



**“KAUPASSA JA LÄÄKÄRISSÄ –
DUKAAMEYSIGA IYO DHAQTARKA”**

**A Tool for Instructors to Support
the Empowerment of Elderly Somalis**

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<p>ABSTRACT</p> <p>This final project was realised in co-operation with the Ageing Migrants-activity, which functions under The Central Union for the Welfare of the Aged. This is a functional final project, which consists of a handbook for the instructors working with elderly Somalis in Finland with the aim of supporting the empowerment of the clients. The instructor's handbook is designed to be used together with a handbook for elderly Somalis.</p> <p>The theoretical framework was empowerment through awakening. This report explains how empowerment and the instructor's role together with the product of the final project can help the elderly Somalis to cope in certain everyday situations in Finland. The report explains the process of the handbooks; initial planning, making, testing, evaluating, finalizing, marketing and distributing it as well as future possibilities of the product.</p> <p>The client's handbook was done according to simplified language principles by using Finnish and Somali. It was desined to be used both with illiterate and literate clients. The instructor's handbook includes the same material as the client's handbook and instructions for implimenting the group sessions.</p> <p>The results of testing the handbooks showed that the product supports the empowerment of elderly Somalis. Future possibilities would be to translate the handbooks into different languages and to change them to suit different cultures for using the product with other client groups.</p>		
Keywords		
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<p>Tämä toiminnallinen opinnäytetyö tehtiin yhteistyössä Vanhustyön Keskusliiton IkäMAMU-toiminnan kanssa. Työ sisältää ohjaajan oppaan, joka on suunniteltu somali-ikäihmisten parissa työskenteleville ohjaajille asiakkaiden voimaantumista tukevaksi materiaaliksi. Opas on tarkoitettu käytettäväksi yhdessä ikäihmisille suunnatun vihon kanssa. Oppaassa ja vihossa on keskitytty ikääntyvien somalien tarpeisiin.</p> <p>Teoreettinen viitekehys oli havahtumisen kautta tapahtuva voimaantuminen. Raportissa kerrotaan miten ohjaajan rooli ja lopputyön tuote yhdessä voivat auttaa somali-ikäihmisten selviytymistä suomalaisessa arjessa. Raportissa selitetään tuotteen prosessi; alustava suunnittelu, toteutus, testaus, arviointi, viimeistely, markkinointi ja levittäminen.</p> <p>Asiakkaan vihossa käytettiin suomen ja somalian kieltä ja se tehtiin selkokielen periaatteiden mukaisesti. Se suunniteltiin käytettäväksi myös luku- ja kirjoitustaidottomien asiakkaiden kanssa. Ohjaajan opas sisältää asiakkaan vihon materiaalin sekä ohjeita ryhmätapaamisten toteuttamiseksi.</p> <p>Vihkojen testaus osoitti, että tuote tukee somali-ikäihmisen voimaantumista. Tulevaisuudessa vihkoja voisi käyttää muiden asiakasryhmien kanssa kääntämällä vihon eri kielille ja eri kulttuureihin sopiviksi.</p>		
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1 INTRODUCTION

This functional final project consists of a handbook for the instructors working with elderly Somalis in Finland to support the elderly Somalis' empowerment and a handbook for elderly Somalis. This report explains how empowerment and the instructor's role together with the product of the final project "Kaupassa ja lääkäriässä – Dukaameysiga iyo dhaqtarka" ("In a supermarket and in a doctor's practice") -handbooks can help the elderly Somalis to cope in certain everyday situations in Finland. It also includes a description of initial planning, the process of making, testing, evaluating, finalizing, marketing and distributing the handbooks as well as future possibilities of the product. During the time when starting to make this final project in September 2009 there was little suitable material available to be used with elderly immigrants according to some professionals from the Ageing Migrants -activity (ikäMAMU -toiminta), The Finnish Refugee Council and Recreation centers of Kinapori, Kontula and Malmi. The current need for this kind of material, the authors' personal interest of working with multicultural issues and interest to create a practical product for working life were main reasons why this topic and functional final project were chosen. The final project was done in co-operation with the Ageing Migrants-activity (ikäMAMU-toiminta), which functions under The Central Union for the Welfare of the Aged (Vanhustyön Keskusliitto 2009: 7).

During the past hundred years, the group of people over 60 years of age has tripled and is likely to triple again in the following years up to over two billion. The time of globalization causes changes in populations both in industrial and developing countries. (Noppiari 2005: 5.) Also in Finland the amount of elderly people is growing. In the end of the year 2009 there were 5.531.427 people living in Finland of which 17 % were over 65 years of age. By the year 2040 the amount of people over 65 years is estimated to be 27 % of the population in Finland. (Statistics Finland 2009.) In the year 2050 every third person in the world is probably going to be over 60 years of age. Even in the developing countries the life expectancy rate will rise up to 70 years. This rising life expectancy rate of the world's population is linked with significant, long lasting and national changes which are challenging for example to the societies' economy, politics and culture. The previously

mentioned development views require research of elderly work's developmental projects and basic information about how social solutions affect on elderly peoples' everyday life and their coping in it. (Noppari 2005: 5.)

The amount of elderly immigrants in Finland is growing at the moment especially due to family reunion reasons. In the beginning of May 2010 there were about 8.000 family reunion applications waiting for a decision. In April 2010 there were about 4.000 family reunion applications from Somali nationalities. The reason why there are so many Somali applications waiting is that the amount of the applications has raised a lot and because Somalis are always interviewed orally in Ethiopia or Kenya, where the representative offices are, due to the reason that there are no official documents about family relations which could prove the family relationship. Some of the applications have been left over a year ago. (The Finnish Immigration Service 2010 A, B.) Elderly Somalis have come to Finland especially because of family reunion reasons, to be able to be with their family and to take part in raising their grandchildren (Mölsä & Tiilikainen 2008: 59-60). In 2009 Somalis were the second biggest group of asylum seekers in Finland (The Finnish Immigration Service 2010 C).

2 EMPOWERMENT

The handbooks are based on empowerment. Empowerment theory is a multidimensional theory that different people can understand differently (Humphries, 1996; Rees, 1991 as cited in Adams 2008: 4). Some parts of this theory that the authors of this final project have considered relevant for this project have been used when making the product and writing this report.

Empowerment is life control, construction of meanings in everyday life, survival at home and eventually taking care of one's own health (Suomi 2008: 119). Also Siitonen (1999: 161-165) and Räsänen (2006: 79-80) point out that empowerment is connected to the person's wellbeing. Räsänen (2006: 79-80) adds that a person needs a feeling that he can

genuinely affect his own life. Empowerment arises when the possibility to empowerment and facilitator of empowerment meet in everyday life (Räsänen 2006: 102). Collaboration and taking care of common matters support the empowerment process in all levels (Räsänen 2006: 79-80).

Today empowerment is rising to be a central concept. A person needs power above all in defining himself and his life circumstances. It is a question about a person's autonomy. A person without power has got different ways of fulfilling his needs and reacting to things than a person who is empowered. (Räsänen 2006: 75.) Everyone should have the right for empowerment because it is necessary for the meaning of life (Räsänen 2006: 12).

Empowerment is more likely to happen in some environments and under certain conditions than in others (Siitonen 1999: 93, Räsänen 2006: 187). A person can affect his empowerment by changing his environment and his relation to it (Räsänen 2006: 102). The relationship between a person and his environment is determined by autonomic survival, awareness, meaningfulness, skillfulness and powerfulness (Räsänen 2006: 79-80). A person needs a feeling that he can genuinely affect his own life. Collaboration and taking care of common matters support the empowerment process in all levels. (Räsänen 2006: 79-80.)

According to Räsänen (2006), awakening is necessary in order to become empowered. An awakened person feels that he is able to become empowered and to affect his life. Awakening and becoming aware of things makes it possible in the empowerment process for an individual to achieve inner feeling of power and control over his life. (Räsänen 2006: 79-80.) Awakening can be societal but also an individual stopping to think about his own life. Awakening means waking up and finding out something, emancipation from illusions, own thoughts, beliefs and memories. (Räsänen 2006: 226.) The instructor of an elderly Somalis group has got an important role in creating an environment that makes awakening possible.

3 AIMS OF THE ”KAUPASSA JA LÄÄKÄRISSÄ – DUKAAMEYSIGA IYO DHAQTARKA” HANDBOOKS

Services for elderly people have to be for supporting everyday life and in interaction with close people and environment and so that services include knowledge about both social field and health care (Haverinen 2008: 239). The client’s handbook includes two themes, “in a supermarket” and “in a doctor's practice”. These themes were chosen because in the opinion of the authors of this final project they are relevant in everyday life. “In a doctor's practice” -theme includes a panorama picture from a doctor’s room, basic words of body parts and a few sentences of expressing pain. “In a supermarket” –theme includes a panorama picture from a supermarket, some grocery words and simple sentences useful in a supermarket. The instructor’s handbook includes all the same materials than the client’s handbook and references to them in order to make implementation of the group meetings easier. In addition the instructor’s copy has ideas how to carry out the lessons and exercises how to learn the words and sentences through small goals.

3.1 The handbook for an instructor of elderly Somalis

The aim of the instructor’s handbook is to function as a tool through which the instructor can support the elderly Somalis, his group members’ empowerment. The aim is to reach empowerment through awakening by reaching realistic goals. These goals are learning limited amount of simple and useful Finnish words and sentences needed in everyday life situations in a supermarket and in a doctor's practice.

The handbook offers material to be used with both illiterate and literate elderly Somalis and it includes pictures and a few words and simple sentences in Finnish and Somali. According to the UN Association of Finland 2010 an illiterate person is a person who cannot read or write simple sentences nor understand what he has been reading or writing (SuomenYK-liitto 2010). Some Somalis living in Finland can speak Finnish a little or in a satisfactory level (Mölsä 2010). According to Mölsä (2008) it would be important for the

elderly Somalis living in Finland to learn the Finnish language so that they could manage in everyday life situations and take care of running errands by themselves (Mölsä & Tiilikainen 2008: 71).

There has been discussion in the media that 80-90 per cent of Somalis applying for an asylum in Finland are illiterate (YLE 2010, Vuorio 2010). According to ETMU (2010), the Society for the Study of Ethnic Relations and International Migration researchers, the real figure might be only 30 per cent. ETMU is a multidisciplinary association of Finnish researchers. Their aim is to promote research on the field of ethnic relations and international migration. (ETMU 2010). In the authors' opinion the fact that these figures are so different can mislead people and cause prejudices.

According to Nissilä (2009) it is natural that some learn faster than others but if someone is a significantly slower learner than others, it might slow down the progression of the whole group. Still the slow learner might not learn enough. Difficulty and slowness of learning a language affects an immigrant's whole life in Finland. Everyday life is not easy without basic language skills. According to Finnish language teachers, adult student's slowness and difficulties with learning is linked with illiteracy. A student cannot keep up with the rest of the group because the achievement of writing or reading takes all of his attention so that the student has no time to deal with the subject concerned. (Nissilä 2009: 158-159.)

3.2 The handbook for an elderly Somali

The handbook includes big and simple pictures, words and sentences in Finnish and Somali. According to Swantz (2007) it is the most useful to use the language that the learners know the best in teaching. Usually this language is the learner's mother tongue (Swantz 2007: 19). The handbook is A5 size and because its small size it is easy to carry with when going to a supermarket and doctor's practice and in this way it can create a feeling of security.

A mother tongue is a language which contains feelings. Listening to a new language can be tiring for an elderly person. Even if a person has found his place in the Finnish society, he also needs feeling of belonging to his ethical community and family. A common cultural background and a possibility to socialize in one's mother tongue are significant for identity-building and wellbeing. (Gothoni 2005: 105-106.)

3.3 Simplified language

The elderly Somali's handbook was made according to the following simplified language principles, so that it would be easier to perceive simplified pictures and text for people who might not have used printed material and because elderly people often have poor eyesight. Words that were used are generally known and their length has been taken into consideration (Virtanen 2002: 27). Simple structures in grammar were used and the sentences are in active tense. Only one thing has been told in one sentence and positive language and practical examples have been used. (Virtanen 2002: 28-29.) Simplified language is an aid in orientating to the surrounding world (Virtanen 2002: 48).

Simplified pictures are needed when a person needs support in speaking, reading or thinking. Basic type of a simplified picture is a picture which has a word or a longer text describing it attached. For learning and understanding it is necessary that the picture and word are logically equivalent and as clear as possible. A picture and a word are an effective communicational pair which is proven by researches to be more effective than a picture or a word alone. (Virtanen 2002: 48.) A drawing is easier to perceive than a photograph. For an adult from the Western world it is obvious that in a picture figures that are further away are illustrated smaller. For people from other cultures this causes misunderstandings. Figures marking out from each other and from the background make the pictures more clear. This can be done with clear outlines and color contrasts. It is also important that the pictures have only got the details central for the meaning. (Virtanen 2002: 51.) It was pondered whether a picture of a chicken could be the same size as a picture of a cow and a pig but because the small size of the client's handbook, it was decided that the pictures should be of the same size being aware of the risk that this can cause confusion.

The aim of simplified publications is a simple and clear but stylish exterior. Pagination and illustration are very important for the users of simplified publications and these publications can be used with groups where only a few people can read. (Virtanen 2002: 56.) Small letters are most times easier to read than capital letters, even in titles (Virtanen 2002: 51). It was decided however, that capital letters would be used when starting a title because the working life partner of this final project requested it. Otherwise small letters are used in the client's handbook. Black text on a white background is easiest to read (Virtanen 2002: 57). The font size should be 11-16 points and the letters should be common types (Virtanen 2002: 58). Because this handbook is made for elderly people, font size 16 points has been used so that people with poor eyesight could be able to read the text.

The title should be on top of the text, not so that a picture is in between (Virtanen 2002: 59). Glossy paper should be avoided because it might get disturbing reflections (Virtanen 2002: 61). A matt paper was chosen for the handbooks. It is important that a simplified book made for adults does not look too much like children's book and have for example childish cover page (Virtanen 2002: 62).

4 THROUGH AWAKENING TOWARDS EMPOWERMENT

A concept of awakening has become the key concept in all empowering projects (Räsänen 2006: 226). A person does not have to be a prisoner of his biological, sociological and psychological destiny. Empowerment is constant awakening, conscious reviewing of life. Empowerment can be reached through conscious life strategy. (Räsänen 2006: 92.) Awakening is a break from excessive optimism and neglect. Awakening is usually preceded by perception about outer world or own inner life. It is ability to see the connections spontaneously so that new deeper meaning or solution can be created for the situation. Awakening is seeing and understanding oneself as a part of a whole and as a whole. (Räsänen 2006: 226.)

Aho (1997 as cited in Siitonen 1999: 122) reminds that in empowerment it is important to try to reach realistic goals, because it is likely that those goals are reached. From that derives feelings of success, eagerness and will to try to reach new more demanding goals. (Siitonen 1999: 122.) The feeling of power, needed in setting and reaching the goals is yet in contact with person's subjective experiences and beliefs of the possibilities offered by the surrounding context. Besides from the context believes, also person's own believes of his skills can either promote or hinder the empowerment and reaching the goals. (Siitonen 1999: 119-120.)

According to Mannström-Mäkelä and Saukkola (2008) people usually expect changes to be big and to happen fast. Usually however, small changes create big changes in life in the end. If big changes and achievements are expected, pressure for the results is big and this usually weakens the success. Sometimes it is better to try a little less. A client is usually more willing for small than big changes. Even a small change for better makes the client to believe in himself and to his future more. Usually this empowers and helps the client to try. There are situations where it is important to pay attention to the client's attempts to try and give feedback on them. It is important to respect the other person's world view and values. It is also important to respect the choices the client makes. Many times it is thought that people are more serious about something when the matter is spoken in a serious manner. Optimistic way of thinking, humor and playfulness, however, give resources and new perspectives to the situation. Failures will also happen, but the most useful and empowering way is to view them as learning experiences. (Mannström-Mäkelä & Saukkola 2008: 62.)

Referring to the above, "Kaupassa ja lääkärissä – Dukaameysiga iyo dhaqtarka" handbooks are designed so that reaching small goals in a safe and familiar environment, the elderly Somalis would have awakening experiences through simple exercises and learning carefully selected words and sentences. Finally they would feel willing and ready go to the supermarket and doctor's practice independently. Siitonen (1999: 154) points out that experience of success are very valuable in becoming empowered. The success is closely linked to appreciation, acceptance, trust and the building of the atmosphere. These are in connection with self-image and the formation of efficiency beliefs, self-valuation and

formation of self-esteem, risk taking, in the courage to try new challenging solutions, as well as releasing creativity and resources. Experiences of success energize capacity- and contexts believe as well as have encouraging effect when choosing new goals. Hence goals and empowerment has a salient relationship (Siitonen 1999: 119).

Being awakened is a tremendous adjunct in all situations in life. It is seeing oneself and life and as a result a person finds his place in life stream. Awakening happens everywhere where a person is or acts in different communication situations, for example in spontaneous conversation. Awakening means ability to separate false from the truth. Awakening means ability to see the point of the matter, the essence of events and in life. Before people do anything external in their life, it has already happened in a deeper level in their mind and in their subconscious. Awakening is insights to see the reality in a deeper level based on exterior events. Awakening is seeing things and actions with as wide as possible holistic vision. (Räsänen 2006: 227-228.) The authors of this final project claim that learning some vocabulary about “in a supermarket” and “in a doctor’s practice” will help the elderly Somalis to understand the environment around them better.

According to Räsänen (2006: 92) when researching empowerment also powerlessness has to be defined. Siitonen (1999: 161-165) claims that empowerment is not a stable state. Räsänen (2006: 95) adds that individuals have to wake up to realize that they themselves have got the power. People should maintain the feeling of control of becoming strong towards their own power. Powerlessness has got two sources: social environment and the person himself (Räsänen 2006: 92). Behind the loss of person’s powers are for example fear, lack of will, bad and depressive learning experiences, discrimination, lack of trust and lack of social capital, injustice and unawareness (Räsänen 2006: 267). Powerlessness means situation in which person’s will, hopes and self-determination are being offended (Räsänen 2006: 93). A person struggles constantly with problems involving ignorance, purposeless, ineptitude and powerlessness (Räsänen 2006: 156).

5 ELDERLY PEOPLE

World Health Organization (2010) has agreed to refer people with 60+ years as the older population, there is however no general agreement on the age of which a person becomes old. In most developed countries the age of 65 is accepted as a definition of elderly or an older person. It is associated with the age that a person begins to receive pension. This age definition for the older person does not however adapt well to the situation in Africa. In Africa, many individuals do not have an official record of their date of birth and they do not know their birth dates. Mölsä (2010) points out that due to this fact most elderly Somalis in Finland have their birthday on the first of January. This date of birth has been given to Somalis because they need to have some date of birth to be registered in Finland. In Somalia ageing is not connected to institutions and there is no pension system. People will work as long as they are capable to do it physically and mentally. In Somalia women are considered to be old when they are unable to give birth and men when they are unable to work (Mölsä 2009, Mölsä & Tiilikainen 2008: 70).

Ageing is connected to the average life expectancy of each country. War and heavy life like being a refugee, influence the ideas of ageing. Becoming a grandparent is also strongly connected to ageing because that's when a person gets a new role. How this is reflected outwards is connected to the culture. (Takala 2004: 9.) Some traditional African definitions of an elder are between the ages of 50 and 65, depending on the country, region and setting. If a definition for the older age in Africa would be developed, it should be either 50 or 55. (World Health Organization 2010.)

5.1 The Ageing Migrants –activity

The product has been done for the Ageing Migrants –activity which has been founded in 2006 and is a part of The Central Union for the Welfare of the Aged. It is funded by RAY (Finland's Slot Machine Association). Its key objective is to function as an expert of elderly immigrant work. In addition to this, it affects in a national level to the status of the elderly immigrants and to the overall attitude of the atmosphere and raises the living standards of

elderly immigrants and their service needs. (Vanhustyön Keskusliitto 2009: 7.) Their aim is also to develop practices and networks for immigrants' coping in everyday life. (Vanhustyön Keskusliitto 2004: preface.) Positive attitude towards ageing makes subjective empowerment and participation in society possible. In empowering life practice an elderly person's knowledge is based on experience and everyday life is appreciated. (Suomi 2008: 111.)

5.2 The Central Union for the Welfare of the Aged

The Central Union for the Welfare of the Aged (Vanhustyön Keskusliitto 2009) has been working since 1949 as a co-operation organization for public interest elderly work organizations and as a developer of elderly work. Their aim as a national co-operation organization is to promote welfare and social security of the ageing and elderly people. They stress the right of older people to decide about their own lives. (Vanhustyön Keskusliitto 2009: 15.)

5.3 Elderly Somalis in Finland

The civil war in Somalia, which started in 1991, forced many people to leave their country. By 2008 all together two million Somalis have left their country and moved to other African countries, The Middle East, Europe and in North America as refugees. (Lewis 2008: ix-1.) There were 5.570 Somalis living in Finland in the end of the year 2009 (Statistic Finland 2010 A), of which 252 were over 55 years old (Statistics Finland 2010 B).

According to United Nations High Commissioner for Refugees (UNHCR 2010) a refugee is a person who enjoys international protection outside his home country. He has a well-founded fear of persecution on grounds of race, religion, nationality, membership of a particular social group or political opinion. He is staying outside his home country and is unable or, in fear, unwilling to avail himself of the protection of the mentioned country or a person who, without any country's citizen is staying outside of former country of residence and is now because of above mentioned reasons incapable or with said fear unwilling to

return there. (UNHCR 2010.) A person who lives temporarily or permanently in a country where he has not been born and has some important ties to the country is described as a migrant. Migrants are coming to the country from their own free will and can leave from there when they want. (UNESCO 2010.)

Immigration and being a refugee can trigger crisis. Sudden change breaks social networks and changes everyday life which can even feel confusing when familiar routines are missing. Relatives, neighbors and friends might stay in the home country or move to other countries. These things can cause feelings of loneliness which is related to worrying about far away relatives. Refugees can also feel guilt that their other family members are still in insecure circumstances. (Sharifi 2008: 6.) Immigrants can in their minds live in two places, in the previous home country and in Finland (Gothoni 2005: 105-106).

According to Mölsä (2010) the longer the elderly Somalis have lived in Finland the more dependent they become of their children and the more socially isolated they feel. Because of the new environment elderly Somalis feel themselves less competent, less needed and powerless. Many of them still want to return to Somalia. Most of the elderly Somalis in Finland live with their families and are taken care by their children and relatives. (Mölsä 2010.) When reaching empowerment a person has control over his own life, trust for own abilities to act in matters important for self, awareness and the possibility for choices and independence of the other people in decision-making and action (Räsänen 2006: 267).

Communality is important in Somali culture. Family community has a big influence on person's identity and wellbeing. Grandparents, cousins and close relatives are part of the family in addition to parents and siblings. (Suomen Somali 2010.) The elderly Somalis have many roles inside the family, for example they teach Somali language and tribal history to their grandchildren, they help their children's families, they teach traditional songs, handicrafts and poems to younger ones, they tell about oral Somali history and pass the knowledge to younger generations. (Mölsä 2010.) Through "Kaupassa ja lääkärissä – Dukaameysiga iyo dhaqtarka" handbooks the elderly Somalis can get an opportunity to feel more familiar with the new environment and to feel themselves more competent and

empowered. Ojanen (1996 as cited in Siitonen 1999: 117) points out that because human beings have a strong natural need to feel themselves valuable, even a minor increase of this feeling can have renewing affect to individual as well as to groups, and it can generate huge amounts of energy for studying and growth.

6 THE ROLE OF THE INSTRUCTOR IN THE EMPOWERMENT PROCESS OF ELDERLY SOMALIS IN FINLAND

An instructor working with elderly Somali groups would most likely be a professional of social field, for example a social instructor. The elderly Somali group's instructor can influence how welcome and safe the clients feel during the group meetings and in this way support their empowerment. No-one comes to the world already empowered but empowerment is built through conscious thinking and choices (Räsänen 2006: 92). Authors of this final project believe that it is important to be culturally sensitive when working with elderly Somalis or any other multicultural group; this will help to create trust with the clients. According to Siitonen (1999: 93, 117-118) and Räsänen (2006: 102, 187) empowerment is a process or chain of events. The process character of empowerment means that the process comes from the person himself: no one can give power to another. In addition Siitonen says (1999: 117-118) that there are many enabling tactful ways to try to support empowerment. Räsänen (2006: 187) points out that operating conditions for example freedom of choice, atmosphere, appreciation, security and trust can be significant and because of this person's empowerment can be in certain societies, certain environments or under certain conditions more likely than in others. Siitonen (1999: 117-118) adds that even though empowerment is an individual process, other people, circumstances and social structure have got an affect on it. This fact makes the pondering of person's empowering process challenging.

To achieve empowerment, the feeling of freedom and independence are in focus straight from the beginning of the process. Also the experiences and views of the context have got a focused position from the beginning, but especially to maintain and strengthen the process.

(Siitonen 1999: 61.) Empowerment refers to a process, in which an individual's and group's possibilities to affect to personal, social, financial and political powers significant to life situations get stronger (Räsänen 2006: 79-80). During the process the individuals and groups are able to help themselves and others to make the most of their lives (Adams 2008: 17). During the process a person reaches goals and from his own free will sets new ones (Siitonen 1999: 117-118, Räsänen 2006: 79-80, 92, 102). Power and responsibility are central in empowerment process (Räsänen 2006: 78).

The feeling of empowerment arises from participating human history and events of everyday life relevant for individual (Räsänen 2006: 102). According to Räsänen (2006: 79-80) in general level empowerment orientation can be described as interaction of person's current life situation, resources and adaptation. Authors of this final project believe that the elderly Somalis who do not know the Finnish language and are dependent of their children might have little resources which might slow their empowerment process.

According to Siitonen (1999) to know other person's experiences, observations, intentions and interpretations asks diverse communication with him, listening his thoughts, following his actions and acting with him. Making this happen demands enabling context, in which the person feels safe, trustworthy, respectful and open to reveal his real experiences, intentions and interpretation. When trying to enable possibilities for person to empower himself, his own foundation to reach his intentions can be supported. To build a certain context for empowerment demands high engagement to the matter, humble mind and sensitivity to hear the other person's voice. Even the most humble attempts the results remain always a mystery. A person can be understood, his intentions and experiences can be known in some level, and through this his possibilities to empower can be promoted. But the feeling of power as such cannot be given; in the end empowerment comes from the person himself. (Siitonen 1999: 131.)

The parties' mutual acceptance and feeling of welcome are in the context of experiencing the climate of security, confidentiality and to experience the appreciation, which in turn are connected to a positive charge and the release of resources. The experiences of

appreciation, trust and respect are highly meaningful in empowerment. (Siitonen 1999: 144.) Safeness, openness, open-mindedness, encouragement and support of the environment seem to be closely linked to empowerment (Siitonen 1999: 145). Experiencing positive charge as a part of a person's own empowerment as well as a quality of atmosphere support person's enthusiasm, optimism, and a willingness to improve his skills, without hope of external reward or threat of a punishment. Emotional evaluative information and clues are relevant in the empowering process. Through them a person gets knowledge and tips which he can use to evaluate safety, acceptance, atmosphere, support and freedom of action in his context. Emotions also provide information about peoples' interaction. A person uses this knowledge to form an idea about his possibilities and about the context believes. (Siitonen 1999: 152-153.)

Siitonen (1999) talks about empowerment, which is liberating feeling of own resources and responsible creativity. A person who has inner power reflects optimism and positive attitude. This is in contact with approving confidential atmosphere and experience of appreciation. A person who has reached the inner power has the desire to try his best and to take responsibility of the other members' welfare in the community by using his freedom of act creatively and bravely. Experienced freedom supports being responsible. Both freedom and responsibility are in contact of the feeling of safety in the community. In the community due to the feelings of appreciation, respect and confidentiality people have got the courage without prejudice to make creative solutions with responsibility in mind. (Siitonen 1999: 61.)

Beliefs concerning self and own possibilities are mainly build in social interactions. Although empowerment is an individual process, other people, circumstances and social structure have got an affect on it. (Siitonen 1999: 117-118.) In a crucial position are also other societal factors, which either make a person's empowerment possible or prevent it. These kinds of factors can be alone or at the same time for example information and possibilities to get information, societal services and their availability, the powers of experts and peoples' trust among each others and towards society. (Räsänen 2006: 187.)

In a safe environment a person dares to try, without prejudice, something new and to take risks, because there is no need to worry about failure. In an ideal situation the failure can be seen as a common learning experience. In an open atmosphere reflection about the failure can turn to be a learning experience even to the people who were not present when the failure happened. At the same time the attitudes towards own skills and attitude towards support of the context changes to more positive within the other members of the community, while the threshold of taking risks gets lower and a person uses more his freedom of choice. (Siitonen 1999: 154.) According to Räsänen (2006: 179-180) it is important for empowerment, that a person believes that he can influence the course of affairs in his own environment. According to Siitonen (1999) a person should be able to understand how a system works. Contexts of beliefs are integral parts of empowerment process. They are also important for commitment of collaboration and interaction and in reaching desired goals. A person should use his own control in his context and participate to community actions from his own starting points. Self-confidence, self-esteem and self-respect have a close link between them, and in some level there are overlapping definitions. Operational environment often has essential meaning in building them. In approving and respectful environment person has the courage to take chances. Success brings self-confidence, which can support self-esteem. Self-respect of a person who values himself gets better and he stays healthy. In these processes person's feeling of inner strength gets stronger, person empowers. (Siitonen 1999: 137.)

The purpose of empowerment thinking is to change both person's inner- and environmental control under which person lives. The challenge of empowerment is enabling operational environment, confidence in an environment where people can experience the freedom of action, feel accepted and feel that his work is meaningful. The characteristics of empowerment appear as different features, different behavior, different skills and beliefs in different people. They can also differ by degrees of intensity according to environment and time. (Räsänen 2006: 187.) The authors stress that the instructor has an important role in creating an atmosphere during the group meetings that supports the empowerment.

7 THE PROCESS OF THE HANDBOOKS

Subject of this final project become more focused during the process of making it, which is common for final projects according to Hirsijärvi, Remes and Sajavaara (1997: 60). When choosing the subject and implementing the work the authors bared in mind advices for doing a final project: making the work in reasonable, planned time limit, understanding that the work is a final project and part of it is that it is not perfect and that there will be possibility to continue projects like this after finishing this particular project. (Hirsijärvi, Remes & Sajavaara 1997: 61.)

7.1 Initial planning

The initial plan for the product of this final project was to produce a handbook for elderly immigrants regardless to their nationality or language they speak. A handbook was decided to be made, because it would be the easiest to use for elderly people and easy to carry with. Use of a CD or DVD would demand the knowledge of for example a computer which could be an obstacle for an elderly person.

At the time of starting this final project, in October 2009 “Naapuri hississä” (Neighbor in an elevator) material to support teaching Finnish for illiterate immigrant adults was made by Kemppainen, Lahtonen and Keränen and published by the Education Department of City of Helsinki at the Finnish National Board of Education. This material contains situations for everyday life in Finland like meeting a neighbor in an elevator, going to a doctor and supermarket and travelling by bus. The material focuses on clear pictures and it contains cartoons, alphabets and numbers. It also contains adjectives and genitives to learn new basic language structures, vocabulary and many other exercises. (Helsingin Opetusvirasto 2009.) Before starting to make the handbooks it was important to find out what kind of material for the target group already exists.

The authors of this final project wanted to make a product that would fulfill the needs of working life in addition to this already existing material and to function as an empowering tool for elderly immigrants also after the group meetings. Two handbooks were decided to be made, of which the other would be for the instructors of the elderly groups and the other one for the elderly people to use in the group meetings and take home and to carry with. The authors wanted to make compact and simple handbooks with clear and bright colors, not black and white like the “Neighbor in an elevator”. The amount of text was decided to be kept very limited. The product was decided to be focused to a certain group of immigrants. Somalis were selected as the target group because during the year 2009 Somalis were the biggest group to get positive decisions of asylum (The Finnish Immigration Service 2009) and because Hilikka Linderborg, the Planning Officer for the Ageing Migrants – activity and our working life partner, requested a product for elderly Somalis (Linderborg 2009). It was important to make a product that was needed and would serve the working life partner’s needs.

The initial content for the handbooks was to have many different topics like “transportation in the capital area” in addition to “in a supermarket” and “in a doctor’s practice” -themes. Also many different kinds of exercises like using money, different units of measures, weighting in the supermarket, drama exercises and memory game were considered. After further discussion with the final project supervisors, the content of the handbooks was decided to focus only on two themes and to limit the amount of different types of exercises. The working life partner gave the authors freedom to decide which themes and exercises were chosen.

The two themes were chosen because one of the Ageing Migrants-activity's aim is to promote elderly immigrants' coping in everyday life (Vanhustyön Keskusliitto 2004: preface). Räsänen (2006) claims that empowerment is connected to the person’s wellbeing and that a person needs a feeling that he can genuinely affect to his own life. Empowerment arises when the possibility to empowerment and facilitator of empowerment meet in everyday life. (Räsänen 2006: 79-80, 102.)

One other reason why “in a doctors' practice”-theme was chosen was because according to Mölsä and Tiilikainen (2008) in Finland health care is much more advanced with new technology and equipments than in developmental countries. There are many new things for elderly immigrants. It might be that the needed medical operation would not happen because the elderly immigrant feels frightened towards it. The lack of common language and different ways to communicate makes the visit to the doctor more challenging. (Mölsä & Tiilikainen 2008: 71). “In a doctor’s practice” and “in a supermarket” -themes are important for all the elderly Somalis living everywhere in Finland, not only in the capital area, like for example transportation and travel card.

In order to get familiar with the target group of the final project the authors visited a course for elderly Somali male immigrants in a Recreation centre of Malmi (Malmin virkistyskeskus) in September 2009 and a female Somali group in Recreation centre of Kontula (Kontulan palvelukeskus) in January 2010. The male group focused on teaching Finnish language and it had got all together 12 members from 66 to 80 years of age. Three of these men were illiterate. The female group functioned as a peer group to support integration. All of the 15 clients in the female group were over 55 years of age and most of them were illiterate. In both groups the instructors made it clear that new, creative and simple material was needed.

Information was collected from the national seminar about elderly immigrants ”Ikääntyvä maahanmuuttaja työmarkkinoiden linssissä” organized by The Central Union for the Welfare of the Aged in Helsinki in October 2009. In the seminar three elderly Somali men mentioned that they would like to learn Finnish language so that they could accomplish everyday tasks. They also stressed the importance of being active and that their opinions are heard. They felt it meaningful that they can get together with other elderly Somalis. (Ikääntyvä maahanmuuttaja työmarkkinoiden linssissä 2009.) It was important to make the plan for the final project carefully before starting to make it and to find co-operation partners in order to be able to do the work in the most efficient manner.

7.2 Making the handbooks

Making of the handbooks started in January 2010 when the illustrator was chosen between two people. They sent test drawings and according to those, the illustrators' prices and timetables, a more suitable person, Sanna Härkönen, was chosen to do the illustration and layout. The authors gave instructions for the illustrator how the pictures should be. Examples were pictures of human bodies that she was advised to draw neutrally, without unnecessary details.

Making a co-operation contract with The Central Union for the Welfare of the Aged was challenging as instructions of which things should be agreed and how had not been given. Layers had to be consulted concerning immaterial rights that were an important part of the contract.

Making a product for elderly Somalis, their culture, religion and age was studied and considered, so that the product would not offend anyone. The grocery words were chosen according to Somali recipes (Mölsä 2001). In Islam which is the main religion in Somalia (Lewis 2008: 2), Allah has forbidden the flesh of swine (Zafrulla Khan 1981: 262). The authors have acknowledged this and because of it the word of pork meat has been included in the handbooks so that the elderly Somalis would know the word in Finnish.

Doctor and researcher Mulki Mölsä translated the words and sentences in the handbooks in Somali. Two different dialects are used in the client's handbook. This is to make sure that most of the clients will understand the words. Because of ethical reasons names of the elderly Somalis contributing to this work have not been mentioned.

The co-operation partner's wishes had to be adjusted to Metropolia's final project instructions. An example was that some of the professionals that contributed to this final project pointed out the usefulness of a game as a part of the handbooks and on the other hand feedback from Metropolia was to keep the work in required limits instead of making it too large. Memory game was decided to be included in the instructor's handbook after

dialogue with our working life partner but agreed with our final project supervisors not to be an official part of the final project. Communication with the supervisors and the working life partner was crucial during the whole process of making the final project.

It was important to follow current discussion in the media and to keep the theory in mind at all times when making the product and writing the report. Many of the sources used in this final project are from Finland because the aim of this work is to offer empowering tool for the instructors of elderly Somali immigrants in Finland, for everyday life in Finnish society. The English literature that was read did not contain useful information for the topic.

The final project was possible to be done in planned time because all co-operation partners' timetables fitted very well together and all the professionals had genuine interest and motivation on making an agreed product and that everyone was aware that their contribution to this work was important. In case of delays the work would have got extended. Working with professionals was easy and rewarding because the authors were able to trust that all the parties would do their part in a professional manner. This also gave added value to the product and because of the co-operation partners' professionalism each professional pointed out things from different perspectives.

7.3 Different learning styles

Three different learning styles have been taken into account when making the handbooks so that there would be suitable learning method for each group member. These learning styles are visual, kinesthetic and auditory.

Visual learning style means learning based on eyesight perception. Sense of sight and the significance of seeing get highlighted for visual learner. He is able to remember again the different images he has seen. When attending a lesson, a visually orientated person hopes that things would be shown to him either as real items or illustrative pictures or that they would be described in words. A visual person pays attention to what things look like. For a visually orientated person it is often important to make eye contact with the person he is

having a conversation with. A visually orientated person learns by seeing and looking. He likes representation and often stops to imagine in his mind the thing being taught. In a teaching situation, a visual person's attention goes towards well-made teaching material. Visual learner learns best when visual teaching means like colors and drawings are used. (Mannström-Mäkelä & Saukkola 2008: 82-83.) This learning style has been taken into consideration by having colorful, clear and big pictures in the handbook.

Kinesthetic learning means learning by hands and learning by doing. It is learning based on tactile sense. Comfortable study environment is important for kinesthetic learner and he also pays attention to how things are thought in a teaching situation, whether or not he feels positive experiences. He remembers how something felt and what kind of ambient was linked to it. For kinesthetic learner it might be easier to follow teaching or to learn new things when they are moving at the same time. (Mannström-Mäkelä & Saukkola 2008: 83-84.) Examples of exercises where this learning style in the instructor's handbook is used is to visit a supermarket and to have groceries in the classroom, to feel and to taste them. The target group's age and physical limitations it might cause have been taken into consideration and the amount of exercises involving heavy physical activities have been limited.

Auditory learning means learning based on hearing perception. Hearing and auditory sense are important in this kind of learning. An auditive person pays attention of what things sound like. Auditory orientated person likes things to be told him. He likes speaking things out loud to himself. Auditive person learns by verbal instructions and repeats things in his mind. Auditory orientated person enjoys conversation and explaining. Thinking out loud and talking to himself supports his learning. Auditive person often seeks verbal explanations for problem solutions and learns well when working with a pair or in a small group. (Mannström-Mäkelä & Saukkola 2008: 80-81.) This learning style is used in exercises of repeating words and sentences in the group by the instructor advising them orally.

Somalis strongly value oratory and poetry. In the old days history and knowledge was passed to one another by telling stories and poems. Especially the elderly had an important part in passing information. It was expected that any elderly could tell stories, poems and refer to many famous poems and sayings. This knowledge came from their life experience and from their travels. It was only in 1972 to 1974 when there were big literacy campaigns in Somalia and the Somali language became written. (Lewis 2008: 23, 41.)

7.4 Testing of the handbooks

The handbooks were tested in two course sessions with an elderly Somali female group of ten participants in the Recreation centre of Kontula in April 2010. The course was organized and run by the Finnish Refugee Council and the Recreation centre of Kontula. One of the sessions concentrated to the theme “in a supermarket” and the second “in a doctors' practice”. The authors were not present during the testing because they wanted feedback how it is to use the material according to the instructions given in the instructions handbook and so that their presence would not affect the session. During the first testing session an interpreter was not present.

7.5 Evaluation of the handbooks

A feedback form was made and handed in for the instructors that tested the handbooks. The instructors were a field worker in the Finnish Refugee Council, who had been working with elderly Somalis for six months and a Bachelor of Social Services, working under a title of social instructor, who had been working with elderly Somalis for one year.

A feedback form was chosen as a method to receive feedback because in this way the instructors had time to think about the answers. It also made them to answer according to given space instead of giving unnecessarily wide answers which could have happened in an interview. The feedback form can be found from appendices. The instructors filled up the forms and the authors received them in a feedback discussion in the end of April 2010. The following feedback was received.

The client's handbook size A5 was big enough and the size of the text in the handbooks was good. It would be beneficial to add sentences in Somali into the handbooks, such as "repeat after me" and "let's learn these words together". This would make the material easier to use, especially when the interpreter is not present.

Only a few pictures of the client's handbook were not clear and big enough for the group members. The picture in the front page was clear and informative and it gives straight away impression that this material was made especially for Somalis. This creates trust in clients.

The elderly Somalis in the group were really excited about the handbooks and were eager to study from them. Everyone took actively part in learning the words and sentences and in the drama exercise. According to Siitonen (1999), people are using clues given by emotions when assessing if they have possibilities from their own settings to set and to achieve goals. Peoples' hopefulness and a positive charge are important in opening their own resources. When a person assesses his context allowing, and himself capable to achieve the goals, he will likely find resources to achieve the goals and to set new ones. (Siitonen 1999: 151.)

The theme "in a supermarket" is one of the most relevant subjects for the elderly Somalis living in Finland to promote elderly Somalis' coping in everyday situations. By learning "in a supermarket" words and sentences might encourage the elderly Somali to go alone to the supermarket. Knowing vocabulary concerning groceries is prerequisite to be able to function in a supermarket. The exercises to learn the grocery-words worked really well. Especially good exercises are visiting a supermarket and using the learned words and sentences in an authentic environment. The word "pork meat" was totally ignored. The group members behaved like it did not exist in the handbook.

The theme "in a doctor's practice" will promote elderly Somalis' coping in everyday situations in Finland and it is highly important subject, because it is essential in every elderly person's life. The theme is especially important because it will make it easier for the elderly Somalis to visit a doctor, which is not always self-evident due to cultural reasons. It is good that elderly Somalis are able to visit a doctor also without their children. The

exercises were good. Drama was used to practice the learned words. Through drama it was easier for the elderly people to learn more because it was concrete and they could use imagination. Practicing going to a doctor was exiting for the group members. There could be even more exercises under the “in a doctor’s practice” theme. More important theme would be to teach how to use and recharge a season ticket for public transportation.

The handbooks give added value when working with elderly Somalis. There has not before been as clear and concrete material targeted especially for elderly Somalis. The handbooks are simple and compact, but when willing the instructor can build a wider entity. Also the memory game was good.

If the elderly Somali keeps the handbook with her it will support her to function more independently in everyday life situations in doctor’s practice and in a supermarket. The learned words and sentences will give the feeling of success. The handbook will strengthen the elderly Somalis’ capabilities because it is empowering to learn new things.

In the first testing session when the translator was not present the instructors had to adjust their plans of implementing the group meeting. The fact that the client’s handbook included sentences in Somali helped a lot. Without them it would have been impossible to explain which sentence was taught. The instructors were happy because during the group session, they had also learned Somali from the handbooks.

The Somali interpreter who was present during the second testing session was really happy that this kind of material is available. She mentioned that she would like to use this material with other groups as well. She was especially thankful that two Somali dialects were present in the handbooks.

The handbooks structured the course session so that also the more quiet ones had a chance to participate. Many times only certain group members have done most of the talking. Exercise in the instructor’s handbook about cooking together is really empowering. It is empowering for the client to cook food from her home country because by doing this the

client can be the one teaching the group instructor. According to Siitonen (1999) it is essential for empowerment what kind of context a person himself thinks is enabling, safe, supportive, appreciative, confident and unprejudiced to be able to reach his own goals. Peoples' good experiences are relevant for example when experiencing a positive charge, valuing, respecting, feeling of acceptance, approval or building feeling of security. Experiencing those is in a relationship with empowerment. (Siitonen 1999: 143.)

7.6 Finalizing the handbooks

After the feedback of testing the handbooks and proofreading final changes were made in order for the material to serve the best the instructors and elderly Somalis. Many of the changes that were suggested in the feedback form could not however be made because those changes would have made these handbooks too large concerning the Final Project of University of Applied Sciences. Some of the changes that the instructors suggested were same as in the initial plan and the other suggestions could be used if the handbooks would be updated later on.

The authors learned that finalizing a product takes a lot of time and effort and making a compact product is very challenging. Compromises had to be made between the authors and the working life partner. The working life partner was asked to give feedback with Metropolia's feedback form about the authors' co-operations with them. The form can be found from appendices.

7.7 Marketing and distributing the handbooks

The handbooks are marketed to groups of elderly Somalis living in Finland by the Ageing Migrants-activity and paper copies can be ordered free of charge from them. The handbooks can also be downloaded and printed from The Central Union for the Welfare of the Aged's webpage since 26th of May 2010 (Vanhustyön Keskusliitto 2010). The instructor's handbook was printed 130 copies and the client's handbook 300 copies in Tyylipaino Oy Printing house in May 2010. The Central Union for the Welfare of the Aged

paid the printing costs, as well as the work of the illustrator. The amount of client's handbooks was calculated to be suitable for the amount of the elderly Somalis living in Finland at the time of printing the handbooks. The amount of instructor's handbooks was estimated to be in relation to that. After two weeks from publishing the handbooks almost all the copies had been ordered. The handbooks were ordered to be used in different cities of Finland; Tampere, Rovaniemi, Espoo, Vantaa and Helsinki.

8 CONCLUSION

The aim of the product of this final project has been reached. The instructors who tested the handbooks stated that it is a functional tool that gives added value when working with elderly Somalis and that it supports elderly Somalis' coping in everyday situations in Finland. They stated that the handbooks will strengthen the elderly Somalis' capabilities through empowering exercises to learn new things to be able to function more independently. The authors of this final project cannot prove if empowerment has been reached through awakening by reaching realistic goals because they have not been following the test group's proceeding. Siitonen (1999: 93) claims that empowered person has found his resources. He is the one in charge of his life and free from outer pressure. It is highly difficult to make a definition that measures and assesses the qualities of empowered person. This is because of the qualities of empowerment can become evident as different qualities, behavior, skills and believes. (Siitonen 1999: 93.) The fact that the elderly Somalis in the test group were eager to use the handbooks supports that awakening had happened. Awakening happens everywhere in different communication situations (Räsänen 2006: 227-228).

According to the Finnish Immigration Service (2010) the amount of Somali applications of residence permit in Finland for family reunion reasons has grown by 1.000 since April 2010. In the beginning of August 2010 there were almost 5.000 applications waiting and handling them takes even longer than family reunion applications in general. (The Finnish Immigration Service 2010 A, B and D.) From this the authors conclude that there will be need for this product also in the future.

9 DISCUSSION

According to a worker in the Finnish Immigration Service (2010) an elderly Somali man who had had problems of learning the Finnish language told that the “Kaupassa ja lääkäriässä – Dukaameysiga iyo dhaqtarka” handbook had helped him in coping in everyday life in Finland (The Finnish Immigration Service 2010 E). Also 20-30 years old Somalis who are illiterate or have difficulties learning Finnish have been using the handbooks and said that its picture and word pair have helped them to perceive Finnish language. It has given experiences of coping independently. (The Finnish Immigration Service 2010 F.)

Making a functional final project maintained interesting through the whole process of one year because the need for these handbooks got many times confirmed from the co-operation partners and other professionals that the authors had discussed with. The subject was also discussed many times in the media. Working as a pair gave motivation, support and supported critical thinking. Because both authors had same motivations for this work, timetables and division of labor were arranged so that the work got done effectively.

It was pondered if ”in a supermarket” may not be the most suitable theme for elderly Somalis based on Mölsä's (2008) comment that in Somalia the elderly people make their grocery shopping everyday from the market. In Finland they visit an ethnic shop once a month to buy frozen or canned food and halal meat which has been slaughtered in a correct way. (Mölsä & Tiilikainen 2008.) Also the instructors pointed out in the feedback form that the younger family members take care of shopping and cooking in a Somali family.

This product could be developed further by adding different exercises and translating it into different languages to serve other ethnic groups. This would mean not only translating the text into different languages but also adjusting the product according to different cultures and their needs. It could be translated to serve in Finland by translating the Somali language into another language but also to serve in other countries by translating also the Finnish language.

Similar ideas were given in The Fourth Annual Meeting of ENIEC, European Network on Intercultural Elderly Care on March 2010 where the authors of this final project were present. ENIEC works in Europe by providing and developing good quality care for elderly immigrants through care and preventive initiatives. It functions for sharing ideas and developing new practices as informal network on exchange of experiences. (ENIEC 2010 A.) Some professionals from different European countries who participated the meeting, came up with an idea that the product could be published in ENIEC's web page because there would be need for this kind of material in other European countries (ENIEC 2010 B). International interest from the ENIEC seminar was a positive surprise above the authors' expectations.

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Palautelomake ”Kaupassa ja lääkärissä – Dukaameysiga iyo dhaqtarka” vihoista.

Mikä on ammattisi? _____

Kauanko olet työskennellyt somali-ikäihmisten kanssa? _____

1. Onko asiakkaan vihko A5- kokoisena tarpeeksi suuri? Kyllä ___ Ei ___

2. Onko asiakkaan vihon teksti tarpeeksi suurta? Kyllä ___ Ei ___

3. Ovatko asiakkaan vihon ”kaupassa” -lauseet tarpeellisia? Kyllä ___ Ei ___

- Parannusehdotuksia? _____

4. Ovatko asiakkaan vihon ”lääkärissä” -lauseet tarpeellisia? Kyllä ___ Ei ___

- Parannusehdotuksia? _____

5. Ovatko asiakkaan vihon kuvat tarpeeksi suuria? Kyllä ___ Ei ___

6. Ovatko kuvat selkeitä? Kyllä ___ Ei ___

7. Mitä mieltä olet etukannesta?

8. Onko sisällysluettelo selkeä? Kyllä ___ Ei ___

- Mikäli vastasit ei, miten sitä voisi parantaa? _____

9. Onko ”kaupassa käynti” oleellinen aihe edistämään somali-ikäihmisen selviytymistä Suomen arjessa? Kyllä ___ Ei ___

- Miksi? _____

10. Onko ”lääkärissä käynti” oleellinen aihe edistämään somali-ikäihmisen selviytymistä Suomen arjessa? Kyllä ___ Ei ___

- Miksi? _____

11. Mitä mieltä olet ”kaupassa”-teeman harjoituksista?

12. Mitä mieltä olet ”elintarvike kuvien- ja sanojen” opettelemiseen liittyvistä harjoituksista?

13. Mitä mieltä olet ”lääkärissä”-teeman harjoituksista?

14. Mitä mieltä olet ”kehonosien” opettelemiseen liittyvistä harjoituksista?

15. Antaako vihko lisäarvoa somali ryhmien kanssa työskentelyyn? Kyllä ___ Ei ___

16. Eroavatko vihot muista somali-ikäihmisten kanssa käyttämästäsi materiaaleista?

Kyllä ___ Ei ___

- Mikäli vastasit kyllä, miten? _____

17. Koetko että vihko vahvistaa somali-ikäihmisen voimavaroja? Kyllä ___ Ei ___

- Miten? _____

18. Mikäli asiakas pitäisi vihkoa mukana, näetkö sen tukevan arjessa selviytymistä?

Kyllä ___ Ei ___

- Uskotko että vihko rohkaisee käymään kaupassa? Kyllä ___ Ei ___
- Uskotko että vihko rohkaisee käymään lääkärissä? Kyllä ___ Ei ___

19. Millaisia tunteita vihko herätti sinussa?

20. Millaisia tunteita vihko herätti asiakkaissa?

21. Muita kommentteja?

Kiitos palautteestasi,

Elina Niinikoski-Pereira ja Hilikka Koppanen

Appendix 2

Metropolia Ammattikorkeakoulu

Hyvinvointi ja toimintakyky klusteri

Sosiaaliala

TYÖELÄMÄN LAUSUNTO

Sosiaalialan opinnäytetyöstä

Hyvä yhteistyökumppani, Pyydämme ystävällisesti arvioimaan opinnäytetyötä erityisesti työelämälähtöisyyden kannalta sekä opiskelijan kykyä toimia yhteistyössä sosiaalialan ammattilaisten kanssa ja hänen valmiuksiaan nähdä alan kehittämishaasteita.

TYÖPAIKKA/TOIMINTAYKSIKKÖ: Vanhustyön keskusliitto ry, IkäMAMU -toiminta

ARVIOITAVA OPISKELIJA/T: Elina Niinikoski-Pereira ja Hilikka Koppanen

OPINNÄYTETYÖN AIHE/ NIMI: Kaupassa ja lääkärissä – Dukaameysiga iyo dhaqtarka
Ohjaajan opas ja oppilaan vihko

Arvioitavat alueet:

1. Aiheen merkittävyys sosiaalialan asiakaslähtöisen ammatillisen työn kehittämisen kannalta.

Opiskelijoiden kanssa yhteistyössä tuotetut suomen- ja somaliankielinen ohjaajan opas ja asiakkaan vihko ovat käytännön tarpeista lähtien kehitettyjä. Suunnittelu-, testaus- ja toteutusvaiheessa on erityisesti otettu huomioon luku- ja kirjoitustaidottomien somalivanhusten tarpeet. Oppaan ja vihon kuvituksessa, sisällössä, muodossa ja jopa paperin laadun valinnassa on pyritty huomioimaan ikäihmisten näkökulma – teksti on isoa, kuvat selkeitä ja kulttuurisesti mukautettuja jne. Lisäksi kuvituksessa on huomioitu somali-ikäihmisille tutut elintarvikkeet jne. Materiaali on osoittautunut erinomaiseksi dialogin avaajaksi erityisesti niissä tilanteissa, joissa ryhmän vetäjien ja ryhmäläisten väliltä puuttuu yhteinen kieli. Mitään vastaavaa materiaalia ei ole aikaisemmin tuotettu.

2. Opiskelijan kyky rakentavaan, innovatiiviseen ja tulokselliseen yhteistyöhön työelämän edustajien kanssa.

Elina ja Hilikka ovat erinomainen esimerkki ennakkoluulottomasta ja innovatiivisesta työotteesta. He uskaltautuivat tarttua hankkeeseen, jonka lopputulos täsmentyi vasta prosessin aikana. Heillä oli alusta saakka yhteinen tahtotila ja ehkä myös mielikuva lopputuloksesta, mutta samalla he osoittivat

kykynsä joustavaan ja samalla periksi antamattomaan yhteistyöhön IkäMAMU –toiminnan suunnittelijan kanssa. Yhteistyö oli sujuvaa puolin ja toisin. Lopputyön rahoittajana IkäMAMU –toiminta toimi lähinnä raamien antajana ja yhteistyöverkoston mahdollistajana. Lisäksi he hankkivat omia verkostojensa kautta oppaiden ja vihkojen kuvittajan – seikka joka oli merkittävä onnistuneelle lopputulokselle.

3. Opinnäytetyön hyödynnettävyys työelämässä, sen tarjoamat näkymät alan kehittämisen näkökulmasta

Ohjaajan opas ja oppilaan vihko ovat osa opiskelijoiden opinnäytetyötä. Uskon vahvasti, että nämä konkreettiset tuotokset ovat moninkertaisesti hyödynnettävissä perinteiseen opinnäyteraporttiin verrattuna. Opas ja vihko on tuotettu sekä painoversiona että tallennettu pdf-muodossa Vanhustyön keskusliiton Internet-sivustoille. Ko. sivuilta ne ovat laajemman käyttäjäkunnan hyödynnettävissä. Tarvittaessa materiaalia on helppo käyttää myös muiden kieliryhmien osalta. Suomen- ja somaliankielisten tekstien rinnalle voi niin halutessaan käyttää/täyttää myös muita kieliä. Opas ja vihko ovat ensi askeleita iäkkäiden maahanmuuttaja-asiakkaiden voimaantumisessa. Iäkkäiden somalivanhusten ryhmätoiminnassa opas ja vihko tuovat kaivattu kulttuurisensitiivistä ja asiakkaiden tarpeet huomioivaa näkökulmaa, josta uskon olevan iloa sekä ryhmien vetäjille että somaliankielisille ikäihmisille.

4. Opiskelijan ammatillinen kasvu; kyky reflektiiviseen ammatilliseen työtoteeseen, kyky tunnistaa omia voimavarojaan ja kehityshaasteitaan

ERINOMAINEN!

Paikka ja pvm: Helsinki 28.9.2010

Työelämän edustaja: _____

Hilkka Linderborg/suunnittelija/VTM/puh. 050 357 0768