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# Hybrids in temporary institutional care

Children with an immigrant background in municipal temporary institutional care in Greater-Helsinki.

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<p>In this Final thesis the wellbeing of children with an immigrant background in Child welfare closed temporary residential care in Greater-Helsinki is studied. A child with an immigrant background is considered a child who has at least one immigrant parent and two cultural backgrounds (a hybrid). The study's point of view is that of the child welfare instructor. The immigrant population in Greater-Helsinki is a small but significant growing part of the society which reflects on its Social services. Social instructors are facing new challenges due to the client's intercultural background, multi-identities.</p> <p>In this Final thesis is given an overview of the challenges and points of attention the child welfare workers deal with and gives some suggestions. The study question is what are the specific needs within social care for children with an immigrant background in temporary residential care. The question is based on the assumption that they need different care than children who have two Finnish parents.</p> <p>The study is done by a qualitative research in the form of interviews with Child welfare workers and literature research. Social instructors, a researcher and trauma-therapist were interviewed and the gathered data collected were analyzed. The theory of my studies is based on the Acculturation theory of J.W. Berry and developmental child psychologists J. Piaget, J. Sinkkonen and L. Pulkkinen. Next to this I will give attention to immigration studies of C. Taylor, A. Alitolppa-Niittamo, M. Katisko, W. Volleberg, S. Hall and C. Suárez-Orozco and M. Suárez-Orozco.</p> <p>The results of this study show that in Greater-Helsinki the variety of children with an immigrant background in closed temporary residential care is very diverse and there is no dominant group. These clients are a relatively new type of a client group which influences the work of the social instructors. Having a double identity can be a negative or positive effect on the child as well as the immigrant parent who integrates in different pace than its child. Working culturally sensitive manner, having a multicultural team member, finding good background information about the child's immigrant culture, new working methods and intensive family work are essential in the work with this type of client.</p>	
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<p>Tässä opinnäytetyössä tutkitaan Suur-Helsingin vastaanottolaitoshoidossa asuvien maahanmuuttajataustaisten lasten hyvinvointia. Tutkittavat ovat lapsia, joiden vanhemmista ainakin toinen on maahanmuuttaja ja joilla on kaksi kulttuuria (hyybridit). Tutkimus on tehty lastensuojelun työntekijöiden näkökulmasta. Huolimatta siitä, että maahanmuuttajaväestön osuus väestörakenteessa on pieni Suur-Helsingin alueella, heidän vaikutuksensa ympäristöön on merkittävä. Sosiaalipalveluiden työntekijät ovatkin uusien haasteiden edessä: kun asiakkaat ovat maahanmuuttajataustaisia lapsia, työntekijöiden tulee huomioida heidän kulttuuritaustansa ja erilaiset identiteettinsä. Tutkimuksessa tehdään yleiskatsaus niistä haasteista ja ongelmista, joita lastensuojelun työntekijät nostivat haastatteluissa esiin, sekä annetaan ehdotuksia siihen, mihin tulisi kiinnittää huomiota, kun lastensuojeluasiakas on maahanmuuttajataustainen.</p> <p>Tutkimuskysymykseni on: mitä erityisiä tarpeita sosiaalihuollossa on lapsilla, jotka ovat maahanmuuttajataustaisia ja tilapäisen laitoshoidon asiakkaina? Hypoteesi on, että maahanmuuttajataustaiset lapset tarvitsevat erilaista hoitoa kuin ne lapset, joilla on kaksi suomalaisvanhempaa.</p> <p>Opinnäytetyö on laadullinen tutkimus, joka perustuu haastatteluihin ja kirjallisuuteen. Haastattelin ohjaajia, traumaterapeuttia ja tutkijaa. Analysoin keräämäni aineiston ja vertasin sitä aikaisempiin tutkimuksiin. Tutkimuksessani käytetty teoreettinen viitekehys perustuu Berryn akkulturaatioteoriaan ja kehityspsykologien Piaget'n, Sinkkosen ja Pulkkinen teoriaan. Sen lisäksi hyödynsin myös Taylorin, Alitolpan, Niittamon, Katiskon, Vollebergin, Hallin ja Suárez-Orozcon tutkimuksia.</p> <p>Tulokset osoittavat, että maahanmuuttajataustaiset lapset ovat monipuolinen ryhmä ja lastensuojelutyössä suhteellisen uusi asiakasryhmä. Kaksikulttuurisuus voi olla joko positiivinen tai negatiivinen osa lapsen elämää, mihin vaikuttaa merkittävästi maahanmuuttajavanhemman integroituminen suomalaiseen kulttuuriin. Työskentely näiden asiakkaiden kanssa tulisi olla kulttuurisensitiivistä: tiimissä tulisi olla monikulttuurinen työntekijä sekä taustatietoa lapsen kulttuurista. Myös intensiivinen perhetyö, monikulttuuriset menetelmät ovat olennaiset osat työtä.</p>	
Avainsanat	Suomi, lastensuojelu, laitoshoido ja monikulttuurisuus

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## Introduction

The Finnish temporary residential care is the area of interest in this study. The topic is the child client with an immigrant background in emergency institution care (*vastaanottolaitoshoito* in Finnish) in the Greater-Helsinki area. This type of social services client has one or two immigrant parent (s). He or she can be a foreign or Finnish citizen. Adopted children nor recognized Finnish minority children such as Roma or Sami because minority culture are not included in this study. It is a qualitative research study in which I interviewed seven child welfare workers and a researcher to which literature research was done to support the interview data.

The aim of my study is to gain knowledge about children with an immigrant background in Greater-Helsinki municipal temporary institutional care. The used assumption is that they need different social care than children with two Finnish parents. The point of view of the study is that of the social instructor. The central question of this study is what different kind of need this type of client needs in temporary institutional care. This main question is divided into several sub-questions. Who are children with an immigrant background in Greater-Helsinki? Are there many in Greater-Helsinki? How do they differ from other clients and to what does the social instructor have to pay attention to? What are the challenges the social instructor faces with while dealing with this type of a client? Does this type of client change the work of social instructors in Greater-Helsinki? What would help the work of the social instructor?

The choice of the topic of my study came from my desire to study child welfare. Next to this I often heard from many Finns that only in the 1990s Finland became a netto immigration and multicultural country. This statement intrigued me. Next to I was brought up in an environment where living with different cultures was seen as an interesting fact of life. For instance a high school teacher used this sentence to explain to me multiculturalism in the U.S.A.: "The natural order of the world is reversed. The old learn from the children" (Proulx 1996: 32). I did not understand this sentence until in 2012 I worked as an on-call worker in an institutional care unit where a Finnish child with an African background told his social instructor that he is a Hybrid. He remembered this word after I had explained to meaning of the name of my bike, a hybrid bicycle which is made of characteristics from several bikes: a road bike and a mountain bike. While talking to the social instructor about the child's family situation, Proulx's sentence came to my mind again.

Most children with an immigrant background are not clients of Child welfare and do not need extra social services support from the Municipality. In the Finnish Child welfare act the child is seen as an individual subject with his/her own rights and obligations. Family work is an essential working tool in child welfare

and social instructors in temporary residential care work with the child and the family to make an assessment for the social worker of the child to see if the child can return home or needs more support. Child welfare authorities help the parents with help when the wellbeing or welfare of their child is in danger. This can be done in many forms and in some cases children need to be put into institutional care. Children with an immigrant background have become an increasing part of this group in the last 10 years (Räty 2010, 1; Katisko 2013, 10).

A child has needs and the environment influences the child. According to Piaget (Piaget 1951, 183-191) children via cognitive operation adjust to their needs and environment, but need help from adults to achieve their potential. The sociological acculturation theory of Berry teaches that when two cultures for a long period are in contact with each other, they influence each other in a cultural and psychological way. In the case of children with an immigrant background part of two cultures, the guidance of both adults is needed to develop the intercultural process of a stable identity (Alitolppa-Niitamo 2010, 45; Suárez-Orozco 2001, 1-15).

Children with an immigrant background are an actual topic in Finnish child welfare. The Finnish National Institute for Health and Welfare (Kuoppala and Säkkinen 2012) calculated that child clients who lived outside of their homes rose in the last 10 years constantly. In 1991 their number was 6100 children and in 2011 there were 10 535 children. During the same period the amount of immigrant children increased significantly in Greater-Helsinki. The cultural background of a child welfare client is protected by law and there is no scientific study available which gives specific numbers of a rise of children with an immigrant background. But it is highly plausible to assume that with the rise of child welfare children also the amount of children with an immigrant background in child welfare raised. The amount of marginalized or socially excluded youth is increasing and the immigrant youth are an increasing part of this group. Many marginalized youth get Child welfare support (Niinistö 2012; Myrskylä 2012, 1-10; Ahlgren-Leinvuo 2013, 26-33).

This study has seven chapters. The first two chapters give background information based on literature on the topics immigration in Finland and specifics, the Finnish child welfare system, interculturalism, acculturation and children with an immigrant background. In the fourth chapter the purpose of this study and how it was conducted is explained. In the fifth part the results of the interviews are presented followed by conclusions and matters of further discussion on the topic working with children with an immigrant background in municipal temporary institutional care units. In the appendices can be found statistical information the topic of the study to my interview question list and the letter I sent to the interviewees.

## **2 Immigration and Child welfare in Finland**

### **2.1 Different cultures in Finland**

To have a better understanding of the relationship between Finland and children with an immigrant background in Child welfare, some attention is given to background information about the history of immigration and minorities of Finland.

There is a popular assumption that the Finnish culture is a young and homogeneous culture with a fixed set of clear features. In this belief children with an immigrant background are looked as a new group in Finland which came to the surface since the 1990s. This is a misconception. The Finnish society has a long history of different cultures and minorities which were small in amount, but formed and influenced the society to what it is today. Then again in the 1990s the first big wave of immigrants arrived in Finland influenced the more than before in a period when Finland became more international orientated and globalized (Hilson 2008, 156; Alitolppa-Niittamo 2004, 13).

Finland is a young nation with an interesting minority and immigration history. Like in the other Scandinavian countries in the 1930s Finland was a net emigration country due to poverty and that many Finns migrated to the U.S.A. to look for a better life. Then Finland was the Nordic country where the only significant immigrations took place. Firstly after the Bolshevik revolution in the 1920s many Russians seek asylum in Finland. Secondly in 1944 Finland lost territorial area in Eastern-Karelia to the Soviet Union and 400,000 refugees needed to be resettled in Finland (12% of the total population). Until the 1960s Finland was mainly an agrarian society. During the Cold war (1945-1989) the country was officially neutral, but lay in the grey zone between the Western countries and the Soviet Union. The country had close relations with the Soviet Union and a Western European market. After the collapse of the Soviet Union, Finland joined the European Union in 1995 and the Eurozone in 1999. It became more part the globalised world and participated more in international treatments concerning e.g. immigrants and asylum seekers (Hilson 2008, 156 and Vahtola 2003, 472; Vahtola 200, 472-480).

From the 1960s on Finland became a Nordic welfare state modeled after the Swedish welfare state. The basis of this model lies in extensive public responsibility and tax funding. The central government plays a strong guiding role in setting the basic principles of social welfare and in monitoring their implementation. The arrangements of social welfare are carried out by the municipalities. Finnish social policy focuses on the prevention of social problems with the idea that preventive measures are the most economical and humane way of maintaining social welfare. The obligations that municipal authorities are required by law to provide for its citizens include: general social services, special services for certain sections of the population

and income security provided as part of social welfare. Social welfare is part of the system of social protection. The social protection system guarantees the constitutional right to indispensable subsistence and care consistent with the dignity of human life. (Social Welfare in Finland. Brochures of the Ministry of Social Affairs and Health 2006, 4-5; Hilson, 2008, 91-99; Kvist et al. 2011, 3 and 6-7).

In the Constitution (Suomen perustuslaki 1999, Paragraph 17) there are protected minorities in Finland which have a special status concerning their culture and language. There is the Swedish minority whose language is protected. Secondly there are the indigenous Sami people whose language and culture are protected. According to Stakes (Stakes, 2011) 0,03% of the Finnish population spoke Sami in 2011. Thirdly there are the Roma people. In their study *Ai tää lastenkodin lapsi* Grönfors and Viljanen give examples of Roma children taken into custody and put into residential care. They state that until the 1990s there was a lack of knowledge and understanding of their culture. For instance due to poverty reasons often was chosen to 'bring' a child to residential care in order for the child to get the basic needs such as clothes or food. Grönfors and Viljanen (2009, 16 and 18) conclude in their study that the relationship with the Child welfare authorities with the Roma family have been for years one of fear for the authorities, prejudices towards the Roma culture and tension of acceptance of their culture.

A different minority group with an own culture are the Ingrian Finns. They mostly came to Finland after the collapse of the Former Soviet Union in the early 1990s. Ingrian Finns are decedents of Finns who from the 17<sup>th</sup> century lived in rural Ingria near Saint Petersburg. Via a special policy they were granted access to Finland. They have been targets of negative attitudes by Finns because they were Russian speaking people and moved from the Soviet Union to Finland which had the result that they unanimously were considered to be ethnically Russian. This put them among the least welcome immigrants together with the Somalis and the Arabs, but this attitude changed through the years for the better (Jasinskaja-Lahti 2012, 3-9).

Through the centuries there have been immigrants in Finland, but there were no big immigration movements. Reasons for this were the country's geographical location from the major migration routes, a labor market which was not in need for immigration labor and a non-colonial history. For many years Finland had a high unemployment rate and until the 1980s there was a sensitive relationship with the former Soviet-Union which lead to a non-existent refugee policy and reserved attitude towards immigration and foreigners (Alitolppa-Niittamo 2004, 13; Enestam 2001, 3).

The collapse of the Soviet Union and enter into the European Union (EU) lead to increased immigration of EU- and non-EU-citizens and EU conceptions such as asylum policy and human rights were revised in the 1990s. Next to this accidentally the first big immigration wave occurred with Somalian who fled from a war via Russia to Finland. These Somali immigrants of the 1990s Alitolppa-Niittamo characterized as *Icebreakers*

in the immigration history of Finland: the first big group of immigrants in the country who paved the way for other new immigrants. Because of the exceptional big Somali immigration wave, this decade is considered as a watershed in Finnish immigration (Alitolppa-Niittamo 2004, 13).

There are people who underline the exception of this wave and state that before 1990 there was homogeneous culture in Finland. Leitzinger disagrees with this statement and concludes in his studies about immigrants in Finland from 1812 until the 1980s that there are third and fourth generation immigrants in Finland. An adaptation problem of immigrants in the Finnish society is not a new topic. For example there are 4th generation Tartars or Jews who have a double identity and feel they are e.g. Tartar-Finns. These Tartars and Jews successfully have integrated into the Finnish society while living with two identities (Alitolppa-Niittamo, 2004, 13-16; Hilson 2008, 148; Leitzinger 2006, 256; Leitzinger 2008, 4 and 297-299; Leitzinger 2010, 66-72).

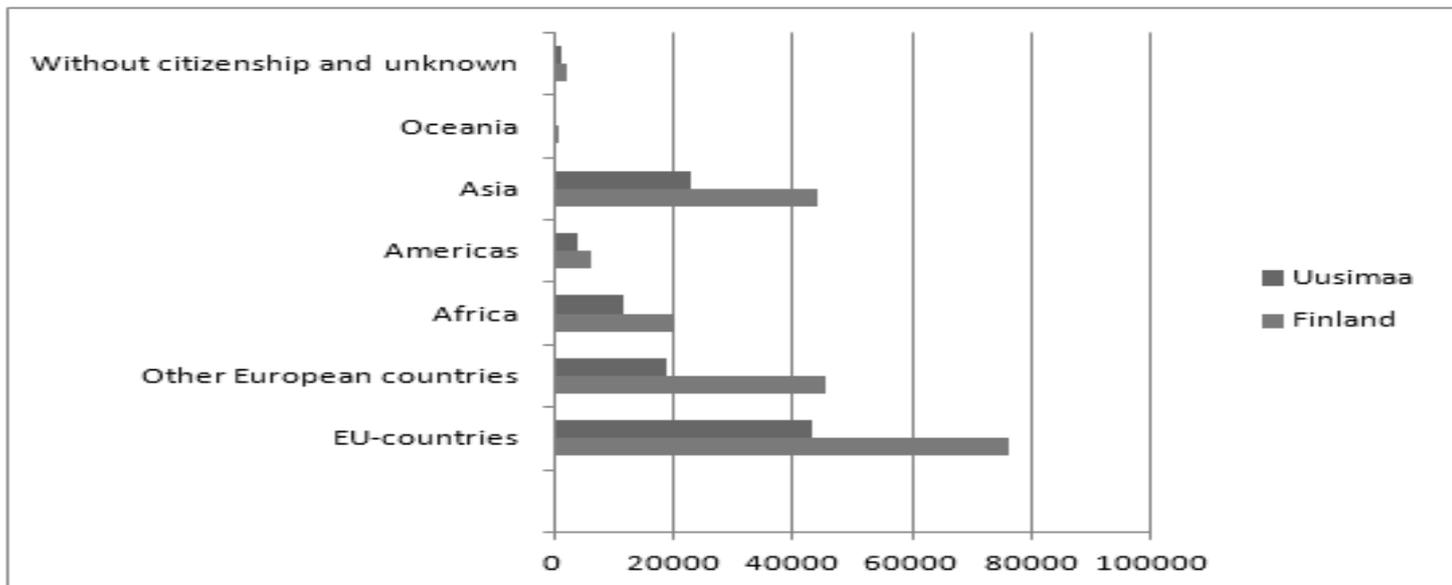
The focus on the Finnish immigrant debate changed in the 1990s. Before then national security and how foreigners' rights and conditions should work in the Finnish society were the important themes. Enestam (2001, 3) gives as a reason for this attitude: a residue of the past poor and grim agrarian culture society of hardworking people. In 1997 the Government's immigration and refugee program was adopted which emphasized legal protection for immigrants and stated that immigrants are to be seen as an economic resource for an aging and competitive globalizing society. At that time the immigration policy was still a work in progress. A 2012 study by Statistics Finland showed that there is a small group of 2<sup>nd</sup> generation immigrants in Finland compared to other Scandinavian countries. It also showed that the Finnish immigrant group is young of age and the first generation of immigrant have difficulties finding work in the job market (Enestam 2001, 3-4; Ruotsalainen and Nieminen 2012).

Even though this is a qualitative research study, some statistical data is given here to give background information about children with an immigrant background and globalizing Finland. It is not possible to get specific data about children with an immigrant background in Child welfare. By law it is forbidden to show the religious, ethnic or cultural background of a child in Child welfare statistics. The Obligation of Professional Secrecy for clients of social services protects the clients from misuse of personal information by third people and gives a working environment of trust between social services and its clients. By looking at immigrant statistics and child welfare statistics there is a possibility to get an idea of the rise of children with an immigrant background in the last 10 years. There is no direct link between the rise of children with an immigrant background and child welfare. Then again there are more socially excluded children with an immigrant background living in Finland than before. This group of children is in need of support of Child welfare. Since the amount of children with an immigrant background in society rose, it is plausible to state

that the amount of these clients in Child welfare also rose (Myrskylä 2012, 4-5; Laki sosiaalihuollon asiakkaan asemasta ja oikeuksista 2000).

Statistical data from Statistics Finland gives general information about at the topic immigrants in Finland.. According to Statistics Finland (Väestörakenne, Tilastokeskus 2013) the official total population of Finland at the end of 2012 was 5,426,674 of which were 2,666,622 men and 2,760,052 women. The population grew in 2012 with 25,407 persons. The number of people whose native language is a foreign language grew by 22,122 those with Swedish as their native language decreased by 242 and the number of people that speak Sami as their native language grew by 30.

In the following chart is statistical information given about immigrants in Finland. I took the data from the database of Statistics Finland homepage: *Kansalaisuus iän ja sukupuolen mukaan maakunnittain 1990 – 2012* (Tilastokeskus 2012), and applied them to this chart. The first chart shows that there is no dominate group of immigrants in Finland and that most of the immigrants in Uusimaa have an European background.

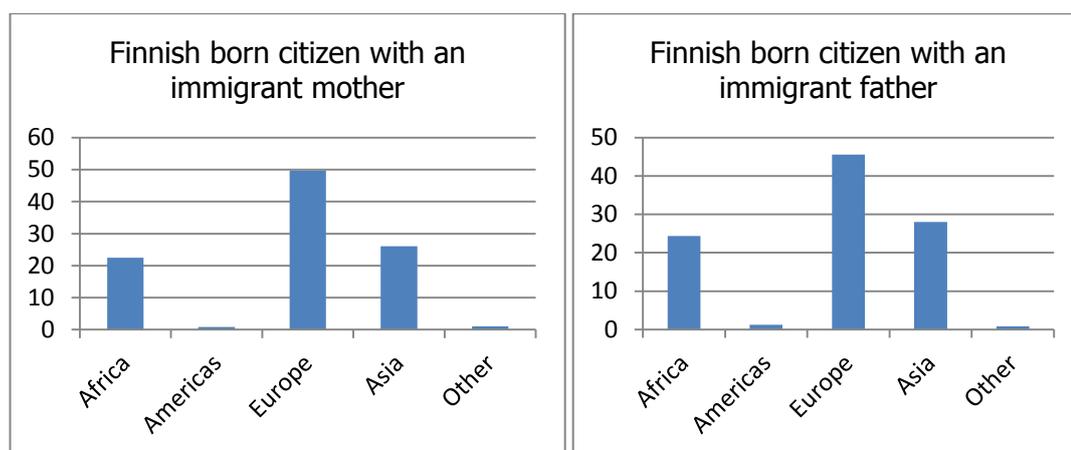


In Appendix I of this study are more data applied in charts given which deal with the rise of immigrants in Finland and rise of children with an immigrant background in Greater-Helsinki and about children placed outside of their home. The numbers of children and youth placed outside of their home is relative stable in the last couple of years, but in comparison to other European countries the numbers are quite high. The amount of immigrant children in Uusimaa is small but increasing, 86% and the amount of 0-4-year olds is the biggest group of immigrant children (Gilbert et al. 2011, 246; Rätty 2008, 22).

The National Institute for Health and Welfare (Stakes 2013) calculated that in 2001, 4,9% of the population in the region Uusimaa had a different language than Finnish or Swedish as a mother tongue. In 2011 the

amount had risen to 8,9%. The rise of first generation immigrant children in Uusimaa is higher. In 1991 there were 3 472 children, in 2001 16 459 and in 2011 there were 32 565 children. The Statistical Yearbook of Helsinki do state that every 10<sup>th</sup> child in Helsinki speaks another language as Finnish or Swedish (Statistical Yearbook of Helsinki 2011).

The two charts below here are taken from Statistics Finland (Rapo 2011). They give of the heritage of the Finnish born citizens who have at least one immigrant parent. As in the previous chart from page 7, these charts show that the majority of the immigrant parents are from other European countries.



## 2.2. Child-orientated Child welfare

The amount of immigrants has increased in Finland in recent years more than before. Around the same period Finnish child welfare has undergone 2 important ongoing changes: it became more child-orientated and child welfare authorities tried to have fewer clients in institutional care and more in open and preventive care.

In the 1990s the interest in Child welfare was focused on the welfare of families. The idea was that when services were targeted to families, the outcome profits the children like the trickle of sand in an hourglass. Changes in the philosophy and practices regarding child maltreatment happened with the introduction of the Child Welfare Act of 2007. Child welfare became from family-service orientated to child-service orientated. The present Child welfare law is the fruit of lawmaking process over many years. In 1936 the first Child welfare law came into power in Finland. In 1983 came the second Child welfare act into practice which concentrated on Open care and the support and child's interest. The third law, the 2007 Child welfare act, formalized the process of intake, documentation, and decision-making and strengthened the role of children and their participation. The law was part of a social policy program aimed at the well-being of children, youth and families with the targets: a child-orientated society, the well-being of families with children and the prevention of social exclusion (Pösö 2011, 112-122; Jahnukainen et al. 2011, 32-34).

Child welfare law has become more child-service orientated and in this idea the prevention of social exclusion is important. Cornerstones are managing risks and preventative care. With children who are placed outside of their homes in institutional care units the placement became more problem-based approach (what does the child/parents need?) instead of a need-based approach (what has happened to the child?). The problem-based approach is client-orientated where there is more dialogue with the client. For instance with an immigrant child the Child welfare workers needs to get to understand the cultural background of the child to be able to work with the child (Pösö 2011, 126-126; Desair and Adriaenssens 2011, 215).

The aim of Child welfare is to provide children with a safe environment to grow up and to ensure that parents are materially and mentally prepared and equipped for having and raising children. Children are seen as individuals of a society and authorities can make a judgment about the preparedness of parents of raising their children. The Child Welfare Act is written in accordance with the UN Convention on the Rights of the Child which stresses the best interests of the child and respect for the responsibilities, duties and rights of the parents or other legal guardians of the child. Protection of and participation by the child is emphasized. The act defines how the child must be heard in child welfare procedures and how the child must be allowed to influence matters concerning him/her. Child welfare workers are obligated to work directly with the child and to find out his/her views and interests during the whole child welfare process. In Finland the social worker is the person who is responsible for each child's affairs in child welfare. For instance in Norway a judge is responsible. To become a qualified social worker in Finland one needs to have a master's degree on Social Science. (Lastensuojelulaki 2007; Social Welfare in Finland. Brochures of the Ministry of Social Affairs and Health 2006: 5 and 13-16; Skivenes 2001, 168).

Before a child is taken into custody there preventive support is offered to the family. There are services and financial support offered to families with children to help them bring up their children: prenatal clinics, child health clinics, day-care, psychosocial pupil services in schools, school health care and youth programmes support children and adolescents in growing up and the welfare of the family. The municipal social authorities provide non-residential support for families and for children and youth when it is apparent that a child's or youth health or development is in danger. The municipality must provide the family with sufficient financial support and rectify any shortcomings in housing. Other child welfare measures are not undertaken unless the situation does not improve with these measures. A family can be provided with a support person or a support family (Social Welfare in Finland. Brochures of the Ministry of Social Affairs and Health 2006: 16-17).

A child can be placed in a foster family care or an institution for a short period of time without formally being taken into care if it is believed that a short-term separation can improve the situation. Assistance

includes child guidance and family counselling, home services, day-care, therapy services and help for children at school, in their hobbies and in acquiring job skills and finding accommodation (Social Welfare in Finland. Brochures of the Ministry of Social Affairs and Health 2006, 16-1; Lastensuojelulaki 2007).

In the last 10 years the amount of children in Finnish Child institutional care rose constantly. One reason for this is the result of increased social and moral control on children and families. Another reason is that services are more directed to child welfare instead of other service providers (the family-service orientation): children get sooner service than before (Heino 2009). Tapio (2008, 22-24) adds a third reason. Due to changes in the Child welfare law the threshold to make a child welfare notification is lower, therefore more notifications are made than before and as a result there are more clients. Tapio stresses that taking a child into custody is rarely a permanent situation for the child and the goal of this method is the return of child to his home (Ahlgren-Leinvuo 2013, 24 and 27; Punkka 2012).

In the following chart children placed out of their homes in several countries is shown. Together with Appendix I one can conclude that Finland has many a stable amount of children placed out of their homes seen from an international perspective. These facts were reason for the Finnish government to start a policy aimed at open and preventive care and aiming less on institutional care in Child welfare. Therefore it is interesting to have a look at how to support one growing group in institutional care, children with an immigrant background (Ahlgren-Leinvuo 2013, 1-3).

<b>Table: Out-of-Home Care Rates Per 1,000 children</b>		
U.S.A.	8 (1997)	6 (2007)
Canada	4 (1991)	9.7 (2007)
England	4.5 (1994)	5.5 (2009)
Sweden	6 (2000)	6.6 (2007)
Finland	8 (1994)	12 (2007)
Denmark	9.5 (1993)	10.2 (2007)
Norway	5.8 (1994)	8.2 (2008)
Germany	9.5 (1995)	9.9 (2005)
Belgium	7.9 (2004)	8.6 (2008)
The Netherlands	8.4 (2000)	10 (2009)

(Gilbert et al. 2011, 247)

The clients of the topic this study are living outside of their homes in temporary residential care units. The placement can happen according to Paragraphs 37, 38 and 41 of the Child welfare act when preventive care was not sufficient enough and the circumstances in the home or the child's own behavior seriously endanger or threaten to endanger the child's health or development and if non-residential services cannot be employed or are insufficient. What has to be kept in mind is Paragraph 4 of the Child welfare act: "Child

welfare is to act as a subtle and used primarily for preventive and open care and support, *unless* the child's best interests require otherwise. When institutional care is necessary in the interests of the child, it must be provided without delay. Institutional care should be taken with the child in the interests of the goal of reunification of the family." (Lastensuojelulaki 2007).

A replacement of child is carefully chosen. In the process the social worker has to take into consideration the opinion and wishes of the child and all the guardians (parent(s)). For instance in some cases the social network of the child (uncle or grandparents) can be sufficient support and then institutional care is not needed. Also Paragraph 47 of the Child welfare law states that a child should no longer be taken into custody if the reason for this decision ended and/or there no reason anymore for the child to live outside his or her room. The caretakers and all parents of the child should be involved (or be contacted) in the process of the child welfare measures from the viewpoint of the child. The process is child-orientated written down in Chapter 4 of the law. In the process the social worker is the decisive partner bounded by the Child welfare act. The child and its parents are partners in the process and are to be heard. A child needs to be asked officially his opinion about any decision when it turns 12 years old. (Räty 2010, 157-160; Lastensuojelulaki 2007; Mönkkönen, K. 2007, 86-99; Tast 2007, 30-33).

Once child needs more support than preventive measures, foster family care or institutional care can be taken into consideration for the child. In this study the object of child welfare is temporary municipal residential care which are institutions where applied university educated social instructors work in residence units. The social worker places a child voluntary or involuntary in the institution. This can be with the status of: open care (paragraph 37 of the Child Welfare Act), urgent placement (paragraph 38) or taken into custody (Paragraph 39). There are differences in service with these measures. When a open care child welfare client is placed into a institution, it needs the approval of the parent (s) and when the child is 12 years or older child, the child's approval. When a child's health or development is in serious danger, he can be placed in institutional care without the consent of the parent(s) or child. When a client is taken into custody open care was not sufficient support for the child and he is being placed in foster family care or institutional care. The social worker does not need to have the consent of a parent or child (who is 12 years or older) concerning the proceeding of the child welfare case (Lastensuojelulaki 2007).

While living in these institutions the child gets assigned a social instructor who has to make an assessment of the wellbeing of the child and write a recommendation report to the social worker who decides if the child can return to its home or needs more support (stay longer in the institution or needs long-term residential care). A child can enter at any possible time a unit and important to notice is that the social instructor needs to make an assessment of the child in a short period of time (Räty 2010, 410 and 412).

Institutional care is linked with open and after care institutions. In a residential unit there may live up to seven children. In the same building can be located up to 24 children. There may be treated more children if the child care facility is held together with a parent, guardian or other's care and upbringing of the person responsible. In a residential unit are at least seven social instructors plus a team leader. If the building have more than one residential unit, in the units there are at least six social instructors responsible (Lastensuojelulaki 2007; Pösö 2007, 76-80).

Immigrant children and children with a minority background are mentioned in the Child welfare act. If a child with an immigrant or minority background enters an institution care unit, the Child Welfare Act states that this cultural and religious background and foreign language need attention in his care. Paragraph 4 and 50 state the following (Lastensuojelulaki 2007):

- "in the evaluation of the child client it is necessary to pay attention to the linguistic, cultural and religious background of the child" (Child Welfare Act § 4; Finlex).
- "the choice of residential (...) should be taken into account the child's linguistic, cultural and religious background".

How the social instructors in the unit interpret these decrees is up to them, but they have to keep in best the best interest for the child.

### **3 Hybrids**

#### **3.1 Acculturation**

In this chapter acculturation is explained in relation to interculturalism and the child with an immigrant background in the setting of modern globalizing Finland. Acculturation is a dual process of cultural and psychological change that takes places as a result of two or more cultural groups meeting and their individual members. It is a process which has happened for many centuries and can also occur within different cultures in one nation. For instance Väinö Linna (1954) described in his novel *Tuntematon Sotilas* (The Unknown Soldier) a story about the Continuation War (1941-1944) between Finland and the Soviet Union. It is told from the viewpoint of ordinary Finnish soldiers and one of the themes is that Finnish men from different social classes with different dialects and from different parts of Finland are put together in one platoon. Men from different parts of the country with different cultural backgrounds meet, get acquainted with the other culture, try to get along and deal with the war in their own way as a collective. Different cultures meet, interact with each other and find a common ground to live on (Berry 2005, 697).

In immigrant related studies the term multiculturalism is frequently used. In this study I use the term interculturalism to indicate globalizing Finland for several reasons. Multiculturalism is a political term which

underlines cultural diversity, but also is used to protect minorities against hostility and racism. This is a defensive approach based on the ideas of race and a static concept of culture where the majority and minority cultures live side by side in a society. Interculturalism on the other hand stresses the idea of fluid and dynamic identities/ cultures. It promotes interaction and understanding between cultures of a community which consists of different ethnic groups. Interculturalism tries to avoid stereotypes and strives for openness. More than before in her history Finland is a country of many cultures and globalizing, therefore interculturalism is a better term to be used (Hall 1999, 227-232; Cattle 2012, 88-90 and 141-175).

Secondly interculturalism underlines sensitivity and awareness of multiple cultures. The term promotes the idea of consciousness and sensitivity on cultural differences. A social worker/instructor needs in his work with a client of immigrant background mutual understanding to achieve dialogue and cooperation. It is interaction between different cultures. A cultural competent worker can make rational decisions without his judgments being clouded by his own cultural background or prejudices. He has to be open to other cultures and understandings all the time. A successful immigrant or bicultural social instructors are good examples of these because they are able to live and work in two different cultures and can make fine distinctions amongst cultures and cultural practices. According Arends-Tóth and Van der Vijver (2001) it has become in modern European cities necessary to have a diverse team in social services institutions because of the grown diverse societies. Here a diverse team is a group of male and female workers and one worker who has an immigrant background. The individual team members can learn from each other's specific features and talents and with learn become a more effective team (Bennet 2004, 4; Milton 2004, 72-73; Rosanne et al. 2002, 85-90).

Thirdly multiculturalism limits the culture and identity of a person. Taylor and Appiah (1994, 25-74 and 149-164) explain that people define their identity in recognition and lack of recognition of others. In these relationships with other people in a dialogue, a person should define his own identity himself and other people only fulfill a person's identity. Multiculturalism does not recognize the worth of different cultures in a society and can lead to inequality. If you apply this thought to Finland, for instance a Finn should see the Somalian culture as an asset to the Finnish society even though it is a different culture. The Finnish society is a European individual orientated society and in the Somalian culture the group and family values are stressed. Appiah rejects in this collective group identities such as gender, race or nationality. They limit individuals to a set of thoughts. Appiah gives himself as an example. He is a black gay person, but argues that he is also a writer and English citizen. He has multiple identities and is a hybrid of cultures in which one label it is not important.

Fourthly around 2000 the debate on the political term multiculturalism reached its highpoint. Scheffer (2000) named the issue "A multicultural drama" visible in many social democratic welfare states. He judged the social-democratic welfare state idea of multicultural society as failed. In his article he describes a new group of immigrants who do not catch up in modern welfare state and a lost generation of immigrant youth. In 2010 German Chancellor Merkel went further and stated that in Germany multiculturalism has utterly failed. Merkels' statement had a profound political meaning in EU's policy towards multiculturalism. The idea of people from different cultural backgrounds living happily "side by side" does not work. The recent rows in suburbs in Stockholm are an example of problems the idea of a multicultural society can cause in a Nordic Welfare state. Still often people tend to use the term multiculturalism instead when they actually mean interculturalism (Cantle 2012, 90; Weaver 2010; Kauhanen 2013).

Central in the term interculturalism are culture and identity. Culture is a complicated and shifting concept to define. Williams (Connelly et al. 2006, 87-91) states that for people culture is a way of life which includes values and norms. It is a range of elements which connect people in which they see and experience everyday life. Hall (1999: 1-9) goes further and states that culture is related to identity and is learned and transferred from generation to generation. It changes constantly and people are not only products of a culture, but also producers of culture. With culture they form their identity which can develop further. It is an important aspect of people's daily life and it is fluid and changing due to interactions with people with other cultures with negotiations, conflict resolutions and co-operation in today's global world and economy. In this it is important that people with an immigrant culture save their own culture next the dominant culture they live in to support their well-being and self-esteem (Katisko 2013: 32-33, Cantle 2012: 47-53; Appiah 1994, 162-164 and Anis 2008: 19-25).

Cultural identity defines its own identity and self-esteem in a society. A society such as the Finnish is diverse, multifaceted and complex. There are Swedish Finns, Somalian Finns and Kosovo Finns. All these people have multiple identities or 'hybrid identities' and are Finns, but not necessarily want to see themselves as e.g. Finns or Swedes. With this thought concepts such as ethnicity and race are concepts which need to be avoided. They oversimplify a group of people and overlooks important cultural practices. Identities such as Somali-Finnish people undergo permanent change and are made of several partial identities which in some cases conflict. Identity is as an open-ended process of identification. A Somali-Finnish person is a cultural hybrid. He is a person with an immigrant background who does not find himself in an "either-or", but in a "both and" life situation and this gives him tools for constructive dealing with critical situations such as dealing with new cultures or languages (Verkuyten 2009, 41-45; Hall 1999, 6-17; Cantle 2012, 19-20; Hall 1999, 223-244).

In the interaction between majority and minority cultures there is an important role for so called 'builders of bridges'. These are the immigrants who successfully integrated into the Finnish society. They overcame the cultural shock, took their new lives as a change and learned Finnish and took advantage of the available educational system which is considered in Finland as a key to the society. She also underlines the role of education as an integrating tool into the Finnish society. They managed to obtain a job and get a good social network beyond their own ethnic group. These people can be useful workers in social services because they understand the problems clients with an immigrant background (Alitolppa-Niitamo 1998: 40-45).

Negative influences on integrating people into a society are: prejudice, ethnic stereotypes and discrimination. They have devastating effects on the integration process and adaptation of another culture on the sense of well-being or self-esteem of a person. Especially children are vulnerable to them and they disturb their psychological development. Prejudice is universal in intercultural relationships and has three components: cognitive (stereotypes or shared beliefs about characteristics of groups), affective (attitude towards a culture) and behavioral (discrimination; actions taken in dealing with groups). Ethnic stereotypes are used to bring order in diversity. Taylor (1981, 159-163) explains that there is a socially desirable aspect of stereotyping in multicultural societies. The problem lies in the overgeneralization and often negative evaluations directed to certain groups in a plural society. Ethnic attitude towards another culture is not a problem, but it is when the viewpoint is only from the majority group towards the minorities and dominates the public debate. Discrimination in a society keeps people in their place and discriminates a group or person. Children get a "sense of self" by other people and if the message received is negative (discriminative), it can have a negative distortion on the child. When the reflection is generally negative, it is extremely difficult for the child to maintain a healthy sense of self-worth. (Suárez-Orozco and Suárez-Orozco 2001, 97-98 and Berry et al. 2007, 363 and 371-375; Cattle 2012, 82-88).

Children with an immigrant background can have a problem with these issues. For instance in Finland studies have shown that in Finland education, social networks and work are essential for immigrants to find their place in the society. Children with an immigrant background have fewer problems with living in the Finnish society than their immigrant parent. These parents do not learn well Finnish, have a weak social network and have difficulties finding work. The parent becomes socially excluded which can have a negative effect on the well-being of his child next to his possible own unhealthy sense of self-worth (Peltola 2010, 78-81; Liebkind et al. 2004, 39-46 and 179-183).

Suárez-Orozco and Suárez-Orozco (2001, 87-92 and 160) point out that children with an immigrant background should try to live in the culture they live in and the culture of their immigrant parent(s) in order to have a secure self-esteem and self-worth. If they would abandon 'the other (foreign) culture', it can only

result in loss, anomie and social disruption. The children should find their own way in both cultures and need adult support with this.

Berry's (2007, 349-353) sociological concept of acculturation gives an explanation for these psychological developments. Acculturation is a form of cultural change which happens when one culture comes into contact with another contact. The chart on the next page summarizes Berry's theory which has been widely used in immigrant research. Acculturation is the process of two cultures which are in constant contact with each other and influence each other. It differs from enculturation in which a person learns the demands of his surrounding culture and acquire values and behaviors necessary in that culture in which the people are born. A consequence of this is that the other culture of the person disappears. An example of this could be a Dutch boy who has a Finnish mother and does not know any Finnish. Acculturation takes the other culture into consideration and can only take place when both cultures are open towards each other.

(Berry 2007: 534)

### BERRY'S ACCULTURATION MODEL

"Is it considered to be of value to develop relationships with the larger society?"	Yes	<b>Assimilation</b>	<b>Integration</b>
	No	<b>Marginalization</b>	<b>Separation</b>
		No	Yes
		"Is it considered to be of value to maintain one's cultural heritage?"	

The ideal result of acculturation is integration. In the end of every acculturation process the dominant culture takes less from the non-dominant culture and the non-dominant culture gets capsulated into the dominant culture. The non-dominant culture can chose four strategies with this: assimilation, integration, marginalization and separation. Assimilation occurs when individuals adopt the cultural norms of a dominant or host culture, over their original

culture. With separation individuals reject the dominant or host culture in favour of preserving their culture of origin. In separation individuals separate themselves from the dominant culture. Mölsä (1998, 112) gives as an example a group of Somalian refuges in Finland in the 1990s when they came to Finland during the recession: they were not warmly welcomed, closed themselves up in certain areas of the city and avoided contact with the Finnish culture. With integration individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to biculturalism or hybridity. In marginalization individuals reject both their culture of origin and the dominant host culture. Quite often children with an immigrant background in residential care belong to this group or to the group separation. These are also the families who have a weak social network (Berry 2007, 543—550; Alitolppa-Niitamo 2010, 47-50).

### 3.2 The child with an immigrant background

Having paid attention to interaction between culture, one could ask the question if children with an immigrant background are different from children whose both parents are native Finns? This question came from the social instructor I met during the mentioned on-call job in my introduction: is a child with an African Finnish background who grew up in Finland a Finn? Yes, because he was a Finnish citizen, but he also had that African part in him of which he was well aware of.

Every child has basic needs and development regardless of his cultural background. According to Piaget (Piaget 1959 and 1932) the cognitive development of every child involves changes in cognitive process and abilities. Early cognitive development involves processes based upon actions and later progresses into changes in mental operations. Key concepts are: schema, assimilation, accommodation and equilibration. He uses the term *social interaction* and the *environment* in which the child grows up is essential in the development of the child.

A schema describes both the mental and physical actions involved in understanding and knowing. Schemas are categories of knowledge that help us to interpret and understand the world. A schema includes both a category of knowledge and the process of obtaining that knowledge. As experiences happen, this new information is used to modify, add to, or change previously existing schemas. What follows is Assimilation. This is the process of taking in new information into our previously existing schemas. The process is somewhat subjective, because we tend to modify experience or information somewhat to fit in with our preexisting beliefs. Next to this is accommodation. This involves changing or altering our existing schemas in light of new information or experiences. A balance between assimilation and accommodation is achieved through equilibration. As children progress through the stages of cognitive development, it is important to maintain a balance between applying previous knowledge (assimilation) and changing behaviour to account for new knowledge (accommodation). Equilibration helps explain how children are able to move from one stage of thought into the next (Piaget 1959).

In social development Pulkkinen (2002, 16) states that a child has three main areas where he or she lives in: at home, at school and his/her free time. At home the child develops the image of 'I have' and gives wellbeing and safety. School gives the child the feeling of 'I can do it' and gives a possibility to learn. Free time gives the child the feeling of 'I am' and gives support to identity and sensibleness. If these three areas are well combined and each offer enough support, the child gets enough means to build a good socio-emotional development.

When a child has a problem his non-wellbeing can act in two forms of stress: internal and external. Internal means that the child keeps his problems inside and signs are depression, cutting, suicide etc.. A child which has external ways to show his non-wellbeing again can act violently or throw furniture against a wall. A child should not keep his bad feelings inside but should find a way to express them and needs an adult in the process of guiding to feel safe. Aggression used to be a self defensive survival mechanism for mankind. There are different forms of aggression in Child psychology. One of them is frustration aggression in which a child notices that it can get rid of the frustration by being aggressive and gets his goal. A lack of social skills of a child can be taught by adults. This child behaviour is a biological process which culturally universal. Every child needs: good social interactions, routines in his life, safe experiences, father- and mother figure in his life, borders/rules, good manners in his raising, sensitiveness in gender, friends of his own age, family, plays and much love or care (Sinkkonen 2008, 117-129, 136-139 and 269-271).

Piaget (1959 and 1932) uses in his work 'the environment in which the child lives' and 'social interactions' instead of e.g. interculturalism. Parents and teachers, peers, extended family, media and society together have an influence on the development and identity development of the child regardless of their cultural background. Then again for instance a single-immigrant parent families may have minimal understanding of the experiences their children might have and there might be cultural tensions between interracial couples. These factors can have a negative effect on their children (McClurg 2004, 170-173).

Suárez-Orzoco and Suárez-Orozco (2001, 87-124) explain this problem with the term cultural dissonance or a stress factor: an immigrant parent integrates in a different way than its child into a society or generations of immigrants integrate in different paces into the new society which leads to conflict between the generations. An immigrant parent might want his child to become a 'Finn' and neglects his own culture in the raising of his child. The parent might also reject certain Finnish values which are common goods in the Finnish society. For instance the way girls dress in Western societies (skirts) compared to other cultures (dresses). The parent might also be social excluded from the Finnish society and not able to help their children in their development in becoming an adult (Alitolppa-Niitamo 2010, 59-61).

Berry (2007, 361-362) names the stress factor acculturative stress: two cultures meet and the child deals with a shock or misidentifies a certain aspect of a culture which leads to confusion, cultural conflict, and feelings of alienation which can lead to depression. Loyalty to a parent who is in dire straits can also have a depressing effect on a child. It can give conflicting feelings and when the child is torn between two cultures due to expectations of parents (Berry and Sam 2009, 191-194).

Alitolppa-Niitamo (2010, 281-284) mentions the term cognitive overload when a child with an immigrant background either has to catch up in a Finnish school and get a cognitive overburdening during the long

schooldays. Or a child with an immigrant background needs to learn the second language of the immigrant parent in the evening hours or weekends next to the ordinary school curriculum. A child needs to have good support and well planned educational programme to deal with this extra workload.

In language it can have tragic consequences when an immigrant parent wants to keep on communicating with his child in his own language, but the child does not master the language on the same level as the parents. The child might master the parent's language on a basic level (I like strawberries), but when it comes to more abstract matters such as feelings, culture or politics) the child cannot communicate with the parent well enough because the cognitive ability of the language are on different levels. The child has no understanding of e.g. the concept or word 'Welfare society'. In the worst case the child and parent do not have a common language (Piaget 1959, 153-164; Suárez-Orzoco and Suárez-Orozco 2001, 74)).

According to Piaget cognitive operations are important in a child's development. Neo-Piagetian researchers have used Piaget theory to study bilingualism and cross-cultural perspectives and came to the conclusion that growing up with more than one language and living in an environment with more than one culture are enrichments for the cognitive development of the child when used in a balance way. The properties of the memory are universal but the control mechanisms (rehearsal, clustering etc.) are culturally influenced. Every culture has an own way of dealing with the control mechanisms. For instance an Australian aboriginal child learns language and math in a different way than an Australian English child. They have the same capacity in memory and reasoning, but use practising of numbers and the writing at home in a different way. The basic cognitive processes are universal, but the way these processes are applied to specific contents is influenced by culture. These children are bilingual and have a good knowledge of both languages. Cognitively bilingual children are more ahead of monolinguals in concept information. They are more sensitive to communication and tend to avoid interference between their languages and they pick up clues quickly to switch the language in their head to understand something better (Piaget 1959, 220-230; Baker 1988, 31-33 and Dasen 1994, 145-149).

Acculturation is a cognitive learning process. For instance an in Finland born and raised Somalian child can put his schema of the Finnish concept family into his other Somalian cultural concept of family. With this he learns about the other culture or new knowledge and comes to equilibration. But in his acculturative model Berry (2009, 192-193) stresses that migration and living in two cultures is stressful can result in lowered mental health status (anxiety or stress). Poor adaptation is not necessarily an inevitable outcome because a number of factors such as age, gender, personality, social support, acculturation strategies and coping can have a positive outcome of the adaption. Then again due to their developmental age and psychosocial situation, children may have limited skills to cope with their challenges because their acculturation

strategies are influenced by others such as parent(s) and peers which could undermine their adaptation. They need support.

For immigrant youth and children with an immigrant background a secure identity (which is closely linked to self-esteem) is central in dealing with the demands of their multicultural background and adaptation of the culture they are living in. Identity formation is strongly influenced by parental expectations and goals. Parents provide the basic foundation for identity development for their children. Immigrant parents might not be in the best position to provide their children with a good milieu for this development because immigrant parents have their own acculturation process to deal with. They might be less in touch with what is required to adapt into a new society, let alone how to assist their children in this process. Also often parents migrate to another to give their children a better future. In their own migration process they have limited time and possibilities to support the development of the children. There is a acculturation gap between children and parents (Suarez-Orozco and Suarez-Orozco 2001, 66-67 and Berry and Sam 2009, 193-195).

This gap can be explained by that children and adolescents acquire the norms and values of a new society faster than adults. For instance learning a new language or living with two different languages is easier for them due to a stronger ability to assimilate new information into previously existing schema while the nervous system matures and develops. The mental development of a child occurs through stages and the earlier one starts the more the nervous system developments hence the more it can learn and the more it can learn new concepts from e.g. different languages or cultures (Piaget 1932, 153-155).

A part of the immigrant families arriving in Finland come from a traditional agrarian society where the extended family and social group are central and gender roles are fixed. Often in this type of immigrant family the child is raised by his mother until it reaches the age of 6. Then the father takes over the upbringing with strict rules and the gender role of the child is fixed permanently. This way of upbringing collides with the raising in Finland. In school young immigrant children are raised strictly and at home freely and later on their lives they get more freedom and responsibility at school but a stricter upbringing at home. What also can happen is that the children get too much responsibility at home in a single-parent family. A good example is a Somali girl in Helsinki who gets much too much responsibility at home in the household and is too tired at school. Important here is to notice is that these people have an immigrant background, but underlined is their more traditional agrarian society background. A worker in child welfare should be aware of this and not concentrate on the 'foreignness of the child': The worker should not over-rely on cultural explanations (Anis 2005, 8-14).

Teräs (Teräs et al. 2010, 85-86) points out that family relations and life change phases in a child's life such as going to school or from school to work is more complicated for children of immigrants than children with a non-immigrant background. Martikainen and Haikkola (2010, 9-10) add to this that the Finnish immigration population differs from other European immigration population. The total population has not been studied as much as in other countries and the large population comes from the former Soviet Union, in percentage larger than in other EU-countries. But a known problem is children of immigrants who have a social skill problem and need cognitive support. They often do not manage the Finnish language well, get frustrated and act violently because they do not understand the situation and the problem they have. This way of reacting is not specific for these children of immigrants, but the reason of the action, the language problem, is. Therefore a good way to help these children is to increase their knowledge of Finnish and the Finnish culture in their own pace via education.

A group of children of immigrants come as refugees in Finland. Quite often they and their families came because of a war or a natural disaster and have to deal with a trauma. A trauma is (Van der Hart, Nijenhuis & Steele 2006, 23-25) *universal* and a degree of structural dissociation caused by a stressful event. The event is interpersonal violent related to psychical harm or threat to life. It includes attachment loss and betrayal by a person increase the risk of traumatization. Child abuse is a good example of this. With children the aspect of neglect is often a big part of the trauma. In this emotional and physical care by a significant other is absent and for children these necessary in the development of the child. Hence a lack of social support is a risk for a trauma-related disorder.

Suárez-Orozco and Suárez-Orozco (2001, 87-124) explain that children of immigration often have two loyalties: towards their own culture and their new culture. Next to this there is often tension between the parents and the children who integrate sooner than their parents. Sometimes the parents learn from their children. These children often have to deal with much pressure because they have a loyalty to two cultures which is a big burden to carry. In this case the immigrant parent(s) demands from its child to honour their culture even if it contradict with the culture of the country they live in. A good example of this is an adolescent girl who dresses up like an American girl during the summer, whereas in an African or Arabian culture this would be seen as offensive and disrespectful towards the family of the girl.

In The Netherlands there are certain children of immigration groups which in percentage end up more often than other groups in Child welfare. In the 1980s and 1990s many children immigrants from former colony islands Aruba and Curaçao ended up by being taken into custody. Government reports show that especially from certain areas of these islands children ended up in Child welfare. Problems were that these were poor fatherless families with a weak social network moving to big cities such as Amsterdam and Rotterdam and as a result many of these children spend more time on the street instead of school. Their

use of violence was to get rid of and shame and low self-esteem needed extra attention from authorities. (Bronchure Antilliaans-Nederlandse risicojongeren en de subcultuur van geweld 2011, 14-18).

American Travis Hirschi (Berkeley, 1969) gives in his universal Social Bond Theory an explanation for the behavior of criminal youth who are Child welfare clients which can be adapted to children of immigrants. If you do not a bond with the dominant culture, you are less likely to adapt to the conventional rules of the dominant culture and feel less responsible for the culture in general. If one adapts Suárez-Orozco and Suárez-Orozco's theory of children of immigrant living in two conflicting cultures (home and outside home) groups such as this certain group of children of morocco descent are more likely to show a-social behavior. El-Yattioui (2012) shows in his Thesis study that these children have communication problems with their parents but are dependent on their family (parents) in solving problems, but cannot find here the possibility to talk to them about feelings.

In The Netherlands Vollebergh (2002) and Scheffer (2010) asked for more attention to the problem. As a result many Dutch Child welfare centers decided to hire more qualified immigrant workers to help these children and make the social services more available with a lower threshold for immigrant families. Next to this authorities started a neighborhood centered policy since in certain neighborhood in big cities many immigrants and children of immigrants had many problems.

Every child has his own personal development and characteristics. Children with an immigrant background are not different children from children with a non-immigrant background. Then again, they can have different aspects and features in their lives which influence their development, self-image and self-esteem. Some children differ much and some not that much.

#### **4 Conducting the study**

The central question of my study is what are the specific needs within social care are for children with an immigrant background in temporary residential care. In this chapter the purpose of this thesis, the study method, the themes and questions of the theme interviews will be explained. Also the description of the participants and the data collection process will be explained followed by the processing and analyzing of the data. Separately is attention given to the validity and reliability of the study and ethical matters related to the topic.

## 4.1 The study method

I chose the method of qualitative research for this study. This is a subjective micro research of an event or situation to aiming to give knowledge or understanding of the event or knowledge. Qualitative research studies the questions *why* and *how* of decision making of humans next to *what*, *where* and *when*. Data can be collected via interviews, ethnographic research, action research, empathy-based stories method, critical social research and observational research. In a qualitative method interview, there are two group-interviews and a single interview. I decided to use both, because I wanted to see myself if there are big differences and of that the interviews were held in Finnish and I have Dyslexia. By this choice I could ask the same question to other people and narrowed down the possibility to overlook data during the interviews because of language and concentration problems (Metsämuuronen 2008 (4), 37-46; Eskola and Suoranta 2001, 84-136).

I chose the form of interview because social instructors are the best professionals from the units to answer my study question. In qualitative research the focus group is selected for one purpose. All the interviewees were highly qualified workers and I chose participants who have different educational backgrounds, are of different ages and have at least 5 years experience in the profession in Child welfare. There was one exception with the researcher who studied Child welfare social workers and immigrant families in Child welfare. These choices were made because I felt that this way I could get more varied answers from the participants and compare the answers in the analysis.

In qualitative research method understanding of a certain behavior is studied and analyzed via inductive reasoning or making a general conclusion based on a group of premises (assumptions or proofs). For my approach I used Phenomenology which is the study a phenomenon or the study of a certain appearance in a population. In my case I studied the premise of an increased group of child welfare clients in Greater-Helsinki and wanted to find out what kind of care they need. Qualitative research does not have specific rules of interpretation and usually the population is small. Information gathered by qualitative methods formed by the researcher and therefore subjective. The result of the study has to be looked at from this starting point. Also aspects such as time, place, language, social situation, culture and intimacy affects the gathering of the information (Muuronen (4), 9-12; 20; Eskola and Suoranta, 13-28; Hirsjärvi and Hurme 2000: 13-26).

Working with children with an immigrant background in Child welfare is a wide concept. After reading literature about the topic, I narrowed down the topic children with an immigrant background in Greater-Helsinki. Once having received study permissions to interview team leaders from municipal temporary institutional units, I decided to focus on temporary units for this study. I chose teamleaders instead of

social instructors, because they have much work experience and a complete overview of the work in the units. I also asked for team leaders working in long term units, but was granted interviews with teamleaders in temporary units. These people were the ones who were available at that time. It was challenging to get the participants because they have a demanding job and their organization, the Helsinki city Social Services and Health Department, was in the process of change which affected directly their work. I am grateful to have been granted the interviews with so many people considering the busy work schedules they have.

Once the topic and point of view of the study was defined, I needed to chose a interview method. I studied literature about interviewing and more literature about child development and immigrant children. Then I decided to use a semi-structured interview method where a set of questions are dealt with in the interview in a open interview, allowing new ideas to be brought up during the interview as a result of what the interviewee says. The interviewer in a semi-structured interview generally has a framework of themes to be explored. I reread what literature to use for this study and then composed my question list which can be found in Appendix III. I thought of the questions and planned the list into eight themes based on my sub-questions: study introduction, the unit's daily routines, the meaning of a child with an immigrant background, the child client with an immigrant background, working with these clients, people relationships and interaction, future themes and the finishing of the interview. After this I formulated the objectives of this study: find out the specifics and the needs of my target group from the viewpoint of social instructors (Hirsjärvi and Hurme 2000, 47-39).

For my theoretical approach I chose to use Berry's theory on acculturation. His theory seemed to me the most logical one to use and applicable to my study method. While reading his literature I found other study material of Taylor, Alitolppa-Niittamo, Katisko, Volleberg, Hall and C. Suárez-Orozco and M. Suárez-Orozco. Since the object of this study are children and youth, I decided to use literature of developmental child psychologist Piaget with more recent literature I used child psychiatrist Sinkkonen and psychologist Pulkkinen. It took some time to find a connection between Piaget and acculturation, but Dasen proved that acculturation is a cognitive process according to Berry's theory. I managed to find out that children with an immigrant background are a bit different than children with only Finnish parents. This was useful for my study, because I myself understood better how a second culture can influence a child. With this knowledge I could make better questions for my interviews.

When I had narrowed down my study purpose, study method and objectives I applied for study permission from Espoo and Helsinki city. The permission from Espoo city I got via asking the director of a municipal temporary care institution. In February and March I carried out a group interview and my single interview

with the researcher. The interviewees chose the interview place at their workplaces in order to make them feel comfortable.

For my interviews I have used the method of thematic analysis. Thematic analysis is used in qualitative research and focuses on examining themes within data. It emphasizes organization and description of the data of the interviews. Coding is the primary process for developing themes within the data by recognizing important moments in the data and encoding the data to interpretation. The interpretation of these codes includes comparing themes, identifying co-occurrence and relationships between different themes. The whole process has six phases: familiarizing yourself with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes and producing the study (Braun and Clark 2006, 77-101).

To get interviewees I called and send 14 e-mails and called to team leaders in temporary institutional care units in Espoo, Helsinki, Vantaa, to two Child welfare workers and the researcher Katisko. I planned group interviews and an individual interview because I wanted to have different kinds of interviews, be able to verify answers in other interviews and see what the differences are between a group-interview and a single interview. According to Hirsjärvi and Hurme (2000, 63) the positive effect of group interview is that one can get in one moment several answers to a question, but there is a group also a power hierarchy which can have the effect that one interviewee gives less data than he would have given in a single interview. Many team leaders were not able to attend an interview and apologized for this problem, for instance I could not get somebody from the city of Vantaa and from Espoo from one institution it was arranged quickly but from another place unfortunately it was not possible to arrange a interview time when all participants were able to come.

By fate two team leaders who once had been my team leader were assigned to my group-interviews. This had a positive effect in the gathering of my data. They knew my level of Finnish and my Dyslexia concentration problems and could prepare the other participants to my challenges. The participants did not have to get used to my challenges so that my interviews were not influenced by extra time pressure. They could estimate during the interviews if I had understood the spoken word and my concentration was low. Next to this the participants would also not overestimate my knowledge of Finnish. I know reasonable Finnish, but am still in the learning process of mastering better Finnish. The two interviewees cannot be recognized in the results of the interviews. Having a person in the interview who knew my was also helpful because once the group interviews started, I was told that unfortunately due to work obligations I could get 45 minutes of the planned 90 minutes to conduct the interviews. This is a challenge for many people, especially for somebody with dyslectic concentration problems.

In one group interview a team leader was invited, but chose not to attend due to unforeseen work obligations. Another team leader also left but was ordered to attend the interview as part of her work obligations. These circumstances influenced the interview. It took me 15 minutes of the interview to have the complete attention of this team leader in our discussions and make the group interview work well. In the last 10 minutes the teamleader was part of the group process and this was the most valuable part of the interview. I did reach the point of saturation, but wondered afterwards what would have happened if I would have gotten my requested 90 minutes and full attention of this participant from the start.

For my central question I used the assumptions that there is an increase of these clients and that these clients have different needs than children only Finnish parents. My second assumption I had to defend in one group interview which was useful for my study research question. This discussion led to narrowing down my target group and rule out refugee children who are also children with an immigrant background, but have different needs than many children with an immigrant background. Refugee children are a separate group of clients of Social welfare which cannot be put together with other children. Next to this I had to defend my assumption that children with an immigrant background have different needs than other children and in this discussion I was forced to reformulate my hypothesis which helped me in the process of this study.

My individual interview was with the researcher. For this interview I planned 60 minutes, but it was conducted in a 100 minutes due several discussions about interculturalism and family dynamics with families with an immigrant background.

## **4.2 Reliability, validity and ethics**

It is more difficult to measure how reliable qualitative research is than with quantitative research. The reason for this is that reliability instruments have been developed from natural sciences of which scientific methods are measured by quantitative data. The trustworthiness of the study is measured by reliability and validity. Reliability is the "consistency" or "repeatability" of your measures dependability: it is the degree to which a test consistently measures whatever it measures. Validity means the degree to which a test measures that it is supposed to measure, it gives an appropriate interpretation of the data. The reliability and validity of a qualitative research cannot be applied in the same way as with quantitative research. Qualitative research has to consider the reliability of the study and therefore Kananen (2010, 71) has listed four qualitative research criteria which I used in my Thesis: data documentation, consistency of interpretation, reliability from the researcher and the point of saturation in the interviews (Kananen 2010, 68-69; Metsämuuronen 2001 (1), 50-52).

The interviews were not recorded. I made extensive note of them in Finnish and when I had doubt about data, I called the person or send an e-mail to increase the validity of this study. My choice not to record was because I wanted to make the interviewee feel more comfortable during the interview. In my experience people need to time to get acquainted with a recording machine for an interview which might influence the interview and I wanted to make them feel as comfortable as possible. After I had written my study I destroyed my data in a paper shredder. Before starting the interviews I went through the issues concerning confidentiality of the interviews and that I would destroy the interview data after having written this Thesis.

Qualitative research does not have specific rules of interpretation and the role of the researcher is quite important, therefore subjective. Usually the population is small and data or information in this study was gathered by the qualitative method interview. Next to this factors such as time, place, language, social situation, culture and intimacy affect to the gathering of the information (Hirsjärvi and Hurme 2000, 13-26).

In the evaluation of qualitative research I examined the reliability of the research process. I was the researcher and the main criterion for the reliability, the assessment of in the study's choices, actions and solutions. A test is considered reliable if you get the same result repeatedly. One reason why I wanted to have more than one interview with the same question list was to check the answers with the other interview group and increase the reliability. The reliability of the study process needs to correspond to the interpretations made by my examined perceptions. I studied the reliability of the evaluation in relation the theory I used, data analysis, classification, interpretation and conclusions. After this I added study material to my theory part of my studies (Eskola and Suoranta 2001, 208-211; Metsämuuronen 2001 (1), 43-58).

In his study the researcher must be able to justify in his report how the research options have been done and how he has come to the final solutions. Research ethics need good scientific practice which means that the researcher keeps up the integrity, diligence and accuracy of the research. Researchers must also respect the work of other researchers and achievements, which occurs by taking into account the achievements of researchers on the same subject, and marking in the references. The study is protected by privacy of the subject, the clients and the research data should not fall into the wrong hands. The research report must also safeguard the interviewees' privacy, and care must be taken (Helkama et al. 2007, 46; Vilkkä 2005, 159).

The interviews were held in Finnish. I used open questions and repetition to gather material. While carrying out the interviews, I kept on reading literature about the study to gain more knowledge about the topic. All the interviewees were asked the same questions and were encouraged to talk about the same themes. The interviews were held in Finnish and transcribed in Finnish from word to word. In the writing process I

translated my Finnish directly into English and an error in understanding or translation is always a consideration in this process. For my interview with one person I chose specialists and for my group interviews team leader social instructors. In the group interviews there was more discussion and in some case new topics were discussed which were not on my list of questions. In each interview I reached the point of saturation (Eskola and Suoranta 2001, 85-94).

The interviews also had cultural challenges for me as an immigrant. This was solved by repetition of the answer and rephrasing the answer in my own words to the participants. With this I worked according to the social workers' code of ethics where respect for an individual, self-determination, social justice and the interests of the participants are important (Eskola and Suoranta 2001, 154-155; Banks 2006, 78).

in the analyzing of my data I used the Acculturation theory of Berry and Piaget's cognitive developmental theory after having determined my central questions and sub-questions. From the gathered data of the interviews I organized the material according to question and subquestions of the study. I then rewrote down my data after the interviews and several times reread the result to get a good overview of the data, see the patters and the links with my theory. With this I could make the connection with my questions of my list and be able to conclude results (Hirsjärvi & Hurme 2000: 141-150).

Research ethics means universally agreed common rules between researchers, the object of research as well as with the general public. The study is guided and governed therefore different from the general ethical practices. These practices include integrity, transparency and accuracy of research, ethical withstand the trial, respect for the work of other researchers and research the proper planning, implementation and reporting. In my thesis I have tried to describe my work in a transparent process justified my options. I have also put the appropriate references to my text where I have used other people's research material for the support of this study (Vilkka 2005, 30).

It is important to pay attention to how the persons in need to be treated. The researcher must ensure that the test to know and understand in advance what is going to happen during the investigation . In addition, participation in research must be voluntary. Data collection will take into account the guarantee of anonymity and confidentiality. The interview material is stored in a safe place and it will be destroyed after the completion of the thesis.

Lastly, the biggest threat for trustworthy data is the method itself when conducting a study where interview is used as a study method. The interviewees might be reluctant to give certain information and the interviewer may interject his own perspective, interviews are subject to distortion. In an interviewing situation participants can answer in a certain way because they think that this is what I wanted to hear. If

there is a hurry to complete the interview, one might leave unsaid something that they would have in their mind. I tried to avoid these problems by making to interviewees feeling as comfortable as possible during the interviews and called an interviewee after the interview to check the answer. Interpretation of the data is been done during the whole process of getting results from the start to the interview until making conclusions of the data by the student of the study (Hirsjärvi & Hurme 2000: 151-153; Goodman 2010: 315).

## **5 The interview results**

In this chapter the results of the interviews are presented. The interviews were held in three sessions: 45 minutes for 2 group interviews and 100 minutes for the individual interview. As a guideline in the interviews I used my question list in these interviews and tried have discussions with the participants when the opportunity arrived to gain new information. The question list can be found in Appendix III. We spoke in the group interviews about the routines and structures of the units, but due to a limited time schedule we started talking soon about the topics of the study. With the researched I spoke more about children with an immigrant background and immigrant families in general related to Child welfare.

The question list is divided into the mentioned eight themes: study introduction, the unit's daily routines, the meaning of a child with an immigrant background, the child client with an immigrant background, working with children with an immigrant background, interaction, future themes and the finishing of the interview. In this Thesis study I combined the parts working with children with an immigrant background clients and interaction. I send two weeks in advance by mail the question list to the participants so that the participant knew what was going to be dealt with and that they had the time to prepare for the topic.

### **5.1 Daily routines**

In a municipal emergency institutional care units in Greater-Helsinki where children are placed are many daily routines. Reason for this is that often the children are placed in times when their life is in a crisis and they need safety and daily routines. A unit provides daily routines such as waking up times, going to bed, planned eating times and doing homework after coming from school on your own room. There are also extra routines such as a Quiet hour, mostly 60 minutes between 14-15 hrs, when the child needs to stay in his own room, and by age determined going to you own room in the evening meaning that you stay in your own room until the morning . What municipal temporary institutional care units try to achieve with these routines and schedules, is providing a safe and homelike living environment for child clients. This guided by social instructors who support them in their daily routines such as going to school and doing homework.

The interviewees told that living in a municipal temporary institutional care unit can have a big influence of a child's life since most of them do not come on a voluntarily basis and often it brings a form of shame to them since they have a problem or their parents could not take care of them because of these problems they were placed outside of their home. Here is important the task of the social instructor to help and support the child client with his self-worth and self-esteem. With working with children with an immigrant background it is necessary for the social instructor notice how the child deals with its cultures and if he accepts both cultures.

Each child client gets support based on their individual needs. The social instructors look at what the child needs for his daily care regarding need of safety, food, social care of special care. If a child takes care of his duties and does not get into any trouble, he gets appropriate freedom in his daily life. But if a child does not obey the rules of the unit, he gets extra rules. If a child runs away, gets drunk and stays away for a week from the unit until the police finds the child and brings it back, it might happen that the child is not allowed to leave the unit for a week and if he goes out, a social instructor goes with him to make sure that he does not run away again.

## **5.2 The meaning of a child with an immigrant background**

Every interviewee told that in the 1980-1990 an immigrant child was a relatively new issue in the Finnish society and their amount was small, especially in Child welfare. If one client came, he mostly did not stand out that much. The children with a minority background were seen as Finnish children and treated as such while giving attention to their special needs concerning their language and culture. Immigrant children or children with an immigrant background were rare in temporary institutional units. The amount of children with an immigrant background has increasingly risen in the last 10 years and sometimes it happens that for a small period of time, the majority of the clients have an immigrant background.

Children with Russian and Somalian background were the first groups of children with an immigrant background in the temporary institutional care units. This had an impact on the work in the units. Only three interviewees added to this comment that one has to keep in mind that a child with an immigrant background is a new 'phenomenon' in the units, only their amount has increased recently. It is because of the increased amount that Finnish social instructors have to pay more attention to these type of clients and stumble more upon cultural related questions and challenges (identity problems etc.) than before. It is good to pay attention to these children and youth.

In the 1990s the Child welfare authorities were not ready to help the increased amount of children with an immigrant background and their families in Child welfare in general. This in particular in temporary

institutional care units were most of them placed first. The social instructors had to do the best they can with sometimes not that many resources. It took many years to adjust the social services system to this change to make the system more available to immigrant families and families with an immigrant background and get more trained workers who understand the needs for these families. Finland has become part of the European Union and is part of the globalized world. People migrate often, are more mobile than before and there is more interaction with other countries and cultures than before.

These changes in society can be seen in the units of Greater-Helsinki temporary institutional care. More than before a client is an immigrant child or has an immigrant parent. Nowadays there are on a regular basis these type clients and sometimes they even are 50% of the clients. The interviewees could not give me numbers, but confirmed that this group has increased in the units and influences on a daily the work of social instructors. For instance there are language problems and one has to take more into consideration what kind of food a child with an immigrant background may eat or drink. Also sometimes immigrant parents live abroad or have to travel much to their native country which has an influence on the daily work with the child in the unit when e.g. there is a disturbed relationship between the child and the parent.

One interviewee mentioned that once she had the idea that she was working in a non-Finnish environment because of the many nationalities and use of foreign languages in the units. It influences the daily child group dynamics in the units and teambuilding process because more attention is given to different topics than in the past. For instance in the past the reason to place a child in a unit because the immigrant single-parent cannot cope in the Finnish society was a very rare case 20 years ago.

### **5.3 The child with an immigrant background**

The question what is a child with an immigrant background was discussed much in the interviews in order to define the child client.

For the interviewees Finnish minority children, adopted children do not belong to this group. Also refugee children are a different group of clients with their own special needs. Here lies the danger to assume that these children are Finnish children and should not get extra attention for their own culture. Some interviewees told that they used similar working methods with children with an immigrant background as with minority children such as Roma children because they also have a different cultural and linguistic background as 'Finnish children'. The main reason for this is the lack of knowledge of a specific culture. Often when the specifics are known and seen in relation to the characteristics of the individual child, often the child either moves back to his family or is replaced in foster care or another institutional care.

Some interviewees asked me why there should be attention given to children with an immigrant background. To them, as clients, they are not that different from children who only have native Finnish parents or children with a minority background, because they arrive at a unit for similar reasons as the other children. Besides, most of them are Finnish citizens and the social instructors deal with the Finnish Child welfare act. These minors have similar problems as other minors such as: problems with going to school, bad relationships with parent(s), family violence, etc. They have also similar Child welfare histories as other minors and use the same social services from Child welfare. They are not more sooner placed into the units and do not stay longer in the units. Lastly they have so called 'Finnish friends' who mostly accept their foreign heritage.

Next to this the most interviewees stated that you cannot put a child into one group. Other stated that many of these children are Finnish children and should be treated as such. Then again all interviewees underlined that children with an immigrant background have this other culture and therefore a more complex identity than children with only Finnish parents.

There are differences with children with only Finnish parents. For instance language issues are more important with children with an immigrant background either for the children or for their immigrant parent(s). Also if a child with an immigrant background has social network problems, they mostly have more problems than children with only Finnish parents and are very socially excluded. More than for instance a single-parent who moved from Northern-Finland to Helsinki. This because they still live in the same culture and language and grew up in the same social welfare system. They are in Berry's acculturation model marginalized. Despite the seemingly small differences between the children, one has to keep in mind that these children have a different background than the children with Finnish parents which is different and that it is easy to overlook this while working with this type of clients. For instance often immigrant families who are clients of Child welfare, have a very weak social network. There are many cases of very marginalized immigrant families who are clients of Child welfare.

The question was asked if there is a cultural difference between children with an immigrant background and children with only Finnish parents, can you separate them as a group. It demands much of the social instructor to find the differences. Bennet (2004, 62-74) discusses with his Intercultural Model of Intercultural Sensitivity how people deal with cross-cultural situations, how people can deny a cultural difference while interaction with somebody who has another culture or may have positive an attitude towards people with a different culture without having the ability to experience it within depth. The last group of people often call themselves cosmopolitan or politically correct. Bennet states that e.g. social instructors should be able to expand their own worldviews to accurately understand other cultures and behave in a variety of culturally appropriate ways. A social instructor should have a definition of self that is

not central to another culture and shift smoothly from one cultural worldview to another. They should be themselves and have an intercultural worldview. This is not easy to do and sometimes it touches ethical boundaries if a social instructor. Even if a child with an immigrant background is born and raised in Finland, it still has two parents where it comes from of which one is a non-Finnish culture.

Children with an immigrant background have become a common issue for the child clients in Greater-Helsinki. It is no longer remarkable or strange if a client has an immigrant background or is an immigrant. Often Finnish children have immigrant friends and find it "not cool" to for instance discriminate or generalize a foreign culture. Mostly they are interested in other languages and cultures and if a child bullies another child for his immigrant culture or weak knowledge of Finnish, he does to bully and not to discriminate or generalize. A positive effect of this outcome is that within the group dynamics in a unit mostly racism is *not* an issue and if a child is racist towards another child, the social instructor can easily end this behavior. In the past sometimes there were problems between Somali children and certain Finnish children, but through time this problem ended. Now if there are problems, it mostly is related to collisions between personalities and/or characters. The use of the Finnish language is mostly the decisive factor to bully a child or place him as a non-Finn, but since children with an immigrant background mostly master Finnish well, or learn quickly better Finnish, it is highly uncommon issue in the units.

More often the being of a foreign culture or language is a issue for the parent of the clients than for the children. One interviewee explained this matter with that only since the 1960s Finland has become a Nordic Welfare state and since then many people have moved from the country side to the growing cities such as Espoo and Helsinki. There are also not many 3<sup>rd</sup> or 4<sup>th</sup> generation of immigrants in Finland. It is only of the last 5-10 years that for Child welfare clients different cultures and languages have become a common good of their daily lives.

As in many other countries there is also racism in Finland. There was given an example of a Finnish child with and African background who sat in a bus. A Finnish grandmother sat next to him and whispered to the child: 'Go back to you own country'. This while the child was born and raised in Finland. This episode had a big effect on the self-esteem of the child. To help a Child welfare child with an immigrant background with this problem is not unusual in Child welfare units.

#### **5.4 Working with children with an immigrant background**

The following theme of the question list was working with children with an immigrant background. Since this part is related to the part Interactions and the interviewees often talked about both parts at the same time, I combined these parts for this study into one subchapter.

During the interviews the interviewees often considered the is part of the interview were of the opinion that the social workers in the units can help these children and youth. They can give them tools to cope with the problems they have. It was underlined that the social instructor works with people and every person has its own needs. Also work can always be further developed and especially with children with an immigrant background because it is a relative new topic in the units. Self-reflection is seen as an important tool and the social instructor can by listening and talking to the child help the child.

There are challenges and therefore for instance a social instructor with an immigrant background is an asset for the team of the unit. The other culture of the client can be unknown to a Finnish social instructor and it is not always easy to get to know this culture. An immigrant worker or social instructor with an immigrant background is useful because he can see the Finnish culture from a different perspective and give insight to Finnish instructors to things they do not necessarily notice, for instance the element of personal space in Finnish culture or ways to express oneself. It is not always easy to recruit a qualified social instructor with an immigrant background, but it has become easier than for example 5 years ago. Also noticeable is to state that this worker needs to be culturally sensitive/competent worker. For instance a German social instructor in Finland is a worker with an immigrant background, but not necessarily understands the e.g. child with a Spanish background.

Next to this often in their work with the children and their immigrant parent social instructors get as an counter-argument of why not to do an asked task or change, that the Finnish way is not part of their culture. This works disruptive in the method or procedure of their work since the child is guarded by Paragraph 4 and 50 of the Child welfare act and often the instructors do not know the culture well enough to make a judgment if this argument is sound and applicable or clouded by emotions.

One interviewee mentioned that for instance with the celebration of Christmas, which is an important Christian and family event in the Finnish culture, needs to be thought of in the unit. She has become used to adapt this celebration to clients with another culture than the Finnish, but sticks to the principles of the culture in which she was brought up in. It is a different way of looking at it and one has to adapt this other culture into the Christmas culture so that it has its own place. The Christmas celebration is done with and for the clients.

In the understanding process of the foreign culture and helping the child to get more acquainted with the other culture, the team leaders told that should give more attention to the other culture of the child in for instance the personal guide hours which are part of the treatment programme in the unit, but often there is a problem of not having enough time. A personal guide (omahoitaja/omaohjaaja in Finnish) of a child cannot go out with his child to do something related to his second culture. For instance a guide could go to

an African food market with his child with an certain African background and make a special dish, but in the unit there can be too much work, so that the personal guide cannot leave the unit. Time is reserved for these kinds of personal attention, but the daily reality of the work in the unit sometimes conflicts with the desired wish.

Important in this was the answer to if in the units are used work methods to work with children with an immigrant background. They were not used and mostly it was left to the creativity of the social instructor of the unit to find a method when needed, mostly from the internet. One instructor found a book with tasks and methods. It would be highly welcome to have more and different types of work methods available in the workplaces.

In the interviews was stressed that family work is very important in the work with these clients and often decisive to find out what the child client and family need. In general they have to book more time with families with an immigrant background. There are challenges in the work. There is the aspect of integration in the work with families of an immigrant background because often parents with an emigrant background are not well integrated into the Finnish society or in the middle of their integration process. Mastering the Finnish language is one aspect, but also understanding the Finnish Child welfare. For instance in Finland by the Child welfare law the child is an individual with its own rights and obligations apart from his family. In some cultures the child is seen as part of the rights and obligations of a family. Secondly immigrant parents whose children are clients of Child welfare are afraid that their children loose the language and/culture of the immigrant parent to the Finnish language and culture.

Once getting to know what the issue is, the social instructor can start working with the child and the family and can go deeper into the case. In the interviews with the team leaders the attention went to the topic 2<sup>nd</sup> culture and self-esteem and immigrant parents who are not as well integrated into the Finnish society as their children. It can have a positive but also a distortive effect on a child. Here lies an essential role for the social instructor to help the child.

One example was of a child who denied its African ancestry and stated that he is 'white' whereas it was obvious that he also had an African culture in him. This is an extreme form of Berry's assimilation outcome of the acculturation process. This happened while at his school and residential institution nobody teased or bullied him about it. It turned out to be that the child was ashamed of his parent who was socially excluded. The child wanted to fit in the society he lived in. In another case an adolescent grew up without the immigrant parent and realized in the unit that the reason why she was rebellious was that she had not accepted the fact that besides being a Finn, she also had another culture within her. Once she found this

out she quite soon returned home and saw this other culture as enrichment in her life. She reached what Berry names the integration stage.

Several times was mentioned that the other culture can become a burden for the child. That for instance a girl is expected by an immigrant parent to dress in a certain way or a boy to behave in a certain way and these children get the responsibility to 'carry a culture on their shoulders'. In this way the other culture is a weight on the shoulders of the child and can have a negative effect on the development of the child. Noteworthy in this is that the Finnish children in the units do not bother these intercultural children with this problem and sometimes try to help and understand these children which according to one team leader sometimes helps these children, a friend helps a friend (Suárez-Orozco and Suárez-Orozco 2001, 87-124).

If a child reaches the assimilation or integration stage or when the other culture becomes a burden for the child, having a double identity has a negative effect on the development of the child. A reason for the girl to rebel was that she could not talk to other people about her problems nor could her Finnish parent help her. There are many child welfare clients who have weak social networks and/or even have to deal with loneliness. This is a big problem in Greater-Helsinki and unfortunately it is a bigger problem for immigrant parents and this reflects on their family life. If the parent is not doing well, the child often notices it soon which has a bad influence on his well-being.

Interaction with the client and his family is a very important part of the work in the units. Cultural issues are seen as important aspects in the work. In meetings with the family in the units often cultural issues are well verified, but unfortunately there is not much time to go into the specifics of a foreign culture. The topics are not e.g. extended families, shame on a family or whether one may hit a child or not, but more whether child may eat a certain dish or use certain clothes. If for instance the reason why a child is urgently placed into a unit is that he fights with his immigrant mother does not take parental advice of his parent. The child needs to calm down in the unit and the mother on her nurturing methods and they have to work on their bond. The social instructor needs to for instance judge where the line between culture and misuse of power of the child goes. The child needs boundaries by an adult, but also the respect of his immigrant culture since it is part of the child and his development.

It was admitted that sometimes with being culturally sensitive personal boundaries were crossed and made social instructors wondering what their boundaries are. Of course the question is not what the Finnish law and the Child welfare act states, but more personal issues. For instance if a difficult immigrant parent/child constantly obstructs the working process, disrespects women and shows this in the unit or demands often service which is not part of Child welfare; at a certain point a social instructor might get annoyed. These forms of bad behavior ask from a social instructor persistence and consistent and logical working methods

according to the Child welfare act with the immigrant parent or child. Since the child with an immigrant background is a relatively new client in Greater-Helsinki these emotions are sometimes a surprise to some social instructors and gives them food for reflections on their work.

What in the work with immigrant parents what is sometimes remarkable according to the team leaders are the expectations of some immigrant parents of Child welfare. They need support to understand what the work is which is being done in their institutions, what is expected of them and how the Finnish child welfare act works. This can lead to emotional meetings with immigrant parents. Once there was a parent who expected the social instructors to straighten out a child to get it 'back in line'. This whereas the nature of the work is to work with the parent to help the child and the parent's relationship with the child: dialogue and companionship.

In one case it happened that an immigrant parent visited the place and became disappointed. His hope was that the institution would 'straighten out' the taken into custody child and put him back in order. The parent for instance was surprised that the child got an own room with enough space and was asked to work with the child and change some of its behavior to understand why the child does not go to his school or misbehaves at home or belongs to a street gang. Some even remarked that it was strange to see friendly caring personal women working in the institutional. It was a sort of cultural shock to these people and then the cultural dissonance in the family appeared to be very big. This could happen to immigrant parents who had lived for many years in Finland.

Immigrant parents deal with similar problems as Finnish parents once his child becomes a client of Child welfare, but often the same problems become bigger problems for these parents. This is because of a lack of information or cultural understanding. A lack of information about what a temporary institutional unit's function is and what the Child welfare act demands are common challenges in the work with immigrant parents. Also for an immigrant parent to have a child in a temporary institutional unit is a big change in his life. Some parents fear social services or are afraid that the residential place cannot give their child the desired cultural upbringing and the child become more Finnish and loses the immigrant parents' culture. Shame is an important factor in this.

This lack of information is in some case also difficult because immigrant parents might have a fear of that the child becomes too Finnish, have a fear of Child welfare and overreact and in the dialogue with the parents in the family meetings discussions can become problematic as immigrant parents might use their culture as a reason why something with a child is done in a certain way. The social worker then has to explain that according to the Finnish law it cannot be done or in the Finnish culture it is better to handle the situation in a different way. The team leaders did not give examples of these cases but I assumed that

they meant issues such as let child be a child (do not give too many responsibilities), physical punishment of children or how a child might act in public.

These expectations lead not only to explanation about what work is done in Child welfare, but also extra support for the parents in the welfare work which is centered around the child as the object of the work. Also it means that an adult, the parent, needs to adapt to the new circumstance (child is taken out of its home and things need to change in order for the child to return home) and cognitively it is more challenging for an adult to change thinking patterns than for a child. The team leaders concluded that even though themes such as language and food have changed their work, but Finland always have had different cultures. For them the biggest change is that the part of family work in Child welfare has changed the most with the rise of children with an immigrant background due to the complexity and various sides of the topic.

The first thing to arrange well to avoid these problems is to use an interpreter for the immigrant parent and in some cases also the child. Unfortunately the interpreter gets a crucial role in the process of Child welfare: a good interpreter can be highly effective, but an ineffective interpreter can cause language or cultural distortions in the process of work of the social interpreter. A good interpreter is essential in the working process with an immigrant parent and sometimes it is very difficult to get one.

The team leaders gave examples of times when an interpreter did not know the language of the immigrant well (was not well trained or did not know a certain dialect well) or that the interpreter turned out to be an acquaintance or relative of the family. In these cases the social instructor felt helpless and blocked in his work because of the language barrier. He for instance cannot explain the demands of the Child welfare act in the nurturing of a child to an immigrant parent or understand the cultural differences between the Finnish and the foreign culture.

An interviewee gave an example of this where the immigrant parent had lived many years in Finland and not mastered Finnish well enough. His child was born and raised in Helsinki and has a Finnish parent. The child knew very little of the language they spoke and spoke mostly bad English with the immigrant parent. The parent in return wanted to teach his child in English the specifics of his language, culture and faith to his child who is a typical Helsinki born and raised child. At the same time the parent was important to the child and it wanted to be closer to the parent. This child was not bilingual and a good interpreter could have helped much in this case. In another given case by a team leader a boy replaced the protective role of the absent father figure in a family. In this family the immigrant mother was depressed and the child acted as a parent for his 3-year younger little brother. In this case a team of a unit discussed if the issue is a cultural issue or not. Not much information was found about the foreign culture. When finally a good

interpreter was available, it became clear that the issue was not a cultural issue but a reaction of a child towards a struggling mother.

What can also help is to give families with an immigrant background who are in need of support, more information about Finnish child welfare and how Child welfare works. Even though loneliness is a big issue the worker stressed that also families with an immigrant background search for help when needed from Child welfare authorities, but they sometimes have great difficulties reaching them because they do not know how to find the right person or where to look.

Quite often children with an immigrant background have problems with this, but adolescents with an immigrant background who are clients have more problems with finding their identity and place in society. In this period of the live of a child it tries find his own identity and a balance between the culture it lives in and the culture from its parent(s) needs to be found. One case was mentioned where the problems between an adolescent and his immigrant parent became so big that the parent told the workers from the residential care center that either the parent raises its child the parent's cultural way or does not want to have to do anything with the child anymore. The consequence was that the child could not return home and unfortunately the next step was to find another residential care center where the child could live until he becomes an adult.

Integration is not seen as part of Child welfare, but in practice in the units often social instructors need to explain aspects of the Finnish language and culture to the client or the immigrant parent. In some case it is a hidden task and in this lies the danger of helping the parent and putting the child second in work. Social workers should become more aware of the hidden task and the differences in acculturation in families with an immigrant background. If one is not culturally sensitive enough, one might overlook important reasons why the child is a client of Child welfare. Being culturally needs more attention in the work.

Like with the place in Espoo these team leaders mentioned that they get the clients for a certain amount of time and have to make a thorough evaluation of the well-being of the child. Especially with adolescents with an immigrant background it can become a demanding task since these children identity-issues in their development which can be in a crisis due to the intercultural aspect and the immigrant parietal's problem. The interviewees stressed that the diversity of the children with an immigrant background is large and this influences the work of the temporary institutional care units. There is no dominating group and there can be so called "waves" of children with an African, Russian or other European background, but the group is very heterogeneous in Greater-Helsinki. Because I am a Dutchman the interviewees explained to me that the situation here is different than for instance in Dutch cities such as Amsterdam or Rotterdam. There are certain clients with an immigrant background due to the immigration history of the country. In Greater-

Helsinki the issue is smaller, relatively new and the clientele are in the opinion of the interviewees more diverse which brings its own challenges. In a period there can be one child and in another period several from very different cultures followed by a period where all the parents of the children are Finns. Information about these foreign cultures is essential in the work of the social instructor.

The reason for this request is that in temporary institutional care units at any time of the day a client can be placed and often only basic knowledge is given about the child. For instance there is written down in the document of the social worker that the child has a parent with an African background, but not which nor what the native language of the parent is and how long he has lived in Finland. Africa is a big continent with many different cultures and languages. Also it can happen that one day a Russian child enters the unit and the next day a child who has a European parent. These two cultures can differ much from each other and a quick search on the internet does not give sufficient information about the culture and country to get a complete picture of the case. Sometimes it takes weeks to get all the necessary information about a case and in the meantime there needs to be done an assessment for the social worker and held a meeting with the parents and the child. These issues slow down the assessment process and force the social instructor to make general conclusions in the best interest of the child. In some cases it leaves the instructor and his team with a feeling of dissatisfaction: that the child could have been helped more or sooner.

The challenge of information gathering is important because time is a scarce good in the work in these units. Social instructors in practice do not have much time to empower a child with an immigrant parent or to decide how to help an immigrant parent who is not well integrated into the Finnish society. This can give frustrating feelings to a social instructor. One team gave an example. In two cases he had dealt with a depressed child and an marginalized immigrant parent. In the end of the processes the child had to be placed in a long-term institutional care unit while the team leader was of the opinion that this could have been prevented if there could have been more dialogue between the child and the parent. It left the team leader with dissatisfaction because of the continuation of the institutional care and because of a lack of knowledge of the culture of the parent.

## **5.6 Future themes**

The interviewees wished more study material, work methods concerning working with different cultures, education and information available about the target group of this study.

A concrete example which can help a team in a unit is an information center which could give useful information in the assessment of this child client. There is also more need of immigrant social instructors in

Greater-Helsinki and intercultural competent social workers in general. Several interviewees wished more information about the topic from other countries that deal with the same problem and for instance visits to these places or visits from workers from these places to Greater-Helsinki is very welcome. Lastly was mentioned that more time is needed to work with these types of clients and more time should be booked for family meetings in the units. Also work methods related to immigrant cultures and intercultural interactions are highly welcome in the units.

To the question what the client can learn from the unit where the interviewees work in, was answered that clients who are either socially excluded or have dealt with racism, that they can help them and give them tools to life in Greater-Helsinki. This also goes for the immigrant parent whom they can help by giving them information and sending them to people who can concretely help them. For instance in one case was an African mother who lived alone and the social instructor supported her with finding peer support groups. In another case one child with an immigrant background missed a hobby and for him was found an immigrant football club where he met new friends which helped him much in his social life.

Being open to other cultures and dealing with different cultures is an important theme. In order to understand the other culture of the child and the child who lives in two cultures, the social worker should be able to see the social and cultural context of the child and immigrant parent. For this self-reflection is an essential tool which needs constantly be done. The social workers' role is very important for the child, because if a child has problems with dealing with two cultures, the social worker needs to support/guide the child in finding his way to deal with these two cultures in the Finnish society. He can only do this by being culturally competent.

Lastly was underlined that the use of a good translator is essential in the evaluation of the child client and his family. This is important because with a good translator one can see the family dynamics of the client and his parents better. A good translator knows his work to his obligations and for instance does not take part in the meeting as a individual participant, but translates.

## 6 Conclusions

The purpose of my study was to find out the specific needs within social care for children with an immigrant background in municipal temporary residential care. Next to this question were dealt with the following sub-questions. Who are children with an immigrant background in Greater-Helsinki? Are there many in Greater-Helsinki? How do they differ from other clients and to what does the social instructor have to pay attention to? What are the challenges the social instructor faces with while dealing with this type of a client? Does this type of client change the work of social instructors in Greater-Helsinki? What would help the work of the social instructor?

The number of children with an immigrant background has risen since the 1990s and will rise in the near future. This demographic change had its influence on municipal temporary institutional care units since the amount of these children and youth also increased in the units during these years. These children have a small but significant influence on Child welfare in the work in these units. The used data concluded that these clients have different needs next to similar problems children with two Finnish parents and Finnish minority children have. The reasons why children with an immigrant background end up in temporary institutional care are not different from children with only Finnish parents; but they need extra support related to the background of the family and their non-Finnish culture from workers in Child welfare.

Taking into consideration Piaget's cognitive developmental theory and research of Sinkkonen and Pulkkinen, every child has certain universal needs and goes through the same stages in his development. The data in this study showed that the immigrant background of the child does influence these needs. Every child needs basis needs such as food, safety and an environment where he can grow up well with a good self-worth and self-esteem. The environment is an influential fact in a child's development.

The great diversity of the concept child with an immigrant background influences the work of the social instructor in closed temporary residential care units. It is difficult to predict which groups of children become clients and prepare for this, since there are no dominating client groups in Greater-Helsinki and the children have multiple or complex identities.

Related to this challenge is the scarcity of time in the work of social instructors. For instance if there would be more time, there could be given more to family work, personal guiding hours or the cultural identity of the child related to his self-esteem or self-image. For instance if a child with an Asian father and a Finnish mother which family lived a long time in England enter a temporary institutional care unit, it takes much effort work for personal instructor to make an assessment of the child for the social worker. Of course the

child has needs and problems every child has, but the extra dimension of the Asian culture, English experience and Asian parent brings new dimensions into the problems of the child and family dynamics.

Suárez-Orozco, C. and Suárez-Orozco, Berry and Alitolppa-Niitamo describe in their research that having a double identity can have a positive and a negative effect for a child. Living in two cultures and languages can be cognitive asset for a child in a globalizing country such as Finland with learning to live in a new culture or learning a new language. This extra knowledge can also become a burden if a child does not manage to live in two cultures or has to carry the responsibility for the other culture demanded by the immigrant parent. The second culture can collide with the Finnish cultures and gives stress to the child.

Next to this the child might have to deal with the different paths of acculturation children with an immigrant parent and their immigrant parent(s) take is named cultural dissonance. This can often lead to friction or a generation gap which is caused by a lack of guidance of and identification with the immigrant parent(s). In some cases it can be difficult to work with the immigrant parent(s).

One reason for this is that the parent is not that well integrated into the Finnish society or has a lack of knowledge or understanding of Finnish child welfare work. The social worker and instructor have then an extra task to support the first-generation immigrant parent in its family work based on the Finnish Welfare state principles. This is a form of integration help which is a hidden task. The social workers should be aware of its own attitude towards the other culture as relation toward bicultural relationships in order to give a nonjudgmental perspective as a counselor. This also includes the immigrant parent perspective of child welfare.

Another reason is that the immigrant parent can have false expectations from Child welfare and for instance expect temporary institutional care to 'straighten out' a child. In this the social worker needs to explain the idea of social work in child welfare and the role of the parent in the Finnish child welfare process. It is because of these matters that family work with the immigrant parent has become essential with child with and immigrant background client. Extra time has to be reserved to work with these parents, more than with Finnish parents.

Expectations of the immigrant parent of the Child welfare service. These expectations lead not only to explanation about what work is done in Child welfare, but also extra support for the parents in the welfare work which is centered around the child as the object of the work. Also it means that an adult, the parent, needs to adapt to the new circumstance (child is taken out of its home and things need to change in order for the child to return home) and cognitively it is more challenging for an adult to change thinking patterns than for a child.

If attention is given to this, for instance a fear of the immigrant parent(s) to lose the child and that the child loses its immigrant culture can be helped. For an immigrant parent it is a significant event if his child becomes is put to an institutional care. Fear, sadness and shame are common feelings of the immigrant parent which can influence the work of the social worker much. An immigrant parent can 'give up' the child whereas one reference point of child welfare work in this culture is working with the parent to help the child and its relationship with the parent.

Another challenge is having a competent translator with meetings with the child and/or immigrant parent. Sometimes it happened that the family knew the translator personally or that the language skills of the translator are questionable. The translator should not be a participant in the meetings and be objective. Since he has a important role much attention needs to be given in choosing the right translator.

With this the team leaders mentioned that sometimes their self-reflection was a demanding task since it can border on own believe on how far one has to be culturally sensitive according to Bennet's theory considering certain topics. Practices of a different culture can be very conflicting with an own belief, but one has to keep in mind the object and goals of Child Welfare. This aspect of work is not new, but the content of the aspect has changed due to the influence of interchanging cultures in globalizing Finland. New types of clients also bring more self-reflection in the work of the social instructor. Questions such as: Who am I as a social instructor and how do I act towards certain foreign behaviors. This has changed their work in the last 15-10 years much and is still changing. Being culturally sensitive is a demanding but necessary task in their work. A task of a social instructor is to support the child with an immigrant background in finding the balance between their cultures which helps their self-esteem and self-worth. Working methods with an intercultural point of view can be used in this.

The team leaders concluded that Finland always has had different cultures and they should be aware of this. For them the biggest change is family work with the rise of children with an immigrant background due to the complexity and various sides of this part of their work. There is a need for development with working with children with an immigrant background in temporary institutional care units. Education is an important tool. Also as mentioned by Arends-Tóth and Vijver hiring a worker with and immigrant background in a team is advised. It is necessary to have a diverse team in a child welfare institution due to the diverse society Greater-Helsinki is and diverse character of the clientele.

Lastly in the experiences of the interviewed people in Greater-Helsinki emergency institutional care units child clients see children with an immigrant background as a common good in their society and find it 'uncool' to for instance be racist towards them. This is an strength and can be used to empower those children with an immigrant background and low self-esteem or self-image.

## 7 Discussion

This study is a small scale study on practical matters of working with municipal temporary institution care child clients with an immigrant background. For me the topic was covered well in the three interviews and one can assume that another person would get similar answers from other child protection workers in municipal temporary institution care units. The aim of this study was reached and the study questions were answered by the collected data and literature.

This final thesis tries to give the views and experiences of social instructor teamleaders of the units who participated in the study. Next to this I interviewed a researcher. With these participants the results of this final thesis can be theoretically generalized to give an overview of the work social instructors in the units. It is assumable that the results would come if more teamleaders would have been interviewed or if another student would have carried out this study. However, people are individuals and new aspects can come up within the topic and it is advisable to have new study. For instance the data show that children with an immigrant background are a relative new client in Child welfare, but people have also become more used to them, especially the younger generation in Finland. In 5-10 Years they most likely are a common part of the society in Greater-Helsinki. Perhaps then new factors and elements have become relevant.

The data show that children with an immigrant background in municipal temporary institutional care units have the similar and different need than children with only Finnish parents. The needs and suggestions to help these clients are explained in the chapter Conclusion. In the following I will give suggestions to improve the study of these clients.

The clientele of children with an immigrant background is very diverse and unpredictable. This brings challenges to the social instructors in the units. At a certain time there can be a certain group of one foreign country and 4 months later many different cultures in the unit. Education in interculturalism and being culturally sensitive can help the social instructor to deal with this challenge. Next to this self-reflection and knowledge about oneself are essential, in order to see a foreign culture and compare it with your own culture, one needs to know oneself and ones culture well. Also visiting other cultures and continuously developing yourself with education helps much.

A separate study from the point of view of the client would give more insight in the topic. The clients themselves can tell their experiences about the services they are offered. Then one could go into a dialogue with the clients to improve their care.

Next to this several interviewees noticed the lack of a person or an office where they could get relevant information about working with these clients. As mentioned quite often suddenly a client with a certain background arrives in the municipal unit and then within a short period there needs to be done an assessment about the proceeding of the Child welfare process while the social instructors need much time to get acquainted with the foreign culture of the child and for instance with the immigrant family structures.

One interviewee made in my opinion a good remark in this discussion that there should be more working methods concerning interculturalism for social instructors with which they can work with the child with two cultures. For instance literature, empowering play booklets or games or questionnaires could be helpful.

The data underlined that using an adequate translator for the immigrant parent or immigrant child is essential in the work with the child in the unit. Once needed, getting a good translator should be a priority in the work. He then depends much on the translator. Time and money should be invested in this part of the work in the unit. It also means that the social instructor should always verify the language of the immigrant to avoid useless meetings.

Hiring immigrant workers is an asset to a team in a unit. They bring knowledge to the team which Finnish workers not have concerning the foreign culture of the client, dealing with being an immigrant in Finland and understanding challenges immigrants have in Finland. I would suggest to have a mixed team in a unit, but not to have too many immigrant workers in a team, because this would make the team too intercultural and the main group in clients are children with only Finnish parents. Also hiring Finnish social workers who have much work-experience abroad is an asset in the team because they have seen abroad how work can be done in another culture. With hiring immigrant workers and these Finnish workers one could tackle the problem of scarcity of time.

The study shows that work with the immigrant parent of the child is essential in the assessment and progress of the child in a unit. Quite often the parent and child are integrated in a different way in the Finnish society which give certain problems. More time in family work should be taken in the units. This would improve the communication with the parents and in some cases give more possibility to explain how the Finnish Child welfare process works in Finland.

The study indicates that separate studies about children and adolescents with an immigrant are needed. They are different sorts of clients and have different needs. Youth are busier with life questions related to identity than young children which is part of the process adolescence. A social instructor needs to focus on

different themes. My suggestion would be to separate these clients in two groups and treat them as different types of clients.

By subdividing the target group social instructors could also then intercultural working methods and working methods related to the topic immigrant culture in order for the client to deal with the foreign culture and make clear for the social instructor if the child has a problem with his foreign culture related to the dominant Finnish culture and what the problem is.

Lastly I only interviewed municipal team leaders. Private foundations such as Diaconess Institute or Kalliola Settlement also offer residential care in Child welfare. I did not interview their workers except for the researcher from Diaconess institute. It could be interesting to have a look at how work is done in the private sector and for instance work together on this topic. Then again the cities Helsinki and Espoo place under their conditions a certain amount of their clients in these institutions.

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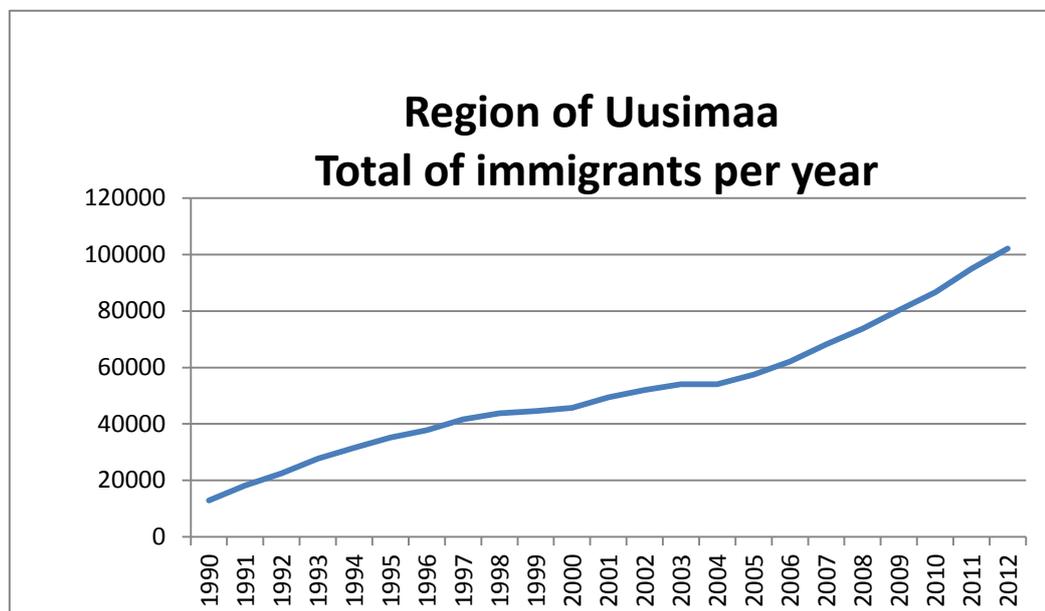
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## Appendix 1: Tables



Netto migration Espoo and Helsinki children age 0-19 1987-2012										
Age	0 - 4	5 - 9	10 - 14	15 - 19		Age	0 - 4	5 - 9	10 - 14	15 - 19
<b>Espoo</b>						<b>Helsinki</b>				
1987	32	-1	8	-7		1987	47	40	38	17
1988	-12	1	6	3		1988	54	44	27	-1
1989	14	18	6	4		1989	111	74	49	31
1990	40	29	27	15		1990	98	86	94	65
1991	33	35	29	26		1991	221	225	152	169
1992	29	26	18	26		1992	222	232	164	175
1993	13	21	29	28		1993	203	261	239	176
1994	-5	16	3	9		1994	95	156	177	167
1995	-20	16	3	-6		1995	43	124	132	138
1996	25	44	22	15		1996	14	81	42	63
1997	13	6	13	15		1997	35	72	135	139
1998	-22	11	-3	10		1998	61	77	82	121
1999	16	-22	-6	12		1999	38	7	35	88
2000	-23	-18	-23	3		2000	37	36	15	107
2001	27	37	36	28		2001	20	-27	79	117
2002	52	26	33	39		2002	47	35	77	89
2003	37	26	30	43		2003	89	30	65	125
2004	19	17	3	25		2004	95	-6	55	91
2005	63	7	10	37		2005	119	60	72	164
2006	40	19	49	58		2006	226	24	66	189
2007	33	54	32	94		2007	287	93	92	256
2008	68	46	41	67		2008	323	173	139	230
2009	79	40	67	56		2009	357	156	84	217
2010	106	63	56	60		2010	243	117	85	146
2011	152	53	46	83		2011	387	169	131	241
2012	160	74	85	75		2012	385	154	154	185
<b>Total 1987-2012</b>	<b>943</b>	<b>632</b>	<b>615</b>	<b>818</b>		<b>Total 1987-2012</b>	<b>3857</b>	<b>2493</b>	<b>2485</b>	<b>3505</b>
<b>Netto migration</b>	1987 =	32	2012 =	394		<b>Netto migration</b>	1987 =	142	2012 =	878

Child population of the region Uusimaa	1990				Total	%
	0 - 4	5 - 9	10 - 14	15 - 19		
All children	79 428	75 945	73 648	69 736	298 757	100
Children registered as foreigners	422	780	783	563	2548	0,9
African	15	32	22	12	81	0,0
Asian	53	70	68	67	258	0,1
EU-europeans	261	515	538	361	1675	0,6
Other europeans	105	149	184	126	564	0,2
Oceaniä	4	8	13	2	27	0,01
From the Americas	31	42	53	54	180	0,1

	2002				Total	%
	0 - 4	5 - 9	10 - 14	15 - 19		
All children	83 460	89 158	88 053	79 947	340 618	100
Children registered as foreigners	3365	3016	2988	3171	12540	3,7
African	829	691	502	555	2577	0,8
Asian	710	525	532	512	2279	0,7
EU-europeans	1701	1718	1840	1967	7226	2,1
Other europeans	1 008	988	1 029	1 224	4 249	1,2
Oceaniä	6	6	6	8	26	0,01
From the Americas	40	51	56	51	198	0,1

	2012				Total	%
	0 - 4	5 - 9	10 - 14	15 - 19		
All children	83 460	89 158	88 053	79 947	340618	100
Children registered as foreigners	6162	4719	4009	3886	18776	5,5
African	1102	654	610	743	3109	0,9
Asian	1364	1079	903	926	4272	1,3
EU-europeans	3441	2894	2399	2125	10859	3,2
Other europeans	1 082	893	815	799	3 589	1,1
Oceaniä	7	3	6	6	22	0,01
From the Americas	70	67	72	72	281	0,1

Finnish children/Children with dual citizenship				
<b>1990</b>				
79 006	75 165	72 865	69 173	
	<b>Total</b>	296 209		
	<b>Population %</b>	<b>99,1</b>		
<b>Finnish children/Children with dual citizenship</b>				
<b>2002</b>				
80 095	86 142	85 065	76 776	
	<b>Total</b>	328 078		
	<b>Population %</b>	<b>96,3</b>		
<b>Finnish children/Children with dual citizenship</b>				
<b>2012</b>				
86 794	83 664	79 061	87 014	
	<b>Total</b>	336 533		
	<b>Population %</b>		<b>94,5</b>	
	Percentage rise of foreigners 1990 ja 2012			
	(0,9 ja 5,5)		<b>86</b>	

Children and young people placed outside the home, by municipality and region, 2009-2011.														
	2009	2010	2011	Foster care	Professional family home	Residential care	Other care	Children aged 0-17 placed outside the home	Children aged 0-17 placed outside the home as a percentage of the population of the same age	2009 In care according to placement on placement	2010 to latest information	2011	Children aged 0-17 placed outside the home as a percentage of the population of the same age	Total
<b>Whole Country</b>	16 840	17 175	17 409	5 840	2 825	6 699	2 045	14 644	1,4	11 130	11 411	11 953	1,1	1 081 766
Urban municipalities	12 614	12 849	13 015	4 351	1 910	5 404	1 350	11 114	1,5	8 409	8 645	9 148	1,3	727 022
Semi-urban municipalities	2 365	2 435	2 422	770	512	720	420	1 931	1,0	1 491	1 540	1 560	0,8	187 196
Rural municipalities	1 861	1 891	1 972	719	403	575	275	1 599	1,0	1 230	1 226	1 245	0,7	167 548
<b>Region of Uusimaa</b>	5 279	5 276	5 303	1 610	756	2 426	511	4 579	1,4	3 731	3 787	4 028	1,3	316 278
Espoo - Esbo	711	709	793	183	96	424	90	676	1,2	575	543	610	1,0	58 558
Helsinki - Helsingfors	2 488	2 483	2 385	899	96	1 239	151	2 065	2,1	1 698	1 758	1 818	1,9	97 545
Vantaa - Vanda	710	799	796	199	263	233	101	704	1,6	562	591	652	1,5	44 311
Kauniainen - Grankulla	5	5	6	..	..	..	..	6	0,3	5	5	6	0,3	2 105

## Appendix II: Letter to interviewees

**Hei lastensuojelutyöntekijä,**

Olen alankomaalainen sosionomiopiskelija Metropolia ammattikorkeakoulusta. Kerään opinnäytetyötäni varten aineistoa, joka liittyy maahanmuuttajataustaisiin lapsiin sijaishuollossa arviointi- ja vastaanottolaitosten ja lastenkotien henkilökunnalta (erityisesti esimieheltä).

Työntekijän haastattelut ovat olennainen osa opinnäytetyötä, koska olen kiinnostunut työntekijän mielipiteistä koskien maahanmuuttajataustaisiin lapsi laitoksessa. Tarkoitukseni on koota tietoja haastatteluita mikäli aika sopii keväällä. Jos on mahdollista haluaisin tehdä ryhmähaastattelu työpaikallanne. Haluaisin saada selville millaisia maahanmuuttajatausia lapsia sijaishuollon asiakkaana on, mitkä ovat heidän haasteitaan ja miten heitä voidaan auttaa. Tavoitteena on kehittää sijaishuollossa maahanmuuttajataustaisen asiakkaan kanssa tehtävää työtä ja saada ajankohtaista tietoa.

Liitteenä ovat palautuskirjekuori postimerkin kanssa. Haluaisin kysyä sinulta täyttää lupalappu ja lähettää sen minulle 22.3.2013 mennessä. Otan yhteyttä teihin maaliskuun lopussa huhtikuun alussa.

Säilytän vastaajien anonymiteetti ja asiakkaittenne anonymiteetti. Asiakkaitten taustansa ei mainita lopullisessa opinnäytetyössäni. Osallistuminen opintonäytetyöhön on täysin vapaaehtoista. Osallistulta jättäminen tai osallistumisen keskeyttäminen ei vaikuta millään tavoin ja prosessin voi keskeyttää missä vaiheessa tahansa. *Haastattelut ovat täysin luottamuksellisia ja anonyymeja.* Saamaani tietoa käytetään ainoastaan opinnäytetyöhöni. Vastaajat ja haastateltavat eivät ole tunnistettavissa lopullisessa opinnäytetyössä eikä tietoja tulla yhdistämään minkäänlaiseen asiakastietorekisteriin.

Mikäli suostut haastatteluun, täytähän alla olevat kohdat.

Työntekijän nimi: \_\_\_\_\_

Paikka ja aika: \_\_\_\_\_

Allekirjoitus ja nimiselvitys: \_\_\_\_\_

Jos teillä on jotakin kysyttävää aiheeseen liittyen, vastaan mielelläni!

Terveisin, Zuma Zeelig

[zuma.zeelig@metropolia.fi](mailto:zuma.zeelig@metropolia.fi) puh. xxx xxx xxxx



## Appendix III: Teemahaastelurunko

### 1. Tutkielman esittely

- Mitä tehdään ja miksi? Kerrataan osallistumisen vapaaehtoisuus ja luottamuksellisuus

### 2. Yksikön arki

- Yleinen oleskelu (säännöt).
- Yksikön yhteiset arkirutiinit ja niiden tarkoitus.

### 3. Maahanmuuttajataustainen lapsen merkitys

- Maahanmuuttajataustainen lapsen käsitteen määrittelemine.
- Onko yksikössäsi maahanmuuttajataustaisia lapsia?
- Onko maahanmuuttajataustainen lapsimääränne lisääntynyt viime vuosina?

### 4. Maahanmuuttajataustainen asiakas

- Minkä takia teille tulee maahanmuuttajataustainen asiakas?
- Onko asiakas ollut muissa sijoituspaikoissa?
- Onko maahanmuuttajataustainen asiakas erilainen asiakas kuin muut lastensuojeluasiakasta?
- Onko lastensuojelun maahanmuuttajataustaisella lapsella erilaisia ongelmia kuin kantaväestön kuuluvalle lapselle?
- Kehitysongelmia maahanmuuttajataustaisuus liittyy.
- Maahanmuuttajataustainen asiakkaan sopeutuminen ympäristöönsä.
- Voisitko mainita syyt miksi maahanmuuttajataustainen lapsi oli/on asiakas yksikössäsi?
- Maahanmuuttajataustainen asiakkaan sosiaalinen verkosto.
- Maahanmuuttajataustainen asiakkaan kaverikontakti.
- Miten asiakkaanne tulee toimeen muiden asiakkaitten kanssa yksikössäsi?
- Esiintyykö maahanmuuttajataustaisen asiakkaan kohtaan yksikössäsi kiusaamista?
- Esiintyykö rasismi maahanmuuttajataustaisen asiakkaan kohtaan?

## 5. Toiminnallisuus

- Henkilökunta pystyy auttamaan maahanmuuttajataustainen lasta.
- Mitkä hoitomenetelmät käytetään maahanmuuttajataustaiselle lapselle?
- Akkultuuratio ja interkulttuurisuus.
- Antaako yksikkösi suojaavia tekijöitä maahanmuuttajataustaiselle lapselle?
- Onko yksikössäsi asia joka auttaa/hyödyttää maahanmuuttajataustainen lasta?
- Perhetyö maahanmuuttajataustainen lapsen vanhempien kanssa.
- Mitä maahanmuuttajataustainen lapsi voi oppia yksikössäsi jota voi hyödyntää?
- Mitä yksikössä voisi tehdä toisin?

## 6. Ihmissuhteet ja vuorovaikutus

- Onko yksikössäsi työntekijät jotka pystyvät maahanmuuttajataustaisia lapsia?
- Hoitajien koulutus.
- Akkultuuratio ja interkulttuurisuus.
- Omahoitajan suhde maahanmuuttajataustainen lapsen kanssa.
- Yksikön menettelytapa monikulttuurisuuteen/erilaiseen kulttuuriin.

## 7. Nykyhetki ja tulevaisuus

- Mitä asioita maahanmuuttajataustainen asiakas on opittu yksikössäsi, jota hän voi noudattaa vielä tulevaisuudessaan?
- Millaisia toiveita on tulevaisuutesi suhteen?
- Tulevaisuuden tavoitteet ja keinot niiden toteuttamiseksi.
- Missä asioissa olisi kaivattu enemmän tukea?

## 8. Lopetus, haastateltavan kiittäminen