



**GUIDELINES
ON NATIONAL
IDENTITY,
CIVIL SOCIETY AND
INTEGRATION
POLICY
(2012–2018)**

Rīga
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ON A COHESIVE SOCIETY

The goal of the Guidelines on National Identity, Civil Society and Integration Policy is a cohesive society in Latvia. The Guidelines set out the directions for building such a society and are not afraid to address the problems to be solved. The document observes continuity with the previous social integration policy replacing the first State programme "Integration of the Society in Latvia" approved by the Cabinet of Ministers in 2001.

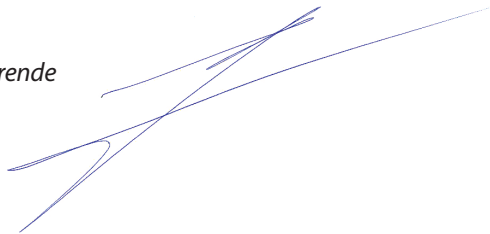
At the same time, new challenges have been highlighted in the Guidelines. The substance of the Guidelines: the country is developing successfully if a cohesive society is in place and citizens are actively participating in public life and taking responsibility for the present and the future of the country. Therefore, the goal of the Guidelines is both to promote active people democratic participation and to strengthen the sense of belonging to the Latvian national and democratic state.

The Guidelines consist of a concise description of the situation and a detailed Action Plan for years 2012 and 2013, covering a wide range of measures. The full text of the Guidelines is available on the website of the Ministry of Culture. Both the description of the situation and the action policy are divided into three parts: Civil Society and Integration; National Identity: Language and Cultural Space; Shared Social Memory. The Action Plan proposes concrete activities, which are to be supplemented and adjusted, so that in 2018 there is a strong democratic participation and national belonging community in Latvia, united by the Latvian language and cultural space, and at the same time is being enriched by the cultural diversity of national minorities.

The Guidelines, developed by the Ministry of Culture, were approved by the Cabinet on 11 October, 2011. Before their adoption by the Government the Guidelines were widely discussed in regional forums, in the meetings with NGO's, with experts, and advisory councils. During the public consultations 350 proposals were received confirming importance and active public interest in the Guidelines on National Identity, Civil Society and Integration Policy.

In 2012, there is no additional funding allocated from the State budget for the implementation of the Action Plan of the Guidelines, it is planned in 2013. The Guidelines' action policy shall largely be implemented by attracting foreign financial resources, such as the European Fund for the Integration of Third-country Nationals and the European Economic Area Financial Mechanism "NGO Fund".

Minister of Culture
Žaneta Jaunzeme-Grende



Latvia needs every Latvian and Latvian citizen (including those who do not live in Latvia) – every inhabitant of Latvia

1. Introduction: PROBLEMS AND GOALS

1.1. Clarification of Concepts*

NATIONAL IDENTITY – a part of a person's identity connecting him or her with other persons having similar national cultural features. Language, body of values, models of behaviour and cultural symbols and social memory are the foundation on which a person's affinity with a nation and mutual unity of those belonging to a nation are formed and maintained. National identity includes the idea of each nation's uniqueness but not its superiority, distinctiveness from other nations, the idea of mutual community of the people belonging to a nation and the idea of a nation's continuity.

PEOPLE – a community considering itself to be an independent cultural body based on one or more national cultural criteria (especially those such as language, populated area, history, way of life and culture).

NATION – people having their own Nation State or fighting to achieve one. The Latvians have been a nation since the beginning of the 20th century, when the idea of Latvian national self-determination began to spread among the Latvian people. This came into being in 1918, when, using the people's freedom of self-determination, the Nation State of Latvia – Latvia, was established. The Latvians had developed as a cultural nation earlier – in the 19th century. The features of a cultural nation: unifying national culture, language, feeling of community, common national interests and readiness to defend them.

NATION STATE – a State whose national cultural identity is determined by the constituent nation. The language of the constituent nation is the official language – common language of communication and democratic participation for all the population. The culture of this nation, the way of life and social memory is common to the whole population. In a Nation State it does not exclude the existence of national minority languages and cultures alongside these common elements.

* The clarifications of concepts used in the Guidelines shall be considered as reference points allowing to understand better the text and proposals of the Guidelines. The clarifications are not absolute and apply only to these Guidelines.

CONSTITUENT NATION – a nation having created its own Nation State and determining its national cultural identity. Latvians are the constituent nation in Latvia.

LATVIAN – a person who by at least one national cultural criterion (especially language, culture, origin) and feeling of subjective belonging, identifies himself as belonging to the Latvian nation. The concepts “Latvian” and “Latvian nation” are wider than the concept “Latvian citizen” because someone belonging to the Latvian nation may not necessarily be a Latvian citizen.

NATIONAL MINORITIES – Latvian citizens differing from Latvians in terms of language and culture having traditionally lived in Latvia for generations and belonging to the State of Latvia and the Latvian society but simultaneously wishing to preserve and develop their culture and language.

LATVIAN CITIZEN – a person having Latvian citizenship according to the law. In accordance with Article 64 of the Constitution, the body of Latvian citizens is the collective State legislator consisting of citizens enjoying full rights.

LATVIAN PEOPLE – the bearer of the sovereign power of the State of Latvia as prescribed in Article 2 of the Constitution. The “Latvian people” are all the citizens regardless of the nationality and those belonging to the Latvian nation regardless of whether they are citizens or not. All those belonging to the Latvian nation must have the right to the citizenship of their State that, when obtained, gives them the right to participate in the democratic governance process of the State of Latvia.

IMMIGRANTS – foreigners living in Latvia with fixed term or permanent residency permits, as well as Latvian non-citizens. Within the meaning of the Lisbon Treaty they are third country nationals. There are three groups of immigrants in Latvia. The largest group are the former citizens of the USSR who arrived to Latvia as a result of the USSR occupation policy and their descendants to whom the so-called ‘Law on Non-citizens’ has granted special privileges in comparison with other immigrant groups (non-citizens do not have to apply for residence or work permits as do new immigrants; non-citizens have the right of naturalisation and to join the body of Latvian citizens thus acquiring all the rights, including the right to vote.) The second immigrant group are long-term or permanent residents with non EU, EEA or Swiss Confederation citizenship (mainly Russian citizens who have renounced their Latvian non-citizen status). The third group: the new immigrants who arrived to Latvia after 1992 from the countries which are not Member States of the European Union (mainly from the former USSR republics).

LATVIAN NON-CITIZENS – former USSR citizens and their descendants to whom, according to the law, have been given special status and who have the right of naturalisation on an individual basis.

SOCIAL INTEGRATION – inclusion of all people living in Latvia into society notwithstanding of their national belonging and self-identification. The common basis for the integration is the Latvian language, the feeling of belonging to the State of Latvia and its democratic values, respect for Latvia's unique cultural space and development of a shared social memory. Social integration promotes civil participation focussed on the democratic and rational solution of social problems, as well as strengthens mutual cooperation and trust between individuals. At the same time, integration means openness and respect of the constituent nation for the uniqueness of national minorities and their right to maintain their distinctive identity. The task of integration is also to promote the inclusion of immigrants into society, providing motivating means and opportunities to engage in a cohesive society.

CIVIC PARTICIPATION – activity for the benefit of the society, protection of interests and the engagement of the society in local government, State and EU political processes are an important foundation for democracy. Civic participation is achieved by involvement in various organizations, political parties and by participating in elections, meetings, marches and pickets, by doing voluntary work and making donations etc.

CIVIL SOCIETY – a form of society of a democratic State characterized by the responsibility of an individual for the common problems of society and the State, the ability to work together on reaching common goals and participation in decision making through democratic institutions. An active civil society promotes development of the State and cohesion of the nation, and participation in civil society increases each person's social capital.

LATVIAN CULTURAL SPACE – Latvian language, environment, tangible and intangible culture, social memory and way of life (traditions, symbols, historical events, historical personalities, common representations, public holidays, art heritage and creative work, ways of communicating, nature and the attitude to nature, cultural environment developed over the centuries, geographic designations, building traditions, sense of colour etc.). The Latvian cultural space has been influenced and supplemented by the contribution of other nations over the centuries. The unique cultural space promotes the strengthening of national identity, and in circumstances of globalization, maintains and strengthens the feeling of belonging to Latvia.

TWO-COMMUNITY SOCIETY – it is characterized by division between two communities. Unlike a Nation State, in a two-community society there is no common official language and the social integration is much more difficult as it does not take place on the basis of common values, cultural space and social memory. In Latvia with the formation of a large Russian speaking community of immigrants during the occupation, signs of a two-community society can be observed: separate information spaces, an observable rift in the political sphere based on national characteristics, differing social memories, language segregation at the workplace, in schools and kindergartens.

COMMON VALUES – Latvian language and the Latvian cultural space, allegiance to Western democratic values: individual freedom and responsibility, rule of law, human dignity, human rights, tolerance of diversity, civic participation, and belief in ideas passed down from the Age of Enlightenment about progress and the ability of people to make a better world.

SOCIAL MEMORY – a shared understanding about history, events of the past and socio-political processes, their interpretation. This understanding is formed by individual memories, national policy, content of education, days which are celebrated, remembrance rituals, etc.

1.2. Latvia – a European Nation State

At the beginning of the 20th century, Latvians, using the people's freedom of self-determination, created their own State to secure the Latvian nation's existence and lasting, democratic self-determination.

In Latvia, just as in other European States, there are a constituent nation determining the national and cultural-historical identity of the State, as well as national minorities and immigrants. The national and cultural-historical identity of a constituent nation determines the national and cultural-historical identity of the State, and is based on a common language, culture and social memory.

The Latvian constituent nation and national minorities form the Latvian people. Latvian identity – the Latvian language, culture and social memory – unifies the Latvian people. It is the common foundation connecting all the people of Latvia, making it a democratic participatory community. Therefore, it is in the interests of the State of Latvia and its people not only to strengthen Latvian identity, which consolidates the community, making it stronger in the current circumstances of globalization, but also to broaden it so that national minorities and immigrants can also be embraced within it.

At the same time it is in Latvia's interests to maintain the uniqueness of national minorities, thus preserving the cultural diversity of the Latvian people. The Latvian cultural space has been open and it has been enriched by the influence of other cultures over the centuries. However, only a connection with Latvian culture determines Latvia's uniqueness, making it different from any other place in the world.

In Latvia, just as in other European countries, there are immigrants, whose inclusion into society is a national responsibility. If, up till now, it was assumed that the maintenance of immigrant identity was a short-term phenomenon, then more and more European countries have to recognize that segregated groups are able to live in their "parallel worlds" for many generations. Latvia is not unique in this sense, although the historical and political circumstances were different – the State of Latvia was occupied and it was not possible to restrict immigration in any way. As in other European countries, the majority of immigrants arrived here from 1950's to 1980's. A large proportion of them has successfully integrated themselves in the society and has gained Latvian citizenship, however a significant proportion of immigrants continues to isolate themselves from this process. It negatively influences the functioning of democracy, creates tension in the society and the risks of radicalism. The State has to reduce this isolation by offering opportunities and skills to join in the democratic community of the Nation State. It has to be a long-term task of the integration policy. The success or failure of this policy will influence the quality of democracy in the State of Latvia in the most direct way.

In Latvia democracy can function well only when all the population of Latvia takes responsibility for their country and participate in the rational solution of social problems through democratic institutions. It is important that the skills of mutual collaboration and participation are gained both - through the formal education process and through participation in the activities of the civil society and by organizing them. Such activities should be promoted by national policy in the interests of the society as a whole. An active and participative society strengthens the cohesion of the society and a feeling of belonging to the democratic State of Latvia. Integration policy has to encourage people's collaboration on the basis of general civil values fixed in the Constitution. These civil values are an integral part of Latvia's national identity.

Latvia is in the community of the European States. Its present and future are closely connected with the European traditions, values and principles. Every European State has its own national identity, and its maintenance is the task of every European State.

Current globalization processes create new, unparalleled opportunities. They provide dialogue among different cultures, social mobility and economic opportunities. At the same time globalization carries within it threats of standardization and levels out differences between various countries. Therefore, the cultivation of local and national uniqueness requires more active national policy which is necessary to create a sustainable and conscious feeling of belonging. A State creates the framework in which democracy can operate, and democracy cannot function without people who feel they belong to the particular country and who feel responsibility for it.

Therefore, a feeling of belonging to Latvia and responsibility for it are a precondition for the sustainability of the democratic State of Latvia, the Latvian nation and the Latvian people. Latvia is the only place in the world where the Latvian language and culture can fully develop. The Latvian language and culture are values in themselves and simultaneously a resource to attract people to Latvia, and the cornerstone of the State of Latvia, as well. The responsibility and duty of the Latvian society and the State of Latvia are to preserve, strengthen and develop it both for future generations and in order to make the contribution to the world's diversity. Countries maintaining and developing their national and cultural-historical identity gain significant comparable advantages in the global world.

1.3. Continuity and New Challenges

The national identity and social integration policy of the State of Latvia has to respond both to the new challenges of the 21st century and has to continue the work on society cohesion commenced in the 1990's.

Latvia is a part of the Western political and economic space. Joining the European Union opened up new opportunities for the people of Latvia. At the same time it caused a wider focus to be placed on national identity and social integration policy tasks. A large proportion of the population of Latvia has headed off to work in other countries, some planning to stay in these countries for a short time only, others planning to live there for a long time. Young people from Latvia are getting educated in schools and universities in Europe and elsewhere in the world. National policy on national identity and social integration, including citizenship policy, has to be concerned with strengthening national identity, feeling of belonging to Latvia, and to attract to it every Latvian, every Latvian citizen, no matter where they are, as well as to encourage their return to Latvia.

National minorities are a traditional part of the Latvian society. They have lived

in Latvia for many generations and consider themselves to belong to the State of Latvia and the Latvian society, at the same time maintaining their separate national cultural identities. They are an integral part of Latvia with their diversity enriching Latvian cultural space. The right to maintain their individuality is guaranteed in the Constitution. National identity and integration policy have to encourage society's openness to the contribution of national minorities and have to consolidate their affiliation with Latvia.

In two decades since the independence of Latvia was renewed, much has been achieved to overcome the reality of the two-community society that formed during the occupation of Latvia. As a result of the deliberate Russification policy implemented by the Soviet Union aimed at securing Latvia as an integral part of the USSR, 1.5 million USSR citizens arrived to Latvia over the fifty years, about a half of whom remained living in Latvia. After the collapse of the Soviet Union the sudden placement in another independent State created tension in the society basically consisting of the Russian speaking community's post-Soviet "lost fatherland" trauma and insecurity about their future prospects in Latvia, as well as the Latvians' uncertainty about their prospects of renewing, maintaining and developing the Latvian cultural space. A significant part of this trauma is a conflicting social memory based on the Soviet ideological interpretation of the occupation of Latvia, Latvia's fate in the World War II and life under the Soviet regime.

A targeted official language and education policy, i.e., establishment of a unified general education system, development of bilingual education, ensuring the learning of the Latvian language as the second language, - the activities which promoted the obtaining of citizenship have provided the opportunity for a large proportion of arrivals from the Soviet period, especially the younger generation, to become successfully a part of the Nation State of Latvia and to supplement the community of citizens. However, the deliberately promoted change in the ethnic composition of Latvia's population in the decades of Soviet occupation makes it obvious that the task of social integration will be a long-term task; it has to be a priority of the national policy for years and decades to come. At the same time an active and immediate national policy is required to bring Latvian society together, to promote mutual trust among people and common feeling of belonging which is the basis of social solidarity, as well as to act strongly against the possibility of the development of divided two-community society. Thus integration is a multilateral process.

European Union citizens and new immigrants have also settled in Latvia. The integration policy has to efficiently anticipate and provide opportunities for these

people to learn the Latvian language, to get acquainted with common values and the Latvian cultural space so that new ethnically separated groups or a rift in inter-cultural dialogue do not develop in the society.

1.4. Main Goal of the Policy

The goal of Latvia's national identity, civil society and integration policy is a strong, cohesive Latvian people: a national and democratic community ensuring the maintenance and enrichment of its unifying foundation – the Latvian language, culture and national identity, European democratic values and the unique cultural space aimed at the balanced development of the democratic Nation State of Latvia.

2. POLICY PRINCIPLES

Open Latvianness

The Latvian constituent nation is inclusive. It has an obligation to strengthen its identity and at the same time to be open to those who wish to join it. It means that one can be not only born a Latvian but also consciously become one. Each person's choice determines whether alongside his or her Latvian identity, which is the common one, he or she wishes to maintain also his or her national uniqueness and minority's identity.

Responsibility and participation

Every Latvian citizen and inhabitant and every Latvian in the world carry within them a part of the responsibility for Latvia. Civic participation in the rational solution of common social problems increases both a person's individual and society's joint social capital. A highly developed civil society is the foundation for a State's political, cultural, economic and technological development.

Belonging to Europe

Latvia is a member of the family of European States, and its present and future are closely related to the European traditions, values and principles. The basis of the value system of the State of Latvia is a belief in fundamental European values – democracy, rule of law and human rights. European identity is a value identity, which is a part of the national identities of various European countries. The social integration policy has to strengthen

the ties between Latvian and European identity, and has to strengthen Europe's common social memory in Latvia.

Maintenance of the uniqueness of national minorities

National minorities and their culture are an integral and important component of the Latvian society and its cultural space. In Latvia every member of a national minority has the right to maintain and develop his or her own language, ethnic and cultural individuality and the State supports it.

Each person's free choice and human rights are respected

In the area of social integration each individual is free and has the right to choose his or her own identity tactics. All choices are free and are respected. The duty of the State of Latvia is to interact and collaborate with all the population notwithstanding of their choice. The duty of the State is to unite society on the basis of the common values, encouraging this process by democratic means.

Identities are complementary, not exclusionary

The policy on the national identity of the Latvian society, civil society and integration emphasizes the principle of identities being complementary, in accordance with which, the various identities do not exclude but rather enrich each other. National minority identities exist and develop alongside the Latvian identity. An individual can simultaneously have a number of identities (that of a national minority, Latvian, European, global).

3. DESCRIPTION OF THE SITUATION

3.1. Civil Society and Integration

An active civil society promotes common development of the State and participation in it increases each person's social capital. A civil society encourages the cohesion of a nation on the basis of both national and democratic values. Therefore, the task of the civil integration policy of Latvia is to reduce the barriers for the development of Latvia's civil society and to promote civic participation skills of the population and opportunities to become involved in the solution of society's common issues.

3.1.1. Civic Participation

Civic participation helps to create a lasting connection between an individual and the State and increases people's responsibility for the society in which they live. Civic participation includes a wide spectrum of activities: participation in elections, political parties and political organizations, trade unions, employer organizations, NGO's – associations and foundations, professional associations and self-governing bodies. It includes joining together in informal societies, as well as meeting in one's own and in society's interests.

A whole range of mechanisms for political participation has been developed in Latvia. Over the last decade, a large proportion of citizens has participated in a number of referendums on significant issues relating to the development of the State. They have improved the quality of the public policy even when a quorum was not reached at a referendum. The activity of Latvian voters overall is not lower than the average indicators in the European Union. However, when compared with the first part of the previous decade the participation of citizens has dropped in the Parliament (Saeima), as well as in local government elections.¹

One of the most important reasons for insufficient participation is the lack of belief of the population in its ability to influence social and political processes. Only 15% of respondents hold the view that they can influence decision-making in the State.² There is a very low level of trust in legislator in the society, and in the public institutions and institutions of society. In 2010, 6% of the population had faith in political parties, 20% in the government and 15% in the Saeima.³ There is a conflicting view prevailing about the role of the State among the population of Latvia. On the one hand there is a high level of distrust in the public institutions, on the other hand there is an expectation that the State should have a significant role in the economics and other areas of life. A large proportion of the population of Latvia does not try to get involved in the development of public policy by getting engaged in political parties.⁴

¹ 71.51% of voters participated in the 8th Saeima elections in 2002, 60.98% of voters – in the 9th Saeima elections in 2006, 63.12% of voters – in the 10th Saeima elections in 2010 but 59.49% of voters – in the 11th Saeima elections in 2011. 61.98% of voters participated in local government elections in 2001 and 52.85% and 53.8% of voters in the elections of 2005 and 2009, respectively.

² *Sabiedribas viedoklis par NVO sektoru Latvijā*. Rīga: Latvijas Fakti, 2011. [Public Opinion on the NGO Sector in Latvia. Rīga: Latvian Facts, 2011.] – p. 7.

³ Standard Eurobarometer 74 (2010). Main results from the National Report about Latvia. <http://tinyurl.com/3m6hhp9> (See 02.08.2011).

⁴ Only 1.2% of the population admit to being members of political parties and their support organizations. *Study on citizens participation in the Baltic Sea region*. Strömsborg: Council of the Baltic Sea States Working Group on Democratic Institutions, 2006. http://www.politika.lv/temas/pilsoniska_sabiedriba/11931/ (See 02.08.2011).

At the same time it should be noted that no alternative opportunities are used to increase voters' participation in Latvia. For example, the State does not provide the opportunity to vote, using modern information and communication technologies; they could increase participation within individual social groups, especially among young people and Latvian citizens living abroad.

In 2004, new legal arrangements came into effect simplifying the operation of the non-governmental sector. In the last five years, the number of public organizations, their associations, societies and foundations has increased by 12%, and in August 2011, according to information provided by the RE 14,704 organizations were registered in Latvia. However, a comparatively small proportion of the population of Latvia has joined up in these organizations, besides it has a tendency to decrease.⁵ A large proportion of non-governmental organizations operates in the areas of culture, sport and recreation (39%) but a much smaller in – protection of human rights, combating corruption, solution of ecological problems and similar areas. A trend exists for linguistically separate – Latvian and Russian – non-governmental organizations to be formed.⁶ Latvia's non-governmental organizations are still financially and administratively weak, are disproportionately frequently established in Riga,⁷ and they have a small number of members. In addition, only a small proportion of organizations is financially sustainable.⁸ However, in the conditions of socio-economic crisis, exactly NGOs were those that provided services in the areas of social and non-formal education where the public administration budget was limited. At the same time, organizations of the civil society are not adequately included in the development of public policy which reduces trust in the public administration. Taking these problems into account, integration policy has to improve legal and financial arrangements in order to promote institutional capacity of associations and qualitative participation of NGOs in the decision-making process by strengthening them as social partners, as well as to encourage the delegation of the tasks of the State to associations and foundations in the areas where it is permitted and possible, especially in terms of civic education.

⁵ If in 2003 53% of persons were not members of any NGO, by 2008 this figure reached 65.8%. Informative report on the implementation of the national programme "Pilsoniskās sabiedrības stiprināšanas programma 2005.-2009. gadam" ["Civil Society Strengthening Programme for 2005-2009"].

⁶ M. Golubeva, I. Ijabs. *Konsolidējot pilsoniskās sabiedrības dienaskārtību. Proaktīvs pētījums par latviešu un krievu pamatvalodas NVO sadarbības spējām.* [Consolidating the Civil Society Agenda. A Proactive Survey About the Possibilities of Collaboration Between Latvian and Russian Primary Language NGO's.] Rīga: PROVIDUS, 2009. – p. 2. <http://tinyurl.com/3oq5rew> (See 02.06.2011.)

⁷ 46% of organizations are registered in Rīga, 16% - in the Riga region. Baltic Institute of Social Sciences. *Pārskats par NVO sektoru Latvijā. Pētījumu rezultātu atskaite.* [Review on the NGO Sector in Latvia. Report of Survey Results] Rīga: Society Integration Fund, 2011. – p. 21.

⁸ *Ibidem* p. 11.

Along with the non-governmental organizations, also the development of new forms of participation characterises the civic activity in Latvia – community funds, public forums, informal associations and the use of social media. They often provide original approaches for solution of social and political problems. The Big Cleanup (50,000 participants in 2004, 190,000 in 2011) may be mentioned as an example of innovative participation unifying various community groups.⁹ Donating, philanthropy, voluntary work and patronage traditions, as well as private-public partnership can also be considered to be new forms of participation in Latvia which have begun to develop in the past decade and encompass a considerable number of people. Therefore, the integration policy has to not only promote traditional civic participation, but also has to strengthen sustainability of the new participation forms.

Democracy cannot function fully without independent and qualitative media. Under the influence of the economic crisis, the reduced purchasing power of consumers and a drop in advertising revenue have negatively affected the media's financial self-dependence and independence. Therefore it is critically important to consolidate independent and professional public media. The presence of the public media in the internet environment, which is being used by an increasing number of people, especially young people, has to be increased. Surveys show that the market proportion of Russia's electronic media in Latvia's information space is increasing,¹⁰ and therefore the role of Latvian public media has to be immediately strengthened within the Russian-speaking audience.¹¹

In the context of civic participation, the duty of the State is to guarantee that no individual or social group is discriminated due to their different identity and that they may participate in the civil society. These individuals or groups of people are unable to integrate into society due to poverty, insufficient education, unemployment, ethnic origin, sexual orientation, geographic isolation or other circumstances, thereby unable to exercise their rights and use their opportunities. The task of the public administration is both – to consolidate already existing social safety nets and to provide innovative actions using all of the local community resources to help them to integrate into

⁹ Results of the big cleanup, <http://www.talkas.lv/?page=567> (See 02.06.2011)

¹⁰ In 2005, 9.7% of the TV audience watched the *Pirmais Baltijas* channel, but in 2011 it was 11.3%. *TV kanālu auditorijas dati*, TNS Latvia. [TV Channel Audience Data, TNS Latvia.] <http://tinyurl.com/439ddqv> (See 24.07.2011.)

¹¹ In the Guidelines, the concept *Russian-speakers* is used as a sociological category which describes the community of respondents or residents of Latvia, who nominate the Russian language as the language of communication within their families. Latvia's Russian-speaking community is made up of various ethnic groups, which not always consider the Russian language as their native language.

society – including, schools, NGOs, libraries, culture centres and other cultural institutions.

An institutional mechanism has been developed in Latvia for introduction and evaluation of the policy on non-discrimination. An anti-discrimination normative framework has been developed. The main problem is the society's attitude: discrimination often is not recognized, whereas when it does get recognized, it often goes unpunished. In such a situation particular groups of population have the greatest risk of discrimination, for example the Roma (gypsies). There is little case-law and there are no regular surveys and information campaigns which would make this problem more visible in public consciousness. A positive attitude to diversity should be promoted in the society in order to ensure a tolerant and respectful attitude to diversity and those who are different.

3.1.2. Civic Education

The task of civic education is to promote individual responsibility for national development, as well as to teach every individual civic participation skills, knowledge, attitudes and values. It is a way of strengthening national and civic identity and an understanding about Latvian society's body of values.

Civic education issues are included in Latvia's general school programmes within various social science subjects however, the achievements of Latvia's schoolchildren in civic education are lower than other EU State indicators, and have become even worse in the past decade. As a result, Latvia's young people stand out against Baltic, as well as other European nations with their poorer knowledge about the civil society system and principles, as well as about civic participation and the skill of mutual collaboration,¹² it is expressed in negative attitude against the State. Overall, in schools with Latvian as the language of instruction civic education results are higher than in schools where the national minority educational programmes are implemented. This is evidence of a greater estrangement from the State in the national minority schools. Latvian and national minority schoolchildren have different views about their connection with Latvia and Latvian citizenship. For young Latvians identification with the nation and State are not mutually exclusive categories. On the other hand

¹² The average achievements of Latvian schoolchildren in civil education (482 points) are lower than in Lithuania (505 points) and Estonia (525 points). The results of an international civil education survey in 2009 show that Latvian schoolchildren results are statistically significantly lower than the average indicators for Europe. I. Čekse, A. Geske, A. Grīnfelds, A. Kangro. *Skolēnu pilsoniskā izglītība Latvijā un pasaulē. Starptautiskā pētījuma IEA ICCS 2009 pirmie rezultāti*. Rīga [Schoolchildren's Civic Education in Latvia and in the World. International Survey IEA ICCS 2009 first results]: UoL Faculty of Education, Psychology and Art's Institute of Educational Research, 2010, p. 35. <http://www.ppf.lu.lv/v.3/eduinf/files/2010/gramata.pdf> (Last visited 24.07.2011).

young people of national minorities separate the State from the place of their birth; the view becomes consolidated within them, that identification with the State threatens their ethnic identity.¹³ The State has to support the civic education that would reduce the development of such contradictory views. The bilingual education system and the compulsory 60% teaching of subjects in the official language at the national minority secondary schools have improved the knowledge of the Latvian language among young people. However, it can also be deduced from the research that the linguistic difference in Latvian schools and in national minority schools with Russian language as the language of instruction reproduces the segregation, estrangement and inter-group prejudices.¹⁴

The civic education results in Latvian schools are influenced by at least three differing factors: the direct teaching process in lessons, extra-curricular activities (including schoolchildren self-government and participation in various projects) and the school's overall civil culture.¹⁵ The schoolchildren's civic attitude and intense civic activity is, to a large degree, determined not so much by the content of the teaching subject itself, as the prevailing atmosphere in the school which depends on the director and teachers' style of work and the openness of the school.¹⁶ The task of the integration policy is to support the development of a democratic and open education system that would encourage children's and young people's self-initiative and collaboration skills and that would increase civic participation skills and a feeling of responsibility for what is happening in the country. The operation of young people's NGOs should be particularly supported, as it strengthens democratic participation practices.¹⁷

¹³ See R. Rungule, I. Koroļova. *Jauniešu iekļaušanās analīze identitātes un līdzdalības diskursu kontekstā// Sabiedrības integrācijas tendences un prettendences. Latvijas un Igaunijas pieredze. Etnisko attiecību aspekts*, ["An Analysis of Young People's Involvement in the Context of Identity and Participation Discourse", "Society's Integration Trends and Anti-trends. Latvia's and Estonia's Experience. Ethnic Relations Aspect."] L. Dribins (ed.) Rīga: SFI, The Academic Press of the UoL, 2008.

¹⁴ L. Curika. *Dalīta izglītība – dalīti pilsoņi?* Rīga [Divided Education – Divided Citizens? Rīga]: PROVIDUS, 2008/2009. <http://tinyurl.com/3ljlgxj> (Last visited 24.07.2011).

¹⁵ I. Kunda, I. Strode. *Pilsoņi, patrioti un citplanētieši: dažas dilemmas pilsoniskās izglītības praksē//Pilsoniskās izglītība jēdziens, prakse un rezultāti: virzība uz darbībā balstītu modeli sabiedrības saskaņas veicināšanai.* [Citizens, Patriots and Aliens: Some Dilemmas in Civil Education Practices//The Concept, Practice and Results of Civil Education: the Movement to an Activity Based Model in Promoting Harmony in Society.] Latvia's Commission of Strategic Analysis under the Auspices of the President of the Republic of Latvia, Rīga, October 2008.

¹⁶ R. Rungule un I. Koroļova. *“Jauniešu iekļaušanās analīze identitātes un līdzdalības diskursu kontekstā”*, *“Sabiedrības integrācijas tendences un prettendences. Latvijas un Igaunijas pieredze. Etnisko attiecību aspekts*, ["An Analysis of Young People's Involvement in the Context of Identity and Participation Discourse", "Society's Integration Trends and Anti-trends. Latvia's and Estonia's Experience. Ethnic Relations Aspect."] L. Dribins (ed.) Rīga: SFI, The Academic Press of the UoL, 2008.

¹⁷ In comparison with 2009 (3%), the number of young people who do not wish to get involved in youth organizations increased in 2010 (6%), with this reluctance being characteristic of people of other nationalities. In 2010, 70% per cent of young people had not been involved in any political activity. *Jauniešu iespējas un dzīves kvalitāte Latvijā 2009.-2010.gada rezultāti.* Rīga [Young People's Opportunities and Quality of Life in Latvia. Rīga]: FACTUM, 2010. <http://tinyurl.com/3ghfwzw> (Last visited 24.07.2011).

The civic and organizational activities of young Latvians living abroad should be encouraged, both abroad, as well as when they are collaborating with young people living in Latvia. The obtaining of civic education by all age groups in Latvia should also be ensured and promoted.

3.1.3. Pilsonības jautājums

Latvian citizenship is the basis for creating a lasting legal connection with the State of Latvia. Citizenship policy cannot ignore the increasing mobility of people in the 21st century. Therefore, in order to maintain and consolidate people's feeling of belonging to the State, Latvia's citizenship policy has to simultaneously be both principled, as well as flexible. Changes are required to the Citizenship Law, providing dual citizenship possibilities with the EU, EEA and NATO Member States. Dual citizenship would allow maintenance of the connection with citizens who have left Latvia at different times, would encourage them to return to Latvia or make their contribution to the development of Latvia when living abroad.

A significant problem continues to be the comparatively large number of non-citizens, which was 14% of the population of Latvia in 2011. However the proportion of non-citizens has reduced considerably since the 1990's.¹⁸ Interest in naturalization has been expressed mainly by young people, who see opportunities in the Latvian citizenship, but the older generation has the lowest motivation to naturalize. In addition, the opportunities for participation which are broadened by Latvian citizenship do not seem sufficiently important for many non-citizens in order to naturalize. Reduction in the number of non-citizens will be an important task for integration policy in the future as well.

3.2. National identity: Language and Cultural Space

The Latvian language and cultural space create the foundation for national identity; strengthens feeling of belonging to the nation and the State of Latvia. This is why the maintenance and consolidation of the Latvian language and cultural space is Latvia's long-term development priority.¹⁹

¹⁸ According the CSB, in 1996 27% of population in Latvia were non-citizens, in 2006 – 18%, but in 2011 – 14%.

¹⁹ *Latvijas ilgtermiņa attīstības stratēģija līdz 2030. gadam (Latvija2030)*. [Latvia's Sustainable Development Strategy until 2030 (Latvia 2030).] Adopted in the Saeima of the Republic of Latvia in June 2010, – p. 10.

3.2.1. Knowledge and Use of the Latvian Language

The Latvian language is the official language; it is the language of democratic participation and the means of communication in Latvia, as well as the basis for a cohesive society. Reduction in the use of the Latvian language would be a threat to the successful social integration.²⁰ In order to improve the quality of Latvia's human capital, the task of the State is to ensure that all the population of Latvia knew and used the Latvian language. At the same time proficiency in English as an international language of communication, as well as in other European Union official languages has to be encouraged.

Since the renewal of the independence of Latvia a clear and consistent policy of Latvian language as the official language has been implemented. The proportion of people knowing the Latvian language has increased significantly, but was very low during the period of the Soviet occupation as a result of the deliberate Russification policy.²¹ Even though the level of official language proficiency varies among non-Latvians, the overall trend reveals continuing improvement. In the previous decade, the proportion of people who knew the Latvian language at the highest level has increased among the national minorities in all age groups and the number of people who knew the Latvian language poorly has decreased.²² One of the important stimuli for the national minorities to have Latvian language skills is related to the economic factor, i.e., involvement in the labour market.²³

Currently, schoolchildren of primary and secondary schools have the widest opportunities to learn the Latvian language. For other target groups, paid Latvian language courses are fragmentarily available, besides the learning programmes are not tailored to professional requirements. Since 1990, about 75,000 people have learnt the Latvian language in training courses financed

²⁰ On the 21st December 2001, the Constitutional Court of the Republic of Latvia, in its decision on the issue of language decided: "Taking into account the fact that in the circumstances of globalization Latvia is the only place in the world where the Latvian language can be safeguarded and consequently the survival and development of the original nation, the reduction in the realm of the use of the Latvian language as the official language in the State's territory cannot be permitted and can also be considered to be a threat to the State's democratic system."

²¹ In 1989, 61.7% of residents who were members of national minorities in Latvia knew the Latvian language, in 2000 – 79%, but in 2008 – about 93%. See V. Poriņa. *Valsts valoda daudzvalodīgajā sabiedrībā: individuālais un sociālais bilingvisms Latvijā*. Rīga [The Official Language in a Multi-language Society: Individual and Social Bilingualism in Latvia. Rīga.]: Latvian Language Institute, 2009, – p. 125; I. Mežs. *Latviešu valoda statistikas spoguļi*. [The Latvian Language in the Statistical Mirror.] Rīga, Jāņa sēta, 2004.

²² *Valoda. Latvijas iedzīvotāju aptauja*. [Language. Survey of Latvia's Residents.] Rīga, Baltic Institute of Social Sciences, 2000; *Valoda. Latvijas iedzīvotāju aptauja*. [Language. Survey of Latvia's Residents.] Rīga Baltic Institute of Social Sciences, 2008., pp. 22-23. For a comparison see also: V. Poriņa. *Valsts valoda daudzvalodīgajā sabiedrībā: individuālais un sociālais bilingvisms Latvijā*. Rīga [The Official Language in a Multi-language Society; Individual and Social Bilingualism in Latvia.] Rīga Latvian Language Institute, 2009. – p. 172.

²³ The SCDC conducts testing of official language skills, issuing a certificate about Latvian language proficiency at a certain level.

by foreign funding and the State budget. However, the Latvian language skills of many non-citizens, especially those aged over 60 years, continue to be inadequate. According to OCMA data on Latvian language tests, in 2008 28% of citizenship applicants failed, in 2009 – 38% but in 2010 – 43%. The lowest Latvian languages skills are in the Latgale region where only 2% of non-citizens have a good command of the Latvian language (freely speak, read and write).²⁴ It provides evidence of a need to place greater emphasis in language training on particular groups of the population, including students, people who did not receive their general education in the bilingual way, and older people.

Even though Latvian language skills have increased significantly in the past twenty years, a number of trends still indicate that the use of the Latvian language in the public sphere is not showing equal achievements. The self-sufficiency of the Russian language is obvious in the public space, especially in the cities where there is a large proportion of national minorities. Less than half (47%) of Russian-speaking respondents indicate that in the public and local government institutions everything takes place in the Latvian language; in shops and the service sector – 15% but in the private business sector it was admitted by 12% of respondents.²⁵ Social integration on the basis of the Latvian language is influenced by the Latvians' reluctance to speak in Latvian language when communicating with Russian-speakers.²⁶ However, at the same time positive trends are observed in the use of the Latvian language – the proportion of economically active population using only the Russian language in communication is decreasing.²⁷ Overall, the annual surveys of language knowledge and use have shown that in situations where formal language procedure regulates its use, for example in workplaces, the use of the official language strengthens more rapidly, but in situations in which the choice of languages is up to the individual, for example, on the street, in shops or in conversations with friends, the Russian language is often used.²⁸ Therefore the policy has to support corresponding legal arrangements for the language, its effective introduction

²⁴ In Latgale 64% of non-citizen respondents have poor Latvian language skills (use individual sentences and phrases – 28%, know a few words – 21%, don't know the language 15%). *Nepilsoņu viedoklis par Latvijas pilsonības iegūšanu*. [Non-citizen Views on Obtaining Latvian citizenship.] Riga, OCMA, 2011, <http://tinyurl.com/3dx8zoy> (Last visited 24.07.2011).

²⁵ *Informatīvais ziņojums „Par Valsts valodas politikas pamatnostādņu 2005.-2014. gadam īstenošanu no 2006. gada 4. oktobra līdz 2009. gada 31. decembrim* (27.07.2010) [Informative Report “On the Implementation of the Official Language Policy’s Guidelines for 2005-2014 from 4 October 2006 to 31 December 2009 (27.07.2010)].

²⁶ If in 2002, 76% of Latvian respondents spoke mainly or only in the Latvian language on the street, in 2008 there were only 65%; in 2002, 69% spoke mainly or only in the Latvian language at work, but in 2008 – 57%. [Language. Survey of Latvia’s residents.] Riga, Baltic Institute of Social Sciences, 2008. – p. 20.

²⁷ In 2004, 31% of working non-Latvians used only the Russian language in the public arena (at work, with friends, on the street, in shops), whereas in 2008, it was only about 20% of working Russian-speakers. *Valoda. Latvijas iedzīvotāju aptauja*. [Language. Survey of Latvia’s residents] 2008. – p. 6, p. 9.

²⁸ *Ibidem* p. 7.

and monitoring, further language training, as well as has to strengthen the motivation of the national minorities to use the Latvian language in the public sphere. Simultaneously with these policy tasks, it is important to motivate Latvians to use the official language in communication with Russian-speakers. To achieve this goal, special social campaigns are required.

3.2.2. Latvian Language in the Labour Market

In private businesses in Latvia, especially in Riga and its environs, the practice to ask for knowledge of the Russian language and its use in the work sphere where it is not justifiable on a professional basis is observed. It creates discriminatory hurdles in the labour market, especially for young Latvians whose Russian language skills have declined in the last 20 years.²⁹ Legal arrangements and the control of their introduction have to ensure that Latvians in Latvia do not get discriminated in the labour market because they do not know the Russian language or do not wish to use it at work.

One of the main hurdles that national minorities come into contact with in the labour market in Latvia is related to Latvian language skills. This hurdle, as well as the ethnical isolation tendencies prevent representatives of the national minorities from working in the public administration.³⁰ A proportion of the unemployed from the national minorities with low Latvian language skills has much fewer opportunities of moving from being registered as unemployed to being employed and a greater chance of remaining in the lines of the long-term unemployed.³¹ However, the labour market provides the stimulus to learn the Latvian language at a suitable level.

The integration of new immigrants into the Latvian language space is a new challenge for Latvia's integration policy. New arrivals consider important to learn the Latvian language at the basic knowledge level; as they have a possibility to make contact with the population of the State also in the Russian language, they lack the motivation to learn the Latvian language. The community of

²⁹ In the age group from 15 to 34 years, for people whose native language is the Latvian language, 54% speak Russian well, 38% speak it rather poorly, but 8% don't know Russian at all. *Valoda. Latvijas iedzīvotāju aptauja*. [Language. Survey of Latvia's Residents] 2008. – p. 7. In general day teaching programmes not much more than a third (in the 2007/2008 school year – 35.02%, in the 2010/2011 school year – 34.1%) of students chose to learn the Russian language as a foreign language. MES Policy Coordination Department's unpublished data.

³⁰ M. Hazans. *Ethnic Minorities in the Latvian Labour Market, 1997-2009: Outcomes, Integration Drivers and Barriers// How Integrated is Latvian Society?* N. Muižnieks (ed.) Riga, The Academic Press of the UoL, 2010; A. Pabriks. *Ethnic Proportions, Employment and Discrimination in Latvia*. Riga, Nordik, 2002.

³¹ See M. Hazans. *Ethnic Minorities in the Latvian Labour Market – 1997 to 2009: Outcomes, Integration Drivers and Barriers*.

third-country nationals³² – the new immigrants (16,516) – in Latvia is composed of people who arrived mainly from post-Soviet countries after 1992.³³

The lack of Latvian language skills reduces the opportunities for new immigrants to upgrade their professional development, to follow events in the State and to participate in the social life.³⁴ The immigrants' poor official language skills and the limited offer of the language learning opportunities create the need for a separate policy area in the framework of which a system of integration measures, both prior to the arrival of an immigrant to Latvia, as well as directly after receiving a residence permit should be developed.

3.2.3. Latvian Language in Education

In the last 10 years, at all levels of education, there has been a drop in demand for educational establishments which do not implement teaching programmes in the Latvian language only. These trends lead one to think that this reduction is only partly connected with the overall low birthrate in the country and provide evidence about the gradual strengthening of the Latvian language as the language of education.³⁵ In 2010/11 school year, the total number of schoolchildren was 216,307, of these 26.2% studied at the national minority schools and 9.8% – at the dual-stream schools. The position of the Latvian language was significantly strengthened by the education reform implemented in 2004 which prescribed that, starting from the tenth grade, 60% of the learning content at a secondary school would be taught in Latvian. The achievements of the national minority schoolchildren have not deteriorated as a result of the reform.³⁶ In addition, the use of the Latvian language among the national minority schoolchildren on the street, in the shops, on public transport and in contact

³² Third country national – a person who is not a citizen of the Republic of Latvia, other European Union Member States, European Economic Area States or the Swiss Confederation.

³³ On 1st January 2011, the total number of third country nationals with fixed-term and permanent residency permits was 45,483, including citizens of other States permanently residing in Latvia – 28,967 (renounced their Latvian non-citizen status and mainly gained Russian citizenship), third country nationals with fixed-term residency permits – 7,519 (of these 6,154 from post-Soviet States), third country nationals with permanent residency permits – 8,997 (of these 8,175 from post-Soviet States). Source: OCMA unpublished data.

³⁴ See R. Kaša, D. Akule. *Imigrantu integrācija Latvijā: valsts valodas apguve un pilsoniskā izglītība*. [Immigrant Integration in Latvia; Acquisition of the Official Language and Civil Education] Riga, PROVIDUS, 2011.

³⁵ Comparing the number of students in general education day schools in the 2000/01 school year with the 2010/11 school year, at schools with Latvian as the language of instruction, the number of students had fallen by 31%, while at schools with Russian as the language of instruction – by 50%; in dual stream schools in programmes with both Russian as a language of instruction, as well as Latvian as a language of instruction, the number has fallen by 56%. In 1992, 46% of all children attended kindergartens with Russian as the language of instruction, but in 2010 – 24% of children. Source: Central Statistical Bureau.

³⁶ B. Zepa. Education for Social Integration// *How integrated is Latvian Society?* N. Muižnieks (ed.) Riga, The Academic Press of the UoL, 2010, pp. 193–224.

with Latvians has grown.³⁷ Research reveals that schoolchildren, their parents and teachers as a whole have a positive attitude to bilingual education.³⁸

Learning and use of Latvian language should be supported from a very young age. To achieve this goal, the State has the task to provide the opportunity for all children of the national minorities to learn the Latvian language at the pre-school educational establishments already at such a level, that they might start learning at schools with the Latvian language. In addition to this policy area, the desire of the parents of the national minority children to send their children to pre-school educational establishments where teaching is conducted in the Latvian language should be promoted by providing special teaching support for the complete learning of the official language. A pre-condition for an effective policy at the pre-school education level is the gathering of information about the quality of the learning of the Latvian language in national minority pre-school educational establishments; whether the official language is taught by Latvian language teachers or primary school teachers, or pre-school teachers; how large are the groups in which language is taught; how widespread are other opportunities for preparing children to receive education in Latvian schools. There is no also a comprehensive research on the Latvian language skills of the children of the national minorities – the first year schoolchildren.

The dispersion of the national minority schools is not even and the education reform of 2004 has not attained the desired results everywhere – they vary in different regions. There are also socio-demographic groups that have a more sceptical attitude towards bilingual education. Individual surveys reveal that among Russian-speakers, the attitude to bilingual education or education in the Latvian language only is determined by the level of the official language skills: the lower it is, the less they support the teaching of subjects in the Latvian language.³⁹

A direct relationship exists between the level of education of the parents of the children of national minorities and the desire that their children knew the Latvian language: the greatest support (96%) is expressed by the parents with the higher education.⁴⁰ Children of parents with a lower level of education are less motivated to learn the Latvian language, possibly because they also have fewer opportunities to improve their Latvian language skills within the family. In its turn, the relatively low self-appraisal of the official language proficiency of the

³⁷ In 2004, the Latvian language was used by 39% of students, but in 2010 – 61%. B. Zepa. *Vidusskolēnu pilsoniskās un lingvistiskās attieksmes, apgūstot mazākumtautību izglītības programmas*. [High School Students' Civil and Linguistic Attitudes in Studying in Education Programmes for Minorities] Riga, Baltic Institute of Social Sciences, 2010, p. 9.

³⁸ B. Zepa. Op.cit. 6; 31.

³⁹ V. Poriņa. *Valsts valoda daudzvalodīgajā sabiedrībā: individuālais un sociālais bilingvisms Latvijā*. [The Official Language in a Multi-language Society: Individual and Social Bilingualism in Latvia.] Riga, Latvian Language Institute, 2009, p. 152.

⁴⁰ *Valoda. Latvijas iedzīvotāju aptauja*. [Language. Survey of Latvia's Residents.] Riga, Baltic Institute of Social Sciences, 2008.

university students shows that improvements are needed in the bilingual education system. Students at the private universities have the greatest problems with the use of the Latvian language; likewise students who have graduated professional educational establishments have lower language skills.⁴¹

Various regional and socio-demographic differences have to be taken into account in developing social integration policy. Special attention at all levels of education has to be focussed on Riga and the Latgale region, where the Russian language has a high level of self-sufficiency. In addition, education in the Latgalian written language is not available in the Latgale region, which is the native language for many students of this region and the one used within the family. That is why students in Latgale should be given the opportunity to learn the Latgalian written language as an optional or compulsory teaching subject.⁴² It should be taken into account, that the use of the Latvian language is also influenced by socio-economic factors, material well-being, social groups with which young people come into contact each day and the overall access to the culture.

Teachers, who teach subjects in national minority schools bilingually or in Latvian, are provided with support in acquiring the Latvian language. However, teachers' endeavours to improve their qualifications and perfection of their Latvian language skills vary substantially, and continuity is not always provided in the teaching of subjects in Latvian language from the pre-school educational establishment to the secondary school.⁴³ Hence, in schools with the Latvian language as the language of instruction, not all teachers have experience in working with schoolchildren of different ethnic origins, and it reduces their ability to work qualitatively with such audience.

3.2.4. Latvian Cultural Space

Latvian culture forms the foundation of the Latvian cultural space. Over the centuries it has been influenced and enriched by Latvia's national minorities and the cultures of other countries. This aggregate and its interaction form the special

⁴¹ Students also point out the poor Latvian language skills of docents. *Latviešu valodas prasme un lietojums augstākās izglītības iestādēs: mazākumtautību izglītības satūra reformu rezultāti*. [Latvian Language Skill and Use in Higher Educational Establishments: Results of Minority Education Curriculum Reform] Riga, Latvian Language Agency, 2010. p. 41; *Latviešu valodas lietojums profesionālajā izglītībā – situācijas izpēte un ieteikumi* [Use of the Latvian Language in Professional Education- Situation Analysis and Recommendations] Riga: Latvian Language Agency, 2010, pp. 40-41 (The survey reflects the situation at the Riga Food Producers Secondary School and the Daugavpils Trade School.)

⁴² I. Šuplinska, S. Lazdiņa. *Valodas Austrumlatvijā: pētījuma dati un rezultāti*. [Languages in Eastern Latvia: Research Data and Results.] Via Latgalica: Humanitarian Sciences Journal, Supplement 1. Rēzekne: Rēzekne Higher Education Institution, 2009, – p. 315.

⁴³ *Latviešu valodas prasme un lietojums augstākās izglītības iestādēs: mazākumtautību izglītības satūra reformu rezultāti*. [Latvian Language Skill and Use in Higher Education Institutions: Results of Minority Education Curriculum Reform] Riga, Latvian Language Agency, 2010, p. 13.

attraction of the Latvian cultural space. Both, historically and today the Latvian cultural space is a part of Europe's cultural space.

Professional art has a significant role in the cultural space. It influences and creates national identity, strengthens the feeling of belonging to Latvia and also has a great social integration potential. Luminaries of both Latvian, as well as other nationalities, whose names are known in Europe and the rest of the world belong to the Latvian cultural space. In evaluating various activities the State could undertake to strengthen patriotism, the majority of the population (54%) considers the support for culture to be necessary to encourage outstanding achievements.⁴⁴ Within the professional art framework, the Latvian cultural education system operates as a good integration mechanism – music and art schools at all levels where children and young people of various nationalities are integrated by a common base of music and art values by joining the Latvian cultural space and after finishing the school continue to participate in its development. But, there is a lack of research to assist in planning the operation of cultural education institutions so they could promote social integration. In the same way, a clear operational policy is needed on how to utilize professional art products (movies, theatre performances, etc.) in social integration.

In addition to the professional art, the amateur art also offers significant collaboration opportunities. It strengthens both the local community and national identity, as well as provides a platform for intercultural dialogue. Cultural institutions (cultural centres, libraries, museums and music/art schools) have significant potential to create an enduring feeling of belonging to Latvia among Latvians, as well as people of other nationalities. The Nationwide Song and Dance Festival is a shared, nation-unifying tradition for Latvians: the involvement of the national minorities therein should be encouraged with participation both by groups from national minorities and individuals. This process should especially be encouraged among the young people of the national minorities.⁴⁵

Even though the Latvian cultural space has a great integration potential, a range of barriers exist which hamper its effective utilization. The Latvian cultural space does not appear in its diversity in formal and informal education programmes, allowing people of other nationalities to find their roots and contribution, to form their attachment to Latvia, enabling them to identify themselves with it and to encourage their participation in its development. Many teachers of

⁴⁴ *Situācija patriotisma jomā Latvijas sabiedrībā.* [The Situation in the Field of Patriotism in Latvian Society] SKDS, 2008.

⁴⁵ Almost every fifth student of Latvian nationality has been a participant at the Song Festival, whereas among Russian students – it is only one in twenty. *Jauniešu identitātes veidošanās un līdzdalība.* [The Creation of Young People's Identity and Participation.] Rīga: UoL Institute of Philosophy and Sociology, 2005, p. 87.

national minorities consider that Latvian national minorities are insufficiently represented in textbooks.⁴⁶ It is also important to recognize that for a proportion of the representatives of national minorities in Latvia, their social memory mainly encompasses only three generations and those who settled in Latvia during the Soviet occupation period lack ties successively connecting them with the Russian, Jewish, Belarusian, and other national minority communities that have historically lived in Latvia on a continuing basis. Representatives of both the constituent nation, as well as national minorities lack historical knowledge about the contribution of the national minorities to the establishment of the Republic of Latvia and the growth of Latvia in the inter-war period, as well as the culture of the earlier period of history. A widespread practice among the national minorities too, is assimilation within the Russian-speaking environment.⁴⁷ Thus on the one hand, national minorities are not adequately included in the Latvian cultural space, but, on the other hand, the national minorities themselves are not always sufficiently interested in finding out about the roots and history of their ethnic groups. Integration policy has to observe an equality principle in relation to the identities and cultures of all of Latvia's national minorities. Initiatives should be supported at the national minority schools focussed on the restoration of this disappeared social memory and which provide a possibility for the development of the national minorities' intelligentsia based in the Latvian cultural space.

The development and integration of a feeling of belonging of the population of Latvia in a shared cultural space is also hampered by prejudices between the groups. For example, a relatively large proportion of Latvians (36%) consider that people of other nationalities with different traditions and customs cannot really belong to Latvia even if they have lived here for many decades.⁴⁸ In its turn, a large proportion of Russian-speakers do not wish to recognize Latvian culture as the unifying element of the Latvian cultural space and the Nation State of Latvia. The view that the unity of Latvian society should be based on the Latvian language and culture is accepted by twice as many Latvians than Russian-speaking respondents (89% as opposed to 46%). Latvia's culture too, invokes patriotic feelings in Russian-speakers much more rarely than among

⁴⁶ L. Curika. *Dalīta izglītība – dalīti pilsoņi?* [Divided Education – Divided Citizens] Riga: PROVIDUS, 2008/2009.

⁴⁷ Jews, Belarusians, Tatars, Ukrainians, Poles and Germans can be mentioned among the most Russified nationalities. 27.4% of Latvia's population is Russian but the 2000 census shows that 39.6% of residents consider the Russian language to be their native language, including 79.1% of Jews, 72.8% of Belarusians, 67.8% of Ukrainians, and 57.7% of Poles. This language community cannot in any way be considered as a minority. By providing specific rights to this language community, hurdles are being created in the maintenance of the national identity of minorities.

⁴⁸ B. Zepa. *Nacionālās identitātes dimensijas dažādu sabiedrības grupu skatījumā.* [The Dimensions of National Identity in Looking at Various Community Groups] Riga, Baltic Institute of Social Sciences, 2011.

Latvians.⁴⁹ It is a similar case with cultural heritage and achievements in art and literature – Latvians pride themselves more on these than do Russian-speakers. In contrast, Russian-speakers, more than Latvians, tend to be more proud of the cultural heritage that has developed in Latvia due to other nationalities (67% as opposed to 72%).⁵⁰ Therefore, it is possible that respect for Latvia's culture among Russian-speakers could be positively encouraged if the contribution of the national minorities is highlighted in the understanding of culture. An overwhelming number of respondents (85%), irrespective of nationality, admit that Latvians have to respect other cultures if they wish representatives of other nationalities to be Latvian patriots. Similarly, quite a large proportion of people (47%) in both communities agree that traditions have to be created in Latvia and events organized which would unify Latvians and representatives of other nationalities.⁵¹ In promoting the consolidation of the Latvian cultural space, the integration policy has to be based on the principle of recognition and dialogue of different cultures accepted by the society.

The uniqueness and richness of the Latvian cultural space is made up of local and regional differences and their diversity. The State has the duty to support local cultural-historical uniquenesses and preservation of the different traditions. Latgale region has an important role in the development of Latvia's identity both historically and today. The Latgalian language and the cultural-historical heritage form an enduring regional individuality. The preservation of the Latgalian cultural space and its further development is in the interests of the State of Latvia. Latvia's culture has been influenced by Livonian culture, traditions and language and its preservation enriches the Latvian cultural space.

Supporting Latvians living abroad by promoting the feeling of belonging to the Latvian cultural space has to be considered to be a special policy area. The Latvian diaspora, which developed in the West as a result of the occupation of Latvia, has invested great personal resources and voluntary work in maintaining Latvianness. However, with the change of generations, the task of the renewed State of Latvia of getting involved and helping to maintain the Latvian identity and the feeling of belonging to the Latvian cultural space for Latvians living in other countries is becoming more and more important. Choirs, dance groups and folklore ensembles are active in the Latvian diaspora and create the Latvian cultural life in the countries in which they live, with some participa-

⁴⁹ 32% of Latvia's Russians see themselves as patriots of Russia and the majority of them live in Riga and its environs. Survey of Latvia's Residents. *Situācija patriotisma jomā Latvijas sabiedrībā*. [The Situation in the Field of Patriotism in Latvian Society] Riga, SKDS, 2008.

⁵⁰ Ibidem.

⁵¹ Ibidem.

ting in the Nationwide Song and Dance Festival in Latvia; but the number of such groups is not known in Latvia, and methodological assistance to them is inadequate. Overseas Latvians have very limited access to Latvian professional art. Latvian theatre and concert performance tours outside Latvia take place to a very minimal degree. There is a lack of information about events in the cultural life outside of Latvia and specially prepared teaching and educative materials about Latvian culture and traditions for the younger diaspora generation, who has minimal opportunities for meeting with people of their own age in Latvia and to find out about the Latvian cultural space in person. The State does not stimulate their interest in Latvia, the desire to create a Latvian identity and the feeling of belonging to the Latvian cultural space, which would motivate them to return to Latvia some day.⁵² A long-term policy is needed which would allow Latvians living in other countries, including those who do not plan to return for a long time, to maintain their identity and connection with Latvia. In the current situation there is also a lack of deeper research to understand the needs of Latvians in other countries, their desires and opportunities to belong to the Latvian cultural space.

3.3. Shared Social Memory

National identity is rooted in a common perception of a nation's history. Social memory shaped by knowledge and perception of the most significant historical events consolidates the society. Properly organised social memory provides landmarks for moral standards; it strengthens the feeling of being a part of the State and geopolitical entity. Divided social memory means a divided society. Previous integration policy has ignored the problems related to perception of the history of Latvia, as well as the potential of the politics of memory in social integration.⁵³

Ever since Latvia regained independence, a different perception of Soviet occupation and its consequences among a part of the Russian speaking population has become a significant challenge for building a cohesive national and civic identity. There is a growing trend among the Russian speaking population to

⁵² 2011 Eurobarometer data show that 62% of young people in Latvia wish to work in some other European country. *Flash Eurobarometer 319b: Youth on the move*. The Gallup Organization, 2011. <http://tinyurl.com/3ulzhhp> (See 27.08.2011); From 2005 to 2010, the largest long-term emigration has taken place specifically among young people, particularly in the able-bodied ages of 20 to 34 years. Overall in the period mentioned, 5,000 persons aged from 25 to 29 years have left Latvia.

⁵³ See I. Kunda. *Vai sabiedrības integrācijas fonda atbalstītie projekti ir sekmējuši etnisko integrāciju Latvijā? // Cik integrēta ir Latvijas sabiedrība? Sasniegumu, neveiksmju un izaicinājumu audits*. [Have Projects Supported by the Social Integration Fund Promoted Ethnic Integration in Latvia? // How Integrated is Latvian Society? Audit of Success, Failure and Challenges] N. Muiznieks (ed.). Rīga: LU Akadēmiskais apgāds, 2010, – pp. 61-92.

view incorporation of Latvia into the Soviet Union as a voluntary act: in 2004 this view was held by 44 %, whereas in 2009 – the share was 55%.⁵⁴ A significant share of Latvians (29 %) hold that people who believe that after WWII Latvia was liberated by the Soviet Union may not be deemed patriots of Latvia. A similar position is shared by very few Russians (9 %).⁵⁵ This position maintained by a part of the Russian speaking population towards the Soviet occupation period creates obstacles for a shared understanding of Stalinist crimes and the victims to be commemorated, this being an important part of Latvian social memory.⁵⁶ It is also at odds with European social memory where Communism is seen as a totalitarian regime and Stalinist crimes are denounced in a way similar to the crimes of the Nazis.⁵⁷ Thus, a different understanding of the events of WWII manifested by a considerable part of the society jeopardizes not only the Latvian national identity but also its geopolitical identity or affiliation to the Western world.

These differences in the perception of events of WWII are manifest also among schoolchildren: 40 % of the native Russian-speaking schoolchildren believe there has been no occupation, whereas among Latvian schoolchildren this view is shared by only 12 %.⁵⁸ Although in national minority schools, the history of Latvia is taught according to the standards approved by the Cabinet, surveys bear evidence that in some cases schoolchildren have acquired a distorted representation of the Soviet occupation and WWII, as well as of more distant periods of Latvian history.⁵⁹ Thus, though there is formal compliance with the requirement of teaching shared understanding of history in national minority educational establishments, the intended goal is not always achieved. An important task to be accomplished is the use of textbooks and materials published in Latvia rather than in Russia during Latvian history classes.

The divided nature of social memory in Latvian society is evidenced in the public

⁵⁴ V. Zelče. *1940. gads: notikums un izrāde. Pārdomas par pagātņi, sabiedrību, cilvēkiem un neatbildētiem jautājumiem// Pēdējais karš: Traumas komunikācija*. [1940: Event and Performance. Reflections on the Past, Society, People and Unanswered Queries // The Last War: Communication of Trauma] M.Kaprāns and V.Zelče (eds.). Riga: UoL Advanced Social and Political Research Institute, Mansards, 2011, p. 58.

⁵⁵ *Situācija patriotisma jomā Latvijas sabiedrībā. Latvijas iedzīvotāju aptauja*. [Patriotic Sentiment in Latvian Society. Survey of Latvian Population] Riga, SKDS, 2008, p. 37.

⁵⁶ Over the past five years, national days commemorating victims of deportation have been observed by an average 18% of Latvian respondents and by only 6 % of Russian speaking respondents.

⁵⁷ See resolution adopted on 25 January 2006 by the Parliamentary Assembly of the Council of Europe condemning the crimes of totalitarian communist regimes and declaration adopted by the European Parliament on 22 September 2008 declaring August 23 a European commemoration day of the victims of Stalinism and Nazism.

⁵⁸ L. Curika. Op.cit. p. 17. On the situation in Riga see also V. Makarovs, I. Boldāne. *20. gadsimta vēstures pretrunīgo jautājumu pasniegšana Latvijas skolās un muzejos*. [Controversial Issues of 20th Century History as Represented by Schools and Museums in Latvia] Riga, PROVIDUS, 2008.

⁵⁹ M. Golubeva. *Different History, Different Citizenship? Competing Narratives and Diverging Civil Enculturation in Majority and Minority Schools in Estonia and Latvia*. Journal of Baltic Studies, 2010, 41(3), pp. 315-329; L. Curika. Op.cit. 15, 16.

attention focussed on the observance of March 16 and May 9 as unofficial commemoration days. The idea that March 16 should be observed as a commemoration day of the Latvian legionaries is shared by 61% of Latvians, whereas among the Russian speaking community this approach is shared only by 17% of the respondents. On the other hand, May 9th or Victory Day is recognised as a red-letter day by 69 % of the Russian speaking population and 32% of Latvians.⁶⁰ During the past five years it has been celebrated by 59% of the Russian-speaking population and by only 11% of Latvians.⁶¹

In order to eliminate this obstacle standing in the way of integration, a politics of memory should be developed at the national level and implemented in particular projects. In democratic countries politics of memory is a specific policy area, which, without prejudice to academic historical studies, aims at reducing the ways in which conflicting representations of history might increase the present social discord. Such politics respects diversity of opinions, while taking a principled stance against the falsification of history.⁶² The goal of an effective politics of memory of Latvia should aim at achieving a State when a major part of Latvian society conceives the occupation of Latvia and its consequences in a way that is consistent with democratic values. An important pre-condition of such politics is the quality of the history teaching at educational establishments and the popularization and approbation of the best practice on regular basis among history teachers both in Latvian and national minority schools. Thus, there is a need for more systematic clarification of facts, showing that Stalinist deportations affected the more successful, entrepreneurial and educated Latvian citizens, among them many national minority representatives. For the implementation of history policy skilful use of other infrastructural social memory elements (movies, museums, and new media) consolidating different mnemonic communities is of importance. The Latvian Museum of Occupation is deemed to be one of these infrastructural elements which should receive long-term support by the State; it has been positively evaluated by both Latvians (78%) and a significant part (41%) of the Russian speaking community.⁶³

On the policy level there is a need to promote a positive attitude towards celebrating the foundation day of Latvia on 18 November. Presently it is the only public holiday related to Latvian history that plays an integrating role. It is

⁶⁰ *Population Survey of Latvia*. Riga, SKDS, 2008, November. Contractor: Social Studies Department of UoL.

⁶¹ *Population Survey of Latvia*. Riga, SKDS, 2010, November. Contractor: Social Studies Department of UoL.

⁶² The events that took place in Latvia during the 1940s have been clarified in the *Declaration on the Occupation of Latvia* adopted by the Saeima on 22 August 1996 and in the *Declaration on Condemnation of the Totalitarian Communist Occupation Regime*, adopted by the Saeima on 12 May 2005.

⁶³ *Population Survey of Latvia*. Riga, SKDS, 2010, November, p. 39.

observed by 66% of Latvians and 46% of other nationalities.⁶⁴ It is important that attitudes are expressly positive also among the younger generation: 18 November is positively evaluated by 98% of Latvian schoolchildren and by 79% of Russian schoolchildren.⁶⁵ Problems relating to organising the celebration of 18 November and tailored messages for the target audience noted by social researchers indicate that the potential of this national holiday has not been fully utilised for consolidating Latvian society and promoting positive identity.⁶⁶ In social memory it is important to stress the role played by national minority representatives in the foundation of the State of Latvia and during its growth between the two World Wars. In parallel with the National Day – 18 November, there is a need to support participation of people in other historically meaningful commemoration days which emphasize meaningful landmarks in Latvian statehood, identity of its independence and democracy: 11 November, 25 March, 4 May, 14 June, and 23 August.

WWII has left a tragic imprint in the social memory of national minorities of Latvia. During the holocaust 70,000 Jews who were Latvian citizens were exterminated, more than 20,000 were deported from Western Europe and killed in Latvia. Due to the active efforts of the Jewish non-governmental organizations there has been a lot of research in Latvia on the Holocaust and knowledge is being transferred to the general public. The public predominantly has negative attitude towards Latvian participation in the Holocaust.⁶⁷ There is less information of those Latvians who were involved in saving the Jews. The Nazi regime killed many representatives of the Roma community. During WWII approximately 2,000 Latvian citizens from the Roma minority, which is about half of the Roma who lived in Latvia, were exterminated.⁶⁸ The scope of these tragic events has not yet been fully understood and studied. There is no tradition of memorial events dedicated to commemorating the extinction of the Roma. There is a need for consolidating memory of Nazi crimes towards national minorities during the occupation period as a part of the shared social memory of the Latvian people.

The history of Latvia is a part of the European history, but among the majority of the people there is but little awareness of Latvian history before the 20th cen-

⁶⁴ *Mēs, Svētki. Valsts. Valsts svētku svinēšanas socioloģiskā izpēte.* [We. Celebrations. The State. A Sociological Study of Celebrating National Holidays] B. Zepa (ed.) Rīga, Baltic Institute of Social Science, 2008, pp. 70-71.

⁶⁵ *Ibidem.*

⁶⁶ *Patriotisms Latvijas sabiedrības skatījumā. Kvalitatīvais pētījums – fokusa grupu diskusijas.* [Patriotism as Seen by the Latvian Public. Qualitative Research – Focus Group Discussions] Rīga, SKDS, 2008, pp. 23-26.

⁶⁷ *Population Survey of Latvia.* Rīga, SKDS, 2008, November. Contractor: Social Studies Department of UoL.

⁶⁸ M. Vestermanis. *Čigānu genocīds vācu okupētajā Latvijā (1941-1945).* [Genocide of Gypsies in German-occupied Latvia (1941-1945)]. *Latvijas vēsture*, 1993, No 4 (11), pp.37-40.

tury.⁶⁹ It narrows down the concept of national identity and does not facilitate seeing it in a broader cultural, historical and geopolitical framework as a part of the European history. Research shows that about 20% of the people of Latvia feel they are a part of Europe.⁷⁰ However, the share is significantly higher among the younger generation (50%).⁷¹ The European historical context may serve as a resource for positive identity building and integration. However, it is still rather rarely utilised to emphasize self-confidence promoting historical events and personalities representing the people of Latvia as creative, successful and innovative. As a result, historical events and people are not seen as an important reason for being proud of the country.⁷² The task of the national policy is to promote a more fundamental understanding of Latvian history and use it as a basis to increase the possibilities for building a positive identity. For successful implementation of history related policy, it is necessary to increase government support for producing cultural products aimed at promoting Latvian history as a part of the European history. This work would require much more active involvement of public media and institutions storing evidence related to history of Latvia – National Library of Latvia, National History Museum of Latvia, National Archives of Latvia, Latvian National Museum of Art, regional museums and libraries.

Also, Latvian local mnemonic communities may serve as a sustainable basis for building a shared and politically unbiased social memory. The strongest affiliation felt by the people of Latvia is to their native village, parish or town.⁷³ Besides, on the local identity level there are no essential differences between Latvians and national minorities. Therefore local history, including awareness of the events that took place during the years of occupation, should be particularly promoted as a subject in Latvian schools, and both Latvian and national minority schoolchildren should be purposefully involved in the teaching process. Focus on the history of the town or the county and emphasis on the local significance rooted in history of the official commemorative days lead to building a stronger identity with Latvian history both on the national and local level. It is important to involve expatriate Latvians in strengthening local identity, thus maintaining their affiliation to Latvia.

⁶⁹ *Population Survey of Latvia*. Riga: SKDS, 2010, November. Contractor: Social Studies Department of UoL.

⁷⁰ B. Zepa. *Nacionālās identitātes dimensijas dažādu sabiedrības grupu skatījumā*. [National Identity Dimensions as Seen by Different Societal Groups] Riga, Baltic Institute of Social Sciences, 2011.

⁷¹ *Jauniešu identitātes veidošanās un līdzdalība*. [Formation of Identity Among Young People and Their Participation] Riga, UoL Institute of Philosophy and Sociology, 2005.

⁷² 30% of Latvians and only 17% of Russians feel proud of Latvian history. *Population Survey of Latvia. Patriotic Sentiment: Situation in Latvian Society*. Riga, SKDS, 2008, p. 27.

⁷³ *Patriotisms Latvijas sabiedrības skatījumā*. [Patriotism as Seen by the Latvian Public]. Riga, SKDS, 2008, p. 146.

4. DEFINITION OF THE PROBLEMS REQUIRING IMPLEMENTATION OF A SPECIFIC GOVERNMENT POLICY

The principal problems hindering integration have been defined on the basis of the description of the situation.

- A large part of population in Latvia does not believe in its ability to influence social and political processes.
- The NGOs of Latvia are not sufficiently strong financially and administratively, and lack sustainability.
- There is no comprehensive system for monitoring and preventing discrimination. There is a lack of regular research and awareness campaigns on social exclusion and discrimination in Latvian society.
- Children and young people in Latvia have insufficient level of civic education and therefore there are gaps in collaboration and participatory skills.
- Current legal arrangements regarding the citizenship create obstacles for maintaining a national link with expatriate Latvians.
- Non-citizens are becoming less motivated to acquire Latvian citizenship, naturalization is slowing down, and the possibilities for political participation resulting from Latvian citizenship do not lead to sufficient motivation for naturalization.
- Although the Latvian language skills have significantly increased, however separate trends indicate that the use of the Latvian language in the public domain does not show similar success. Self-sufficiency of the Russian language in the public domain is obvious, especially in cities where there is a great proportion of national minorities. Social integration on the basis of the Latvian language is also influenced by the passivity of Latvians as regards the communication with aliens in Latvian
- Unjustified requirements for Russian language skills and use of the language in the workplace setting are gaining foothold. This is discriminatory for Latvians in the labour market.
- Part of the national minority school teachers has insufficient knowledge of Latvian. Alternatively, in the Latvian general educational establishments and higher educational establishments there is a lack of experience among teaching staff in working with students of different ethnical backgrounds.
- Latvian cultural space is not reflected in its diverse manifestations within formal and non-formal educational curricula allowing people of a different ethnic background to find their own linkage to Latvia. A sense of belonging and integration into a single cultural space is also hindered by ethnic prejudice.

- There is no targeted national programme for supporting expatriate Latvians willing to learn and maintain the Latvian language, culture and traditions. There is limited access to professional Latvian art.
- Part of society is dominated by misconceptions based on false historical facts about the occupation of Latvia and its consequences. It leads to divided social memory in Latvia and hinders consolidation of society.
- Most of the population have but little idea about Latvian history before the 20th century. This narrows down awareness of national identity in the broader context of the European identity.

5. MEDIUM TERM POLICY GOALS AND ACTIVITY AREAS

5.1. Activity area: Civil society and integration

- 5.1.1. To develop civic education by using formal and informal education methods.
- 5.1.2. To strengthen the traditional and non-traditional forms of civic participation.
- 5.1.3. To promote inclusion of socially excluded groups into the society and to prevent discrimination.
- 5.1.4. To strengthen democratic information space of high quality and increase the role of media in integration.

5.2. Activity area: National identity – language and cultural space

- 5.2.1. To ensure the use of the Latvian language in the public space of Latvia.
- 5.2.2. To strengthen the Latvian language skills of the Latvians living abroad, national minorities, non-citizens and new immigrants.
- 5.2.3. To strengthen the Latvian cultural space as a cohesive framework of the society and to promote the affiliation to the cultural space on local, national and European level.
- 5.2.4. To strengthen the Latvian identity and affiliation to Latvia of the Latvians residing abroad.

5.3. Activity area: Shared social memory

- 5.3.1. To enhance understanding of the World War II and the Soviet occupation in Latvia based on true facts and according to democratic values.
- 5.3.2. To promote exploration, research and understanding of local and European history.

6. FIGURES

6.1. Civil Society

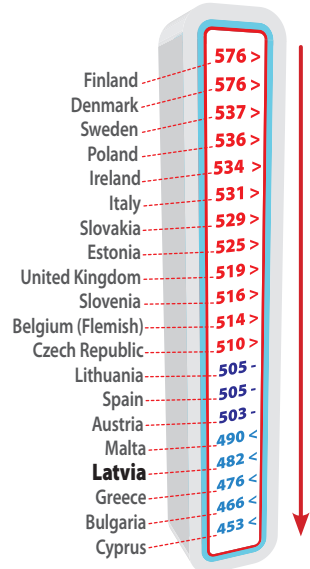
Teachers' understanding of the most important aims of civic education

Teachers (%) Considering the Following To Be an Important Aim of Civic Education

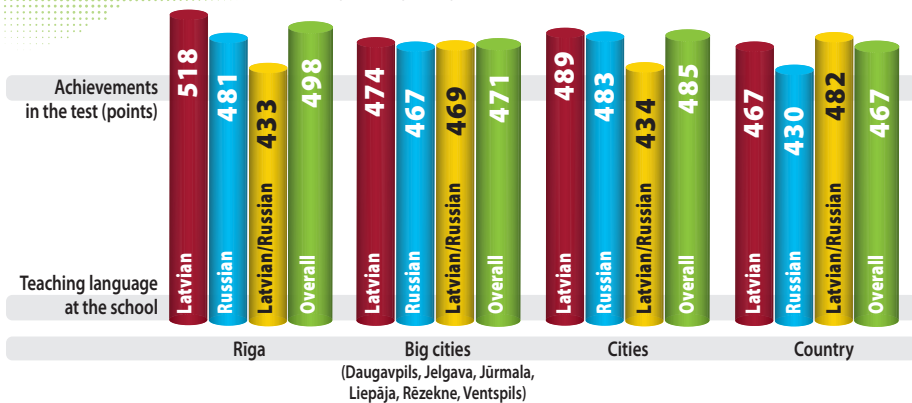
	Promoting knowledge of social, political, and civic institutions	Promoting respect for and safeguard of the environment	Promoting the capacity to defend one's own point of view	Developing schoolchildren's skills and competences in conflict resolution	Promoting knowledge of citizens' rights and responsibilities	Promoting schoolchildren's active participation in the local community	Promoting students' critical and independent thinking	Promoting students' participation in school life	Supporting the development of effective strategies for the fight against racism and xenophobia	Preparing students for future political involvement
Finland	27	61	14	44	37	7	81	18	9	1
Denmark	48	22	20	51	32	7	89	4	9	16
Sweden	16	37	24	30	62	2	84	10	31	2
Estonia	46	30	23	30	71	12	66	13	1	7
Lithuania	17	49	25	34	54	24	57	35	2	2
Latvia	27	35	38	27	52	9	61	29	1	13

Young people's civic knowledge

The average result of schoolchildren's civic education test (points)



Achievements of the Latvian schoolchildren in civic education test (cities, rural areas, teaching language)



Source: I. Čekse, A. Geske, A. Grīnfelds, A. Kangro. *Skolēnu pilsoniskā izglītība Latvijā un pasaulē. Starptautiskā pētījuma IEA ICCS 2009 pirmie rezultāti*. Rīga [Schoolchildren's Civic Education in Latvia and in the World. International Survey IEA ICCS 2009 first results]. University of Latvia, Faculty of Education, Psychology and Art's Institute of Educational Research, 2010. <http://www.ppf.lu.lv/3/eduinf/files/2010/gramata.pdf>

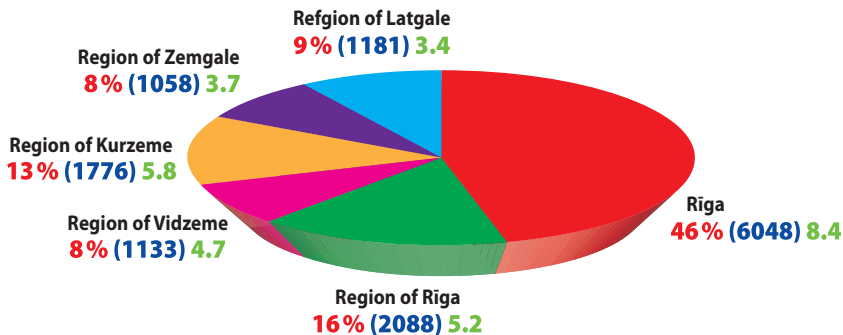
NGO distribution depending on region (% and number) and number of NGO per 1000 population in the regions

Number of the NGO in Latvia – 13 284

46% NGO distribution (%)

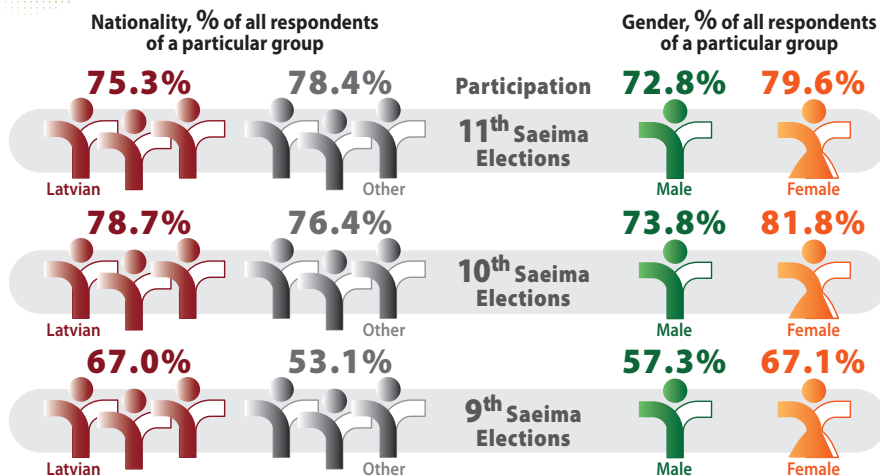
(6048) NGO distribution (number)

8.4 number of NGO per 1000 population in the regions



Source: Baltic Institute of Social Sciences. *Pārskats par NVO sektoru Latvijā. Pētījumu rezultātu atskaite.* [Review on the NGO Sector in Latvia. Report of Survey Results]
Rīga: Society Integration Fund, 2011

Participation at the Parliament (Saeima) Elections



Source: Vēlētāju attieksmju pētījums 2011, Latvijas iedzīvotāju aptauja [Voters' Attitude Survey 2011, Survey of Latvian Population]

6.2. Latvians Abroad

Number of Latvian “weekend (Sunday) schools” and activity of voters residing abroad during elections of the Saeima



* Voters residing abroad is 1,5% of all voters who participated at the 11th Saeima elections

10
7899 10th Saeima
(number of voters)

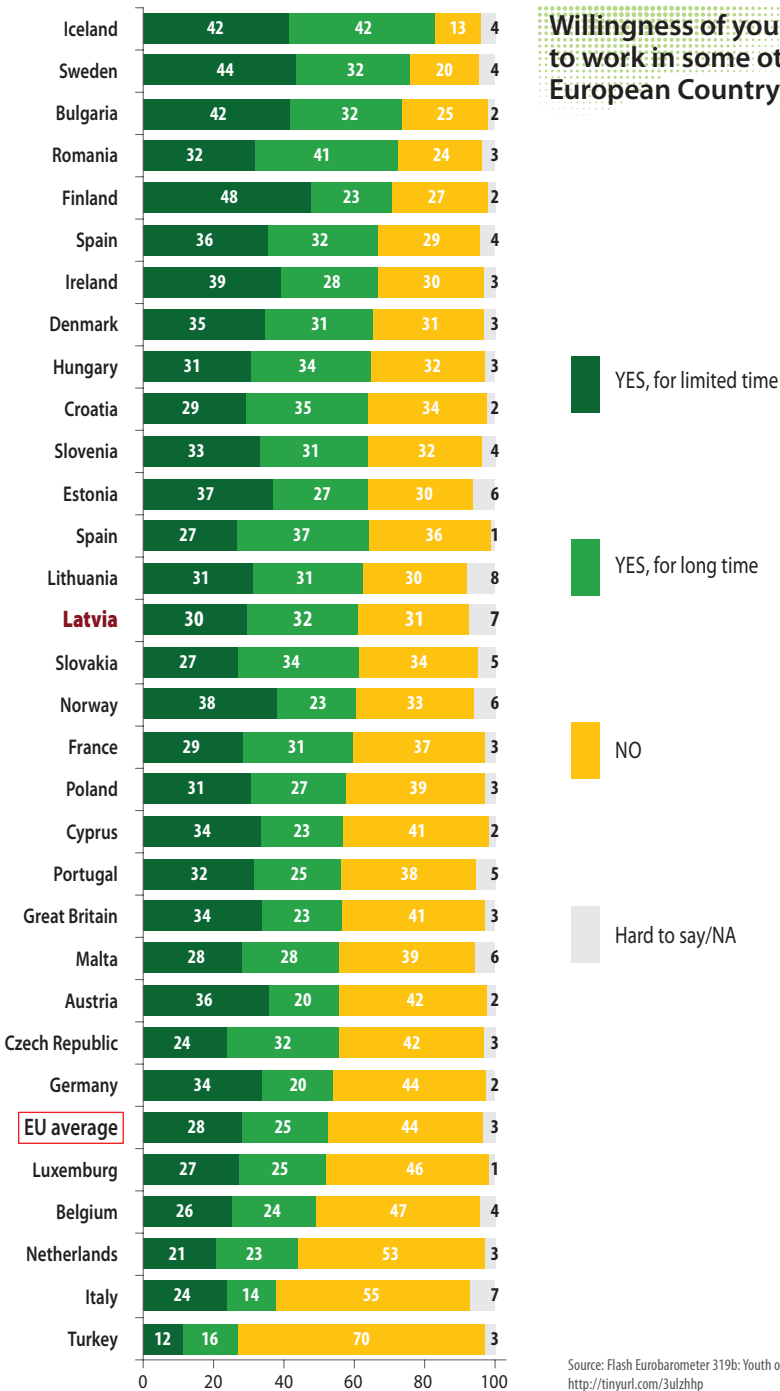
11
9758 11th Saeima
(number of voters)

11
39 Number of polling station during elections of 11th Saeima

31 Number of Latvian “weekend (Sunday) schools”, where the Latvian language and culture could be learnt (beginning of 2012)

Sources: Latvian Language Agency, European Latvian Association, webpage Latvians Online <http://latviansonline.com/education/schools/>; Data of the Central Election Commission of Latvia, 2011.

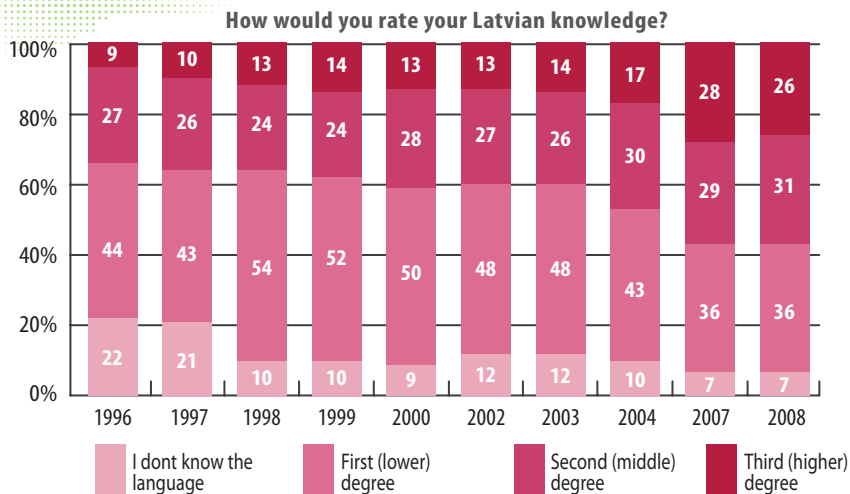
Willingness of young people to work in some other European Country (%)



Source: Flash Eurobarometer 319b: Youth on the move, 2011.
<http://tinyurl.com/3ulzhhp>

6.3. Latvian Language

Knowledge of the Latvian language (%) respondents with native language Russian



Source: Valoda. Latvijas iedzīvotāju aptauja. [Language. Survey of Latvia's Residents.] Riga Baltic Institute of Social Sciences, 2008., http://www.valoda.lv/downloadDoc_435/mid_510

Distribution of the comprehensive day schools depending on flows

Mācību gads	Together	Latvian	Russian	'Dual-stream - Latvian/Russian	Latvian/Polish	Polish	Ukrainian	Belarusian	English	French
1998./1999.	1074	728	195	145		5	1			
1999./2000.*	1057	727	189	133		5	1	* 2		
2000./2001.	1037	724	178	128		5	1	1		
2001./2002.	1029	725	175	122		5	1	1		
2002./2003.	1017	720	166	124		5	1	1		
2003./2004.	1009	729	159	115		4	1	1		
2004./2005.	993	724	155	108		4	1	1		
2005./2006.	983	727	152	97		4	1	1	1	
2006./2007.	974	727	148	92		4	1	1	1	
2007./2008.	958	722	141	88		5	1	1	0	
2008./2009.	948	724	135	81		5	1	1	1	
2009./2010.	846	648	114	76		5	1	1	1	
2010./2011.	830	646	103	73		5	1	1	1	
2011./2012.	814	641	99	65	1	4	1	1	1	1

* incl. 1 Lithuanian school

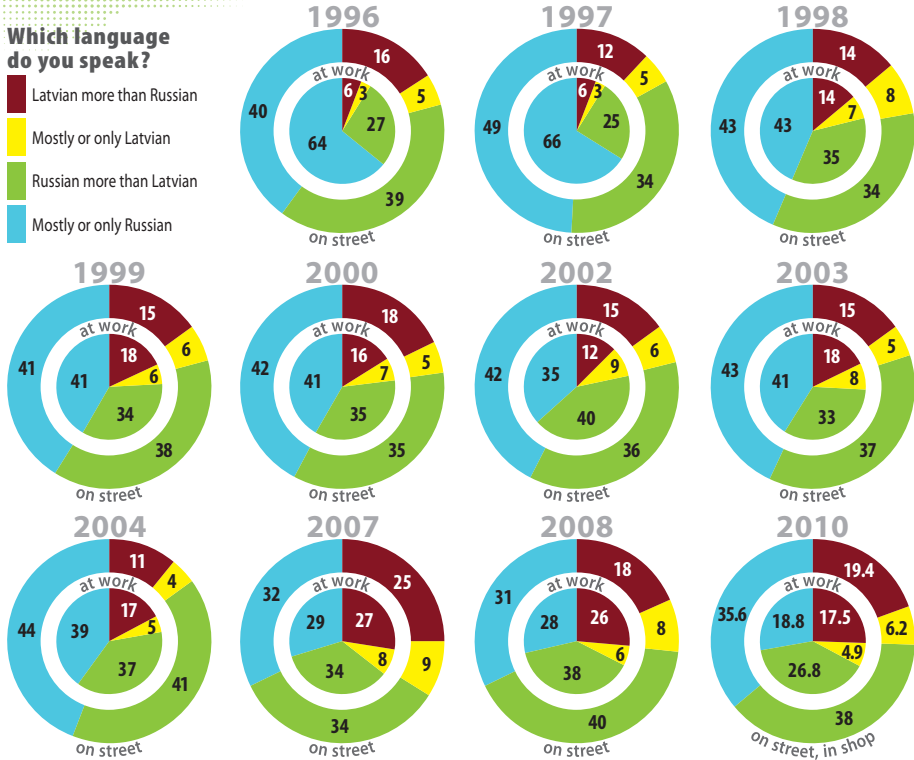
Source: Ministry of Education and Science <http://izm.izm.gov.lv/registri-statistika/statistika-vispareja/8011.html>

Comparing the number of schoolchildren in general education day schools in school year 2000/01 with school year 2010/11, at schools with Latvian as the language of instruction, the number of schoolchildren has fallen by 31%, while at schools with Russian as the language of instruction – by 50%; at dual stream schools in programmes with both Russian and Latvian as a languages of instruction, the number has fallen by 56%. In 1992, 46% of all children were attending kindergartens with Russian as the language of instruction, but in 2010 – 24% of children. Based on the data of Central Statistical Bureau

Use of language in public space (%) respondents with native language Russian

Which language do you speak?

- Latvian more than Russian
- Mostly or only Latvian
- Russian more than Latvian
- Mostly or only Russian



Sources: 1996-2008: Valoda. Latvijas iedzīvotāju aptauja. [Language. Survey of Latvia's Residents.] Riga Baltic Institute of Social Sciences, 2008; 2010: Population Survey of Latvia. Riga: SKDS, 2010, November. Contractor: Social Studies Department of University of Latvia

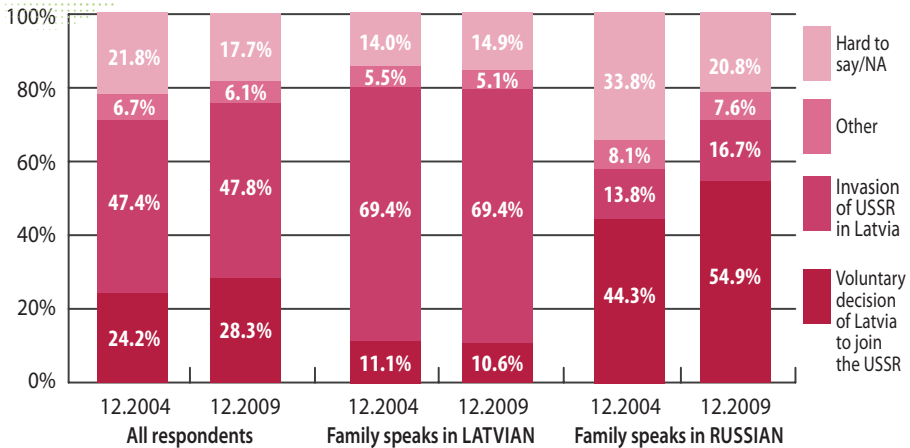
TV channel viewing habits

		Mostly or only Latvian TV channels	Latvian TV channels more than Russian TV channels	Russian TV channels more than Latvian TV channels	Mostly or only Russian TV channels	Neither Latvian, nor Russian TV channels	Hard to say, no answer
What is your nationality?	Latvian	46.5%	36.3%	10.0%	1.9%	4.1%	1.1%
	Russian	4.5%	12.4%	56.5%	19.0%	4.4%	3.1%
	Ukrainian	3.0%	21.3%	54.8%	17.6%		3.4%
	Belarussian	2.8%	6.0%	62.1%	20.0%	9.1%	
	Polish	7.3%	22.3%	45.0%	20.8%		4.5%
	Lithuanian	40.7%	30.7%	20.2%	8.5%		
	Jew		48.5%	51.5%			
	Other			47.3%	35.0%	17.7%	
What is your native language?	Latvian	47.2%	37.1%	9.0%	1.3%	4.2%	1.2%
	Russian	4.1%	11.4%	57.6%	20.5%	3.7%	2.6%
	Other	13.2%	24.7%	40.6%	10.6%	7.4%	3.7%
Citizenship status	Latvian citizenship	34.4%	30.3%	23.1%	6.3%	4.4%	1.5%
	Respondents without Latvian citizenship	3.5%	9.8%	57.9%	22.2%	3.1%	3.5%

Source: Population Survey of Latvia. Riga: SKDS, 2010, November. Contractor: Social Studies Department of University of Latvia

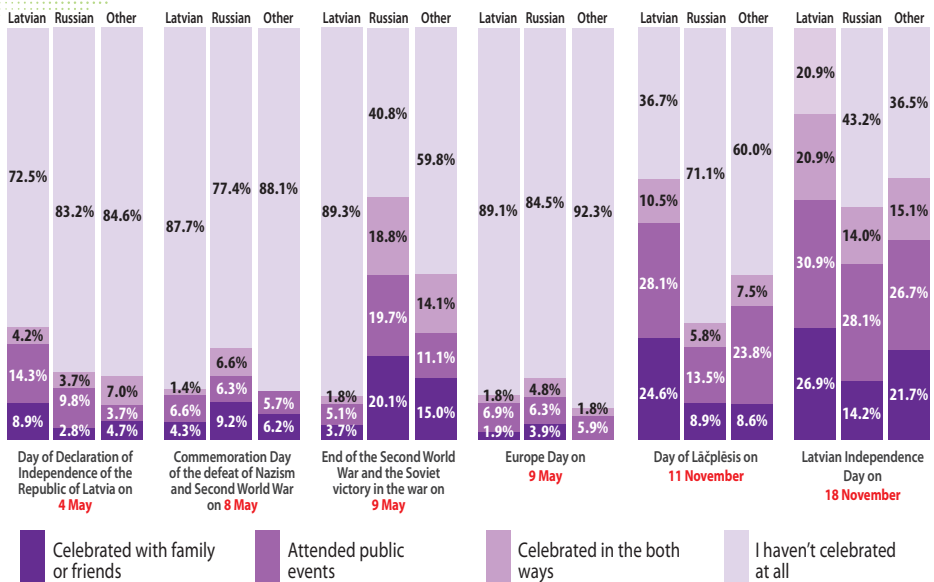
6.4. Social Memory

How did Latvia become a part of the USSR in 1940?



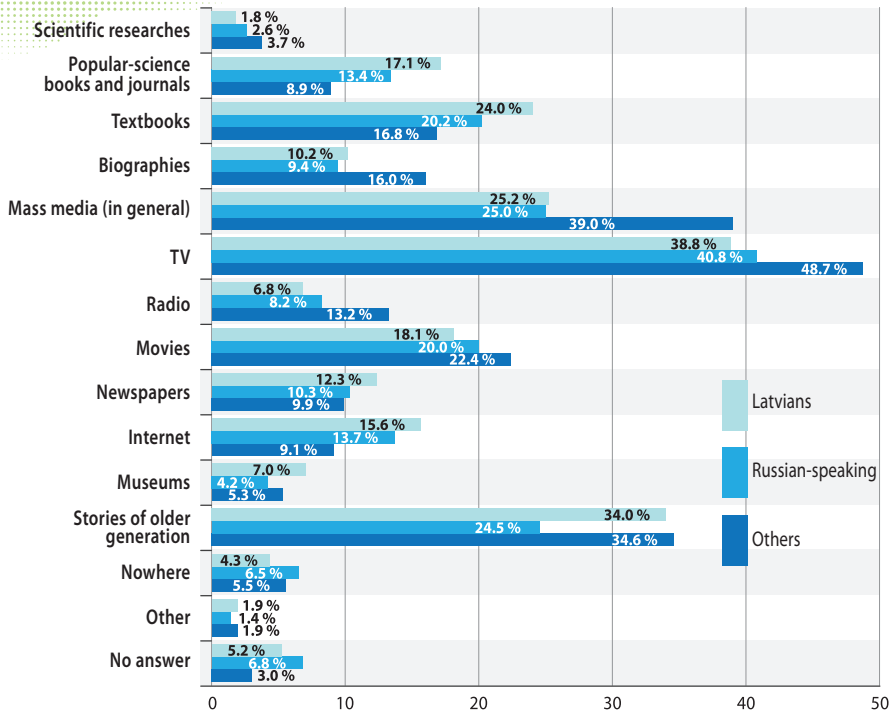
Source: *Pēdējais karš: Traumas komunikācija*. [The Last War: Communication of Trauma] M. Kaprāns and V. Zelče (eds.). Rīga: University of Latvia Advanced Social and Political Research Institute, 2011

In last five years have you celebrated the following events?



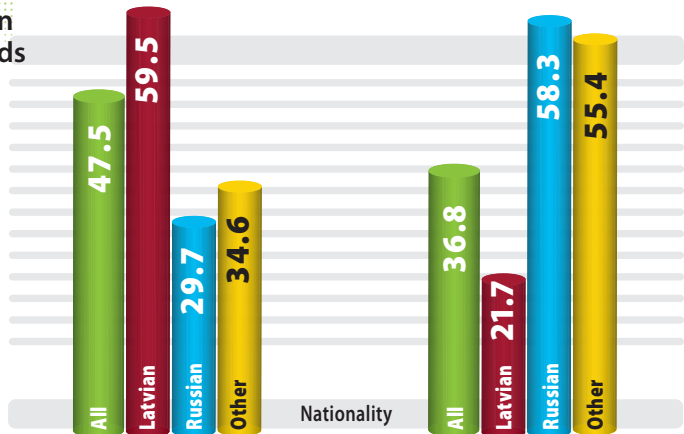
Source: *Population Survey of Latvia*. Rīga, SKDS, 2010, November. Contractor: Social Studies Department of University of Latvia

Sources of knowledge of the history of the 20th century (%)



Source: Source: Population Survey of Latvia. Riga, SKDS, 2010, November. Contractor: Social Studies Department of University of Latvia

Attitude of Latvian population towards collective myths, depending on the respondent's nationality (%)



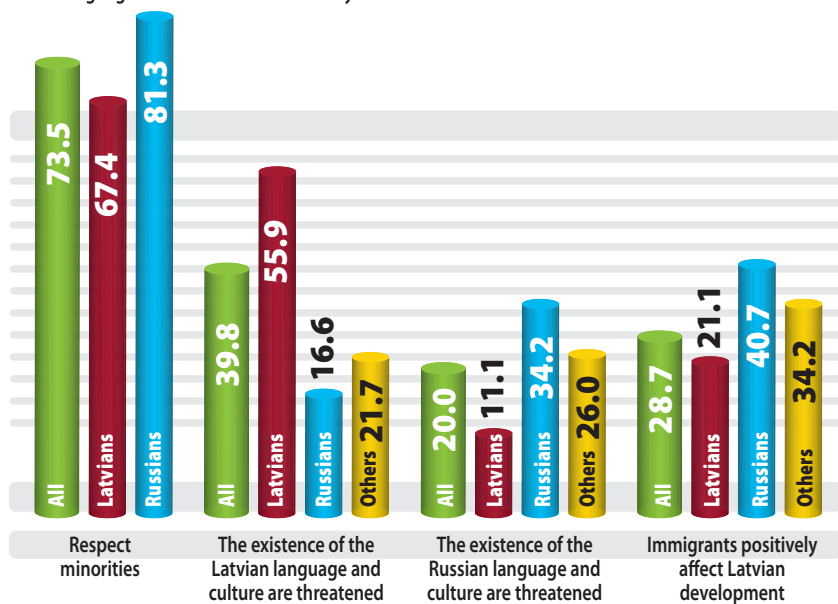
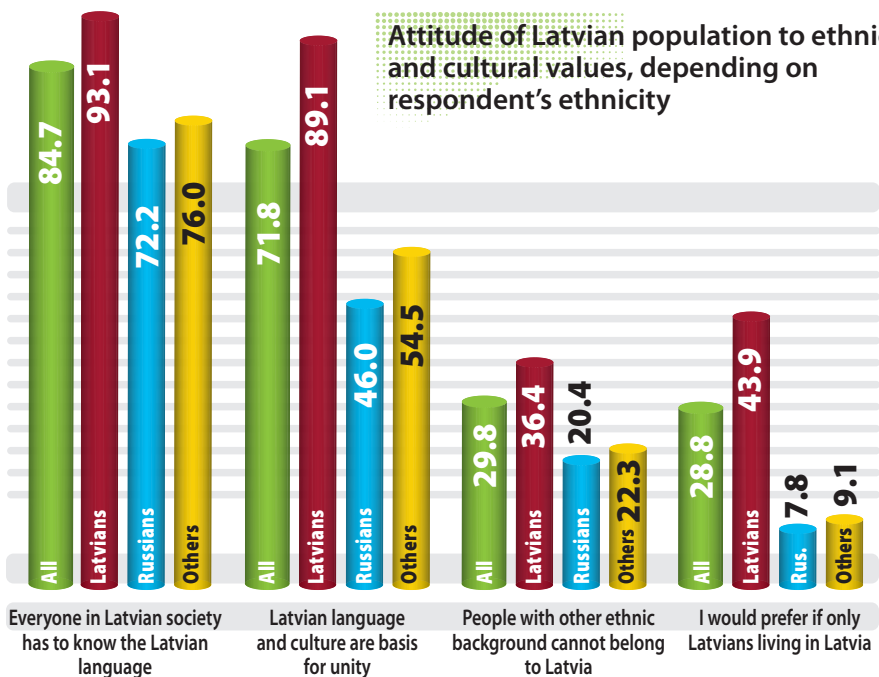
If Latvia similarly to Finland in 1940 would have remained independent, living standard would be significantly higher

Only thanks to assistance of the USSR nations, Latvia has reached so high level of economics and culture

Source: Latvia. Human Development Report 2010/2011

6.5. Promotion of Tolerance, Cultural Diversity and Anti-discrimination

Attitude of Latvian population to ethnic and cultural values, depending on respondent's ethnicity



Source: Latvija. Pārskats par tautas attīstību 2010/2011 [Latvia. Human Development Report 2010/2011]

Employment and the unemployment rate of working age population (%)

	Education (aged 15-64 years old)			Ethnicity and citizenship (aged 18-64 years old)			
	Higher	Secondary	Lower than secondary	Latvians	Non-Latvians (Latvian citizens)	Non-Latvians (non-citizens)	
Employment	2008	86,9	74,5	37,1	74,2	71,3	70,7
	2009	82,3	64,6	29,4	66,8	63,2	58,4
	2010	80,6	61,5	28,4			
	2010/12-2011/02				64,4	65,5	52,8
Unemployment	2008	4,2	7,7	14,6	6,4	8,7	11,3
	2009	8,4	18,7	31,4	15,1	18,1	23,6
	2010	10,5	20,4	32,3			
	2010/12-2011/02				19,2	20,5	32,5

Source: Latvija. Pārskats par tautas attīstību 2010/2011 [Latvia. Human Development Report 2010/2011]

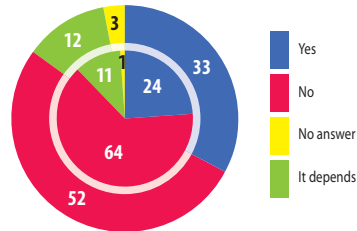
Do you know your rights if you have become a victim of discrimination or harassment? (%)



Outer pie total EU27

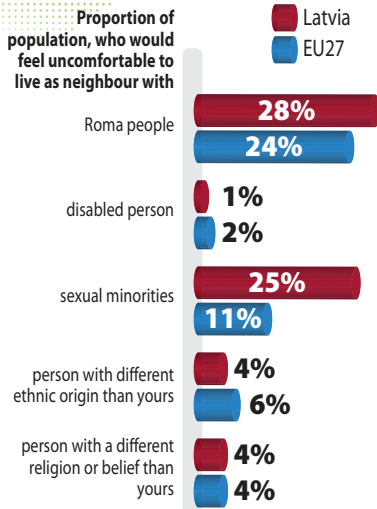


Inner pie Latvia



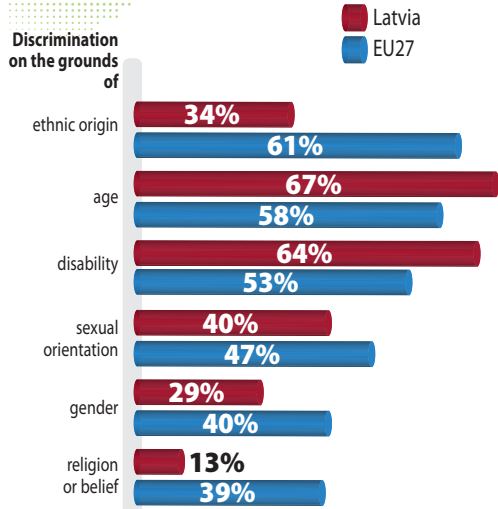
Source: Special Eurobarometer 317, Discrimination in the EU, 2009.
http://ec.europa.eu/public_opinion/archives/ebs/ebs_317_fact_lv_lv1.pdf

Perception of diversity



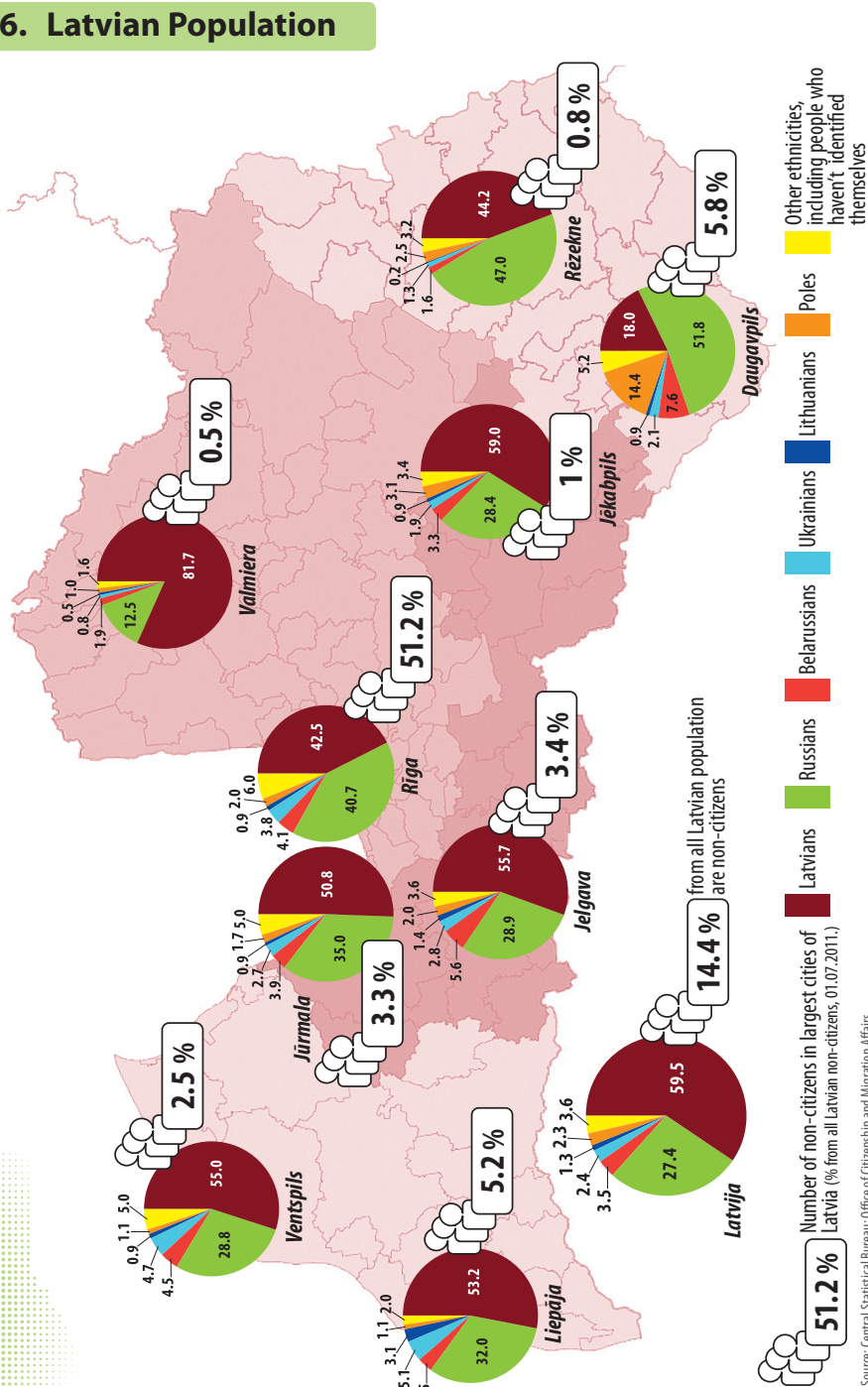
Source: Special Eurobarometer 296, Discrimination in the EU, 2008.
http://ec.europa.eu/public_opinion/archives/ebs/ebs_296_en.pdf

Public opinion on discrimination widespread



Source: Special Eurobarometer 317, Discrimination in the EU, 2009.
http://ec.europa.eu/public_opinion/archives/ebs/ebs_317_fact_lv_lv1.pdf

Composition of the population by city (%), beginning of 2011

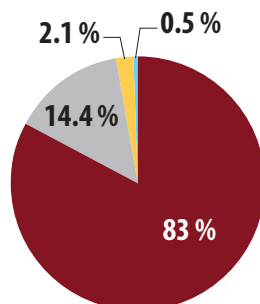


Source: Central Statistical Bureau; Office of Citizenship and Migration Affairs

Composition of Latvian population, according citizenship status (% and number) on 1 July 2011

The population of Latvia is **2 224 230** (01.07.2011.)

- Citizens of the Republic of Latvia – **83 %** (1 847 618)
- Non-citizens – **14.4 %** (319 267)
- Third country nationals – **2.1 %** (46 964), including citizens of Russia permanently living in Latvia – **1.3 %** (28 821)
- EU/EEA citizens – **0.5 %** (10 381)



Source: Office of Citizenship and Migration Affairs

Number of cultural institutions



Libraries – 830
(**one** national and **829** local governmental public libraries)



Museums – 141
(museums, their branches and departments)



Cultural centres – 539

Source: Ministry of Culture

ABBREVIATIONS

- EU** European Union
- EEA** European Economic Area
- NATO** North Atlantic Treaty Organization
- NGO** Non-governmental organizations
- OCMA** Office of Citizenship and Migration Affairs
- USSR** Union of Soviet Socialist Republics

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