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Anti-Oppressive Food Workshop at Kylämaja Neighborhood Center

Elias, Freweini
Valtonen-Umeaka, Katja

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Anti-Oppressive Food Workshop at Kylämaja Neighborhood Center

Elias Freweini,
Valtonen-Umeaka Katja
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Elias Freweini,
Valtonen-Umeaka, Katja

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The AOP food project was implemented in Kylämaja Neighborhood Center during October 2014 through February 2015. The project was part of the weekly soup day at the neighborhood center Kylämaja in Espoo. The working life partner suggested for an activity, which could expose the Finnish majority to a different culture and at the same time to increase participation in minority group. According to agreement we arranged four food workshops, thereby creating a platform for cultural discussions during both the cooking sessions and the community lunch.

The aim of the project was to promote inclusiveness, wellbeing and cultural exchange in line with the values and goals of Kylämaja neighborhood center, which is established to create a space for volunteer action and to build bridges between majority and minority groups living in Matinkylä area. Through anti-oppressive practice we focused on power relations of everyday life and aimed to build inclusion amongst diverse participants in our workshops. We concentrated on strengths, knowledge and interests of the participants to make decisions and give suggestions during the cooking sessions. The project was built on the objectives of AOP to embrace diverse identities, equality, togetherness and cooperation. The participants of AOP food project consisted of small group in the cooking sessions as well as the large group of eaters, who are used to come to the weekly soup day.

The workshops were mainly based on The Ethiopian/Abyssinian cuisine, which is linked with cultural identity. Ethnic food, cultural items and costumes, stories of cultural traditions were demonstrated for the participants in order to raise cultural awareness. Variety of food prepared reflected religious rituals, etiquette and commensality in Ethiopian culture.

The cultural food attracted around 40 persons per session. In the cooking group participation was around two to five per session. Verbal feedback of project was collected during the workshops by active observation and spontaneous questions during interaction, which were subsequently written down immediately after every session. Additionally written feedback was collected after the implementation to find out what kind of impact the project had on the participants. Evaluation was planned and carried out using empowerment evaluation method EE, which allowed analyzing and making changes during the project implementation. In the evaluation we focused on partnership, inclusion and cultural competency. During the project we made practical changes in food products and language used. Moreover we agreed to implement an extra session to include Finnish cuisine.

We participated in the community development by bringing forth cultural identity and values for negotiation. We realized the importance of being available for interaction. The participation in cooking group was higher when we invited people in person. Cooking Abyssinian food attracted mainly Finnish participants, who were interested in many aspect of the culture. In the cooking, serving the food to the community. Participants were interested in taking the recipes home.

Keywords: anti-oppressive practice, cultural competence, inclusion

Freweini Elias,
Valtonen-Umeaka Katja

Osallistava ruokaprojekti asukastalo Kylämajassa

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Osallistava ruokaprojekti järjestettiin lokakuusta 2014 helmikuuhun 2015 asukastalo Kylämajassa Espoon Matinkylässä. Projekti oli osa Kylämajan viikoittaista keittöpäivää. Yhteistyökumppanimme ehdotti toteutustapaa, jossa kulttuuri esittäytyy ruoan kautta mahdollistaen myös kantasuomalaisten ja vähemmistöryhmien kohtaamisen. Järjestimme pilotoinnin ja neljä erilaista ruokatapahtumaa yhteistyössä Kylämajan henkilökunnan kanssa. Ruokatapahtuma sisälsi ruoanlaittoa ja yhdessä syömistä kulttuurista keskustellen.

Ruokaprojektin tarkoitus oli edistää yhteistyötä, hyvinvointia ja kulttuurivaihtoa Kylämajan arvojen ja tavoitteiden mukaisesti. Kylämaja edesauttaa osallisuutta ja yhteisöllisyyttä Matinkylässä luomalla vapaaehtoisille tilan toimia. Kylämaja pyrkii myös toimimaan siltana enemmistö ja vähemmistöryhmien väliselle yhteistyölle. Käyttämämme osallistava teoreettinen viitekehys mahdollisti arkielämän valtasuhteiden analysoinnin ja pyrimme olemaan mahdollisimman osallistavia projektimme osallistujille. Panostimme osallistujien oma-aloitteisuuteen, taitoihin ja haluun tehdä parannuksia projektiin. Osallistavaan teoriapohjaamme perustuen projektissa tärkeitä asioita olivat identiteetti, tasa-arvo, yhteisöllisyys ja yhteistyö.

Ruokaprojekti pääpaino oli abessinialaisessa/ etiopialaisessa ruoassa ja myönteisessä kulttuurisessa identiteetissä. Osallistujien kulttuuritietämystä lisättiin etnisellä ruoalla, kulttuuriin kuuluvilla esineillä, tarinoilla ja traditiolla. Etiopialaisessa kulttuurissa ruoka liittyy kulttuuriin, uskontoon ja tapoihin kiinteästi.

Joka kerta noin 40 ihmistä osallistui ruoan syömiseen Kylämajassa. Ruoanlaittokurssille osallistui 2-5 osallistujaa. Projektin arviointi perustui suulliseen palautteeseen, jota keräsimme ja kysyimme spontaanisti osallistujien mielipiteitä. Keräsimme myös kirjallisen palautteen projektin päättymisen jälkeen. Käytimme arviointimenetelmänä voimaannuttavaa arviointia, joka mahdollisti muutokset myös projektin kuluessa. Keskityimme arvioinnissa projektin yhteisöllisyyteen, kumppanuuteen ja kulttuurin oppimiseen. Teimme muutoksia ruoka-aineisiin ja projektissa käytettyyn kieleen. Lisäksi järjestimme pullanleipomiskerran, osallistujien toiveiden mukaisesti, jossa keitimme myös suomalaista borssia.

Osallistuimme yhteisön kehittämiseen luomalla tilan kulttuuriselle keskustelulle. Huomasimme miten tärkeää läsnäolo on tapahtuman onnistumiselle. Osallistuminen ruoanlaittoon oli laajempaa, kun kutsuimme ihmisiä henkilökohtaisesti. Etiopialainen ruoanlaitto tapoineen ja erityisyyksineen kiinnosti erityisesti suomalaisnaisia, jotka osallistuvat myös ruoan tarjoamiseen ja ottivat mukaan reseptejä kokeiltavaksi kotona.

Asiasanat: yhteisöllisyys, kulttuurinen identiteetti, osallistava toiminta

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1 Introduction

The AOP food workshop project is set up in collaboration with Kylämaja neighborhood center in Espoo. The network partner Kylämaja requested an activity, which would bring cultural knowledge for discussions and build inclusion in the neighborhood. The project aim is to create a platform for cultural exchange and building inclusion. McCann (2009) considers commensality as a measure of human values, connecting communities, friends and neighbors around food tastes. The project consists of small open cooking session groups, in which we prepare food together for the community. Participation for the sessions do not require enrollment. The AOP food workshop takes place once in a month during the period October 2014 to February 2015, altogether four times.

The project is based on Anti-Oppressive Practice, which aims to recognize oppression in different levels and to work towards empowerment and inclusion. Relating to AOP Dominelli 2002 stresses the importance of interaction when working towards empowerment. Furthermore, Dalrymple and Burke (2003, p 49) associate empowerment to a person's value perspectives in society. Laird examines how self-reflection during interaction results in developing cultural competence. (Laird, 2008)

In this project empowerment evaluation EE is used as an assessment tool. Empowerment of the participants is assessed through, SWOT, active observation, spontaneous verbal feedbacks and by collecting written feedback from the Kylämaja neighborhood after completing the project. We introduce Abyssinian food culture to the community of the Kylämaja Neighborhood Center by cooking celebrational food, explaining culinary history and demonstrating cultural items, costumes and ethnic ingredients.

2 Background of the Kylämaja Neighborhood Center

In Finland the first neighborhood center of the Settlement movement was established in Kallio Helsinki, from which the name Kalliola Settlement stems from. Kalliola settlement house founded in 1919 aimed to join the residents of the area torn by the recent civil war, by offering different kinds of politically free activities, such as adult education, social aid, and group activates, for example, sports and summer camps. In Finland, nowadays, Kalliola settlement is engaged in youth work, senior work, multicultural work, rehabilitation from substance misuse, supporting housing units, civic society development, education etc. locally in throughout Finland. Political, societal or religious background of the participants has never been an issue in Kalliola settlement to be included in activities. Kallioala's values are still the same consisting of the idea of lifelong learning, equality, community development initiated

from the residents, togetherness and also wellbeing and life management of an individual. In neighborhood centers run by Kalliola, community development is now practices including ever more members of the neighborhood. Today as well as social problems Kalliola faces new challenges including segregation of people coming from different cultures and living in new neighborhood. (Kalliola homepage, 2014)

Kylämaja neighborhood center opened up in 2011 from the initiative of Espoo city. Kylämaja is a joint venture with Espoo Mental Health Association “Emy” and “Kalliola Settlement”. The close relationships between Kylämaja agents and neighborhood members contributed made possible the activities to start fast and develop increasingly. The Kylämaja neighborhood center is a part of the social service reform of Espoo city for social and health care professionals to meet the clients locally on a low threshold basis. Addition Kylämaja founded to facilitate client and network meetings as well as peer support and language learning groups. The idea is to create a place of integration by offering various courses for the community members. Kylämaja is designed to be a place, in which social and health care professionals, associations, congregation, entrepreneurs and community members can meet and cooperate. The large amount of immigrants living in the area contributed for settling the neighborhood center in Matinkylä. From the start Kylämaja neighborhood center was established as meeting place for community members from different ages and cultural backgrounds. Activities were structured quite freely on the wishes and activity of the community members. (Immonen & Miettinen 2015, 4-5)

Kylämaja neighborhood center started up as a project which is based on three year strategy. There was a steering group consisting of professionals from different framework managing the project from 2011 to 2014. Founding for the project has been provided by Espoo city and Slot Machine Association. The activities were built on the same values as in the Pasila Neighborhood Center. Operating principles of Kylämaja Neighborhood center consist of the traditional Kalliola Settlement values, such as equality between community members, embracing the difference, trusting on capability of the neighborhood to solve its problems and respecting the individual rights. (Immonen & Miettinen 2015, 9)

The idea in both neighborhood centers is to offer community striven operational environment for its members. Kylämaja was formed to be a low threshold community living room everybody to enter and enjoy some refreshments. Espoo Mental health association contributed especially for the forming of peer support groups and maintaining low threshold strategies employing the Kylämaja staff members in the beginning. Senior network project “Vahva” was also very active from the start in building the activities for the seniors. Kylämaja is open from Monday to Friday for its members to gather for a chat, but groups gather there also on evenings and weekends on completely voluntary basis.

Kylämaja serves the neighborhood also as a gathering place for different associations. Pop in computer class has been popular as well as different groups related to wellbeing. In Kylämaja works also a social councilor to assist child protection clients. Community members come to Kylämaja to discuss their personal lives with problems and joys. Financial matters and health related issues are mostly in social office nearby. Activities in Kylämaja Neighborhood Center are built on theories of empowerment and inclusion. (Immonen & Miettinen 2015, 10-19)

Communication methods have been in important role to inform community members of the activities and events provided. Kylämaja has webpages, is in Facebook pages, in Twitter and has a blog. They announce in bulleting board of health center, social office, service center “Yhteispalvelupiste” in Iso Omena shopping mall and in Omena library. Additionally “Haloo Kylämaja” newsletter provides information in electronic and paper form. (Immonen & Miettinen 2015, 20)

Kylämaja offers working opportunities for those, who need supported environment. Supported workers have reported boost in self-esteem and in overall wellbeing due to the work in neighborhood center. Volunteers from everywhere are welcomed to arrange activities. It also gives chances for students from different backgrounds to arrange events, projects and have a practice placement. Additionally, Kylämaja has shown to be a safe meeting place for housewives from immigrant background. (Immonen & Miettinen 2015, 35-36)

3 Cultural Background of the Project

Commensality the sharing food with others is said to create the sense of belonging and connection in cultures. Food conveys messages about group identification by way of maintaining the cultural traditions. (Anderson 2005, 62) In the case of the Abyssinian culinary history the national cuisine was used to maintain power in the political setting. Cooking and cuisine are seen as a creative arrangement at the heart of all cultural expressions of ourselves as humans which indicates that cooking includes the complex and important parts of social interaction. (McCann 2009, 2, 71) For Abyssinians cooking also relates to hospitality (Awalom 2005, 15).

3.1 History of Ethiopian Culinary

The food project was mainly based on Ethiopian/Eritrean food culture where one of the practitioners comes from. The food reflected her national culinary which is the meaning

behind food in Abyssinian culture. Ethiopia was formerly called Abyssinia. It is located in the eastern part of Africa surrounded by Somalia, Sudan, Djibouti, Kenya and Eritrea. Eritrea was part of Ethiopia up until year 1991, but the food culture has remained the same. Ethiopia has a diverse group consisting of more than 80 different ethnic groups with linguistic, food ways and, culture, custom and traditions. Among the many elements of its culture, food too has a significant place. In the project, we relate to the historical moment of the Abyssinian kingdom which took place on September 1887 during which Empress Menelik and Empress Taytu Betul of Ethiopia used food preparation and new cuisine for political auditorium and approval of national unity. Referring to the event, McCann (2009, 71-72) writes, the event of giant feast presented an opportunity for the Empress Taytu to be able to introduce the new culinary innovations. He further states that the idea was also to use the opportunity for negotiations of national identity. In his view Taytu's innovative and continuous work in economy, politics and culture have added to the meaning and implementation of the national unity. In the process she fully engaged herself in activities that significantly contributed to national interests.

3.2 Food Traditions in Ethiopia

For most Ethiopians, who are either Orthodox Christians or Muslim, eating pork is forbidden. Food is eaten with the hands, using pieces of a type of flat bread called Injera. Eaters tear off a piece of Injera, and then use it to scoop up or pinch off mouthfuls of food from a large shared platter. Injera is usually made from the grain called Teff, grown first in Ethiopia. The bread dough is fermented for several days in a process similar to that used to make Finnish rye sourdough bread. About half of the Ethiopian population is Orthodox Christian. During Lent, the forty days before the Christian holiday of Easter, Orthodox Christians are prohibited from eating any animal products such as meat, cheese, milk, or butter. Instead they eat dishes made from vegetables, sunflower seeds, flaxseeds, beans, lentils, and chick peas called Mitin Shiro that is a mixture of beans spices and red chili. The beans are boiled, roasted, ground, and combined with Berbere and spices. During festive times, animals like goat, sheep and chicken are slaughtered. Oatmeal drink and Fenugreek seeds are considered to be therapeutic foods. Often they are consumed by pregnant women or in labor time and by anyone recovering from some kind of illness.

Before starting the meal a prayer or grace is said both at the beginning and in the end the meal. Traditional habits also include washing hands under water poured from a pitcher into a basin. This task is mainly for younger children or for the youngest among the eaters. Traditionally guest or elderly person initiate the eating by first giving piece of Injera bread to the eaters around the Mesob, which is a table like woven basket.

According to table manners, reaching over the other side of the Mesob is impolite, on the other hand leaving some left over is considered to be polite. Conversations during meal are to be constructive and positive. Biting half portion of Injera is not a polite. No cutlery is used when eating. One must take a size of Injera that fits the mouth. Only the right hand is used for eating. It is customary to mouth-feed a visitor a sign of respect. This is called “Gursha”. Refusing the offer of Gursha is not polite. In Ethiopia coffee is a ceremonial beverage originally cultivated in Kaffa region. (Awalom 2005, 20)

4 Theoretical Framework of the Project

4.1 Definition of Oppression

In the contemporary society (Mullaly, 1997, Young, 2011, Dominelli 1997, Thompson 1997,) oppression does not necessarily occur through some coercive rule of law or because of evil intentions of dominant group. For this reason Mullaly 2007 cites Foucault and suggests that we go beyond viewing oppression as the conscious and intentional acts of group against another. Mullaly goes on to explaining that oppression is rather reproduced by people while carrying out normal do today life activities, what is more is that they do not even realize that or understand themselves as part of the oppressive system (Young 2011). Being said, oppression still exists in the structures of society and it is systemic. Additionally, oppression is carried out in our day -to-day activities. (Mullaly 1997, 141-142) He contends that these are often unconscious assumptions and reactions of well-meaning people in ordinary interactions which are supported by the cultural outlets such as the media.

Consequently the concept of oppression concerns social workers because it opposes the code of ethics for social justice which stipulates that, the social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilizing theories of human behavior and social systems, social work intervenes at the points where people interact with their environments (BASW 2012). Furthermore Dominelli (2002) argues that one’s wellbeing is dependent on his/her relations with others. In this context she views oppression as “relations that divide people into dominant or superior groups and subordinate or inferior ones. These relations of domination consist of the systematic devaluing of the attributes and contributions of those deemed inferior, and their exclusion from the social resources available to those in the dominant group” (p. 8). Social workers are even more concerned because exclusion often results from oppressive situations.

Similarly (Harvey, 1999, Mullaly, 1997, Young 2010, Dominelli 2002, Thompson 1997) relate oppression to a system that maintains advantage and disadvantage based on stereotyped social group membership. They believe that oppression occurs when individuals are systematically subjected to political, economic, cultural, or social degradation because they belong to a social group. Accordingly, oppression can take forms that do not necessarily involve tyranny, force of law or violence. For them oppression is experienced by virtue of being a member of a group or category of people that is systematically reduced, cast and powerless. Harvey (1999) has used the term “civilized oppression” to portray the daily courses of oppression in the day to day lives of individuals. He sees oppression as being rooted in unchallenged norms, habits, prejudices and attitudes which refers to the immense and deep injustices some groups suffer as a result.

Mullaly (1997) admits that it is impossible to remove internalized oppression by changing the rules or by imposing new laws to the society, he reasons that because oppressions are systematically reproduced in the major economic, political and cultural institutions, some groups are the beneficiaries of the oppression of other groups, which means that they support the continuation of the status quo. According to him the oppressors do not typically understand themselves to be agents of the various faces of oppression. Agreeing to Harvey’s viewpoint, Mullaly sees oppression as being embedded in unquestioned norms, habits, and personal prejudices assumptions attributed to groups. According to Mullaly this refers to the immense and deep injustices some groups suffer from the often unconscious assumptions and reactions of well-meaning people in ordinary daily interactions which are supported by cultural outlets such as the media and also by the structure of bureaucratic hierarchies. Furthermore, Mullaly (1997) adds relational aspects to this view of oppression as dynamic, complex and multidimensional.

It can be said that the oppressed reproduces their own oppression by affirming to the oppressors’ view of them as inferior when they accept internalize oppression as a psychological occurrence. They fight back to the oppressor by excluding themselves from the society Mullaly (1997). Therefore exclusion occurs when individuals are either accommodated or rejected by society’s standards.

4.2 Anti-Oppressive Theory

Anti-oppressive theories recognize various kinds of oppression. AOP challenges the personal prejudices, which occur in personal, cultural and societal levels. The ideological background of AOP lies on the aspects of the empowerment. AOP brings together theory and practice.

Therefore, practitioners' goals should be clear when practicing social work from AOP perspective.

4.2.1 Defining Power Relations

The need for AOP is because marginalized groups do not enjoy the same possibilities as the majority. One of the goals of AOP is to make power relationships visible in the structural context. Power in the society manifests itself in personal, interpersonal and institutional levels. Oppression can occur due to belonging to certain race, class or gender. It has an effect on how the person is seeing himself/herself. Empowering the oppressed is the AOP's main objective as well as inclusion. For this reasons AOP requires rethinking the structures as well as self-identity. This applies both to service provider and to service user. For service provider it is important to notice that empowerment is not something that can be given; instead it arises from rethinking the power relations and the actions towards meaningful inclusion to the society. Getting familiar with different cultures and groups is part of AOP framework. (Dalrymple & Burke 2003, 8-15)

In AOP partnership is about sharing the power. The power relations are never completely equal. For that you need to be aware of the power relationships in order to make changes. Since AOP aims to empower, practitioner need to recognize his/her own values. The challenge is how to channel the ideas and experiences of the community members into policy. The process does not take place by itself instead it requires a lot of effort and negotiations. (Dalrymple & Burke 2003, 67-68, 75) Additionally Dalrymple and Burke (2003) associate partnership with advocacy. They emphasize the importance of listening to clients and understanding their stand points. For them the positive outcome of interaction process is for clients get control over their lives. Advocacy in the social work requests emancipation and giving chance for clients to speak for themselves. In practice this obliges the social worker to inform the clients about their rights including the right to make free choices. In short pressurizing and persuading do not belong to anti-oppressive social work. It is more about advising and assisting the client. (68-69)

Agreeing with Dalrymple and Burke Adams notes that empowerment approaches aim to guarantee clients' self-determination and decision making powers. Therefore, instead of victimizing the clients practitioner makes an effort for emancipating clients to be ready to stand for his/her rights. Noteworthy, he stated that empowerment remains as a rhetorical term without critically reflective practice. Self-reflexivity is a process going through different levels of experiences. It encompasses person's knowledge, values, skills, thinking, feelings and everything important in human life. Self-reflexivity is import part of self-empowerment.

Self-reflexivity is also crucial for professional development of the practitioner in social services. (Adams 2003: 7, 40, 55)

4.2.2 PCS model

In order to define structures discrimination and also to challenge them in the society Neil Thompson (1997) introduced a three level PCS model for analyzing the situation. In PCS-analysis he explains how these three levels intervene and reflect with each other in all human interaction linking the oppression in larger cultural and societal scope. For Thompson the personal level (P-level) refers to the personal sphere comprising of thinking, attitudes and actions of a person also including possible prejudices. Additionally P-level also stands for the practice, for example, on how the social worker/practitioner relates with clients coming from different cultural background. This leads us to the cultural level, which brings into discussion values and norms behind our behavior. It consists of all the components considered normal to the same cultural group. (pgs. 20-21)

As a member of certain culture our norms of appropriate behavior are learned through the socialization process starting from the birth. S-level stands for structural level covering both social divisions and power structures built in the society. On the other hand our cultural norms are rooted in structures of society, while the society is built on the values of the existing culture. PCS-analysis makes possible to analyze prejudices not only in personal but also in cultural and structural levels. Furthermore, it allows taking into consideration, how the society and cultural background impacts on person's identity. (pgs. 21-22)

4.2.3 Group and Identity Development

AOP includes personal, cultural and organizational levels of transformation, which effectuate on the client's life. According to Dominelli (2002) changes most likely take place in micro-level inter-personal relationships. A group can improve both individual and collective levels of empowerment. Group activity at its best improves personal ability to act and feel self-value. Groups also lay a foundation for further community development. Personal experiences are been reflected in the group. This relates also group leaders' competence to give space to other opinions and been conscious of power relations in the group but also in the whole society. Nevertheless if conflicts are not discussed in a group, the situation may lead into exclusion of group members. Using group dynamics in a constructive way entails participants' access in decisions making processes as well as creates sense of belonging for an individual. Activities in the group require participation of all the members of the group. Meaningful activity allows marginalized group members to build up a positive self-image. In addition

group facilitates a space to achieve objectives set up by its group members. Various groups offer an arena for an active citizenship of the community members. In addition anti-oppressive model opposes objectification lying in the bureaucratic structures of traditional social work. Therefore social work related groups can work towards social justice in an effective way. (Dominelli 2002, 85-108)

Dominelli (2002) emphasizes that group plays an important part in building identities. This implies in her view to empowering groups, which working on the identity, to employ tactics and processes, which emancipate the participants. On the other hand she contradicts that identity based groups might work within disqualifying and destroying framework. For her the ideology of the group evidently effects on group's power relations. In the group participants need to agree on setting the values. In a minority group self-definition and affirmation of the identity can be ongoing processes requiring additional support from the facilitator. Furthermore working with different kinds people necessitates accommodating and approving atmosphere rather than the spirit of assimilation. Necessary connections in heterogeneous group can be found during an open discussion. Subjectivity of the individual is exposed to ongoing changes of the world and people around us. Also an identity develops in the course of interaction with people around us. In other words identity is socially constructed phenomenon, not an inborn trait. (109-117)

For Dominelli (2002) anti-oppressive framework operates on dynamic processes of identity formation of the clients as well as workers. In this context an identity can be individually constructed or even shared. It is embedded on all human conduct. Collective identities are often culturally accentuated. Traditions, morals, norms, and knowledge transferred in time by different social institutions affect as environment we currently live in. Anti-oppressive practice entails social worker from the dominant group to avoid of the dangers of the dual thinking. Member of the minority should not be treated as less capable. Often age, race, gender, disability and sexual orientation are the social divisions in which dualistic incompactness are built. Creating categories and working with stereotypes is harmful for identity of the individual or the group. Creating possibilities for individual or group to use all the existing potentials is central to AOP. (Dominelli 2002, 111-127)

Group is a functional place to avoid personal isolation. In addition interaction between group members contributes to the validation of the personal experiences and making them a public concern. For a reason all the group members may not feel empowered simultaneously or at all. When considering empowerment as a value, the question of mutual understanding becomes more concrete. Dominelli sees values related to group activity as contradictory of the consumerist values in the society. In her opinion social justice, altruism and equality flourishes especially when working in a group. Looking at client-social worker relationship

Dominelli calls for the reciprocity as a basis of an encounter. This kind of holistic reflexivity includes levels of feeling, thinking and action leading a way to civil society where differences can be embraced. (Dominelli 2002, 161-180)

Community dynamics can be explained with concepts such as, social exclusion, social capital, capacity building, participation, empowerment and agency. Trust and reciprocity are the building blocks of community work as well. By interacting and collaborating with each other community members can bring more social resources to the community. The social resources community members are creating in their community can be referred on terms of social capital. Social capital makes possible redefining power relations when barriers and structural inequalities have been exposed. (Dominelli 2006, 40)

4.2.4 Discussions on AOP's Workability in Groups

Robert Adams (2003) critiques AOP in several points. For Adams user-directed groups lack the possibilities to make drastic changes in the world. Also he makes a note that what is empowering to one in a personal level, might be disempowering to another. He also makes a point that we are all different, in this regard some people can feel self-realization and identity building empowering while others need more concrete actions to feel accomplished. (3-16). On the other hand, Adams (2003) agrees on the empowerment factors, for him groups offer a place for escaping isolation and loneliness. Also, in groups individuals can use and improve their talents and have a positive experience of encouragement. (77-79).

In comparison Margaret Ledwith (2007) recognizes Thompson's PCS-model highly workable in community development in revealing structural oppression often hidden in thinking with stereotypes or "common sense". She remarks that prejudices are easy to notice in personal level, but they reflect unbalanced power relations in the society as well. Negative stereotypes of members of the minority lessen their changes of managing their lives by considering them less able to perform. Only by finding the places of oppression first, it is possible to make positive changes in personal or community level keeping in mind the wider political and social context of oppression. (127-130)

Theories and methods can be used for the needs of the clients. All clients are different. Creating emancipatory practices, which fit to everybody, are difficult in social work. Understanding the power relations and possibility make changes in all PCS levels constructs is a starting point for empowerment and anti-oppressive practices. Power can mean a lot of things depending on different theories. It relates to structures, control, hierarchies and but

also to agencies, choices and potentials. Power is not something solid but changing and available to everybody. (Thompson 1998, 41-76)

4.3 Cultural Competency

Culture can be defined as a system of behavior that helps us to act in an accepted and familiar way. It is also socially constructed since its members learn to share the material and subjective aspect of it. (Hofstede 2002) The material part consists of food, language, arts, clothing. The subjective part on the other hand is more abstract since it deals with attitudes, behaviors, values, social roles, norms and the familiar ways. In the process of defining and negotiating one's cultural identity, food has a place in culture to be the second only to language as a communicative system. (Anderson 2005, 124) Identity shifts when individuals adopt different identities in an attempt to define who they are when negotiating identity with the larger society. Furthermore, belonging to particular group can change over time. (Laird 2008, 31).

With societies becoming ever diverse, social workers, working with diverse groups, ought to constantly get familiar with various cultures and develop knowledge and skills in cultural competency. Considering cultural awareness and sensitivity as being a vital component of AOP, Laird 2008, Mullaly 1997, Dominelli 2002 and Thompson 2006 argue that it is not possible to address oppression at the cultural level without learning about different cultures and understanding its meaning from its member's perspective. They believe that the cultural competence within the social work profession, allow practitioners show their cultural competency in serving diverse communities (Laird 2008). He understood that cultural competence as a lifelong learning and development. Laird cites Campinha-Bacote (2002, 182-183) and lists a process model for practitioners to work upon which are worth quoting:

Cultural awareness - in depth self-examination of the practitioner's own cultural and professional background and recognition of the practitioner's own biases, prejudices and assumptions about people from minority communities.

Cultural skill - ability to collect cultural data relevant to the service users problems and needs as part of the assessment process.

Cultural encounter - engagement in cross-cultural interactions with service users and care givers from culturally diverse backgrounds which modify the practitioner's existing beliefs about a cultural group and dispels stereotypes.

Cultural desire - the practitioner's motivation to want to, rather than have to, engage in the above processes. It includes real willingness to accept differences, build similarities and learn from people as cultural information.

The above shows that own values and biases are a significant concern when aiming for cultural competency. Because self-awareness helps to discern others and increase understanding of which supports the empowerment. Also it clarifies that to be culturally competent does not necessarily mean that practitioners need to be experts in the value and beliefs of every culture. It can however help the practitioners to effectively communicate and interact with people across cultures. In practice this means that cultural competency involves coming out of comfort zone and have the willingness to interact and the eagerness to acquire knowledge and understanding of other world - view thus, partnership building is key to developing cultural competence. (Laird 2008, Dominelli 2002)

In AOP this can be achieved by recognizing the differences and valuing the uniqueness of some group which see food in their culture more than just nutrition. As mentioned earlier, eating, cooking and learning about the foods of different cultures opens up a gateway to dig deeper in to understanding of other world-view which enhances communication between cultures and human relationships. High quality relationships among people are said to be contributors to wellbeing and social capital (Dominelli 2002, Thompson 2006, and Putnam 2000)

5 The Project

5.1 The Plan for the Project

This thesis project was planned with cooperation of the Kylämaja Neighborhoods Center. Arranging the project required frequent visits, which allowed us to connect with the members of the Kylämaja and draw their attention to our project. The objective of the Kylämaja is to build an inclusive community through various activities. Our project objective was to benefit the Kylämaja neighborhood center with the AOP to community. On the other hand in agenda of Kylämaja there is mentioned the goal of tackling isolation with participatory methods. Matinkylä community comprises of different minority groups such as ethnic minorities, housewives and senior citizens. Kylämaja is established to build opportunities for community members to act in the Matinkylä area by networking with different agencies arranging together free activities, themed workshops and festivities. Kylämaja offers hobbies, peer support, learning opportunities in small groups. Social contacts increase and same time the feeling of loneliness decreases. Group activities form a space for self-fulfillment and pleasure

emerging from working together. Additionally Kylämaja offers support other kind of support in everyday life, for example, cheap food and coffee and conversations with the staff members. Interaction between different kinds of people reduces prejudices brings forth open-mindedness. (Immonen and Miettinen 2015, 32-33)

According to the network partner there was need for activity that could bring these groups together. We offered a cultural cooking project for small group but Kylämaja preferred a larger project, which would include serving lunch and reflecting to a different culture for the whole community. This way we could also familiarize Finnish majority to a different culture. Network partner stresses on democratic participation for that the project was open for all to take part. No enrolment was required to our sessions. We chose food as a tool because it is a hand on activity, which do not need expertise in language. Besides, food and cooking involves more than nutrition. It connects people, places, history and culture. The easiest way to learn different culture (Delaney 2010), McCann 2009) is by tasting the food and understanding the meaning and patters to that particular culture. Furthermore, Dominelli (2002) argues importance of cultural identity in connection with empowerment. This workshop emphasizes not only recognizing cultures but also understanding the relation between identity and culture and thereby valuing it.

We started the planning with SWOT analysis, originally initiated by Albert Humphrey as planning method for project to map the internal and external factors relevant to our project. The SWOT allowed us to examine our strengths and weaknesses as well as threats and opportunities in the planning stage according to below mentioned table. (Renault Val, 2015)

<p>Strengths:</p> <ul style="list-style-type: none"> -Ownership of the Abyssinian food culture -Cultural competence -Capability of creating interactive atmosphere -First aid skills -Hygiene proficiency in cooking processes. -Cooking skills -Theoretical knowledge -Interpersonal and communication skills 	<p>Opportunities:</p> <ul style="list-style-type: none"> -Cultural learning -Empowerment and community development -Interaction -Partnership -Putting the theory in to practice -Continuation of the project -Connecting people
<p>Weaknesses:</p> <ul style="list-style-type: none"> -Lack of experience in preparing and serving food in large quantities. -Organizing and delegating task. -Sharing the workload between practitioners -Possible prejudices -Common language 	<p>Threats:</p> <ul style="list-style-type: none"> -Uncertainty of the number of the participants for the workshop and the community lunch. -Allergies -Accidents -Injuries -Illnesses -Unexpected incidences -Bureaucracy and organizational structure of the real life partner

5.2 The Program and Implementation of the Project

Preliminary discussions of the project started during spring 2014 during which we agreed the program for the fall 2014. On 27th of June budget and 18th of August the timetable for project agreed. All funding groceries were covered by Kylämaja Neighborhood Center. Kylämaja budgeted extra funds for our project so we could buy special ingredients. The network partner offered their kitchen for the project, which was fully equipped to accommodate 8-10 participants. Normally the kitchen is used by staff members for preparing coffee and cinnamon rolls on a daily basis and additionally cooking a lunch for community once a week. The planning included a pilot session which was part of the Matinkylä Week festivities on 18th September. We could start the actual project on 8th of October 2015 after getting the plan approved. We had become quite familiar with Kylämaja community already after several meetings and the piloting session. The pilot session attracted more than 80 eaters. The event served as advertisement for our project. We took this opportunity to tell more about the upcoming project and to introduce Abyssinian handmade cultural items. Altogether four sessions were planned exclusive of the pilot session. Upon the request from participants, who participated for the December event, we agreed for extra session with Kylämaja network partner to take place on 4th of February 2015. The sessions we arranged were related to the regular Soup Day activities at Kylämaja, which take place weekly on Wednesdays.

Promotion of the project was done by Kylämaja neighborhood's bulletin board system, in which new events are advertised in places such as Matinkylä health center, Lutheran church, and social office and neighborhood parks nearby Matinkylä. In addition Minna Miettinen published our advertisement in social media. Also our advertisement handout was made available in Kylämaja and published in Kylämaja's weekly newsletter "Haloo Kylämaja" for the Finnish majority. According to Kylämaja staff members the best way to connect with people, was to personally go and meet people. They recommended it especially for those, who are non-Finnish. We introduced our project in existing events of Kylämaja, such as, the Finnish language learning group organized by volunteers of the "Academic Women in Finland".

Some of the food required prior preparation therefore we agreed with Kylämaja staff members to come there at 11.30 on previous day of the event. The lunch costs 2.5 euro per person according to usual lunch price. Participant were handed recipes of food for future use. Dishes were planned to be vegetarian, lactose free and gluten free. We had purchased the ingredients with the money received from Kylämaja previous day. The idea was to prepare

food for 40-50 people. We agreed with network partner to do pre-preparations, because some of the ingredients needed longer cooking time.

5.2.1 "The Colorful Plate" Cooking Session

The first workshop was based on culture, food and identity. Referring to Thompson 1997, cultural background interrelates with one's identity. The idea of the workshop was to bring positive interaction, which enhances one's cultural identity. The Kylämaja neighborhood center offers a lively place in which people can belong regardless of their cultural background. The recipe was entirely vegetarian, which included lentil dish "Mesir Wat", cabbage curry "Tikil Gomen Alichä" and "Kei Sir" beetroot dish served with special gluten free "Injera" bread and whole grain rolls. In Ethiopian society food and religion correlate during fasting days. To make the plate even more colorful we added yellow Italian polenta to theme, which can activate even more discussions. For this session we aimed to introduce Ethiopian cuisine, namely Abyssinian food. The reason we decided to use this concept "Abyssinian" was to avoid political issues. When it comes to food the political conflicts have no relevance.

The first session took place on the 8th of October 2014 at 9.00. We arrived in Kylämaja, in which the staff members were already arranging the coffee and sweet buns for the day. We asked them if we could start our preparations. This necessitated rearranging the kitchen equipment for more space. We displayed the all the ingredients on the table to familiarize the preparation plan before the participants arrived. We also printed out the recipes of the menu in English and in Finnish. Four participants came to the session; three of the participants were native Finnish senior citizens and one young lady was student from China. First we introduced ourselves and the menu. Three ladies were acquainted to each other and therefore discussions started lively. Chinese student told us that all the ingredients on the table are also used in Chinese cooking. She chose to chop the cabbage, because she told us, it reminded her of the variety of dishes made out of cabbage in her country. Having prepared the ingredients partly ready allowed the group to discuss about different dishes using the same ingredients. The Finnish ladies discussed about healthy diet after seeing the amount and variety of vegetable being used in this dish. They were discussing eating healthy should not be expensive by counting costs of the ingredients. One of the participants was more interested about using lentils because she is sensitive to gluten. Others agreed that lentils are underused in Finnish cuisine despite being affordable and healthy. We noticed that interaction was flowing easily around the food preparing activities. Topics kept changing according to participant's interests. The group seemed responsible in the cooking and serving the food on time to the community. Two of the ladies participated also in serving the food.

Community lunch was served on time at eleven. Eaters were mainly senior citizens, who are regular visitors of Kylämaja Neighborhood Center. They welcomed new faces serving the food. The dishes we served were different from the usual soup day offering. Community eaters expressed the surprise of the amount and variety of the dishes. Food raised a lot of questions related to Abyssian culture. Neighborhood eaters were willing to try something new. One of the eaters was saying that eating ethnic food is like traveling abroad. Another mentioned that paprika was once also new in Finland. He expressed his appreciation of the difference in cultures. Some of the community eaters requested for the recipes we had written in Finnish and in English. When one of the eaters heard that we are students, she was surprised. She assumed that we are representatives of a company. Another one thought that we were there to promote our own cooking business, to which we explained our project objectives. Positive verbal feedback was received from both minority and native Finnish. Few eaters complained that some of the dishes were too spicy. One woman requested a take-away for friend in a car but was refused by staff member, because of the rules in Kylämaja. People were welcoming us again. We were told that participants were more than during usual soup day. More than 40 participants came to our food.

5.2.2 “The Comforting Food” Cooking Session

On the second session we planned to prepare a vegetarian soup Yetakilt Shorba and freshly baked Finnish whole grain rolls. This recipe is originally Italian, but Ethiopians have made their own version of it. Our plan was to use this dish to create atmosphere of inclusion by cooking comforting food, for those, who are new to the Finnish winter. Dominelli (2002) emphasizes group to be place for empowerment. Furthermore, group plays an important part in building one’s identity. For her the group builds inclusion, which is necessary for the self-worth. For Finnish participants, we planned to introduce special food items from Ethiopia, for example Teff grain, which only grows in Ethiopia and “fenugreek” seed. Our object was to familiarize how diets and Ethiopian society are correlated with religion, rituals, traditions, habits and gender roles. Also we planned to use little less spices for the Finnish taste.

The second sessions started at 9.00 on 5th of November 2014. Similar to the previous session we bought the ingredients day before and announced the event personally to the Finnish language group in Kylämaja. Two native Finnish participants came to this session. According to plan we displayed the ingredients on the table so that participants could choose tasks freely. After chopping the ingredients was finished participants followed the cooking process and took part in stirring the soup and adjusting the taste. They also participated in baking the rolls but because they were all Finnish and familiar with baking they were not really

interested. The participants were interested in learning more about Abyssinian/Ethiopian culture. We discussed topics in relation to religion, such as fasting before the Easter, which was familiar to group but also the fact that fasting takes place also in Wednesdays and Fridays for Ethiopian Orthodox Church members. Freweini explained how this fasting allows followers to have vegetarian meal. She added that in traditional Abyssinian culture cooking and serving the food has gendered roles and, for example, husbands has the role of blessing and starting of the meal by handing pieces of “Injera” flat bread to the eaters. Additionally she stressed that women in traditional family often serve first and eat last as emotional obligation to ensure that the family is fed first and children have a task to wash the hands of the eaters. Hearing about the traditional role of women around the meal raised critique about women’s position within the society participants.

While soup was cooking and the dough proofing, Freweini introduced special Ethiopian ingredients such as gluten free grain called “Teff”, roasted barley and fenugreek seeds. Roasted barley in Ethiopia is widely used as snack, thick porridge and smoothie. Freweini explained how it played important role survivor food during the war times. This brought discussions of cultural similarities. Both of the participants started to memorize the war time in Finland and the usage of substitute ingredients. During the cooking time many similarities in food culture was found for example the Finnish “talkkuna”. Fenugreek drink that was prepared from seeds was a new experience for the participants. This attracted even the staff members of Kylämaja to ask what it is. After learning that it helps sooth the stomach problems they wanted to try it. We all sat around the table and had free discussions. Participants already knew to request the recipes.

We served the food for the community at eleven to the neighborhood and lunch lasts about two hours. One of the participants wanted to help us with serving the food. As usual eaters were already waiting to know what we prepared for them. The flat bread baked by Freweini was served in traditional hand-made basket. Eaters were asking about the food and the food items, chatting together and making friendly jokes. Some were asking how spicy the food is. This time the food was mild. Members of minority were few compared to the previous session. As before we took turns to eat with eaters and have a small chat. Also Kylämaja staff members eat together with the community knowing most of them by the first name. Also few Kylämaja’s network partners came to eat our food from Espoo municipality.

5.2.3 “Celebrating Diversity” Cooking Session

This session is linked to cultural competence, which brings cultural differences into discussion and enables people to understand each other’s world-views. (Laird 2008) The third session

was connected to Christmas calendar activities in Kylämaja. However, we were neutral to religious aspects so that everybody can participate. We planned to include also those, who do not celebrate Christmas. Freweini planned to discuss how Christmas is celebrated in Ethiopia and traditional costume and cultural food items. We plan to cook Fava bean soup, which is neutral to Christmas meal. Fava bean is widely eaten in the most Arab countries, Egypt and Yemen, although; in different countries toppings and spices differ. The objective was to raise discussions on the topic of celebrations. By asking feedback Somali members of the community who were not participating, we modified original plan by baking cookies according to request the Somali ladies. We agreed to make Moroccan almond cookies, because they are also gluten free. In addition the Somali ladies told us that they interested in learning more Finnish. This session took place on 3rd of December at 9 o'clock. The participants consisted of three Somali ladies and one Finnish lady. This time we made Ful Medames, which consists of Fava beans and variety of toppings. For this no pre-preparations were needed as the cooking requires less time. With "Abyssinian" theme we intended to bring differences and similarities into discussion using food as a tool.

We started all speaking in Finnish because the Somali ladies insisted it. Participants asked many questions about ingredients and where to get them. They shared their own way of cooking "Ful Medames", for example using chili infused oil as a topping. One of the Somali ladies asked if she could have little "Berbere" spice because it reminded her of the seasoning used in Ethiopia where she lived before coming to Finland. The native Finnish lady showed keen interest in cultural cooking and assisted in everything when making the Ful Medames. The three Somali ladies were more interested in baking the almond cookies with Katja. They were really hands on and wanted to learn by doing. Participants wanted to eat together in the staff kitchen. Unfortunately we were not able to join them because we were behind schedule to serve the lunch to the community.

The community members were already waiting for the lunch. Instead of complaining they started to talk about Freweini's traditional costume while she was serving the food with Katja. Freweini presented the food in special pot. Many of them came to say to us how tasty the food was and compliment the traditional costume. One man commented that he would have preferred a meat dish. Altogether there were 37 this time plus 6 participants from small group including us.

5.2.4 Extra Cooking Session

This session was planned upon the request from the participants. It took place on 4th of February 2015. We agreed one more session, which was not in hour original plan. The

Somalian participants suggested a session to learn baking Finnish sweet buns. We asked the coordinator Sointu Tulkki, if we can have funds to do extra session and the permission was granted immediately. For this session we wanted to prepare something little familiar the majority so we decided to make borscht. In this session we also wanted to change roles. Partnership goes beyond empowerment of people. Even though power relations are never equal it is possible to recognize discrimination and work towards sharing decisions. (Dalrymple and Burke 2003, 63-67)

As before we purchased the products beforehand and did pre-preparation in order to cook in time because the borscht takes long time to get ready. This time we did not announce the event to the language group. The advertisement was only on Kylämaja's bulletin board. We speculate that it was the reason for fewer participants in the cooking group. One man came to cook to the borscht. Another Iranian woman was invited from the hall way to join and make sweet buns little later. She was interested in sweet bun baking but did not want to touch the dough. Finnish man was easily engaged in borsch cooking. He knew the recipe beforehand but was interested in stirring the pot and slow cooking in general. We changed recipes and he was advising us how to smoke fish in the ordinary oven. The participant complained about kitchen knives to be dull. Freweini showed him how knives are sharpened in her home country. He smiled while watching Freweini was doing the demonstration. We were also contemplating how much vinegar to use in the soup. He explained which type of vinegar he prefers and the reason of adding vinegar into the soup. The Iranian lady spoke Finnish to and was explaining that she was waiting for a person. Second man appeared to kitchen to fetch something, but the cooking of borscht caught his interest and he started to explain how borscht can be prepared in variety of ways. After the community lunch the man offered to Freweini printouts of his cookery books of Russian cuisine. He was supporting the idea of opening up an ethnic restaurant in Finland after hearing about Freweini's dream of opening one.

We served the lunch on time. Freweini started serve the food while Katja was still baking the sweet buns. Freshly baked rolls were also served with the soup. We got help from Kylämaja staff members to set up the tables and collecting the lunch fee. Borsch was very familiar to the eaters. There were discussions on making various types of borscht. Everyone seemed to have their own view how to make it well. One man was saying that the authentic borscht should have meat. Many were contemplating on the amount of vinegar to be used. For some of the eaters our borscht was too mild. The food ran out because we had more eaters than we had anticipated.

6 Evaluation of the Project

As a method of evaluation, we applied empowerment evaluation objectives by assessing planning, implementation and self-evaluation. On the evaluation of the project we focused on principles, which aim to enhance inclusion and partnership in the Kylämaja neighborhood center, which are common goals for anti-oppressive practice and empowerment evaluation. Additionally, we focus on our evaluation how building up cultural competence was managed throughout our project.

6.1 Empowerment Evaluation

Empowerment evaluation is a relatively new method of evaluation, which was introduced in year 1992 for the first time. Off late it is established in American Evaluation Association AEA with contributions of numerous scholars including David Fetterman, Shakeh Kaftarian and Abraham Wandersman all specialized in evaluation field. Empowerment evaluation approach focusses on increasing the capacity of the stakeholders for achieving project objectives. At large EE targets for developing people, programs and institutions. EE is not overriding traditional evaluation methods emphasizing accountability and knowledge; however, it highlights importance of the developmental side evaluating a project. In EE is that the planning and quality of the evaluation depends on the stakeholders. In addition collaboration and evaluation capacity, ability for self-evaluation as well as evaluation of the whole process are the most important factors in this approach. Achieving an environment agreeable for the improvement is essential to EE. (Wandersman et al 2004, 139-140)

Wandersman (2004) notes ten principles for the empowerment evaluation. The first three principles are tied with core values of EE. Firstly there is the objective to have a positive impact on the quality of the program by EE. This is not the goal in the traditional evaluations, in which remaining neutral and objective guarantees the right way of representing the data, unbiased research questions and making the accurate assumptions of the material.

Wandersman et al relate to Fetterman's findings, in which influencing the evaluation actually make evaluators more critical to achieve the accountability. In addition, practitioners are more likely not to be afraid of evaluators, who target to the positive outcome and therefore to give more accurate answers in a non-judging environment. Secondly in EE stakeholders take the command and responsibility of the project. This gives decision making powers to the group. The objective and the structure of the evaluation are be made by the practitioners not by evaluators. This alters the traditional roles of evaluators, practitioners and funders. Practitioners can set goals, conduct evaluation and use the end-results after their own request while evaluators are there for assisting them according to their needs. Thirdly, even

though, EE is different from traditional evaluation methods it has its standards stipulated by Joint Committee on Standards for Educational Evaluation. EE necessitates common language, common value setting as well as quality requirements from research point of view as well as for remaining informative and accurate for its users. Furthermore, the standardization helps to keep the evaluation both ethical and legal. (Wandersman 2004, 141-142)

EE shows the way for creating a space and an atmosphere which enhances learning and improvement. Wandersman refers to Fetterman, who requests the importance of community learners, who are interested in progressing, capable of being honest and self-critical and willing to share both sorrows and joys within their community. This relates to the EE ideal, in which evaluators are explained the logic behind evaluation, processes of evaluation and the fact that stakeholders can take ownership of the evaluation in order to benefit from it. Quoting the fourth principle in Wandersman list “Empowerment Evaluators Demystify the Evaluation” links to concerns towards evaluation and importance to restructure power relations between stakeholders and evaluators. The fifth EE principle also relates in building culture of improvement. It emphasizes building the co-operation between stakeholders and evaluators is to make sure that the needs of the stakeholders are met. This works in projects where funder, stakeholder and evaluator have a common goal. Sixth principle connects to the idea, in which evaluators build the capacity of stakeholders to carry out the evaluation and make use of the material gathered. Empowerment evaluation approach entails building of the capacity of the stakeholders. Collaboration enables retailing the evaluation by assisting the stakeholders according to their needs. Getting the knowhow makes possible the stakeholders to use the evaluation method to develop their future programs as well. The Seventh principle “Empowerment Evaluators Use Evaluation Results in the Spirit of Continuous Quality Improvement” links up with the idea that both good and bad results can serve as a learning point. Negative results can be utilized for future program development so they are not to be scared of. The fact that stakeholders are being treated as dynamic community learners rather than punished from bad results permits them be self-critical and grow from the mistakes. (Wandersman 2004, 143-144)

Last three principles relate to cyclicity of the EE and its developmental aspects. The eighth principle goes “Empowerment Evaluation is Helpful in Any Stage of the Program Development”. Evaluator being present in the beginning of the project assists in setting goals for project, in planning and targeting the assessments making them tools of improvement. Evaluator can also help the stakeholders how to use the data already collect in ways for development. In ideal cases evaluator can work for the same institutions or programs for years developing the cycle of improvement as structural feature. Evaluating program from the beginning helps it to grow more effective. EE can be used for addressing a problem in the community. When both the project plan and the evaluation plan consist of goals, target

populations and strategies they are compatible and stand for the ninth principle “Empowerment Evaluation Influences Program Planning”. The tenth principle “Empowerment Evaluation Institutionalizes Self-Evaluation among Program Staff” describes the capacity building process, in which stakeholders start to be more responsible of the program and the evaluation process. For evaluation to be affective it needs to be ongoing process as a normal daily life routine. In EE stakeholder are educated to acquire the viewpoint of the evaluators to be able to start the process of self-evaluation. By this EE can be institutionalized in the organization for making the improvements. (Wandersman 2004, 145-146)

Fetterman and Wandersman (2005) later concluded ten functional empowerment principles as improvement, community ownership, inclusion, democratic participation, social justice, community knowledge, evidence-based strategies, capacity building, organizational learning and accountability as guidelines for the evaluation, which do not chronologically follow each other but form a basis for empowerment evaluation of a project. (pg. 42) Evaluation can be used to improve the program practices and also to make the investment of the funder to flourish. Evaluators are to provide evaluation tools for practitioners to be able to plan implement and evaluate their program. On the other hand commitment to the improvement is also crucial as building evaluation which corresponds to the community’s need. To achieve the objectives cooperation with network partners includes openness for critical feedback, clarifying the decisions and practices, as well as, receiving a notice from the possible underlying problems. (Fetterman and Wandersman 2005, 43)

Community is a set of people performing activities. Community ownership relates to designing and executing these activities or programs. In EE community is responsible in directing the evaluation whereas evaluator is more like a coach taking care of the logic and systematization of the project. If the group is involved in planning and implementing the evaluation, it is more likely to apply the evaluation in future practices. EE aims for building a trusting atmosphere in which findings of the participants make a difference. Evaluation can help the group to develop better practices, but it also adds cohesion and togetherness in the group by building up the ownership. Community ownership evaluation practice, taking in consideration the past and present and the future of the community, is altogether a cumulative process. (Fetterman and Wandersman 2005, 43-44)

Inclusion in EE is attached to fostering involvement and enhancing participation in the community. Multicultural groups might need more time to plan their goals, because of their diversity, but it can also be an asset in terms of collective contribution. Also money issues, schedules, due dates, as well as biases can hold back inclusion in the group, if they are not properly addressed. Whereas inclusion aim bring people together, the democratic participation principle emphasizes making decisions and working together taking into

consideration that some groups are more marginalized than others. Democratic participation allows everybody to participate advocating the equality and fairness of the project. (Fetterman and Wandersman 2005, 44-45)

Social justice principle is crucial for EE, because projects using EE may consist of groups lacking the equal opportunities in the society. EE has been used with minorities such as people with disabilities, battered women, substance misusers and troubled youth. The idea of EE is to bring justice, equality and fairness into discussion in all levels of the community, including participants, practitioners and also funders. Social justice principle functions on personal level as well as on participatory politics in the community. Evidently, a person, who is respected, takes more likely part in activities of the community. In the same respect EE results should not be used to harm the participants in any occasion. (Fetterman and Wandersman 2005, 46-47)

Community knowledge principle takes into account the reality that the community already has a large number of knowledge. In evaluation process this calls for prevention of useless data produced by evaluators. Evaluation practices should connect with community knowledge, which is specific for every community. EE should work on from bottom to the top using the existing information pool. In EE evidence-based-strategies are used in developmental purposes, but preferable applied on community's own terms. Capacity building is characteristic for EE. This connects with participants' or staff members' ability to use the evaluation in decisions making practices including both management and program functioning. Organizational learning principle endeavors building up a community of learners. Evaluators assist the stakeholders to form an environment, which enables learning and self-development. Reflective practitioners and long lasting systems are the desired ending result of the organizational learning principle. EE promotes internal accountability but it is not completely ruling out external evaluation. EE is not to change the structures of the management but addresses the style of management. In EE everybody is accountable as an individual as group as and as a learner. EE makes an effort enhancing the relation between individual's and group's interests and work. (Fetterman and Wandersman 2005, 47-50)

Empowerment evaluation offers simple practical four-step model evaluating a program. Firstly practitioners/evaluators are assessing the existing program. This "taking stock" step includes writing down the weaknesses as well as opportunities program to start the self-assessment process. Participants are to give ratings to their program. Ratings of the program reflect to their visions of the situation and how realistic they are. Additionally "taking the stock" sets a baseline to evaluation. It also makes practitioners to get used to evaluation. Secondly after rating their performance adjusted in the context of existing information participants start "setting the goals" for the project's enhancement as in giving a future

rating for the project. Goals of the project should be reasonable taking into consideration the resources, motivational factors, capacities of the participants and also surroundings and dynamics of the program. Participants can have halfway goals relating to daily-life which can be linked to large scale organizational goals later on. The idea is that participants are innovative in their objectives. Goals can relate according to importance on practical teaching, budgeting and timing issues or nonphysical issues, such as, community building and learning processes. Thirdly participants are to choose threat strategies to be able to achieve their objectives. "Developing strategies" step sets the approach fitting the goal. This calls for brainstorming, negotiations, cooperation between the participants. Also, meetings with sponsors and clients are recommendable in this phase. Fourthly takes place the fourth step "documenting process". Participants are to decide which type of documentation their need for the project. Evaluation should be credible and self-serving. Documenting process should also to process critique. (Fetterman, Kaftarian & Wandersman 1996, 18-20)

In empowering evaluation evaluator is a participant of the project or a group rather than outside observer. As a requirement of empowering evaluation evaluator associates with critically reflective practice and also collects systematic feedback from the quality of the practice. Evaluation should leave a practitioners feeling empowered rather than disempowered. Too long questioners do not work in favor of empowering. Evaluation done in the end of the project is not as effective as evaluating the process. In ideal social work project evaluation is done already in the planning stage. Empowering evaluation also includes reflection in action which usually lacks in traditional research. In this respect empowering evaluation can benefit service users and encourage practitioners. (Adams 2003, 136-138)

6.2 Assessment of the Project

Empowerment evaluation principles align with the core values of settlement houses, which have been established around the world since the late nineteenth and early twentieth centuries reaching out to people as neighbors working with neighbors. Nowadays, neighborhood centers apply the same values of inclusion by opening their doors to everyone and creating a "community living room". These centers offer a tested approach combining service delivery, community engagement, and working for change that can be adapted across communities and nations. This idea was echoed by the founder of the Finnish settlements, Sigrid Sirenus, who have said: "The settlement movement is based on the conviction that personal contact is the resource through which people best influence each other and promote each other's development. "These values, articulated over a century ago, resonate strongly in modern society. At the most basic level, through human relationships, we learn to appreciate rather than fear our differences, and develop an understanding and empathy for each other

that transcend our differences. Settlement houses apply this value of inclusion by opening their doors to everyone and creating a “community living room. For promoting social inclusion it is necessary to raise discussions about accommodation, access, integration, adaptation and other important but partial conceptions of belonging and participation. The aim of inclusion involves a renegotiation of social and economic norms from the ground up - with excluded members of society fully participating in this discussion to determine the practices and policies of our evolving communities. Like the promotion of human rights and democracy, the promotion of social inclusion requires a constant dedication to confronting injustice and discrimination. (IFS, June 2005)

Outcome of the work shop was collected during cooking and eating time verbally fitted in the discussion. In addition the evaluation lied on the atmosphere, taking initiative and co-operation of the group observed while cooking. Additionally we collected written evaluation feedback from participants of the project mainly community eaters two months after the last workshops to get an overall picture of our project. We did not collect written feedback from the participants of the small group, because we trusted on our own observations and the oral feedback received during the sessions. Instead we wrote down our observation immediately after every workshop. Our real life partner advised us communicate directly to Kylämaja’s community members to maintain the atmosphere of honesty and trust, which are the ethical principles of workers as well. The culture of openness in Kylämaja neighborhood center made the free interaction possible (Immonen & Miettinen 2015, 11).

While doing the evaluation we included working life partner, ourselves, participants of our project in Kylämaja. We examined factors of empowerment in the table below by contradicting empowering and disempowering actions. In addition we used AOP terminology such as, cultural competence, partnership and inclusion, which closely relate to our project. As per we analyzed in the below table:

	Empowerment	Disempowerment
Partnership <ul style="list-style-type: none"> ● Negotiations ● Funding ● Cooperation ● Guidance 	Free hand, flexibility, trust, feedback, practical support, welcoming atmosphere, being available, advocacy	Inflexibility, lack of commitment, lack of understanding, bureaucracy
Inclusion <ul style="list-style-type: none"> ● Democratic participation ● Equality ● Commitment ● Decision making 	freedom of participation, functional tasks, easy common language, nonverbal language, workshop management, to be heard, wellbeing, social justice	mandatory participation, difficult tasks, power imbalance, language barrier, structural oppression, prejudices, authoritative approach, no participation, exclusion
Cultural competency <ul style="list-style-type: none"> ● cultural learning ● understanding other's culture ● positive attitude towards culture 	Valuing other cultures and cultural identity, uniqueness, sense of belonging, being accepted, managing prejudices, and motivation to learn different cultures.	Disengagement, identity confusion, exclusion, structural and unintentional oppression, lack of cultural orientation, stereotyping, hostile environment

We collected written feedback in order to find out if our project benefitted Kylämaja in respect of cultural interaction. In total we collected nine written feedbacks in answered to five open-ended questions on 23th of March 2015. Table of the food project feedback was translated in English.

What influence do you think that the food project had on Kylämaja Neighborhood center?	<ol style="list-style-type: none"> 1. Save of the day. 2. Good. 3. Nice and everything was good especially Shorba was lovely. 4. Very good thing for people being social 5. It was nice 6. People could taste other spices than salt and pepper. 7. It was interesting. It interested me.
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	<ol style="list-style-type: none"> 8. Tasty and really good food. 9. It raised a lot of discussion, because the food differs a lot from our Finnish food.
What do you think was the general feedback from the clients?	<ol style="list-style-type: none"> 1. I think everybody seemed to be happy 2. Mixed feedback 3. Lovely 4. People loved the food again and again. 5. They liked the cultural theme and the food 6. Many were happy with the new tastes others could not cope with new spices. 7. ----- 8. Keep continuing. You have succeeded. 9. Some eaters were very surprised of the amount of taste the food had. 9. Some eaters were very surprised of the amount of taste the food had.
What kind of thoughts do you think rose from the workers' side or from network partner's side?	<ol style="list-style-type: none"> 1. Practitioners were pleasant. 2. Project can continue. 3. It reminds me my own culture and our own food. 4. We could come with our problems and get help for healthy eating and new groceries. 5. Food was nice and spicy. 6. Nice change. 7. It worked well. 8. Well done. 9. Welcome again! And also welcome all new volunteers.
How was project managed and what could be the future developments in Kylämaja?	<ol style="list-style-type: none"> 1. It can cause lack of space in the future. 2. It can be continued. 3. It was nice ☺. 4. The project combined together young old and also children in a nice way. 5. Went very well. 6. Nicely done. Food ingredients could have been listed somewhere to see. 7. ----- 8. Went well. 9. I didn't see the implementation, but taking inconsideration the limitations of "home kitchen" the project succeeded well
Free word....	<ol style="list-style-type: none"> 1. Good food every Wednesday 2. Keep continuing. 3. I want to continue this project. 4. There need to be more of these kinds of projects, which bring people together. In these project people can meet, discuss and learn from each other's cultures. 5, Thanks' a lot! Everything was nice. Hope it can continue. 6. ----- 7. ----- 8. Everything went well. Keep continuing! 9. It was a nice thing that you wanted to show us your own cultural food.

Finally we analyzed the feedback outcome in connection to AOP relating to partnership, inclusion and cultural competence. The feedback was overall positive and in the feedback lists ten encouraging comments for continuation of this kind of project. However, from feedback received we noticed some developmental areas such as:

- Many were happy with the new tastes but others could not cope with new spices.
- It can cause lack of space in the future.

In relation to inclusion feedback had comments such as:

- The project combined together young, old and also children in nice way
- Very nice thing for people's social needs
- We could come with our problems and get help for healthy eating and new ingredients
- -These kind projects which bring people together are needed more. In these projects people can meet, discuss and learn from each other's cultures.

From the cultural point of view there were feedbacks, which reflect cultural exchange, for example, in quotation:

- People could taste other spices than salt and pepper
- They liked the cultural theme and the food
- It reminds me my own culture and our own food
- It raised a lot of discussion because the food differs a lot of our Finnish food

6.2.1 Partnership with the Stakeholders of Kylämaja Neighborhood Center

We started the project with Kylämaja by negotiating context of the sessions. They came up with idea to cook for the community with the small group participants. For their objective was to keep the participation open for all. We were planned to replace the weekly lunch activity arranged by their own cook and staff members. The arrangements involved several meetings to discuss the practical matters of sessions. We able to arrange the meetings easily by exchanging emails and tele conversations with our network partner, who allocated ample time for us. In total we had 8 meetings with the coordinator of Kylämaja Sointu Tulkki and wrote 19 email conversations.

In line with our empowerment evaluation plan comprising of SWOT analysis, we analyzed the strengths, weaknesses, opportunities and threats. As team we had weaknesses in lacking experience in preparing and serving food in large quantities. Also organizing and delegating task was our concern partly because we have different cultural backgrounds relating to cooking. Nevertheless thinking of sharing the task helped us in managing the sessions. Due the fact we both come from different cultural background from Finland and from Ethiopia we had

to overcome our own prejudices to be able to complete the project. We acknowledged we are limited when it comes to common language. In diverse group the sensitivity of using language common to everyone become an issue. Using English was not appreciated by the participants, who do not wish to use it.

In the beginning of the project we listed as strength cultural background and interests, first aid skills, hygiene proficiency, cooking skills, knowledge of AOP and also interpersonal and communication skills. It is these strengths written down in the beginning of the project, which help us take the task of cooking and serving ethnic food to the community. In this project as part of empowerment process Katja as native Finnish learned the deeper cultural meaning behind the food for Abyssian people. For Freweini it was empowering to receive positive verbal and written feedback for presenting her own culture to community.

As part of starting point we considered lack of the participants for both the cooking group and the eaters of community lunch. Beforehand we thought of allergies, accidents, injuries, illnesses, unexpected incidences as threats for our project. We considered the possible prejudices coming from staff members and participants. Sharing the kitchen with Kylämaja staff members having their own tasks in there resulted in rearranging tasks in common space. The staff members, we as practitioners and participants all had different roles in the kitchen. For staff members this created extra workload. We took in consideration the bureaucracy and organizational structure of the real life partner as thread in planning state. However, along the process of implementation of the project it became apparent that the internal administration of Kylämaja allows individuals and groups to arrange various activities. This threat in relation with partnership was not relevant.

We optimistic about the opportunities we could encounter with this project. As plan we aimed for cultural learning to take place. During the cooking sessions it was more about cultural exchange. For us it was a learning process as practitioners interacting with different kind of people. The number of the participants coming community lunch was consistent numbering from 40-50. This resulted in running out of food before the lunch time finished in three of the sessions. We noticed that the same participants kept coming to cooking session. After every session we the practitioners sat down and discussed the session from verbal feedback received from participants. We were assessing our own contribution and how the participants received it. In a small group participation was relatively low but the on the other hand the same participant kept coming to the sessions. According to them it was interesting to learn something new. With the help of the recipes they could also cook it at home.

The participation to our project within eaters coming to the weekly lunch was larger. It was observed that the same eaters came to all the sessions and we became more familiar with the faces.

6.2.2 Inclusion during the Project

Democratic participation belongs to the core values of Kylämaja, and as such our project was planned to be open for all participants regardless of gender, religious background, dietary habits and cultural background. Participation to cooking allowed the participants to eat without cost. Participants were free to choose task and stop for any reason. We tried to reflect to the atmosphere of Kylämaja which is inclusive by being open on developing the project according need of the participants. No notification of the participation was required as it is customary in Kylämaja.

Cooking found to be a working tool for inclusion, although the minority groups hesitated in the beginning of the project despite we invited them personally. Additional session was arranged according the wish of the participants to bake sweet buns. This time we did not go to language group to announce the extra session and as a result we had only two participants. The outcome could be linked to that fact we did not invite people personally. (McCann) According to verbal feedback from Somalian ladies it was clear that sessions were kept in Finnish. For non-Finnish the cooking workshop provided a change to speak Finnish and relate with the native Finnish participants. The participants wanted the recipes in Finnish not in English. In addition Somalian ladies said that they cannot understand why we were communicating to each other in English. They made us realize that English was not needed in Finnish speaking environment. Language used by practitioner can itself be a cause of oppression, if it is not understood by the client (Thompson 1997, 143)

During the community lunch we were balancing to find a language that everybody spoke a little, because sometimes there was not a common language to use with the eaters. We observed that some participants kept coming despite the fact that they only spoke their native language. We think that the atmosphere in Kylämaja is welcoming, because they could pick a seat freely next to each other.

Participant kept coming to the workshops, even though it required a lot of work to cook for the neighborhood and the workshops started already at 9am. Three of the participants took part at least two of the workshops. They said they were interested in cooking new foods and also took the recipes offered. The extra session during which we made borsch had only two participants and they had not participated before. This was only time we did not come to the Kylämaja to advertise the workshop on a previous day.

The neighborhood lunch is well established served on every in Kylämaja. The number of the neighborhood eaters varied less than participation in the groups. We were thinking this was due the fact that social side of the gathering was important to the group. The most of the eaters consisted of pensioners. The food except the borsch was not familiar with most of the eaters but they kept coming to try the new taste. The food finished every time. Neighborhood lunch offered us chance to change some words with the residents of the same area we are both living.

6.2.3 Development of Cultural Competence of the Stakeholder during the Project

The main objective of the project was to develop cultural competence in the community and to give opportunity for cultural appreciation. Through the food workshop we were able to exchange cultural experience, meaning similarities and differences. For us it was interesting to hear about stories of the participants around the food from different cultures. Dominelli (2002) argues that valuing one's uniqueness enhances the identity and wellbeing. Furthermore she emphasizes on the importance of one's relationship to another person.

Freweini showed different kind of cooking to the participants. The participants came to learn new cuisine. One participant in particular told that she had always wanted to try something different but she thought that preparing ethnic food needs special products that cannot be found among the local products. Participants respect to other culture was observed when they asked Freweini on how she wants them to prepare in the way it is done in her own culture cooking method even if they already know how to chop, peel or mix ingredients. Getting familiar with each other's cultures was easy when food was used as a tool. Participants talked about relation between food and wellbeing. They shared their knowledge of food and health aspects. On the broader contexts of culture were discussed, for example, participants wanted to know more about Ethiopian celebrations and food patterns. Participants showed interest in ingredients as well ethnic product.

The neighborhood lunch served in a different theme made room for building up cultural awareness. Once Freweini used the traditional costume with jewelry and introduced traditional food preparing items such as cooking pots made of clay, coffee pot and hand-made bread baskets. For cultural knowledge she brought an alphabet table unique to the Ethiopians. Eaters paid attention to the cultural items making in this sense connections between culture and food. Eaters showed open attitude toward different culture by participating to lunch and willing to try all the foods offered.

7 Ethical Issues of the Project

Social workers in general consistently face ethical issues. Ethical issues are directly related to wellbeing of the client and working atmosphere. For this reason, it is crucial for social workers to carefully consider their own principles and practice. Considering PCS levels including social workers own position and attitude is crucial for the AOP realization, in which theory and practice needs to relate with each other. This realizes also in own responsibility to work as empowerment facilitators. (Thompson 1997, 155-161)

In our project we aimed embrace confidentiality and equality by keeping private matters discussed in a group confidential. Kylämaja presented an opportunity for us to implement our project by making connections with the community in order to contribute to their existing practices. However, we were obliged to follow their ethical guidelines, regulations and working traditions during the implementation. Some of the ethical issues were discussed beforehand with the working life partner. In the beginning we had the understanding that everyone was welcomed to participate and to eat regardless of cultural background, mental or physical disability, age or social status. Nevertheless during the implementation we discover that people, who are under the influence of alcohol and drugs or having challenging behavior.

Our ethical considerations mainly focused on presenting culturally sensitive approach, which took into account religious, dietary and cultural aspects by preparing completely vegetarian dishes. This decision, which was agreed with the network partner, caused for some participants to request meat dishes during the lunch. In addition we considered wellbeing by including ingredients with high protein such as beans, eggs and cheese would be sufficient to fulfill the nutritional needs. Moreover we included variety of vegetables, roots, spices and herbs for promoting healthy eating.

The first ethical dilemma in this project was whether we should give food those, who cannot pay for lunch. We were limited in giving out free food, however, in one occasion a man volunteered to pay the lunch for another person. The second ethical issue we faced has to do with portion size. When serving the food to the community we respected the eaters' desires on how much and which dish to take. This resulted in running out the food before time frame. The third ethical issue was related to allowing giving take away. We were willing to give the food for all the eaters despite the location in which they prefer. For Kylämaja the community lunch serves as way of socialization not for profit making. However, it came to our attention that one woman from ethnic minority was refused while couple of men from majority were allowed to take.

8 Conclusion

Culture is central to one's identity and sense of belonging. The way food is prepared, how and when it is eaten are markers of cultural identity. In Ethiopian/Abyssinian culture food relates to hospitality, bonding with loved ones and catching with community happenings. As can be noted from the Empress Taytu's giant feast, her ability to use food as a political auditorium resulted in building national identity. Commensality in general is a measure of human value, connecting communities, neighbors around tastes and sequences of tastes. (McCann, 2009).

According to anti-oppressive practice marginalized groups do not enjoy the same possibilities to function in the society as the majority does. Anti-oppressive theories recognize various kinds of oppression. Oppression can occur due to belonging to certain race, class or gender. It has an effect on how the person is seeing himself/herself. In this project the objective of AOP was linked to building inclusion and partnership. The workability of AOP was focused on bringing theory and practice together. In practice AOP challenges personal prejudices, which applies both to the practitioner and the participants. Empowerment is not something that can be given; instead it arises from rethinking the power relations and the actions towards meaningful inclusion to the society. (Dalrymple & Burke 2003, 8-15) In the workshops participation was completely voluntary, participants could choose tasks freely, make suggestions for improvements.

AOP recognizes diversity and values uniqueness. Additionally getting familiar with different cultures and groups is part of AOP framework. (Dominelli, 2002) In the workshop food preparing served as a tool for cultural exchange. The cooking process itself brought a positive impact on social interaction. Preparing and eating together with participants of the project created a platform for cultural, culinary exchange and commensality to occur. The food sessions we arranged offered an opportunity for learning to prepare dishes from other culture and discuss culture in the wider context. Culturally interactive project increased participation in the eating sessions. For us as practitioners, food our workshop offered a chance of self-development in areas of cultural competency, project management and interpersonal skills.

Aspects of empowerment in our project was measured though empowerment evaluation. The empowerment analysis consisted of personal level, as well group level. We were managing a cooking group which prepared food for the whole community consisting of 40 eaters each time. Empowerment rose from participants' activity. This was made possible by Kylämaja's low threshold policy and openness to try new things, serving the neighborhood (Immonen &

Miettinen:2015). The evaluation method allowed us to make changes during process to make the workshops more participant centered. (Fetterman & Wandersman: 1996, 2005) The participation was open, participants chose their tasks and suggested to make changes. AOP in our project realized by offering decision making options for the participant, since we aimed to maintain power relations equal.

We arranged a food workshop once a month in order to create cultural awareness in the existing soup day activities. By visiting and inviting people to the next workshop we maintained partnership with the stakeholders. We noted that participation decreased in the cooking group when we did not invite the ladies in person despite the fact that there was advertisement. From this we conclude that partnership can continue only by being available to interaction.

We noticed when using kitchen, which is also a recreational space for the staff members, that it resulted in inconvenience for the users. It meant reorganizing the daily kitchen activities while we implement the project. Negative attitudes towards change Mullaly explains as unintentional oppression. Nevertheless, Kylämaja coordinators acknowledged this fact and encouraged us future project relating to food. AOP in our project connected with implementation rather than the end-product, the food. According to project evaluation, cooking and sharing the food serves a way of celebrating diversity and thereby embracing uniqueness. The food project benefitted Kylämaja in continuing food projects which link to culture. In relation with the project feedback and AOP theories the collective empowerment was manifested within participants, especially women with an increased sense of self-esteem in the community.

In Kylämaja our food workshops were open for the community to participate either to the cooking or to the soup day lunch. There was variety of participants among which only few participated to the cooking while more did participate to the lunch. People of different background with no common language find it difficult to relate with others, even though there is a desire to do so, in this workshop it was evident that the food became a tool for participation, inclusion and cultural exchange. Feedback received highlighted the need for meaningful activities. In feedback many told that this should continue on monthly bases with different ethnic food. Moving to a new country bring its challenges and stress. Cooking and eating ethnic food can make one feel connected and nostalgic. Some of the food prepared happened to have had similarity with the cultures of some participants. Sharing that food with other people could instantly connect us to people to the land.

We as practitioners argue that cooking in neighborhood center Kylämaja can be empowering compared with, for example, cooking at home. Neighborhood center Kylämaja offers space

for empowerment. In total we implemented four sessions, because of the flexibility from the Kylämaja's side. The fourth extra session was suggested by the participants to offer them chance to prepare Finnish food. This allowed practitioners to change roles as taking advices from the participants about authenticity of the food. All in all we were given positive feedback of variety food the implementation in general from the participants and Kylämaja staff members. Even though, the project was small in size we as practitioners could bring additional value to the community. The food workshops allowed for introducing new culture and learning from each other. At a community level cooking food together increased mutual trust and understanding between different cultures.

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Figures

Budget of the Workshop							Extra session	
	Lunch 08.10.2014		Lunch 12.11.2014		Lunch 10.12.2014		Lunch 04.02.2015	
€	Lentil + vegetable dish		Soup and flat bread	€	Fava bean dish (faul)		Vegetable Borsch	€
10	10kg onions	10	Fresh spinach leaves	6	Special red onions	5	Onions	50
15	3kg Lentils	12	Celery sticks	3	Fresh green chili	3	Garlic	
6	Oil	5	Carrots	3	Garlic	6	Beetroot	
3	6 can tomatoes	8	Potatoes	3	Fresh lemon	3	Carrot	
10	4kg beet roots	5	Maggie	2	Fresh tomatoes	9	Cabbage	
6	3kg carrots	4	special dried cheese	10	Fresh corriandor leaves	6	vegetable broth	
20	4kg potatoes	5	Garlic	2	Eggs	8	vinegar	
10	Fresh coriandor leaves	6	Onions	1	Spices (cumin, corriander)	0	pickles	
6	Flour	0	Fresh parsely	4	Flour	0	herbs	
3	Spices	0	Flour	0	Olive oil	5	spices	
4	Garlic	2	Olive oil	4	Salad	6	sour cream	
2	3can chick peas	6	Sugar beans	2	Fava beans	30		
5	vinegar	2	Variety of beans	10				
<u>100</u>		<u>65</u>		<u>50</u>				

..... Virhe. Kirjanmerkkiä ei ole määritetty.

Appendixes

KYLÄMAJAN RUOKAPROJEKTIN RESEPTIVIHKO





Itäafrikkalainen Dorowet - kana kahdeksalle

Valmistusaineet:

- 1 sitruunan mehu
- 1 tls chiliä
- 1 yksi iso kana pilkottuna
- 100 ml oliiviöljyä
- 12 kovaksi keitettyä munaa
- 2 tls hienonnettua maustepippuria
- 2 tls suolaa
- 200g murskattuja tomaatteja
- 3 kg sipulia hienoksi silputtuna
- 3 tls voita (puhdistettua)
- 6 valkosipulin kynttä

1) Hauduta sipulisilppu miedolla lämmöllä paksupohjaisessa kattilassa tai pajassa levyllä. Älä lisää vettä tai öljyä! Hauduta noin tunti, kunnes silppu on mennyt kasaan.

2) Sipuleiden hautuessa poista kanasta nahka ja ylimääräinen rasva. Pilko kana pienehköiksi paloiksi. Lisää sitruunan mehu tilkkaan vettä ja laita kanan palat sitruunaveteen 15 -20 minuutiksi. Sen jälkeen pese kananpalat ja kuivaa ne talouspaperilla.

3) Lisää sipuleiden sekaan oliiviöljy, puhdistettu voi, murskattu valkosipuli, suola ja chili. Sekoita hyvin ja hauduta miedolla lämmöllä vielä 20-30 minuuttua.

4) Lisää kananpalat ja laita levy kuumemmalle. Lisää mausteet ja ehkä suolaa.

5) Hiljennä lämpöä ja hauduta kunnes kananpalat ovat kypsiä. Älä anna sipulin palaa pohjaan!

6) Poista tarvittaessa pinnalle kertynyt öljy.

7) Lopuksi keitä kananmunat koviksi, tee niihin pitkittäisiä viiltoja ja lisää ne pataan. Sammuta levy.

Dorowet- kana tarjotaan injera -leivän kanssa, mutta myös mikä tahansa pannulla paistettu ohut leipä käy. Hyvää ruokahalua!

Etiopialainen Ful Medemes papuruoka



Etiopilaisessa Ful Medemes papuruoassa pavut ovat murskattuja ja sekaan on lisätty berbere-chilimausteseosta. Ful Medemes tarjotaan isojen tuoreiden sämpylöiden kanssa. Aterimia ei käytetä etiopialaisessa keittiössä vaan ruoka syödään sormin.

Ruoka tarjotaan oliiviöljyn, kevätsipulin, fetajuuston, tomaattikuutioiden, jalopenon ja siivutetun kananmunan kanssa.

Kasvisruoka neljälle hengelle on

valmista 20 minuutissa jos pavut on esikeitetty. Papupata on kostea, jotta se uppoaa leipään hyvin.

- 4-6 sämpylää
- 1/4 kuppia oliiviöljyä ja lisää tarjoiltaessa
- 4 valkosipulin kynttä
- 1 kupillinen silputtua tavallista suomalaista sipulia
- 1 pikkulusikallinen berberi-maustetta
- 6 kupillista kokonaisia keitettyjä fava-papuja
- ripaus suolaa
- 6 ruokalusikallista kevätsipulin ohuita renkaita
- 6 ruokalusikallista murskattua fetajuustoa
- 1/2 kupillista pieniä tomaattikuutioita
- 1 hienonnettu jalopeno
- 2 kovaksi keitettyä munaa viipaloituna
- 1 pikkulusikallinen kuminaa

1. Kuumenna sämpylät uunissa
2. Kuumenna suuri pannu keskilämmöllä. Lisää oliiviöljy, Kuullota valkosipulia ja sipulia pannulla 2 minuuttia. Lisää berberi ja anna lämmetä minuutti. Lisää 1½ kupillista vettä ja hauduta seosta kunnes sipuli pehmenee.
3. Ota pannu lämmöltä. Lisää murskatut keitetyt pavut, Lisää vettä tarvittaessa. Lisää suolaa maun mukaan. Lämmitä seos uudelleen.
4. Jaa ruoka neljään pieneen kulhoon, Lisää oliiviöljyä, kevätsipulirenkaat, fetajuusto, tomaattikuutiot ja jalopeno. Laita pinnalle kananmuna viipaleet joiden päälle ripotellaan kuminaa. Tarjoile heti lämpimien sämpylöiden kanssa.



Abessinialainen "Yetakit Shorba" papukasviskeitto kahdelle

Tämä keitto on ottanut makuja myös italialaisesta keittiöstä ihmisten muutettua paikasta toiseen.

- 1 sipuli silputtuna
- ¼ kuppia silputtuja vihreitä papuja
- ½ kuppia hienonnettua pinaattia
- 1 kuutioitu iso peruna
- 1 kuutioitu iso porkkana
- 1 lehtisellerin varsi pilkottuna
- 1 ruokalusikka oliiviöljyä
- 2 valkosipulin kynttä murskattuna
- 2 ruokalusikkaa tomaattipyrettä
- 1 hyppysellinen timjamia
- 1 pieni kesäkurpitsa pilkottuna
- pieni tölkki kidney-papuja
- 1 tölkki tomaattimurskaa
- 1 litra kasvislientä
- 50 gramma parmesaanijuustoa raastettuna
- Vähän tuoretta basilikaa hakattuna

Valmistus

- Kuullota sipuli, valkosipuli, porkkana ja selleri öljyssä. Lisää perunakuutiot ja vähän vettä. Hauduta noin 20 minuuttia. Lisää tomaattipyree, mausteet ja kesäkurpitsa kuutiot ja kuullota niitä noin 5 minuuttia. Lisää vihreät pavut ja hauduta muutama minuutti lisää.
- Lisää pavut, tomaattimurska, kasvisliemi ja parmesaanijuuston kanta. Hauduta keittoa noin 20 minuuttia. Lisää pinaatti ja keitä vielä pari minuuttia
- Tarjoile parmesaaniraasteen, basilikasilpun ja tuoreen leivän kanssa.

Mesir Wat (abessinialainen linssipata)

Mesir Wat , on linssiruoka, jota tarjotaan erityisesti paaston aikaan. Se sopii myös kasvisruokavaliota noudattaville. Voidaan tarjoilla Injera -leivän kanssa. 4 - 6 annosta:

AINEKSET

- 2 silputtua sipulia
- 2 murskattua valkosipulin kynttä
- 2 tl murskattua inkivääriä
- 200g tureita tomaatteja/ 1 tölkki murskattuja tomaatteja tai 2 rkl tomaattipastaa
- ½kuppia voita tai öljyä
- 2 tl paprikaa
- 1 tl kurkumaa
- 1 tl chilijauhetta (mieto)
- 2 tl maustepipuri jauhetta (vain jos et käytä berbermaustetta cililijauheen sijasta)
- punaisia pestyjä linssejä-- 400g
- vettä-- 4 kuppia
- suolaa maun mukaan

VALMISTUS

1. Kuullota sipulit pehmeiksi 3-5 minuutissa.
2. Lisää öljy ja mausteet kypsennä 5-10 minuuttia
3. Lisää tomaatit ja keitä 5 min
4. Lisää hyvin huuhdotut linssit
5. Lisää vettä ja kiehauta. Sen jälkeen hauduta miedolla lämmöllä 30 - 40 minuuttia.. Lisää vettä jotta linssit eivät kuivu
6. Lisää suolaa ja sekoita välillä kunnes linssit pehmenevät.
7. Tarjoile lämpimänä.

Ker Sir (punajuurta ja vihanneksia)

Kei Sir (punajuuriruoka) on abessinialaisiin vihannesruoka. Yleensä se tarjoillaan yhdessä muiden vihannesruokien kanssa. Se voidaan tehdä myös lisäten perunaa ja porkkanaa. 4 - 6 annosta:

AINEKSET

- 1 paloiteltu sipuli
- 4 keskikokoista tai 300g etikkapunajuuria
- 2 valkosipulin kynttä karkeaksi paloiteltuna
- 3 isoa perunaa
- 1 pieni tuore vihreä chili
- ½ kuppia öljyä
- vettä
- suolaa maun mukaan
- 1 rkl etikkaa tuoreisiin punajuuriin

VALMISTUS

8. Kuullota sipulia öljyssä 1 minuutti, jonka jälkeen lisää vihreä chili ja valkosipuli
9. Lisää raa'at kuoritut ja pilkotut perunat ja kypsennä puolikypsiksi,
10. Lisää kypsiksi keitetyt tai etikkapunajuurikuutiot kattilaan.
11. Hauduta hiljaa kannen alla.
12. Lisää vettä ja suolaa jos tarpeen
13. Ota kattila pois lämmöltä ja lisää etikattomiin punajuuriin 1 rkl etikkaa.
14. Tarjoile kuumana tai kylmänä



Kasvisborssi

4 annosta

1 sipuli
1-2 valkosipulinkynttä
2 punajuurta
2 porkkanaa
1/4 keräkaalia
1 L kasvislientä
1-2 rkl tummaa balsamiviinietikkaa
1 dl kuutioituja maustekurkkuja
1 rkl rakuunaa
riipaus vastarouhittua mustapippuria

Kuori ja silppua sipuli ja valkosipulinkyntset. Kuori ja raasta punajuuret karkeaksi. Kuori ja viipaloi porkkanat. Huuhtele ja suikaloi kaali. Kiehauta kasvisliemi kattilassa ja lisää paloitellut kasvikset, rakuuna ja balsamiviinietikka. Keitä keskilämmöllä kannen alla noin 20 minuuttia tai kunnes kasvikset ovat pehmenneet. Lisää maustekurkut ja pippuri. Tarkista maku. Lisää tarvittaessa kirpeyttä etikalla, suolaa ja pippuria.



Marokkolaiset mantelikeksit

Ainekset:

350g kokonaisia manteleita

175g tomusokeria

1 sitruunan kuori

2 isoa kananmunaa

1 pikkulusikallinen leivontajauhetta

Öljyä pyörittelyyn

Valmistus:

- Jauha manteli hienoksi
- Erotta keltuaiset valkuaisista.
- Lisää kulhoon hienonnettu manteli, sitruunan kuori, sokeri, leivontajauhe-munankeltuaisseos ja sekoita hyvin.
- Sekoita valkuaiset kovaksi vaahdoksi.
- Laita leivinpaperit pelleille.
- Öljyä kädet ja pyörittele seoksesta palloja
- Paina pallot matalaksi peukalolla.
- Jätä keksien väliin tilaa.
- Koristele keksit kokonaisilla manteleilla.
- Paista keksejä 15 minuuttia 150 asteessa.

Nämä gluteiinittomat keksit ovat helppo tehdä.

ANNA-KAISAN GLUTEIINITTOMAT SÄMPYLÄT

6 dl vettä

1 rkl psylliumkuorijauhetta

2 rkl pellavansiemeniä (itse käytän pellavansiemenrouhetta)

3 rkl auringonkukansiemeniä

1,5 tl suolaa

2 dl kaurahiutaleita

1 pss kuivahiivaa

3,5 dl gluteenitonta jauhoseosta

3 dl tummaa gluteenitonta jauhoseosta

VALMISTUS

1. Sekoita kädenlämpöiseen veteen psylliumkuorijauhe, sekä pellavan- ja auringonkukansiemenet. Anna turvota 10 minuuttia.
2. Lisää suola ja kaurahiutaleet.
3. Yhdistä kuivahiiva ja jauhot keskenään. Sekoita jauhoseos taikinaan.
4. Anna taikinän kohota n. 30 minuuttia.
5. Muotoile taikinasta kolmessa erässä pehmeä tanko ja leikkaa se 3-4 osaan. Pyöritä varovasti jauhotetuissa käsissä ja aseta pellille.
6. Paista sämpylöitä 180 asteessa n. 15 minuuttia (aika riippuu uunista, joten kannattaa vahtia sämpylöitä). Sämpylät ovat kypsiä, kun niiden pohja on ruskea ja kun koputtelet pohjaa, kuuluu pehmeä kumina.

LÄHDE:

Keliakianuorten kotisivu



Aurinkopullat mangotäytteellä

200 g voita
5 dl täysmaitoa
50 g hiivaa
2 dl sokeria
1 rkl vaniljasokeria
2 rkl kardemummaa
2 tl suolaa
1 muna
n. 15 dl vehnä jauhoja

Sulata voi. Lämmitä maito kädenlämpöiseksi ja murena joukkoon hiiva. Sekoita, kunnes hiiva on liennut.

Sekoita maitoon sokerit, kardemumma, suola ja muna. Lisää noin puolet jauhoista desilitra kerrallaan ja vatkaa taikinaa hetken aikaa. Sekoita taikinaan vähitellen loput jauhoista kädellä vaivaten. Lisää loppuvaiheessa voisula. Säästä vähintään yksi desilitra jauhoista, voit lisätä sen tarvittaessa alustamisen aikana. Alusta taikinaa, kunnes se on kimmoisaa ja irtoaa kulhon reunoista ja kädestä.

Peitä taikinakulho liinalla ja kohota lämpimässä paikassa noin 45 minuuttia, kunnes taikina on kohonnut kaksinkertaiseksi.

Täyte:
100 g voita
1 ps vaniljakastikeaineksia
½ dl sokeria
200 g mangorahkaa
1 muna
Sulata voi lisää muut aineet sen jäähtyttyä.

Jaa taikina kahteen osaan. Leivo pullataikinasta pitkä pötkö ja jaa se 10-12 osaan. Pyöritä taikinasta pyöreitä pullia. Laita pullat pellille leivinpaperin päälle. Tee juomalasilla syvennys pyöreään pullaan. Lisää täyte koloon. Voitele pullan reunat munalla. Paista 200 asteessa pullien koosta riippuen 10-15 minuuttia.

Täyte riittää puolikkaaseen pullataikinaan.

able 1: Tables, first line starts here, spacing 1 **Virhe. Kirjanmerkkiä ei ole määritetty.**

References tab 56

Appendix 1: The appendix titles are written by clicking the “Insert Caption”-button found in the References tab