ferry tickets without Google translate”* (Interview 3, page 5) to working as an intern in an English speaking company. Bachelor study guarantees a student status and that the participant will not be sent to war.
- Tanya, 15, asked peers in the Club to check up her application when she applied to the international bachelor school in Jyväskylä. For a girl who doesn’t know Finnish, a chance to study there will gradually foster learning and give more diverse life options.
- Anna, 21, started an English language academic course at the university of applied sciences. She learned about this program at the Club. This

program will allow her to continue her master's degree studies in an English-medium program.

- Maria, and Hanna (a Finn), are practicing their teaching skills on grammar workshops (sub-division of the Club). This fosters their teaching skills and expands their career opportunities.
- Anatoly, 45, who wasn't speaking English by the time he came to the club, managed to assemble a bike through negotiating the process in English. For a person who came as a refugee having a means of transport gradually increases the possibility of choices.
- Emmi (a Finn), 24, is coping with her social anxiety through active participation as a volunteer.

Apart from practical achievements, the space of the club advances people's lives in multiple different ways that on the surface do not have any practical implementations, but in fact substitute for some governmentally financed social services.

5.2 From exclusive to inclusive environment

To preserve or to open? In the midst of the escalating refugee crisis, the Club was founded with a specific focus on Ukrainian refugees. This decision was made by the Club's founder, who describes her choice as follows:

"I put in one group the announcement for volunteers <...>, and there was like some not very nice responses. Like "why Ukrainians? Why everything is for Ukrainians?" <...> I responded like yes, please feel free to organize everything you need for everybody."

(Interview 1, p. 6)

The same vision had those who attended the Club as English learners, who asked "*Like, isn't it (the Club) like for Ukrainians?*" (Interview 1, p. 29). On the one hand, such an approach created a safe space for a protected group, but appeared exclusionary for others.

This is how the Club participant describes this, answering the question about getting new friends:

“Guys, I've been hanging out with them for a while now. I met them at (a governmental organisation) during a lecture, then we went to (a cultural organisation) together. We used to go to (a cultural organisation) with them every week and tried to go to the Club, but since they're not Ukrainians, they were banned from going there. And then, when X left, I remember it wasn't just Ukrainians attending anymore. So, I invited them, and they came to the last few sessions.”

(Interview 3, p. 6)

The Club started getting attention of broader audience, and it became clear that it is of a large interest. For example, during one sunny day in May 2023

“we decided to go out to play (speaking games) on the shore of the river. The students were taking questions that I prepared and we shared answers one by one. As we were speaking, one lady approached to us and asked what are we doing. I told her about the club and she asked a permission to join together with her daughter. I agreed. Next time she came with her daughter. After that her daughter started joining the club herself. They both are Russian speakers, have immigrant, but not refugee background.”

(Research journal, p. 6)

In September 2023, I directly asked the Club participants whether they viewed the Club exclusively for Ukrainian refugees or not. Their response was that they perceived the Club as a place for everyone. One of interviewees (Ukrainian refugee) describes this internal transformation in the following way:

“at first I <...> didn't want to get to know any Russians, because I came, arrived, came here and now it's like... you know, kind of like with hate, and then it settled down, everything started to decline more or less <...> well, I started like to differentiate people. It's like with Andrey. With Evgeny as well. That's how I started, like good Russian-bad Russian. That's when I started to differentiate then and sort of... Well, why shouldn't they as well, they need it too, but before that, well sort of. When still at the beginning it could have been right, therefore different points of view everything changes.”

(Interview 3, p. 11)

From a dialogic standpoint, I interpret this last narrative as a point in an internal space of mind, when *Other (Russian)* is becoming equal to the *True I*. The interview data and observations show that such a transformation happens because of interaction with the *Other* at different settings such as courses, lectures, governmental bodies etc.

Locals in the Club. These days, though the prevailing majority of the Club participants are still people fleeing war in Ukraine, there are active members from around 10 different countries from Eastern Europe to Asia.

It is especially interesting that there are local Finns actively participate in the Club. As one of the Finnish interviewees (an Club member) explained, settings like the English speaking club concern not only migrants.

“I just always had this like urge to... Wanted to help people. Especially people that are like minorities <...> like marginalized in society because I'm also a marginalized group. And that is definitely a part of it. And then, honestly, like... Loneliness that I've struggled with.”

(Interview 6, p. 1)

“Finland is such like an individualistic culture that absolutely detests that part of it. <...> but I've grown into it; like I've grown up here like, and this is my hometown, so <...> is not surprising at all for people to like feel disconnected even if you <...>, go to school or go to go to work or whatever like. And of course, like there are like other factors, but the culture is definitely like... It... There's a challenge, like how to find connection.”

(Interview 6, p. 17-18)

We can conclude that the Club developed towards greater inclusion. I should admit that it was a risky decision because it could potentially lead to unpredictable clashes of opinions (especially in the context of an ongoing war). In the same time, calming that the community is open it would be impossible to exclude anyone.

5.3 Shift in interaction order

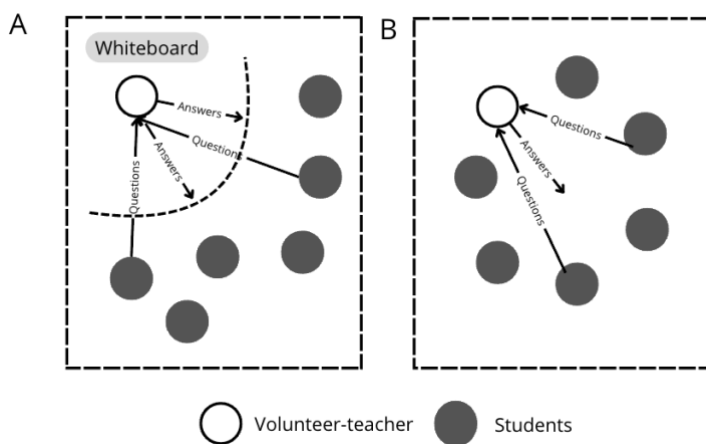
What we started with. This section will detail the shift in interaction dynamics within the club. All participants, whether they came to study English or to assist others in learning it, bring with them their individual learning experiences. Within these

experiences, there exists a preconceived notion of the roles of 'teacher' and 'student,' along with expectations of their behaviors.

Upon entering the space, participants divided into smaller groups, depending upon the availability of volunteers, or remained in one big group. While I was not the only volunteer present, I will primarily discuss my personal experiences, as it was impractical to ethnographically document the proceedings of each smaller group.

In my own educational background, I primarily encountered teacher-centered, face-to-face classes where choice and autonomy were limited. The teacher dictated both what was to be learned and how it was to be learned. Unknowingly, I replicated this instructional style in my online teaching practice and carried it over to the English Speaking Club. The interaction order can be described as following:

Figure 2. Interaction order in the beginning of the Club



As an educator, I took it upon myself to organize the space, often preparing tea, coffee, and occasionally bringing bakery. I thought that as a teacher I was the only one who must know the right answer, identifying students' needs precisely and determining the best ways to deliver knowledge. I considered myself responsible for their engagement and if attendance was low, I treated it as my professional failure. I felt that I need to be well-prepared, but due to intense studies at the University I often failed to do so.

I used pedagogical instruments of I was aware of from formal academic training: tasks, exercises, home assignments (that of course were never done). Though I asked

what they have difficulties with, I was the one who was guiding the process, established the interaction sequence. Here is an example of one ho it looked like in practice:

“We are continuing the topic from the previous class: directions. We revised vocabulary and I brought up an audio assignment. <...> After the students came completed the task, I asked them to share their sentences. I asked who is ready to share? One by one they read their sentences aloud and the others tried to guess the what place on the map they are talking about.”

(Research journeal, p. 3)

Though on the level of embodied interaction, I was dominating the space, on the level of internal perception the *True I* as a teacher was smaller that the *Other* (a student). This can be seen from the following abstracts of ethnographic notes:

“I didn’t prepare any materials for the class and asked what are the situations where English was the most needed but they didn’t have it under the belt. <...> This is where we focused on. We first discussed the questions to ask directions, then we learned how to name the places, after that we learned how to tell directions.”

(Research journeal, p. 3)

“In the end I asked what do you want to talk about next time. One student asked to imitate dialogues that might happen during interview. Another student worries that he still can’t organize sentences properly (though he is the best speaker in the group).

For the next class I want to make a short audio task and find an assignment to speak about skills or previous job experience. We will probably search works on the websites.”

(Research journeal, p. 4)

These passages demonstrate the my pedagogical choices were evolving around the needs of a student as they percieved them that is best seen from the following exerbt:

“Another (students) asked (me), if they have any mistakes and my opinion on their progress and additional assignments on that.

I explained that from my point of view things go well. I also explained that don't want to decide what is important and said: "You say what is important for you and I will find the way to help you out with that."

(Research journal, p. 5)

Problem. The more I was attending the club, the more I understood that conventional pedagogies are not applicable there for many reasons:

(x) The scope of those who came was always fluid, so implementation of typical academic approaches based on consistent learning didn't work,

(x) Unpredictable attendance of volunteers didn't allow coherent teaching,

(x) English proficiency of students ranged from A0 to B1, so conventional approaches tailored to homogenous student groups were not applicable,

(x) Lack of time made impossible any preparation for the meeting as well as any strategic planning,

(x) some beginner students didn't share a common language with any of the volunteers (for example, there was a student who was only speaking Ukrainian, when the volunteers didn't know one).

(x) A hierarchical dynamic between volunteers-teachers and participants-learners discouraged the latter from seeking individualized learning paths, instead fostering a reliance on presenting problems and awaiting resolution from others.

In summary, a "service" approach to education that both me and other learners had as a part of their historical bodies didn't work. Therefore, I was constantly asking myself: what is the best educational outcome we can reach as a community or a group with the limited means we have?

What we ended up with. The most important decision I made and try to adhere to, is to disregard the preconceptions ingrained within my historical body, and to shift the focus from what I can teach someone to what we can do for ourselves together? This resulted into the gradual transformation of interaction order.

(1) Clear framework of actions. Interaction order is based on a routine that naturally appeared from previous actions. Now it looks as follows:

1. We gather in the hall behind our learning space and start daily conversations from there. Participants speak any languages, though English is already becoming used.

2. Upon entering the space, someone takes the initiative to prepare tea, coffee, and arrange a table with snacks, all provided at their own expense. Small conversations in any used languages evolve.

3. As everybody is seated with a cup, we start an English speaking part with an “emotions checkup”. I share a meme depicting "how are you feeling today" in our group chat, inviting participants to reflect on their week and current state of mind. One by one every participant introduces themselves and shares their response, often sparking spontaneous discussions.

4. After that we address organizational matters such as scheduling and future plans for meetings.

5. Subsequently, we divide into smaller groups of 4-6 participants, contingent upon the availability of facilitators. Each group autonomously determines how they wish to spend the remaining time. Some groups engage in conversational games, while others delve into real-life topics and issues.

6. As our session draws to a close, we clean up the space and leave.

Having a well-established social practice within a Club is critically important as it addresses a fear of uncertainty that was described by one of the participants:

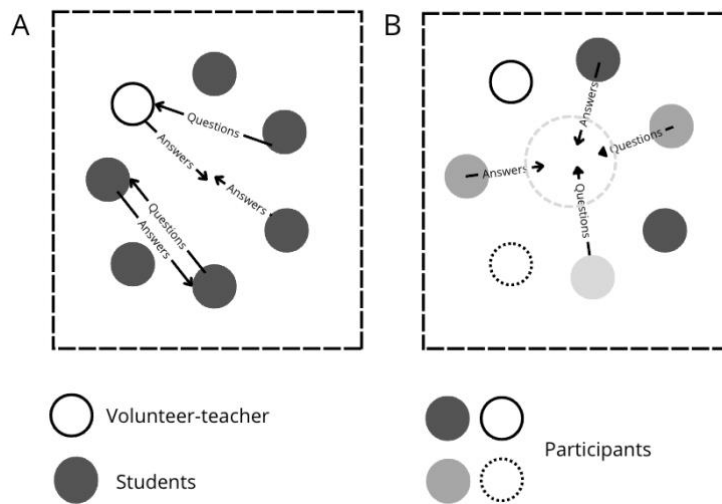
“It would be great... because I wanted to write to you: 'What is our topic for today's meeting?'. So what to prepare for, which words to repeat? Because, let's say, I come, and it's not the right topic. And then, well, today we will talk with you, let's talk about nature, but I didn't repeat those words, they haven't settled in my mind yet. Could you at least, <...> tell us this way, on the next lesson we will be talking about that, that's it.”

(Interview 2, p. 18)

From this excerpt, it's evident that the *True Self (True I)* is diminishing in significance, while the influence of the Other becomes more pronounced in situations of uncertainty about the future.

(2) *Decreased teacher's dominance.* Observations of interactions within the smaller groups I participate in reveal a diminishing prominence of the teacher's role, although it remains prevalent (A). However, my aspiration is towards fostering more pronounced dialogic conversations (B), where everyone is a participant and everyone is in search for the answers (this idea was drawn from Mirja Hämäläinen, at her workshop “Exploring justice through Participatory Thought: A Bohmian Dialogue”).

Figure 3. Interaction order in the Club these days and the desired one.



(3) *More diverse educational opportunities.* Some students benefited from speaking practice and using the language. They even expressed dissatisfaction when the Club practices involved extended periods without speaking:

“But actually, it's not very cool when there's a big turnout. <...> I actually liked it better when nobody else would come, and I was there alone or maybe with one or two other people <...> one-on-one, and then you'd talk non-stop for an hour and a half. That was way cooler for me than when you sit, you said a phrase and you wait? I mean, that's the conversation specifically in the English practice.”

(Interview 4, p. 21)

However, others felt it challenging to speak as they didn't have enough knowledge on how actually to produce speech in a foreign language: which prepositions to use, what's the meaning of grammar tenses, how to pronounce words, how to write in English. Through many tries and fails we finally accepted that we don't see an effective way to respond to the two opposite demands: *practicing* and *learning* within one meeting of 2 hours.

For this reason we launched "Grammar workshops" – regular meetings that are conducted in a more academic way. These meetings are held once a week (for 2 hours) and are facilitated by 2 volunteers who perform in a classic teaching role. Each volunteer is working with their own group – one is focused on starters, while another one – on more advanced learners. The volunteers-teachers prepare for the classes, plan and guide the learning process, though they remain in constant contact with students asking what are their needs and interests. We explain to the participants that this is a coherent learning and in order to succeed one needs to come regularly. Grammar workshops gain regular attendance gathering from 6-8 students each time.

There is a hope that through this diversified practices we can address the problem of language instruction in a more effective way.

5.4 Being capable for more

Historical bodies and Self-Other perceptions about education. While the Club founders' and my own aspirations revolved around exposing individuals to autonomy and choice, our ingrained roles as social service providers (her- as a social consultant, mine – as a teacher) often pulled us in the opposite direction. This conflict was evident in the organizational methods we adopted in the beginning.

On the other hand, historical bodies of those who came to study English, told that they will be taught by the *Other*, that the *Other* has the knowledge and power over the process, that their *True I* is diminished. It is observed in the narratives where participants describe the learning experience. Here are several examples of participant's talks about learning inside and outside the Club.

Example 1. A participant is describing the ways he learns Finnish independently.

... as they say, you have to talk a lot. <...> I live alone, it's a bit difficult for me <...> So, the only thing left is to turn on Finnish language video lessons and repeat after them what they've said, pause, repeat; to write under dictation

(Interview 2, p. 6)

In the view of the participant, the only available way to learn to talk for him is to repeat the words of *Others* and to write under dictation what *Others* said. The act of talk is not described as something that reveals the *True I*: such as for example, constructing his own sentences.

Example 2. In this example an interviewee was asked about his opinion regarding who is the Club designed for. While giving the answer, he appealed to the figure of a bigger *Other* (a teacher, a volunteer), who has the power to decide.

R: I also had, well, some doubts about how this club is positioned because it indeed started as a club for Ukrainian refugees. And now, at least two participants are there who are not related. Well, they don't have that background, what do you think about it?

P: But you are a teacher. I don't know, you all, well, like, you help as volunteers. So I think, this does not concern you.

R: And what do you personally think?

P: Well, that's it, I only think that a volunteer will help."

(Interview 4, page 10)

Example 3. In this example a participant is sharing how his educational and life path was guided by the *Other*. This example demonstrates how initial desire of the True I was merged by the will of the *Other*:

R: Did you ever think about learning Finnish?

P: About learning the language - no, but to stay (in Finland) - from the very first trip. Essentially, **my whole life has been laid out**. More precisely, **my parents planned it** following my uncle. My uncle studies here. He studies... lives, and he studied at my university in Kharkov, **and I was kind of pushed along** the same lines: the same specialty with the same professors, the same faculty, in short. In order I **simply to follow the same line and didn't veer off anywhere** and move here.

R: How do you perceive this ?

P: Initially... **Now that's ok.** It seems like now it's actually good for me, but initially it wasn't really, because I had no idea what programming was, **and I was planning to go to flight school with my friends.** Before that, my prospects weren't very good. Like, I didn't need this at all. **It was more like my parents' plans, not mine.** And then, like, when I started studying, and then when this major appeared, which I now like and want to work in and have been working in. **Yep, I realized that it's like, well, okay."**

(Interview 4, p. 2)

Example 4. In the example below a participant is sharing his view on life, where having good life skills means to understand what *Other* wants from *Self* in any given moment of time and adjust.

"...or maybe, **I just navigate through life? It's good that I understand what is needed from me at this moment..."**

(Interview 2, p. 7)

Self-Other within Finnish migrant's education and beyond. Not only the historical bodies of Club participants (both educators and learners) reinforced the perspective that education is akin to a corridor constructed by the Other, within which *True I* is going from point A to point B. This viewpoint is further supported a Finnish integration program, in which almost all of the Club members participated.

Absence of choice. Describing the learning process, the participants describe absence of choice and bureaucratic pressure, forcing immediate employment.

Example 1. In this example a participant was attending an integration program for 5 months. She later on left it because she found a low-skilled job.

"Well, it's not like I had a choice not to go to (Integration) courses. I had to: (a governmental organization) registers you, and like you must go. <...> I combined (Integration courses and Club), but then I realized that something... well, I can't handle it."

(Interview 3, page 6)

Example 2. Another participant is emphasizes that learning at the integration course happens regardless his true desire. Learning itself is described as drilling, and

enrollment to the course as something that happens (f.e. I got place, ended up in the course):

“ - <...> you mentioned that you started attending the Finnish integration courses, right?

- I started, well like... **I waited for my turn, I didn't just start...** I think I started there maybe in December. I was in the queue, I've just got place.

- What's your impression, what do you think of them?

- Actually, nice enough. **I don't know how I ended up there:** I was taking an exam for, like, the zero level, but I was enrolled into an intensive course. <...> And there is this intensive program, and I like that since I'm not too eager to learn Finnish right now, and at home I just do my homework and that's it - effortlessly, not the way learn English: read or listen, or watch something. Here I just did it (homework), put the backpack, and that's it. This is what I like here. There's a topic for each lesson, and we just drill that topic for 2 lessons until it's memorized, but **she (teacher) forces you to learn it right in the class.** So you don't have to study it at home. **And whether I wanted to or not,** I'm still learning Finnish. It's not just come, marked myself present, and left. I still go there, and I even started constantly reading texts. Already reading more or less the words, although I didn't study. Just memorized the numbers, some basic phrases. The rules like those vowel harmony k-p-t, all that stuff, but in our class, **we just drill through for a week from 8 to 13:00** with all sorts of games, cards, stuff like that.”.

(Interview 3, page 12-13)

Example 4. Here a participant is focusing on the pressure he experiences due to the threat of military conscription.

“- And what will be the consequences if you don't find a job in 7 months?

- That's it, it's goodbye from the country. And God only knows what else: it's not just out of the country and goodbye, **they will actually take you to the border, back home.** I don't know. But the fact that asylum is ending, and **we have to leave the country, that's 100%. We have no right to be here.”**

(Interview 3, page 17)

Example 5. Being under the pressure of need to attend integration courses, some may use them not in accordance with their initial purpose. The following example shows how a Finnish course (a part of an integration program) is perceived by a student merely as a tool to “get hooked”.

“R: <...> well, the main task for me now is to learn the language, find a job and that's it. But I'm continuously learning the language whenever there's an opportunity.

P: English or Finnish?

R: English, **Finnish, I just go casually...** you never know when it might come in handy, and there's also internship from there. **And from this internship, I can just go to the university or (to intern) in a company; and maybe meet someone there and somehow get hooked.** That's just a backup option.

P: Right now, I'm focusing more on English. Found another set of courses at a church. <...> But I'm waiting for the opening of X, thinking also to sign up for courses here, I think it's €60 or €90 for a year”.

(Interview 3, p. 14)

We had all the prerequisites to get stuck in a service-oriented approach, characterized by the *Other* holding the power to disseminate knowledge, while the *Self* assumed the role of the recipient:

(v) mindset was deeply ingrained in the historical experiences of those who organized the Club meetings;

(v) this approach was in historical bodies of the Club participants;

(v) integrational practices organized by the Finnish government for newly arrived migrants are precepted by the participants in the same *True I < Other* way.

While we all had the predisposition to remain within this familiar framework, life unfolded in unexpected ways.

Can we do more as a group? The first outcome that we did not foresee, is that the Club appeared much more than a language learning space. Here people got knowledge on how to be in a society from each other's experiences. Mutual help has always been a recurring discourse during Club meetings: people were sharing information about how to make doctor's appointment or where to find discounts for

groceries. But at times, straight in the Club settings participants were providing help that extended far beyond classroom.

Example 1. The following example illustrates how challenging it is to navigate the procedures of a new society highlights how the collective accumulation of knowledge can directly aid a participant, even within the classroom setting. To obtain information on applying to an academic course at a university, a participant typically must schedule an appointment with a social consulting service and endure a significant waiting period.

“As I announced the information about enrollment to an English language program at JAMK earlier and some participants became interested, we put time to have a look at the application process that was described on the web page. We started with formal requirements and documents. Once we were doing that one participant started asking questions about the documents. He didn’t know what one of them meant and how to get one. The peers came to help and explained the bureaucratic process which appeared to be not easy at all. They showed their documents that the participant turned out lacking. Another thing that emerged in the talk is that the participants didn’t know what a “secure email” is. Luckily as I encountered one when I was applying to my program a year ago, so I could explain what it is and how to use one.

(Research journal, p. 7)

Example 2. Here is another example that shows how real-life issues can be resolved straight in the Club.

“Today our 15-year old participant asked for help: she needed someone to revise her application to an international bachelor school in the city. A volunteer who speaks advanced English offered help. Together they revised her application. Later on she asked me how to convert this document from Word to .pdf from the phone, as a computer wasn’t available to her. I tried to help through an iPad that I had with me.”

(Research journal, p. 7)

Example 3. The next example shows how students were engaged into independent collaborative learning.

“Surprisingly few volunteers came today. In fact, I was the only one and 7 participants-learners. Since I’m usually busy with those who are beginners with English, I asked the rest – more advanced participants be facilitators for themselves. So after a usual emotions check up they stayed on their own. As far as I heard they decided not to use the questions I suggested as

conversation starters. Instead they found something else online and engaged in conversation in English for the rest of the time.”

(Research journal, p. 8)

Example 4. Independent collaborative learning is stretching beyond the classroom settings.

“Due to the Easter holidays I had to cancel our meetups on Thursday and Monday. The guys seem to be upset. In the group chat one of the participants offered to have a club meeting on their own in a cafe.”

(Research journal, p. 8)

In similar ways, without control from my side, the club participants made an Instagram page, that they are running on their own and organizing our final barbeque party outside the classroom.

Can an individual do more? Another surprising outcome was noticed from the dialogic analysis of participants’ talk about being in the club. Often times (but not always) they used wording that emphasize an active role of a speaker. This is evident from the following set of examples:

“The cool thing is that it’s divided into groups, <...> **you can choose your own**, well, more or less your own level and **practice** specifically, not learn. That it's excellent, and specifically **practice**, that’s cool... and through games.”

(Interview 4, p. 6)

“**You can choose** your teacher **based on your own level** of knowledge again. Yeah, **you can change there**, for example, **you can** socialize with someone, have a coffee or tea, it's, like, a very welcoming atmosphere, probably.”

(Interview 3, p. 14)

“And **you... can** comfortably **speak** without rushing or being afraid to say something. I liked that. And yet, **you try...**”

(Interview 3, p. 14)

On the other hand, the interviewees mentioned non-oppressive atmosphere that exists in a community. One of them contrasted that to school and integration courses setting, another – to University:

“When we were talking, I enjoyed it. It's just like in school, you come in, settle down... Even in the (integration) course <...> there are strict rules: breaks, everything... The environment here is conducive. Because you know **the teacher won't... They might ask, guide, and won't demand or give grades.**”

(Interview 3, p. 14)

“... I'm also like a student in a way. In those situations (of volunteering), it's **just different from the university** where I'm like, we also like have group discussions and stuff...”

(Interview 6, p. 5)

Being in such a free setting for some people (not for everyone) brought some results that they notice. This results concern not only language proficiency, but personal growth for both students and volunteers:

“First of all, **it (participation in the club) gave me courage** <...> to open my mouth, to formulate my thought, because for me, for example, it was easier to click Google Translate or to voice it, so that the person heard what I am saying, or I could read (the translation). **I already understand what I am saying, and I can even speak now**, glancing over, but already speaking. (C) This has untied my tongue.”

(Interview 2, p. 13)

“Whether I'm like teaching or like speaking in English or Finnish, I'm... My like competence level is usually higher in either of those languages, or both. Because yeah, I'm having the other person, so the dynamic is like really different and it's **giving me confidence that maybe I'm like not so bad at this thing or this thing**”.

(Interview 6, p. 5)

Though there are agentic narratives in the participant's talk about the Club, it's important to remain critical and acknowledge that this perspective doesn't resonate

with everyone. Particularly in the early stages, some participants may not feel like they are learning anything significant.

6 CHANGE

The final stage of the nexus analysis is change – a point where I will discuss the results of the study, make an attempt to ask new questions. I will critically overview social actions done within the nexus of practice. By zooming out, I will try to connect the findings on the micro-level with macro-level contexts.

6.1 Integration: to whom it concerns?

The Club participants chose to become an open community. In the result, many people without refugee background joined the Club. This way was and still remain not immediate and straightforward.

The first concern evolves from the fact that the Club remains “a migrant hub”, with low participation of locals. Over the course of almost two years only 3 Finns were involved into the Club activities: two with the purpose to aid people and one with an intent to conduct a research. Therefore, the club somehow reproduces the reality where locals are always in a position of more power (f.e. to teach, to help, to research) and are never in the opposite. However, as the interview data show, some locals face just the same problems as migrants do: alienation, lack of connection and sense of belonging that could be addressed through common activities such as language learning.

As I engaged in conversations with locals during my studies at university, I found that, some people lack of English practice in daily life and regret that it’s becoming forgotten. Some students shared that they were not confident in their English skills and for this reason hesitated to take part in English medium courses. The Club could provide a venue for those who locals who would like to practice English. Larger engagement of locals as learners could create a space where everybody is working together on the same task.

For those who came from abroad the experience of being and doing something together with locals could help to eliminate the discourse of deficiency and intolerance that was formulated by one of the research participants:

“ (it’s hard to find a job in IT) because I am not a Finn. First, they consider Finns, then people from Europe, and Europe well I don't know, **maybe we are already considered as Europe. Or as third class?**”

(Interview 4, p. 8)

My humble hope is that this will lead to the creation of an educational space where migrants and locals would remain in an equal dialog, mastering a language that belongs to no one. This consistent collaborative practice can make a small step towards a shift in *society attitude* from negative (racist, monocultural/conservative, hostile) to positive (i.e., non-racist, welcoming, multicultural) (Ndukwe, 2022, p. 31).

6.2 Pedagogical violence in migrants’ education

In their work, Eugene Matusov and Paul Sullival explore the phenomenon of pedagogical violence. They define it as an

“infliction of physical, social, emotional and psychological pains or threat of such pains that is either the means for or non-accidental byproducts of education used on a systematic basis”

(Matusov and Sullivan, 2019, p. 438)

I agree with the authors who say that pedagogical violence is natural for educational alienated instrumental education process (which I refer integration courses). Such violence can be considered as justified, approved, legitimate but it is essential to name violence as it is, regarding the reasons of its existence. Often times pedagogical violence is claimed to become beneficial for a student in a long run. However, it doesn’t change the fact that if a student didn’t choose to learn, this is still violence (Matusov and Sullivan, 2019, p. 439). Exposure to pedagogical violence “leads to uncritical acceptance of inequality as given, necessary and unchangeable” (Matusov and Sullivan, 2019, p. 442).

Pedagogical violence manifests itself in the following forms:

Economic violence. According to law, if a migrant refuses to participate in an integration measures drawn on in an integration plan, “his/her right to the benefits paid as integration assistance may be restricted” (Act on the promotion of immigrant

education 1386/2010, Section 17). Since learning Finnish is “a must” of the integration measures, refuse to study it will lead to economic consequences.

Bureaucratic violence. In one of the examples an interviewee (a male refugee) explained his unwillingness to learn Finnish by extreme uncertainty about the future. However, both languages (English and Finnish) are learned under a threat of deportation. In his case deportation leads to military conscription and in the worst case scenario – death.

“That's why I'm learning everything possible now, even if they deport me with English, I can go anywhere, but with Finnish - only here. But I will only learn Finnish based on the fact. You see, when people come here, move here with families, for family reunification, they understand that they are here forever, then you can learn. **But what should I learn for? Right now, I have no status, nothing.** In essence, I'm here temporarily. **It's just like, as if someone came to visit and started learning the language for fun, you know you'll go back, what's the point?** That's the situation right now, essentially. **We're just here temporarily and it's unknown what will happen next.**

(Interview 4, p. 18-19)

For many (especially for forced migrants), learning a new language, would that be English or Finnish, is not a leisure activity. This is what they engage into under external pressure.

Pedagogical violence in the classroom. Within a classroom pedagogical violence can manifest itself as an attempt of a teacher establish control over students. In my view this may be vivid when a teacher calls a student to answer (instead of inviting), establish turn-taking (instead of encouraging free talk), assigns tasks (without negotiating them) etc. When I started volunteering, I relied on the same strategies, but with time they became needless.

In such a unique setting as the Club, participants of the educational process are free from instrumental ends: we are not chasing for high grades, there is no point in competing etc. However, it is crucial to critically examine implemented pedagogical practices because we may unconsciously bring in them as a part of our historical bodies.

6.3 Dialogic pedagogies in migrants' education

My research has shown how interaction order and pedagogical practices has evolved over time within club settings. We moved from what our historical bodies told us the right thing to do to a new, unexplored area. Addressing the demands of the Club participants we divided our practice into regular Club meetings focused on speaking *practice* and Grammar workshops focused on gaining new *knowledge*.

If Grammar workshops work well, and there is a clear structure, regarding the regular meeting there appeared a new concern. Lately, one of the participants mentioned:

"Looks like we know each other better than anyone else. We know some life stories, what the other likes and doesn't like: from knowing who enjoys what kind of music to who prefers which foods. We even had a debate on what's the best way to tie shoelaces."

(Research journal, p. 9)

Indeed, in attempt to develop speaking skills we engaged into infinite amount of conversations that are typical to school settings. However, I see that this may not last for long. There will be some point where we will know all the superficial facts about each other. How to keep on exploring world (our own *Selves* and the *Other*) in a mode of never-ending inquiry?

This question leads me to research practices of dialogic pedagogies grounded on the ideas of Bakhtin, Freire, Vigotsky and others. Dialogic pedagogies draw the following distinctions from a conventional learning:

- Instead of a school or a classroom, there is a circle that emerged from historical conditions and cultural circumstances. This circle is based on egalitarian and inclusive relationships.
- Instead of a teacher the circle is facilitated by a coordinator who uses dialogic inquiry instead of transmitting knowledge.
- Instead of students as passive recipients there are participants who contribute with their ideas.
- Instead of syllabi there are negotiated programs connected with participants' real lives. (Renshaw, 2004, p. 3)

For the further research I would be interested if dialogic pedagogies have the power to address societal racism and promote integration.

6.4 Learning to play an active role in society

Though measures of integration implemented by the government are based on primarily on labor market integration, the law states a much broader aim of integration actions. Integration practices are aiming to provide migrants with “skills and knowledge required in society and working life and to promote his/her *opportunities to play an active role in society* as an equal member of society...” (Act on the promotion of immigrant education 1386/2010, section 11).

However, the ways to reach this aim are diverse:

“Education either functions as an instrument which is used to facilitate the integration of (people) into the logic of the present system and bring about conformity to it, or it becomes the “practice of freedom”, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world”.

(Shaull, 1972, p. 14)

I argue that learning to actively engage in society doesn't have to be limited to integration courses tailored to fill specific gaps in the labor market. In fact, it is hard to believe that one can affect society when a person did not have any practical evidence that it has been done even in a small scale. In my opinion, having even a small real-life example or experience of making a change, has a potential to expand to different areas of life.

An approach alternative to pre-designed learning paths (such as integration training) could be implemented through *communities of practice*, which “imply participation in an activity system about which participants share understanding concerning what they are doing and what that means in their lives and for their communities”. (Lave and Wenger, 1991, p. 98) Rather than waiting until a person acquires Finnish and gets employed, learning to be a part of a society could start from beginning through settings supporting autonomy, independence and freedom of choice.

These days, the Club adopted some elements of the community of practice. Participants learn through doing things for the community: they maintain an Instagram page in English, they have developed a logo, they independently organize Club events.

The further research could investigate, engaging with problems of a community, or learning by doing can contribute to understanding of *Self* as someone who has the power to impact a new environment beyond the classroom, rather than adjusting and accepting its conditions predetermined by a host society.

6.5 Summary of new questions

In this part I will briefly summarize new questions that emerged from doing the Nexus analysis.

Sub-section	Questions
6.1. Integration: to whom it concerns?	<ol style="list-style-type: none"> 1. Isn't a discourse where locals are the only one who are in power to give support and migrants are constantly in position of receivers reproduced in the Club (migrants' <i>Self</i> < locals' <i>Other</i>)? If yes, what are the trajectories for a change? 2. Don't other NGO's focused on migrants' integration reproduce same structures? (migrants' <i>Self</i> < locals' <i>Other</i>) 3. Do locals have skills to be active members of their own society? Are locals integrated into their own society? 4. Are there any common problems or issues that both locals and migrants are concerned of (f.e. agency or belonging)? 5. Can there be developed social practices that would bring together locals and migrants as equals?
6.2. Pedagogical violence in migrants' education.	<ol style="list-style-type: none"> 1. Which forms of pedagogical violence are present within the Club settings?
6.3. Dialogic pedagogies in migrants' education.	<ol style="list-style-type: none"> 1. What outcomes could have implementation of dialogic pedagogies for the Club participants? 2. Can dialogic approaches be used to promote integration?
6.4. Learning to play an active in society	<ol style="list-style-type: none"> 1. To what extend formal training such as integration program teach people to be active in a society?

	2. Are there alternative ways to teach migrants how to be active participants in a host society?
--	--

6.6 Conclusion

My research journey started even before I realized that I am actually already doing a research. I could not foresee that the decision to begin volunteering in an English speaking club will inform a Master Thesis research work where I will find some answers, but end up with even more questions.

My research grew up from own embodied experience as a migrant, as a person who is deeply concerned about the war in Ukraine, and as someone who is interested to doing education rather than only learning about it at the university courses.

Following the guidelines developed by Susie and Ron Scollons, I started my research with looking around, and analyzing major discourses and actors that shape the area of my interests: migration, integration, education, social justice and language learning. What's more important, Nexus Analytical framework allowed me to gain holistic understanding of issues and "pack" the insights and findings into one compact Master's Thesis work.

As a result of the *engaging* phase, I found out that an English Speaking Club (earlier - for Ukrainian refugees, now - for everybody) is a perfect setting through which I can gain better understanding about all of these areas. During the longest stage - *navigating*, I conducted my observations gathered data and analyzed it. This was a hard process because I wanted not only to describe in real life (f.e. what are the historical bodies or how does interaction order in the Club look like), but also to have a vision from a deep internal perspective of the Club participants. For this reason I not only analyzed ethnographic data, also implemented dialogic analysis. At this stage I wrote up the results of the data analysis that demonstrate evolution of the Club practices as well as participant's perceptions. During the final stage - *change* I made an attempt to understand the meaning of the results I came up with. I tried to overview the change of interaction order over time and critically highlight the points that speak

of inequality within a small club setting and society around it. That brought me to new questions that I formulated in the separate chart.

As I have done a research and stated the following questions, I have become concerned that adult migrants (especially those at integration training) are treated and discussed merely as a resource of Finnish wellbeing and prosperity, rather than alive people with their hopes, dreams and desires. I am surprised how people with agentic power, who proved the ability to act in their home countries become “small” and passive receivers who only deserve help and compassion; the ability to guide one’s own life is overlooked.

In the same time, when I was having an interview with one of the Finnish Club participants, I was amazed that she was describing her experience “of being born into this society” (Interview 6, p. 15-16) just in the same way I was describing my migration: isolation, loneliness, disconnection, lack of sense of belonging. Are there other locals who feel the same? Maybe creation of environments where both migrants and locals could effectively address these deep issues could become a small step towards mutual acceptance and understanding.

7 REFERENCES

- Aarnikoivu, M. (2020). *“The best drunk decision of my life”*: A nexus analysis of doctoral education. Jyväskylän yliopisto.
- Bahtin, M. M. B. (2000). *Avtor i geroj: K filosofskim osnovam gumanitarnyh nauk*. Azbuka.
- Clark-Kazak, C. (2017). Ethical Considerations: Research with People in Situations of Forced Migration. *Refuge (Toronto. English edition)*, 33(2), 11-17. <https://doi.org/10.7202/1043059ar>
- Flick, U. (2018). *Designing qualitative research* (2nd edition.). SAGE.
- Finnish Ministry of Employment and the Economy. (2010). *Act on the Promotion of Immigrant Integration (1386/2010)*. Retrieved from <https://www.finlex.fi/en/laki/kaannokset/2010/en20101386>
- Holm, L., Pöyhönen, S., Pitkänen-Huhta, A., keskus, S. k., & Studies, C. f. A. L. (2012). *Localising Supranational Concepts of Literacy in Adult Second Language Teaching*. Multilingual Matters.
- Hynninen, N. (2016). *Language Regulation in English as a Lingua Franca*. De Gruyter.
- Lane, P. (2010). “We did what we thought was best for our children”: A nexus analysis of language shift in a Kven community. *International journal of the sociology of language*, 202(202), 63-78. <https://doi.org/10.1515/ijsl.2010.014>
- Lane, P. (2014). “Nexus Analysis.” In *Handbook of Pragmatics*, edited by J. -O. Östman and J. Verschueren, 1-23. John Benjamins Publishing Company. <https://doi.org/10.1075/hop.18.nex1>
- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.
- Leppänen, S., Pitkänen-Huhta, A., Nikula, T., Kytölä, S., Törmäkangas, T., Nissinen, K., . . . Jousmäki, H. (2011). National Survey on the English Language in Finland: Uses, Meanings and Attitudes.

- Lillie, N., Bontenbal, I., & Ndomo, Q. (2023). Welfare regimes and labour market integration policies in Europe. In S. Baglioni & F. Calò (Eds.), *Migrants and Refugees in Europe: Work Integration in Comparative Perspective* (pp. 65-66). <https://doi.org/10.47674/9781447364535>
- Leskinen, K., Iaitos, K. J. V., & Studies, D. O. L. A. C. (2023). Refugee-background students negotiating academic literacy practices in L2: A dialogical and nexus analytical approach. Walter de Gruyter GmbH.
- Major, Z., Tiedekunta, K. J. P., Psychology, F. O. E. A., Iaitos, K., Education, D. O., Yliopisto, J., . . . 102. (2021). *A nexus analysis of tackling disadvantages*.
- Matusov, E. (2007). APPLYING BAKHTIN SCHOLARSHIP ON DISCOURSE IN EDUCATION: A CRITICAL REVIEW ESSAY. *Educational Theory*, 57(2), 215-237. <https://doi.org/10.1111/j.1741-5446.2007.00253.x>
- Matusov, E., & Sullivan, P. (2020). Pedagogical Violence. *Integrative physiological and behavioral science*, 54(2), 438-464. <https://doi.org/10.1007/s12124-019-09512-4>
- Merimaa, J. (2020). Englanti syö suomen, Helsingin Sanomat <https://www.hs.fi/tiede/art-2000006507424.html>
- Ndukwe, T. C. (2022). *Immigrant Political Integration in Finland: The Perspectives of Black African Immigrants at the Municipal Level*. Jyväskylän yliopisto.
- Olegário, G. (2023, March 31). Brains and hands: The commodification of immigration to Finland. Retrieved from <https://mobilefutures.fi/blog/commodification-of-immigration-to-finland/>
- Owal group OY (2023) https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/165232/TEM_2023_42.pdf?sequence=1&isAllowed=y
- Peterson, E. (2022). Views on “Good English” and “Nordic Exceptionalism” in Finland. *Frontiers in communication*, 7, . <https://doi.org/10.3389/fcomm.2022.803922>
- Pietikäinen, S., Compton, S. E., & Dlaske, K. (2015). Putting resources into practice: A nexus analysis of knowledge mobilisation activities in language research and multilingual communities. *Current issues in language planning*, 16(3), 187-200. <https://doi.org/10.1080/14664208.2015.972533>

- Pöyhönen, S., Tarnanen, M., Simpson, J., Whiteside, A., Opettajankoulutuslaitos, keskus, S. k., . . . kielitiede, S. (2015). *Integration policies and adult second language learning in Finland*. Routledge.
- Pöyhönen, Sari, et al. *Adult Migrant Language Education in a Diversifying World*. Routledge, 2018.
- Ruuska, K. (2020). *At the nexus of language identity and ideology: Becoming and being a highly proficient second language speaker of Finnish*. Jyväskylän yliopisto.
- Renshaw, P. D. (2004). Dialogic teaching, learning and instruction. In J. v. d. Linden & P. Renshaw (Eds.), *Dialogic learning: Shifting perspectives to learning, instruction, and teaching* (pp. 1-15). Kluwer Academic Publishers.
- Riitaoja, A., Virtanen, A., Reiman, N., Lehtonen, T., Yli-Jokipii, M., Udd, T., & Peniche-Ferreira, L. (2022). Migrants at the university doorstep: How we unfairly deny access and what we could (should) do now. *Apples (Jyväskylä, Finland)*. <https://doi.org/10.47862/apples.112578>
- Shaul, R (1972) Foreword in P. Fierre, *Pedagogy of the oppressed*. Penguin Books.
- Scollon, R., & Scollon, S. B. K. (2004). *Nexus analysis: Discourse and the emerging internet*. Routledge.
- Scollon, R., & Scollon, S. W. (2007). Nexus analysis: Refocusing ethnography on action. *Journal of sociolinguistics*, 11(5), 608-625.
<https://doi.org/10.1111/j.1467-9841.2007.00342.x>
- Sullivan, P. (2012). *Qualitative data analysis using a dialogical approach*. SAGE.
- Svynarenko, A., & Koptsyukh, A. (2022). The situation of Ukrainians in Finland who fled the war: Survey results. *Publications of the Ministry of the Interior 2022*
- Statistics Finland. (2023). Immigration of almost 50,000 in 2022 [Press release]. Retrieved from <https://stat.fi/julkaisu/cl8n2djzw3b360cvz35t3up2r>
- Tracy, S. J. (2013). *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact*. Wiley-Blackwell.
- Yle News (2023), Students challenge English language dominance at Aalto university, <https://yle.fi/a/74-20023137> Yle News, 2024 <https://yle.fi/a/74-20069402>

APPENDICES

Appendix 1 Self-Other in the Club participant's talk

In the current chart the following signs will be used:

<, >, = - these mathematical signs show power balance between Self and Other

Underlined phrases - the phrases that proof <, >, = relationships between Self and Other

Bold phrases - sound bites

(Italic text in brackets) - the text added by a researcher from the context of conversation, which is done for easier reading.

#	Inter view	Page	Quote	Power relation	Other (Description)
Outside the Club					
1	#2	6	<p>... as <u>they say, you have to</u> talk a lot. Well, I live alone, it's a bit difficult for me, as they say. So, <u>the only thing left</u> is to turn on Finnish language video lessons and <u>repeat after them what they've said</u>, pause, repeat; to write under dictation, I already write quite well, I even write quite well...</p> <p>...надо, как говорится, очень много разговаривать. Ну я живу одна, мне сложновато, как говорится. То единственное, что приходится включать видеоуроки финского языка и повторять за ними то, что они сказали делать паузы, повторять; писать вот под диктовку уже неплохо пишу неплохо пишу даже...</p>	Self < Other	The participant replaces active action of talking by passive activities of repeating orally and in writing what was said and does not mention any ways of self-expression on another language.
2	#2	10	I... (stopped going) not because, as they say, that <u>she couldn't get me to speak</u> , but because <u>she didn't make me think, to construct sentences myself</u> , right here and now.	Self < Other	Referring to their leaving a group, a speaker says that the teacher didn't make them be an actor.

			Я... (перестала ходить) не из за того, как говорится, что она там, допустим, не смогла мне (меня) заговорить , а из-за того она не заставила меня мыслить, составлять самой предложение и прям вот здесь и сейчас.		
3	#2	14	I also tried to construct sentences, and even though she knew Russian, she said: "I understand what you're talking about, but let's just... finish this topic in Finnish," and <u>she corrected me. I liked that too.</u> Я старалась тоже сложить предложения, вот и она хоть и знала русский язык, то она говорит: "Я понимаю, о чем ты говоришь, но только давай мы <...> с тобой лучше <...> закончим эту тему на финском языке", и она меня поправляла. Мне это понравилось тоже.	Self < Other	Referring to communication with a teacher from another organization, the participant makes greater emphasis on the fact that she was corrected, rather than on the fact that the teacher invited them in a space where they could say out what they want in Finnish.
4	#3	6	For some reason, I thought, like, English-English, you know, like I'll be learning and learning. Well, it's not like I had a choice not to go to (Integration) courses. I had to: Te toimisto registers you, and like you must go. I thought at first to combine, remember when I was coming (<i>to the Club</i>), I combined, but then I realized that something... well, I can't handle it. Я вот почему-то думала вот английский-английский, типа я буду учить-учить. Ну как бы выбора не было не идти на курсы. Ну надо было: Te toimisto записывает тебя, и как бы ты обязан ходить. Я думала сначала совмещать, помнишь, когда ходила (<i>в Клуб</i>) я совмещала, но я потом поняла, что мне что-то... ну не потяну я.	Self > Other (imaginary space of my future) Self < Other	The participant describes themselves in a submissive position in relation to the governmental body.
5	#3	7	One year of the (<i>Integration</i>) course in its entirety was very insufficient. The language is complicated and, like, you know, even <u>reaching</u> B1 level after a year <u>is unrealistic</u> . So, like, going forward, you won't be able to get into any college or, like, amattikoulu or anywhere. This is too little time, you need to ... Even if you study, <u>they don't give that level</u> because <u>it's just impossible</u> to learn it all in a year. Один год на курс полностью это было очень мало. Язык сложный и как бы вот ну там даже уровень b1 никто не получает после года. То есть как бы дальше, ты же не поступишь даже никуда, потом ни в колледж, как бы ни в аматти-коулу, никуда. Этого очень мало, нужно ещё потом...	Self < Other	The participant describes themselves as a passive receiver of B1 language level. At the same time they don't believe that this goal is reachable.

			Даже если ты учишь, но не дают они никому этот уровень, потому что нереально вообще выучить за год.		
6	#4	9	<p>- <...> you mentioned that you started attending the Finnish integration courses, right?</p> <p>- <u>I started</u>, well like... I waited for my turn, I didn't just start... I think <u>I started there maybe in December</u>. I was in the queue, <u>I've just got place</u>.</p> <p>- What's your impression, what do you think of them?</p> <p>- Actually, nice enough. <u>I don't know how I ended up there</u>: I was taking an exam for, like, the zero level, but <u>I was enrolled</u> into an intensive course.</p> <p><...> And there is this intensive program, and I like that since I'm not too eager to learn Finnish right now, and at home I just do my homework and that's it - effortlessly, not the way learn English: read or listen, or watch something. Here I just did it (homework), put the backpack, and that's it. This is what I like here. There's a topic for each lesson, and <u>we just drill that topic for 2 lessons until it's memorized</u>, but <u>she (teacher) forces you</u> to learn it right in the class. So <u>you don't have to study it at home</u>. And whether I wanted to or not, I'm still learning Finnish. It's not just come, marked myself present, and left. <u>I still go there</u>, and I even started constantly reading texts. Already reading more or less the words, although I didn't study. Just memorized the numbers, some basic phrases. The rules like those vowel harmony k-p-t, all that stuff, but in our class, <u>we just drill through for a week from 8 to 13:00</u> with all sorts of games, cards, stuff like that.</p> <p>- <...> ты упомянул, что ты на финские интеграционные курсы прошёл да?</p> <p>- Пошёл, ну как... Очереди своей дождался, я не пошёл... Пошёл я ещё там, может в декабре. В очереди, вот всё только-только получил.</p> <p>- Какое твое впечатление, что ты о них думаешь?</p> <p>- Не кстати, прикольно. Я ещё по случайности, не знаю, каким образом я попал, сдавал экзамен на вообще, ноль level, а попал на интенсив. <...> И там вот интенсивная программа, и мне нравится то, что так как я сейчас не сильно горю желанием изучать финский, и дома я как бы его сделал домашку и все. То есть без напряжения, как я допустим английский там читаю там ещё что то там слушаю, смотрю... Не, тут то просто сделал, положил портфель и все это тут мне чего нравится. Это на каждый урок, вот есть тема, и мы тупо гоняем весь урок там 2 урока эту</p>	<p>Self > Other</p> <p>(Self is proactive while taking the first step in the integration course, and keeping on following instructions)</p> <p>Self < Other (After taking the first step, Self is portrayed as not on control of anything at all)</p> <p>Self > Other (Self keeps control and agency while learning English independently)</p>	<p>This is a very insightful abstract that demonstrates gradual diminishing of Self's agency that is evident through passive constructions and phrases.</p> <p>Learning Finnish via integration program is put in contrast to Learning English where it is voluntary.</p> <p>Though the participant says that it's "nice enough" and mentioned gamification of the learning process, it remains oppressive no matter what games are involved.</p>

			<p>тему пока не зазубривают, но она заставляет это выучить прям на уроке. То есть не надо дома это учить. И вот как бы я ни хотел, всё равно я учу финский это не просто пришёл и отметил и ушёл. Всё равно я хожу туда, я и уже тексты там постоянно читаю. Читайте уже плюс минус там слова, хотя не учил. Тупо позапоминал числа те же там самые банальные фразы. Правила вот эти гармонии гласных k-p-t, вот это все такое, но это у нас тупо за неделю вот так вот классом мы просто прогнали там с 8 до 13:00 со всякими играми там карточками всякое такое.</p>		
7	#4	5	<p>- Have you been to Finland before? - Yes, about 5 or 6 times since 2009. <...> Definitely in '14, '18, and in '19 I came to the university here on my own, without parents. I mean, not for a visit, but to study at the University of Jyväskylä, but only for the summer school for international students. And well, the last time I came here because of the war.</p> <p>- Ты был в Финляндии до этого? - Да, раз 6 или 5, с 2009 года. <...> В 14м точно был 18м, 19 я сюда в университет приезжал сам уже без родителей. То есть не в гости, а на учебу приезжал в Ювяскюля университет, только в summer school для international students. И ну и вот последний раз из-за войны сюда приехал.</p>	Self = Other (Self as an actor entering a space of welcoming Other)	Multiple coming to Finland happened by free will of Self and thanks to welcoming Other
8	#4	5	<p>I <u>went</u> to X course, when I came here <...> and <u>they tell me</u> "he-she-it" and the 2nd grade program. And why do I need one?</p> <p>...Я пошел в X, когда сюда приехал, <...> а мне рассказывают "he-she-it" и программу 2 класса; и зачем она мне?</p>	Self > Other (Self is portrayed as an actor) Self < Other (Self is a passive receiver of a content provided by Other)	In the first part Self is portrayed as an actor, who willingly chooses to attend a course, but in the next part it becomes a passive receiver of an action.
9	#2	8	<p>...or maybe, I just navigate through life? It's good that I understand what is needed from me at this moment...</p> <p>...или может, я просто ориентируюсь жизни? Хорошо, что я понимаю, что от меня нужно в этот момент...</p>	Me < Other (<i>Me adjusting to life</i>)	For a speaker, navigating through life means to know what circumstances require from them (not how they want their life to be)

10	#3	<p>Well, they basically all know English there because it's a hotel, many foreigners come to visit, that is, (A) they are profici... English, Finnish, they all know this <...> for 100%. And you're like standing there, <...> (B) you anymore don't kn... well, you know Finnish poorly, English has slipped away, and you don't understand anything at all. That's bad.</p> <p>Ну они в принципе все знают там на английском, потому что это гостиница, в гости приезжают там много иностранцев, то есть они влад... английский, финский, все знают, <...> 100%. Как бы, а ты стоишь, <...> уже финский ты не зна..., ну знаешь плохо, английский ушёл, и ты вообще ничего не понимаешь. Вот это плохо.</p>	Me < Other (Me knowledge deficiting in the environment of knowledgeable Others)	<p>The participant stumbled on two words. If she kept on saying these words, the phrases would look like (A) "they are proficient in English and Finnish", the word "know" (B) "you don't know Finnish anymore"</p> <p>*you is used like I</p>
11	#3	<p>5</p> <p>... They told me if I want, I can work less, I can work more. So, they set shifts, ask, need days off? I say, 'No.' Well, they set it up however they set it up, basically. Well, they ask before that. Well, where else could I go here? There's nowhere to go here, well, that's fine, I like everything here.</p> <p>... Мне сказали, если я хочу, я могу работать меньше, могу работать больше. То есть там ну ставят смены, спрашивают, нужно выходные? Я говорю: "Нет". Ну ставят там как ставят там как ставят, короче. Ну спрашивают перед этим. Ну принципе куда мне тут ходить? Мне тут ходить ехать как бы некуда, ничего, ну так всё нравится.</p>	Self < Other	<p>Even when a participant is given a choice to regulate work shifts, she doesn't chose to do so as they don't see the reason for that.</p>
12	#4	<p>(<i>I had the need to study English</i>) because my field of activity is related to English, it's mostly not Finnish and, basically it's like abroad. And right now, at this moment, learning a new language is not a great idea. I mean Finnish. Just to improve, let's say, English, as it is both easier and essentially, now I don't know, well, what will be in the future, let's say, if I get a residence permit or not, if I leave, why would I need Finnish? But English will be needed everywhere. That's why I'm learning English. Yes, and when I worked in a company, Finnish wasn't necessary because my boss himself was from Brazil, nobody there knew Finnish.</p> <p>(<i>У меня была нужда учить английский</i>) потому что моя сфера деятельности связана с английским, в основном там не финский... и то в принципе, как бы за границей. И сейчас на данный момент новый язык учить такое себе. Ну я имею в виду финский. Просто улучшить, допустим, английский, как это и проще, и по сути, сейчас я это не знаю, ну что</p>	Self > Other (Me as a self-assured professional; Me as independent and motivated thinker opposing Other – pressing with uncertainty and trying to impose unnecessary Finnish learning)	<p>The participant is making meaning of language learning process</p>

			будет в будущем, допустим, если получу я ВНЖ или нет, если я уеду, зачем мне тут финский будет? А английский нужен будет везде. Вот поэтому учу английский. Да и вот я как бы в компании работал там финского не надо было, потому что у меня сам начальник из Бразилии, там никто не знает финский.		
13	#4	1	<p>(I started learning English) just as soon as I arrived here. I was recommended Gloria. At first, I didn't know about X. I first ended up in this one, my acquaintances took me to Katu Tasu or whatever it's called. There I was told that there is also X. <...></p> <p>This well I started going to X, and on that same day, right after an hour to Aurinkopaiya, and so I started going there because I needed English very much. Moreover, it was once a week, so I didn't want to miss the opportunity to attend English. Well, so I constantly went to both X and Y.</p> <p>(Я начал ходить на английский) сразу, как я приехал сюда. Мне посоветовали X. Я сначала не знал про Y. Сначала попал в этот, меня знакомые отвели в Катю Тасу или как она называется. Там сказали, что есть ещё Y. <...> ну начал ходить в X, и это в тот же день сразу через час Y, и вот я туда начал ходить, потому что нужен был английский. Очень сильно и тем более это раз в неделю было, поэтому возможность упускать, посещать английский не хотелось. Ну вот я и в Глорию и Ауринокапайю постоянно ходил.</p>	<p>Self < Other (Me knowledge defecting in front of the more knowledgeable Other, who is taking power over Me)</p> <p>Self > Other (Me with defined needs, me as an actor deciding where and how to fulfill my needs)</p>	The piece shows transformation from infant, disoriented Self to self-directed actor with actualized needs.
14			<p>- Did you ever think about learning Finnish? - About learning the language - no, but to stay - from the very first trip. Essentially, my whole life has been laid out. More precisely, my parents planned it following my uncle. My uncle studies here. He studies... lives, and he studied at my university in Kharkov, and I was kind of pushed along the same lines: the same specialty with the same professors, the same faculty, in short. In order I simply to follow the same line and didn't veer off anywhere move here.</p> <p>- У тебя были мысли учить Финский? - Насчет языка учить - нет, остаться - с самой первой поездки. У меня в принципе вся моя жизнь построена. Точнее, ели построили вслед за дядей. Дядя тут учится. Учитс.. живёт, и он учился в моём</p>	<p>Self < Other (Self is infant unresilient towards the will of the powerful Other that is diminishing and replacing Self as such)</p>	<p>The long way of independent accomplishments are the result of exposure to influence of the other. The Others' views were absorbed by Self and started informing Self's choices. Unique story of Self is becoming a replica of Other's story.</p> <p>Another thing to note here is that the desire to stay in Finland is NOT connected with the need to study Finnish.</p>

			университете в Харькове и меня как бы по этой линии, как бы пустили, получается, на ту же специальность с теми же преподавателями тот же факультет короче. Чтобы я тупо по той же линии вообще никуда не сворачиваю сюда и переехал.		
15	#4	2	<p>- How do you perceive this line (<i>the IT study-work plan, determined by parents</i>).</p> <p>- Initially... Now that's ok. It seems like now it's actually good for me, but initially it wasn't really, because I had no idea what programming was, and I was planning to go to flight school with my friends. Before that, my prospects weren't very good. Like, I didn't need this at all. It was more like my parents' plans, not mine. And then, like, when I started studying, and then when this major appeared, which I now like and want to work in and have been working in. Yep, I realized that it's like, well, okay.</p> <p>- А ты сам как в смотришь на эту линию?</p> <p>- Но изначально типа, ну... сейчас нормально. Ну типа сейчас это для меня наоборот хорошо, а изначально типа не сильно, потому что я вообще не имел понятия, что такое программирование и типа я с друзьями собирался вообще в летную школу. До этого я как бы не очень перспективы были. Ну типа для меня мне это вообще не надо было. Типа были планы родителей, а не мои. А потом уже, типа когда начал учиться, потом ещё когда появились, появилась эта специальность, мне понравилась по которой я хочу сейчас работать и работал. Угу уже понял что типа ну нормально.</p>	Self < Other (Self is infant unresilient towards the will of the powerful Other that is diminishing and replacing Self as such)	<p>In this part we see a story of humility before the will of Other: the initial desire to fly is substituted by Other's command to work inside by the screen.</p> <p>The Self keeps on the internal dialogue of persuasion of itself that the choice towards the IT was beneficial, though the story ends with passive "...well, okay."</p>
16	#4	2-3	<p>I've never had problems (<i>communicating with Finnish society</i>). As for language, there's never been any issue. Everyone speaks English. Especially now, after working, my English has improved, I have no problems at all, I don't even need a translator.</p> <p>In terms of people, well, for me, it's strange because they seem a bit uptight and very calm, which is kind of odd for our mentality. This is the big issue I noticed at work, even if you are denied a job, everyone will still smile at you and act like everything's fine. In our culture, you can tell by someone's reaction if it's bad or not, and you can at least plan something. Here, you have no idea what to expect because everyone seems... well, everyone's fine.</p>	<p>Self = Other (confident Self equally communicating with Other)</p> <p>Self < Other (Self is interacting with Other from a position of not-</p>	<p>While describing communication in English, Self remains secure confident.</p> <p>However, when the attention is shifted from commonly shared language to culture which is an attribute of the Other, Self quickly "falls" in a vulnerable state.</p>

		<p>And then, suddenly, bam, it turns out things weren't so great after all. They just kept smiling. With us, it's simpler. Initially, you can understand from a person's reaction and behavior what to expect.</p> <p>Никогда не было проблем (в общении с финским обществом). Ну в плане языка вообще проблем никогда не было. Все разговаривают на английском. Тем более сейчас после работы английский плюс минус ну лучше стал, у меня вообще никаких проблем, даже переводчик не достаю.</p> <p>В плане людей, ну для меня странно, вот ну типа для нашего менталитета странноватые они какие-то зажатые и спокойные сильно типа. Вот эти вот большая проблема, я заметил на работе, даже Если тебе даже откажут в работе, тебе все будут улыбаться и типа, всё нормально. У нас же ну ты по реакции можешь понять плохо или нет, И хотя бы что-то планировать. Тут ты вообще не знаешь, чего ожидать, потому что тут все такие... ну все хорошо у всех. А потом в конце бац ну типа и все. Оказывается не так уж все хорошо было. Просто все улыбались.</p> <p>У нас проще с этим. Мы там изначально понятно, что человек по реакции по этому поведению понятно, чего от него ожидать.</p>	<p>knowing, not-understanding, unable to plan and predict)</p>	
17		<p>- At the beginning, the HR person, when my internship was starting, she came and told me that... you know, do you want to continue the internship? Before the internship ended, she offered me a job. I said, of course, I want to start now, and she said, okay, let's talk after the internship. Well, the internship ended, I write to her, and she tells me, well, good luck in the future, that's all for now. Although before that, she was saying the opposite, I was basically counting on the fact that I would start working right away.</p> <p>- And you didn't discuss the reasons?</p> <p>- Well, there were no reasons, like, I just wrote to her now, - Well, I'm already waiting for an answer, because I wrote on Friday or Thursday, I assume it's just the weekend now, and it's still the vacation season. So I'm just waiting for a response until September. I really have no choice. I just have to wait. <...> It's just that the behavior itself is strange. Everything is like... very good. Which is unusual for me. I prefer, well, I'm used to living in a harsh truth and not in a made-up rosy world.</p>	<p>Self < Other</p> <p>(Self is interacting with Other who's having the power to give or refuse.</p> <p>Self is limited in the knowledge of truth and instead is introduced to nice, but false interpretation of the world)</p>	<p>Though the situation of power disbalance seems normal for hiring process, the conclusions done in the end of the abstract "I really have no choice" – shows how limited Self's agency.</p> <p>Another layer of Self's disadvantage emerges from the lack of trustworthy information about current state of the art.</p>

			<p>- Ну мне в начале говорила ну HR, когда моя практика начиналась, она приходила и говорила то, что этот... ну хочешь продолжать практику? Еще практика не закончилась, она мне предлагала работать. Я говорю, конечно, хочу сейчас, ну и она сказала, давай, ну типа, пообщаемся после практики. Ну практика закончилась, я пишу, она мне говорит, ну удачи тебе в будущем все пока. Хотя до этого говорила, что типа это наоборот, уже я в принципе рассчитывал то, что я сразу и работать буду.</p> <p>- А ты не обсуждал причины?</p> <p>- Да и причин не было, типа я вот сейчас ей написал, - Ну вот я уже жду ответа, потому что я написал в пятницу или в четверг, я предполагаю, что это будет просто выходные ты сейчас ещё vacation сезон. Ну я просто жду ответа до сентября. У меня выбора в принципе никакого нет. Остается только ждать. <...></p> <p>Этот не ну просто вот сама... само поведение странное. Ну всё как... очень всё хорошо. Что для меня не привычно. Я люблю, ну привык в такой суровой правде жить, а не в вымышленном розовом мире.</p>		
18	#4	14	<p>- <...> well, the main task for me now is to learn the language, find a job and that's it. But I'm continuously learning the language whenever there's an opportunity.</p> <p>- English or Finnish?</p> <p>- English, Finnish, I just go casually... you never know when it might come in handy, and there's also practice from there. And at this practice, I can just go to the university or the a company just to practice, and maybe meet someone there and somehow get hooked. That's just a backup option. Right now, I'm focusing more on English. Found another set of courses at a church. <...> But I'm waiting for the opening of X , thinking also to sign up for courses here, I think it's 60 or €90 for a year.</p> <p>There were courses at the library, I didn't manage to attend them at the time, then there was only a month left so it didn't make sense, but now in principle, it's possible, and I'm also monitoring jobs every day on these... on all the sites related to work: LinkedIn and everything else. But mainly it's work and language - that's all, I don't really need anything else right now. The most important thing.</p>	Self > Other (Self is represented as an actor that is resolving the main issues utilizing all available resources)	<p>An interesting fact is that Finnish learning here is seen as a backup, secondary option that may "someday come in handy".</p> <p>The advantage of Finnish learning is seen not in real getting language proficiency, rather than as a tool for university education or job promotion.</p>

			<p>- <...> ну самое главная задача для меня это сейчас выучить язык, найти работу и всё. Но язык я учу вообще бесперерывно, где есть возможность.</p> <p>- Английский или финский?</p> <p>- Английский, финский, я чисто так хожу... Вдруг пригодится и оттудова еще есть практика. И на этой практике я просто могу пойти в тот же университет или в ту же компанию просто практиковаться и может с кем то там познакомлюсь и как-то зацеплюсь. Это чисто, так запасной вариант.</p> <p>Сейчас я больше упор делаю на английский. Нашел тоже ещё одни курсы в церкви. <...> Но жду вот открытия X, это, думаю ещё сюда записаться на курсы тут, по-моему, 60 или €90 за год.</p> <p>В библиотеке курсы были, я тогда не успел, потом месяц оставался не было смысла, а сейчас в принципе можно, ну и работу просто тоже ещё каждый день мониторию в этих... на сайтах везде с работой связано: linkedIN и все остальное. Ну в основном это работа и язык – всё, больше мне в принципе ничего не надо сейчас. Самое главное.</p>		
19	#4	5	<p>- And why is it difficult to find a job in the IT sector now?</p> <p>- Because I am not a Finn. First, <u>they consider</u> Finns, then people from Europe, and Europe well I don't know, maybe we are already considered as Europe. Or as third class?</p> <p>- А в чём сложно сейчас найти в IT сфере работу?</p> <p>- Потому что я не финн. Сначала рассматривают финнов, потом из Европы, Европы ну в принципе я не знаю, может мы уже считаемся как Европа. Или как 3 сорт?</p>	Self < Other (Self is depicted as a subject of Other's consideration)	<p>The participant is describing a very hierarchical structure based on national belonging.</p> <p>The narrative of non-belonging is reinforced by the question "Who am I" which in their speech is formed as "are we considered as Europe or as third class?"</p>
20	#4	16	<p>- And what will be the consequences if you don't find a job in 7 months?</p> <p>- That's it, it's goodbye from the country. <u>And God only knows</u> what else: it's not just out of the country and goodbye, <u>they will actually take you to the border</u>, back home. I don't know. But the fact that asylum is ending, and <u>we have to leave</u> the country, that's 100%. <u>We have no right</u> to be here.</p> <p>- И какие будут последствия, если ты не найдёшь за 7 месяцев работу?</p> <p>- Все, со страны – до свиданья. И дай бог ещё что, просто со страны до свидания они прям до границы домой. Ну не знаю. Но то, что заканчивается убежище, и мы вынуждены покинуть страну, это 100%. Мы не имеем права находиться.</p>	Self < Other (Self is described as prohibited to be if the requirements of the Other are not met)	In the current passage the question is literally about the possibility of physical death because of the military conviction.

21	#4	18-19	<p>That's why <u>I'm learning everything possible now</u>, even if they deport me with English, <u>I can go</u> anywhere, but with Finnish - only here. But <u>I will only learn</u> Finnish based on the fact.</p> <p>You see, when people come here, move here with families, for family reunification, they understand that they are here forever, then you can learn. But what should I learn for? Right now, <u>I have no status, nothing</u>. In essence, <u>I'm here temporarily</u>. It's just like, as if someone came to visit and started learning the language for fun, you know you'll go back, what's the point? That's the situation right now, essentially. We're just here temporarily and <u>it's unknown what will happen next</u>.</p> <p>Поэтому сейчас учу сейчас всё, что возможно, даже если выдворят с английским, можно хоть куда, а с финским – только тут. Но финский я буду учить только по факту.</p> <p>Вот люди, когда сюда приезжают, переезжают там семьями, по восстановлению семьи, они понимают, что они тут все уже навсегда тогда можно учить. А что мне учить? Сейчас это никакого статуса, ничего нет. Я, по сути, временно тут нахожусь. Это просто, как будто, кому-то в гости приехать и начать учить этот язык по приколу, знаешь у тебя ну типа ты уедешь обратно, какой смысл? Вот сейчас такая же ситуация в принципе сейчас. Просто мы тут сейчас временно находимся и неизвестно, что дальше будет.</p>	<p>Self > Other</p> <p>(In the space of mind, and the present moment of time Self is an actor, taking control on the Other)</p> <p>Self < Other</p> <p>(Self is depicted as lacking status and certainty about the future, whereas the Other has the power to decide on Self's future)</p>	<p>The participant is looking for sense in learning Finnish language.</p>
22	#4		<p>- And why is it difficult to find a job in the IT sector now?</p> <p>- Because I am not a Finn. First, <u>they consider</u> Finns, then people from Europe, and Europe well I don't know, maybe we are already considered as Europe. Or as third class?</p> <p>- А в чём сложно сейчас найти в IT сфере работу?</p> <p>- Потому что я не финн. Сначала рассматривают финнов, потом из Европы, Европы ну в принципе я не знаю, может мы уже считаемся как Европа. Или как 3 сорт?</p>	<p>Self < Other</p> <p>(Self is depicted as a subject of Other's consideration)</p>	<p>The participant is describing a very hierarchical structure based on national belonging.</p> <p>The narrative of non-belonging is reinforced by the question "Who am I" which in their speech is formed as "are we considered as Europe or as third class?"</p>
23	#5	1	<p>I just always add this like urge to... Wanna help people, especially people that are like. Minorities are like marginalized in society because <u>I'm also a marginalized group</u>.</p>	<p>Self < Other</p>	<p>Self is portrayed as marginalized</p>

24	#5	17-18	Finland is such like an individualistic culture that absolutely detests that part of it. <u>And but I've grown into it.</u> <...> I've grown up here like, and this is my hometown, so this is not surprising at all for people to like... feel disconnected even if you like, go to school or go to work or whatever like. And of course, like there are like other factors, but the culture is definitely like... It... There's a challenge, like how to find connection.	Self < Other	Self is portrayed as being grown into a culture where it is challenging to establish connections.
In the Club					
25	#2	11	I'll be honest, I was happy when I sat down with you and <u>you made me</u> , so to speak, construct sentences and think. Скажу честно, и была счастлива, когда я подседа к вам и вы меня заставили , как говорится, складывать предложения заставили и соображать меня.	Self < Other	Refers to her first interaction with a researcher in a teaching role
26	#3	14	The atmosphere there is great, you know... nobody forces anyone to do anything. You can choose your teacher based on your own level of knowledge again. Yeah, you can change there, for example, you can socialize with someone, have a coffee or tea, it's, like, a very welcoming atmosphere, probably. Там хорошая атмосфера, ты... никто никого ничему не принуждает. Ты можешь выбрать себе преподавателя по уровню опять же своего знания. Да ты можешь менять там, допустим, можешь общаться с кем-то ну попить кофе там чай ну это ну располагающее, наверное, обстановка такая.	Self > Other	The participant describes themselves as being able to act individually, without enforcement.
27	#2	10	I was very pleased that you , well, sort of showed me the direction <...> of my thought, so that I could understand correctly whether it's the subject and predicate, or the tense there... this is what's important. Я была очень довольна тем, что вы ну как бы мне показали <...> ход моей мысли, чтоб я правильно понимала, что это подлежащее сказуемое или это время там или... это важно.	Self < Other	Referring to a class a researcher (a teacher) had, a participant emphasizes that it was important that the other shows what and how they think.
28	#2	18	It would be great... because I wanted to write to you: 'What is our topic for today's meeting?'. So what to prepare for, which words to repeat? Because, let's say, I come, and it's not the right topic. And then, well, today we will talk with you, let's talk about nature, but I didn't repeat those words, they haven't settled in my mind yet.	Self < Other	The speaker wants to be prepared to what will happen in the class, and is asking for boundaries (the topic of conversation in advance)

		24	<p>Could you at least, <...> tell us this way, on the next lesson we will be talking about that, that's it.</p> <p>Это было бы здорово... потому что я хотела вам написать: «Какая нас тема будет сегодняшнего сегодняшней встречи?». Ну к чему подготовиться, какие слова повторить? Потому что, допустим, я приду, и не та тема. И потом, ну, мы сегодня с вами поговорим, вот давайте о природе, а я не повторила тех слов, они у меня оно как бы не устаканились.</p> <p>можно хотя бы допустим, да хотя бы сказать так на следующем занятии мы будем о том-то говорить, всё.</p>		
29	#3	14	<p>When we were talking, I enjoyed it. It's just like in school, you come in, settle down... Even in the (integration) course <...> there are strict rules: breaks, everything... The environment here is conducive. Because you know the teacher won't... They might ask, guide, and won't demand or give grades. And you... can comfortably speak without rushing or being afraid to say something. I liked that. And yet, you try...</p> <p>Когда разговаривали, мне нравилось. Это же как в школу, ты приходишь в себе, садишься... Вот даже на курсе <...> у тебя есть строгие правила: перерыв там, всё... Тут обстановка располагает. Да потому что ты знаешь, что преподаватель не будет... Там ну спросят, подскажут там и не будут тебе от тебя требовать, ставить оценки. И ты <...> нормально не спеша можешь там не бояться чего-то сказать. Мне это нравилось. И тем не менее, ты стараешься что-то...</p>	Self < Other Self = Other	The participant describes themselves as being able to act and put efforts when the other is not imposing requirements.
30	#2	13	<p>First of all, it (participation in the club) gave me courage <...> to open my mouth, to formulate my thought, because for me, for example, (A) it was easier to click Google Translate or to voice it, so that the person heard what I am saying, or I could read (the translation). (B) <u>I already understand</u> what I am saying, and <u>I can even speak now</u>, glancing over, but already speaking. This has untied my tongue.</p> <p>Во-первых, <...> оно (участие в клубе) (A) мне дало смелости <...> открыть рот, сформулировать свою мысль, потому что <...> (B) для меня было проще гугл переводчик <...> тыкнуть или его озвучить, чтоб</p>	(A) Self < Other (intimidating) (B) Self > Other	(A) The speaker mentions Google Translate (extrinsic tool) and courage (intrinsic tool) helping to overcome fear. The speaker describes how the voice of an automated translation app is becoming substituted by their own voice.

			человек услышал, что я говорю, а так нет - я прочитала. Я уже понимаю, что я говорю, и я уже могу даже так подглядывая, но уже говорить вот это мне развязало язык.		(B) The participant is describing an increasing agency
31	#4	6	<p>Oh, today, by the way, I was telling an acquaintance (<i>about the Club</i>)... We attend Finnish courses together, she used to go too when X was there. <...> well, it's a very useful course. It's like conversational practice there, and they explain grammar when necessary.</p> <p>The cool thing is that it's divided into groups, <...> you can choose your own, well, more or less your own level and practice specifically, not learn. That it's excellent, and specifically practice, that's cool... and through games. It's all like that, with associations, which is fun.</p> <p>Ой, я сегодня кстати рассказывал знакомой... Мы с ней ходим на финские курсы, она тоже раньше ходила, когда она X была. <...> не ну типа, очень полезный курс. Там как бы разговорная практика, и когда надо объяснят грамматику.</p> <p>Прикольно то, что делится по группам, то есть не надо, Ну можно выбрать типа свой, ну плюс- минус свой уровень и практиковаться именно, не учить. То, что это не учить, а уже именно практиковать вот это вот прикольно... ну и играми. Вот именно такое все. С Ассоциациями связанными прикольно.</p>	<p>Self = Other (The action is performed over Self when it is necessary or agreed)</p> <p>Self > Other (Self has agency and freedom of choice and is able to navigate the learning process independently)</p>	<p>An interesting comparison is done between the Club and an X course - a state-provided training.</p> <p>Whereas in the Club space Self is an actor, in the X training Self is exposed to top-down instruction which is found insufficient and unnecessary.</p>
32	#4	21	<p>But actually, it's not very cool when there's a big turnout. <...> I actually liked it better when nobody else would come, and I was there alone or maybe with one or two other people <...> one-on-one, and then <u>you'd talk non-stop</u> for an hour and a half. That was way cooler for me than when you sit, <u>you said a phrase and you wait?</u> I mean, that's the conversation specifically in the English <u>practice</u>.</p> <p>Но это, кстати, не очень прикольно, когда большое посещение. <...> Не наоборот нравилось, когда никто не ходил, я приходил там один или 2 человека <...> один на один, а так вот полтора часа там разговаривал без остановки. Вот за меня так было намного прикольнее, чем. Сидишь, сказал там по фразе сидишь, ждешь? Ну то есть ты этот это вообще разговор именно на английском практике.</p>	<p>Self > Other (in the space where Self can act more, it's stronger)</p> <p>Self < Other (in the environment where Self obeys the rules imposed by Other, it's in less power)</p>	<p>In this passage it is seen that Self has more power and agency in a less restrictive space.</p>

33	#4	22	<p>- I also had, well, some doubts about how this club is positioned because it indeed started as a club for Ukrainian refugees. And now, at least two participants are there who are not related. Well, they don't have that background, <u>what do you think</u> about it?</p> <p>- <u>But you are a teacher</u>. I don't know, you all, well, like, <u>you help as volunteers</u>. So I think, this does not concern you.</p> <p>- And what do you think yourself?</p> <p>- Well, that's it, I only think that <u>a volunteer will help</u>.</p> <p>- Well, how does the club function like this as a club for everyone, is this a club, for whom?</p> <p>- This, I don't know, to me somehow. It's not, well. It's also such a question because at first I basically, well, didn't want to get to know any Russians, because I came, arrived, came here and now it's like... you know, kind of like hatred, and then it settled down, everything started to decline more or less and you... well, I started like to differentiate people. It's like with Andrey. With Evgeny as well. That's how I started, like good Russian-bad Russian. That's when I started to differentiate then and sort of. Well, why shouldn't they as well, they need it too, but before that, well sort of. When still at the beginning it could have been right, therefore different points of view everything changes.</p> <p>- У меня тоже были, некоторые сомнения о том, как этот клуб вообще позиционируется, потому что он и правда начинался как клуб для украинских беженцев. А теперь как минимум 2 участника есть, которые не имеют отношения. Ну не имеют такого бэкграунда. Что ты об этом думаешь.</p> <p>- Так вы же преподаватель. Не знаю вы все ну типа вы как волонтеры помогаете. Поэтому я думаю, это к вам не относится.</p> <p>- А ты сам как считаешь?</p> <p>- Ну вот так, я считаю только, что сказал волонтер будет помогать.</p> <p>- Ну это как клуб функционирует в это как клуб для всех это клуб, для для кого?</p> <p>- Это я не знаю, мне как-то. <...> Это тоже все такой вопрос, потому что поначалу поначалу я в принципе, ну и ни с кем и не хотел знакомиться с русскими, потому что я приезжал, <...> с ненавистью <...> , а потом оно успокоилось, ну все на спад пошло уже плюс минус и ты... ну я вот</p>	Self < Other	A participant is evading a direct answer, emphasizing the role of a teacher or a volunteer.
----	----	----	--	--------------	---

			<p>начал типа разделять людей. Это вот как с Андреем. С Евгением тоже. Так я начинал, типа хороший русский-плохой русский. Вот я начал разделять тогда и типа. <...> Ну че б им не ходить, им тоже нужно, а до этого ну типа. Когда еще в начале типа могла правильно, поэтому разные точки зрения меняется все.</p>		
34	#6	5	<p>- Yeah, this like experience of learning from there how how is it different or similar from what you do at university? - I don't see myself as an authority when I'm volunteering, the dynamic is like a lot, a lot different in that sense, because I'm usually the one... Whether I'm like teaching or like speaking in English or Finnish, I'm... <u>My like competence level is usually higher</u> in either of those languages, or both. Because yeah, I'm having the other person, so the dynamic is like really different and it's <u>it's giving me confidence that maybe I'm like not so bad at this thing or this thing</u>. But yeah, like I said, I'm also like a student in a way. In those situations, it's just. It's just different from the university where I'm like, we also like have. Group discussions and stuff. At the uni.Urban.We're all students there, so. They're more. My peers in this situation, I'm just thinking out loud but...</p>	Self > Other	<p>Regarding the Club setting the participant points out their competence in languages and growing believe in being good in different aspects. The participant says that this setting is "a lot, a lot different" however, omits description of Self in the university settings</p>

Appendix 2

Checklist for migration researchers

A questionnaire for researchers and those who are involved in research with people who experienced forced migration. Adopted from Clark-Kazak (2017)

1. Do I need ethics approval for this project? If so, how can this be obtained? Where applicable, have I shared my ethics protocol with relevant partners?	Ethical approval for this Master's Thesis research is not required according to the University regulations. No separate protocol was done.
2. Who will benefit from this research?	<ol style="list-style-type: none"> 1. Participants of the English Speaking Club (both those with refugee background and without one). 2. I personally as a participant and as a researcher. 3. Potentially, other people who will utilize the club as a space for learning, volunteering, research, testing pedagogical approaches
3. Who else is doing research on this topic and with this population? Have we coordinated efforts to avoid over-researching?	Though I am conducting a research myself, interview questions were focusing on the topics around the Club practices and learning. Therefore, as some of the participants went through forced migration, any talk about their experience might resonate with traumatic events. To avoid such consequences I ensured that the participants understand that (1) participation is completely voluntary (2) refuse does not lead to any consequences (3) they can skip any question if they want to.
4. What are the potential limits to confidentiality? What strategies do I have in place to deal with situations where criminality, exploitation, or self-harm are disclosed?	Confidentiality will be violated if I there will be disclosed facts that break laws, or the facts that undoubtedly witness about threat to life or health of any person.
5. Who is not included in my proposed research? How can I facilitate the participation of these individuals?	As it is described in the Limitations sub-section, people who chose not to speak Russian and/or not to interact with Russians not included into this research because of my nationality. Further study with the involvement of more researchers could compensate this gap.
6. How will I include relevant partners in all phases of my project: from design to dissemination? What	Though this is a small study, I received guidance from my supervisor and co-supervisor. I also presented an ongoing study at two conferences and received critical feedback that I took into account. By the end of the work, the research will be presented at the third conference. Within

<p>mechanisms and protocols are in place to ensure full participation?</p>	<p>the study I tried to interview maximal amount of participants with diverse background. However, I acknowledge that if I had more time, the spectrum of participants could be broader.</p>
<p>7. Have I factored into my project budget compensation for the time and other resources non-academic partners invest in research, including as respondents, serving on advisory committees, recruiting other respondents, and facilitating the participation of other respondents?</p>	<p>Non - academic partners were not included into a research process.</p>