

IMMIGRANT FAMILY LIFE IN FINLAND

The male perspective on family relationship, upbringing of children and
social integration

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ABSTRACT

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The migration of immigrants into Finland comprises a lot of Africans and Asians who one cannot find much information about in Finnish literature. It was therefore found out to be important to draw the attention of the public by researching into the family life of this group of immigrants. The aim was to find out influential factors that makes the immigrant male undecided about his stay in Finland. Another aim was to find out issues affecting his everyday family life relationship and upbringing of children.

The data was collected through qualitative research by the use of interviews, public observations, open conversations and informal discussions. A field diary and a digital voice recorder device were used as tools in the data gathering process. Comparative, narrative, descriptive and socio-cultural analyses as well as strengths, weakness, opportunities and threats analyses were used as research methods to analyse the data.

Based on the samples of the collected data which was analyzed, the results suggested that division of labour in the family rely on domestic work as female thing and financial responsibility as a male thing contrary to the Finnish family system of fifty percent responsibility for each partner. The results also reveal that children with immigrant background will grow up in-between two cultures. The results also indicated that, the traditional parenting practices of upbringing of the immigrant family male were in conflict with the Finnish concepts of upbringing. The results also suggested that the immigrant male feels secured living in Finland because of the system of free education, peaceful and stable environment and social welfare support system. Lack of employment opportunities, obligatory of immigration policies and lack of language proficiency were also suggested based on the results as some of the factors hindering the integration process of the immigrant family male.

Tolerance coexistence, transnational counseling, change of attitude, flexible employments and an end to immigration policies that discriminate were suggested as part of the recommendations based on the results. The study can be used by social work and social service professionals to facilitate their work with immigrant groups.

Keywords: transnational, tolerance coexistence, qualitative research, family life, dominant society, immigrant

1 INTRODUCTION

Statistics Finland (2010) indicated that, the number of persons who immigrated to Finland from foreign countries during 2009 was 26,700. According to statistics Finland, the number is 2,400 lower a year before. Even though there has been a decreased in the migration of immigrants from foreign countries to Finland, the presences of certain immigrant groups especially those with African and Asian background were visible in the everyday life of the Finnish population. However, information on the family life of immigrants with African and Asian background cannot be found in Finnish literature. It was therefore found out to be important to draw the attention of the public by researching into the family life of such group of immigrants.

The definition and concept of family life can mean different things to different people in different countries. A wife, a husband and children was considered an idle family composition for some of the interviewees. For others it may also include members of the extended family, friends and workmates.

In this study, family life refers to a wife, a husband and children relationships, relationships between family friends and relatives of the extended family as well as relationships with close associates who will be there and ready to help in difficult situations. This definition must be understood in the context of the researcher.

Many researchers have defined family life in different contexts and there were many definitions from theoretical books explaining the composition of family life from divergent opinions. Most of these definitions interlock and overlap but centered on issues concerning children, partners in relationship involving a female and male, relationship with friends, neighbors, work mates and people who share intimate relationship.

Grilo (2008) defines the family as an institution which has been recognized worldwide as a fundamental element of cultural, social and economic production and reproduction which plays a pivotal role in accomplishing the integration of its members, and functions as a defensive mechanism or sustainable for network its members. He further pointed out that, while some families will go back to their families and countries of origin after temporarily living abroad, others will like to reunify with their families at

their current locations and others will probably start to make new families. (Grillo Ralph 2008.)

The theme 'Families and Households' described the family as something which is often been regarded as the foundation of the society. In pre-modern and modern societies respectively it has been projected as the most fundamental aspect of social organization and one which have the responsibility of carrying out crucial stint such as socializing children. They further stated that during the period of the 1960s few sociologists were doubtful about the importance or advantages of family life. According to them most sociologists take for granted that family life was developing as modernity developed and the changes which occur positioned the family in a better position in meeting the needs of society and of family systems. (Michael Haralambos, Martin Holborn, Robin Heald 2004.)

1.1 Aim and motivation

The aim of the study was to find out influential factors that makes the immigrant male undecided about his stay in Finland. Another aim was to find out issues affecting the immigrant male everyday family life relationships (gender roles, responsibilities and social integration) and upbringing of children (informal and formal education, passage of values and use of language). My research question was quoted as: 'why does the immigrant family male uncertain about his permanent stay in Finland?'

The motivation to research and write about the topic above was that, the male perspective of the focus group on family life relationships and upbringing of children has received less recognition from Finnish literature. It will be therefore enlighten for the public to recognize the presence of the focus group and their family life. Another source of motivation was that, the study could be used as a learning material and a guide for social work professionals, organizations and other community workers working with immigrant families.

1.2 Background studies

According to Forsander (2002) and Sandlund (2004) as referred to in Triandafyllidou et al. (2008) indicated that, formally, Finland was a country of emigration rather than of immigration. Approximately 700,000 Finns migrated to countries such as Sweden, North America, Australia and other countries after the Second World War. This migration was brought about due to speedy structural modification in Finnish society. However, Finland rapidly exchanged into a considering country for immigrants after the dislocation of the Soviet Union. Even though, the main immigration flows that aimed at Finland came from the former Soviet Union areas, the war in Somalia and former Yugoslavia are some of the factors that contributed to the immigration flows to Finland. Unsatisfied areas in Africa and Asia are other big sources of immigration, primarily refugees and through family reunification. (Triandafyllidou, Anna Gropas, Ruby, 2008.)

According to Triandafyllidou et al. (2008), the immigrant population is still lesser and sum up to only two to three percent of the population of 5.2 million despite the fact that immigration to Finland inflated during the 1990s. The immigrant population in Finland indicates that, approximately, there are five categories of immigrants migrating to Finland which include: refugees (including UN quota refugees and de facto refugees), family reunifications, remigration, labour migration and migration for other reasons. The focus group in this study could be categorized under the migration for other reasons and family reunification.

According to a quotation from Soranen (2003) as referred to in Triandafyllidou et al. (2008) stated that, ‘traditionally, it has been difficult to receive a work permit in Finland but, as a reaction to the increasing labour shortage and because of increasing international co-operation, the number of foreign workers in Finland has increased and granting of work permits has become more flexible’. (Triandafyllidou, 2008.)

Triandafyllidou et al. (2008) was also quoted by saying that, ‘immigrants and refugees have been viewed as a threat to national security and immigration has been considered a politically delicate issue in relation to the neighbouring Soviet Union’.

According to a study done by Kanungo and Misra (1988) as referred to in Goodwin Robin (1999) on work and family analyzed the needs accomplished by engagement in work and family life in Canada which is described as an individualist nation and India as a collectivist nation. In the study, mid-level management personnel from Montreal and individual sector organizations in India and mid-to senior-level executives were questioned. Their outcomes were that, their interviewees' ranked accomplishment, self-reliance and the opportunity for personal development as significant aspects of the work environment. The satisfaction of needs such as; love, possessing good interpersonal and social relationships were more significant in the family context. India interviewees' ranked engagement in family life as more significant compared to work engagement. In the case of the Canadian sample, as work engagement increased, interviewees seek fewer fulfillments from their families, suggesting a compensatory mechanism between the two life areas of work and home. Canadian interviewees with children described greater engagement in both their family and work, where as there was no relationship between having children and work engagement in the Indian sample. (Goodwin Robin, 1999.)

According to Will Kymlicka (1995) as referred to in Tierney Stephen (2007) who discusses the development of multiculturalism also describes it as a global phenomenon, offering suggestions as to why the debate emerged. Kymlicka numerated the future prospects of the multicultural phenomenon by indicating that, the main unifying factor in the fight of the phenomenon is a rejection of the traditional model of united, homogeneous countries which has permitted the dominant national group through strategies and in consequence which has made minority groups have either been absorbed or prevented from a full responsibility in the life of the country. Kymlicka indicated that, the model is progressively under challenge from different types of minority group. Apart from the differences and problems faced by each of the groups, Kymlicka indicated that, the unifying force to all the struggles is the demand for a multicultural country which will valued that the civil order is not constituted of single national group but that all groups should be valued equally which will regard the equal valuable of their cultural traditions and which will seek to ascertain past unfairness occurring from assimilationist or exclusionist policies.

Kylmlicka numerated functional imparts that has accommodated diversity as; an increase in rights of awareness across the globe and the spread of democracy. Imparts

that inform the willingness of countries to accommodate multiculturalism include, advancement in global security and the increased awareness that dominant and non-dominant groups share a liberal democratic consensus. This brought about the elimination of the perception of cultural differences. This has help clarify the reason why minority groups have become more assertive of their rights.

Kymlicka suggested that, ‘the three principal factors which lead to demands for change in the West are already in place elsewhere today, therefore, whether or not the accommodation of cultural diversity is to become a genuinely global phenomenon depends now very much upon whether the states which are newly involved in this process will respond positively to these demands’.

Kymlicka indicated that challenges still exist because even though people in Western democracies have broadly accepted the idea of multiculturalism and earlier adaptation of differences, they resisted the current trend of ethnic politics. Kymlicka therefore concludes that the long-term achievement of multiculturalism will rely upon an exchange in this mind-set and an adaptation by dominant groups that ethnic politics are ‘normal’ of democratic politics which are now a integral part of political life. (Tierney Stephen, 2007.)

Most research studies found on the focused group were based on the feminist perspective of family life in Finland giving shallow insight about the male point of view. There were other organizations found working with female groups. The organizations educate these groups about living a family life with immigrant males through group discussions using participatory democracy as a method. For example ‘Vaestoliitto’ is a social and health sector organization focusing on families. They provide services in issues related to the family, the population and sexual health. Infertility treatment and genetic counseling are some of the services they provide. (Vaestoliitto).

An article titled ‘equality in Finland’ from the perspective of the dominant society person. It is an information brochure for immigrants that provide comprehensive step by step guidelines of issues to be aware of as an immigrant when getting married, within the marriage or cohabitation, upbringing and school attendance for children, studying in Finland, seeking a job and problems in family life. (Tasa-arvoaltuutettu).

An article titled ‘positive family communication’ by Doris I. Herringshaw also provides a detailed account of how to keep positive communication in the family especially the time allocated for listening to children. The article describes some of the positive interaction between parents and children as a model that can show respect, caring and sensitivity towards another person’s feelings. (See appendix 2).

1.3 Theory and literature review

Qualitative research is a type of scientific research that dwells on an investigation which searches for answers to a question based on collected data of evidence. Some of the characteristics of a qualitative research are such that, it refers to the use of systematically predefined set of procedures to answer a research question which produces results that are not determined in advance. Qualitative research in details seeks to interpret a research topic from the perspective of a given population.

It obtains culturally specific information about the values, opinions, and behaviours from the social contexts of a particular population. (Denzin NK, Lincoln YS (eds.). 2000.)

Snowballing also known as chain referral sampling is considered a type of goal-directed sampling. In this method, target groups with whom contact has already been made use their social networks to direct the researcher to other people who could potentially take part in the study. Snowballing is often used to find and recruit ‘invisible target groups’, that is, groups not easily reachable to researchers through other sampling techniques.(Bernard HR, 1995.)

Susanne stated that; ‘In order to reconstruct past events, speakers often make use of narrative genres. Hereby, narrators decontextualize past experiences from their original context and recontextualize them in a new communicative context’. (Quasthoff, Uta M. Becker, Tabea. 2005.)

Comparative analysis method was once used by Mario J. Valdes in the study of historical account of differences of the literary cultures of Latin America. In the study, the fundamental question of whether the comparative study search to ascertain if evolutionary change in traits has take place or not was comparatively analyzed. (McCleannan, Sophie A. Fitz, Earl E, 2004).

Joseph et al. (1993) used descriptive analysis in a study in which a behavioral interview approach was used to lessen children's trouble behaviors in public school settings. Teachers and students were observed during naturally occurring classroom actives and the results of the descriptive analysis provided possibilities considering operative function of the student's problem behaviors. (Joseph.S. Lalli, Diane M. Browder, FC Mace and DK Brown, 1993).

James (2000) in a study 'Narrative as cultural tools in socio-cultural analysis: official history in Soviet and Post-Soviet Russia' used the socio-cultural approach analysis as a task to explain how human conduct is interrelated to cultural, institutional and historical context. The emphasis was on how conduct including mental conduct reflects and influence socio-cultural settings. (James V. Wertsch, 2000).

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Young and Wilmot (1973) as referred to in Michael (2004) describes the degree at which spouses share domestic work and leisure activities as joint conjugal roles type of relationships which is in direct contrast to segregated conjugal roles. They viewed the conjugal roles from two perspectives, the conjugal roles type where the husband and wife have a segregated marital roles in other words there is a clear division of household work responsibilities between the couples. The male partner is comparatively detached from the up keeping of the children and domestic chores. The other perspective is the conjugal roles which are jointly operated. This type is when the male partner becomes more attached with most of the household chores such as washing clothes, ironing and other domestic responsibilities nevertheless the female partner still plays elementary role in housework responsibilities and child rearing. (Michael Haralambos et al. 2004.)

According to Young and Willmott (1973) as referred to in Michael (2004), in terms of leisure activities, while the husband is closely linked with his male friends or workmates, kin and close neighbors the wife is more connected primarily to her female counterparts and neighbors, a trend which is described by them as a typical traditional working-class community attitude. (Michael et al. 2004.)

According to Michael et al. (2004) recent researches in conjugal roles between marriage partners has not come out clearly on any broadly agreed ways of determining the extent of gender inequalities in families. While some based their determinant on division of labour in homes such as domestic work responsibilities and periods spent by partners on specific tasks others concentrated on the control of power distribution within the

marriage relationship. Michael et al. (2004) further emphasizes on the power within the marriage family using the study done by Edgell (1980) about middle-class couples. According to them the study interviewed both husbands and wives about who made the decisions and those decisions they think are important. The result was that wives had the majority of decision making concerning things such as interior decorations, domestic spending and children clothes all which were not regarded as important. The husbands had majority of decision making in three main areas such as housing related issues, finance and maintenance of the car which were considered as important. (Michael et al. 2004.)

According to Douglas (2006) referred to in Combrinck-Graham (2006), the nuclear family system is the basic linear leftover in most Western societies forming part of the human biological group which is undersized and comparatively considered as segregated entity. There is a biological ability and capability for culture among each of the nuclear families as well as their own culturally inherited subculture. Though it operates interactionally, it is a capability which has the ability to be transmitted individually. As DNA –encoded characteristics are transferred so do families inherit their subcultures throughout generations. (Combrinck-Graham, Lee 2006.)

According to Ferber et.al (1990), one of the fundamental elements of family well-being is employment. It is the main source that have the potential of bringing income and other social insurances such as; health insurance, social security, private pensions, disability and unemployment insurances to the individual and the family. However self-esteem is one of the advantageous ingredients of employment. Employment in a sense is also one of the vital components of both economic and psychological security. In their view Unmarried men have lesser labor force participation burden comparatively with married men which therefore make it necessary for married men to increase their financial security. Ferber et.al pointed out that, married men with families in course of increasing their financial security they are faced with the challenge of engaging themselves in working more than their normal body can contain with long hours and rigid schedules. This however can have negative impact both for the married man and that of his family. (Ferber, Marianne A. O'Farrell, M. Brigid 1990.)

Tracy (2001) indicated that the fundamental hindrance of intercultural communication is the difference in culture since all communication takes place in the form of matrix of culture. Tracy explained that, communication that takes place between persons of the same culture is less complex comparatively to intercultural communication due to the fact that communication itself is a system of behavior. (Novinger Tracy 2001.)

Baker (2001) indicated that, from a sociological point of view, the studies of family's demands or necessitates us to challenge our personal assumptions concerning what represents 'normal' behavior. In order to prove whether or not our experiences are normal or strange, it is important that we examine them with research results that relate to the behavior and thinking of other people before considering our experiences as informative. Places of upbringing, cultural and religious background, and social class background, gender of a person and organization of families are vital in influencing family life. (Baker Maureen 2001).

Walsh (2006) outlined four major trends at which families and societies are transforming at an intensified pace. Walsh views the four trends in socio-historical context. They include: varied family structures, changing gender roles, growing cultural diversity and socioeconomic disparity and varying, expanded family life course. According to Walsh, fundamental social, economic and political turbulence over the years has facilitated these trends, promoting the irregularity of family resilience concept in our world making families encounter unprecedented challenges. (Walsh, Froma, 2006).

Walsh (2006) was quoted by saying that, 'when services are family-centered, efforts can be better coordinated and proactive in helping all family members through concerted efforts'. (Walsh, Froma, 2006).

Formally, the family used to provide a comprehensive stand of economic, educational, social and religious works which were intertwined with the larger community. Relationships were respected based on various forms of possibilities in contributing to

the collective family unit. The modern nuclear family household, rising again as new life and vigor has it distinctive culture of the rugged individual who was required to be self-dependent within the confines. It became an intolerant frequently, closed system, and separated from the extended family and community connection comparative source of well-being and resilience. It has also lost the tolerant and diversity that made it possible for households to reconfigure in accordant to need. (Walsh, Froma, 2006).

Coontz (2005) as referred in Walsh (2006) stated that, ‘over the centuries and still today in many traditional cultures, marriage has been viewed in functional terms: matches made by families on the basis of economic and social position’. (Walsh, Froma, 2006.)

According to Walsh (2006) in the past, women committed comparatively less time in parenting and rather contributing to the shared responsibility of family economy in varied ways despite that families hand many more children. Fathers, older children, extended family and neighbors all take part in child upbringing. The intensive sharing of labor responsibility among all kin members was facilitated by the integration of family and work life. (Walsh, Froma, 2006).

Walsh (2006) was quoted by saying: ‘The belief that women’s full-time homemaking role was essential for the well-being of all family members fueled the persistent myth (together with maternal blame and guilt) that outside work was harmful to their children’s healthy development. Research has not supported that contention’. (Walsh, Froma, 2006).

According to McGoldrick, Anderson, and Walsh (1989) as referred to in Walsh (2006), women realized that they were adding a ‘second shift’ because most men were not making interactional shifts in partaking family responsibilities when combining jobs and raising children. This empowered women’s advocate movement to concentrate on an attempt to redefine and rebalance gendered role relation so that both men and women could distribute equitably in the joys and responsibilities of family life. This according

to McGoldrick et al will help women to be gainfully employed and seek personal fulfillment. (Walsh, Froma, 2006).

According to Imber-Black (1998) as referred to in Walsh (2006), if families are to maintain themselves and successfully encounter their challenges, they will need environmental encouragement. Therapists are therefore advised to extend their focus beyond interior of the family to intensify on associative relationships between individuals, families, their interpersonal communicators and larger systems. (Walsh, 2006.)

Virtually, men nowadays are performing considerably more in home life than their own fathers; however their effort is incomparable or matchless to that of employed wives household responsibilities, child care and elderly care burdens. They are therefore been encouraged by men's movements to participate actively in parenting and intense connections with their own fathers. (Walsh, Froma, 2006).

Haddock, Zimmerman, and Lyness (2003) as referred to in Walsh (2006) were quoted by saying that: 'Although some advocate a return to the traditional patriarchal model, most men today share with women the desire for a full and equal partnership and involvement in family life. Living out this aim is still a work in progress'. (Walsh, Froma, 2006).

According to Falicor (1998, 2003) as referred to in Walsh (2006), more lately, professionals working with immigrant families discovered that, they are more resilient in manouvring the challenges of adaptation as they try to sustain an uninterrupted connection with their past alongside the fundamental changes they must make in becoming bicultural. Falicor indicated that, in earlier eras, strong influence or compelling moments for acculturation into the mainstream society led many immigrants to break away from their extended family links which made them left behind their ethnic traditions. (Walsh, Froma, 2006).

Mario J. Valdes as referred to in McClennan (2004) stated that: ‘A community, like a language, grows out of human interaction and an open public life that will eventually encourage group identity. The foundation of community life is dialogue, the willingness of people to talk and to listen to each other’. (McClennan 2004.)

According to Van (2006), as the number of immigrants increased in many Western societies so do the demand for speaking the dominant language has become a necessity. Some of the arguments for these are that, immigrants who become fluent in speaking the language of the destination countries have a better interethnic relations in the new found society and the positive influence that affect the human capital of the earnings and labor market opportunities for immigrants is their ability of their language skills. He further pointed out that mostly; higher educational level persons as well as those who have been resident in the dominant country for a substantial period of time who were young in terms of age at the time of their migrating process stand a better chance of language proficiency. (Van Tubergen 2006.)

Heckman (2006) as referred to in Lansford (2007) stated that in order for children to be enlightened, become healthy and successful citizens of the society, there is the need to provide them with the necessary care and treatment as well as to protect them during their earlier childhood ages. He further emphasizes that, the aim is to induce new ways that well help establish improvement of the positive sides in immigrant children in order to forestall any unsound development which will eventually serve as foundation for substantial reinforcement. (Lansford et al.2007.)

Walsh (2006) was quoted by saying: ‘Parents are encouraged to raise their children with knowledge of and pride in their kin and community roots, language, ethnic heritage and religious values. Cultural pluralism can be seen as a source of strength that vitalizes a society. Sadly, recent economic insecurities and fears of terrorism have aggravated racial discrimination and intolerance toward non-European immigrants and minorities, complicating adaptive challenges for those families’. (Walsh, Froma, 2006).

According to Folbre (2008), parents will not need any basis to study parental spending if they have the foresight to plan and invest towards the future development of their children based on achievable decisions. Parents can never be entirely self-assured of their future contributions and frequently, have no perfect estimation of how much money or expected time their children need (Folbre Nancy 2008).

Nye (1958) as referred to in Owens-Sabir (2007), named three forms of social control; direct, indirect and internal control. Nye conceived that, indirect control was more efficient in decreasing juvenile delinquency as compare to direct control which relied upon the formal authorization of legal system for enforcement. In Nye's view, indirect control is pioneer by the family and is unofficial. Nye felt that in the prevention of juvenile delinquency the family could be most subservient if it appreciates how important family intimacy is during the formative years. (Owens-Sabir, Mahasin Cecelia, 2007.)

Reckless (1961) as referred to in Owens-Sabir (2007) also focused on internal and external controls; however, he distinguish 'push' and 'pulls' during adolescents as possessing substantial power over who becomes delinquent. Reckless believed adolescent coming from families where conditions such as impoverishment or privation exist are 'pushed' toward delinquency. They are 'pulled' towards delinquency, if they become attached with peers who exercise negative impact. Reckless felt that, the push and pull pressure can be countercheck by unofficial outward containment such as family and school as well as inward containment such as substantial self concept. (Owens-Sabir, Mahasin Cecelia, 2007.)

Erikson (1968) as referred to in Lansford (2007) refers to identity as 'a process which is placed in the central part of the individual and also as an integral part of his common culture. He further explained that, immigrant families in the process of acculturation, both the individual and that of his common culture are crucial in the formation of identity. Immigrants are confronted with basic questions involving or in relation to their present and future personality in their new culture as they relocate from one culture and

settle in another. The cardinal lend or central impart in their process to reconcile and react towards the difficulties in their new country will be the realization of their ethnic identity, in other words, their understanding of belonging to their culture of origin. It should be a matter of fundamental interest for researchers and practitioners to realize the multiple pathways that can result in the development of a procure ethnic identity, the changes which may occur with time with respect to these pathways and the imparts that will affect the positive and negative identity outcomes. Such realizations can serve as a starting point to be used in planning interventional programs to sustain and modify the irrefutable health and well – being in immigrant families. (Lansford, Jennifer E. Deater-Deckard, Kirby Bornstein, Marc H, 2007.)

According to the World Trade Press report (2010), the significant of equal responsibility towards the well being of the Finnish family is that, Finns themselves reckon the man as the head and the woman as the heart of the family in the sense that they both need each other to function. Finnish women have the right to acquire assets separately from their partners. The payment of maternity and paternity leave are the responsibility of both parents without any chance of losing their job. The Finnish society does not recognize childlessness as an important issue in their marriage relationships. Custody of a child in Finland is an equal right issue for both parents in an event of divorce, however the court also have the authority and the responsibility to determine the custody of s child to a different person either than the biological parents but with their consent. (Finland Society and Culture Complete Report, 2010.)

According to Dan Rodriguez – Garcia as referred to in Grillo (2008), the issue of settlement and accommodation of immigrants in dominant societies are some of the primary factors which contributes to the relationship connecting migration and life course, especially in the formation of families in the dominant society (host country) and marriage life processes as well as the dynamics in migration with respect to families and households. Unfortunately, this has received less recognition in the research fraternity. He further categorizes this processes of relationship into two terminologies; endogamy which is marrying within and exogamy which refers to marriage outside one's group. This according to him is an essential factor to consider in understanding

the processes of interethnic relationships and social incorporation in pluralistic societies. (Grillo, 2008.)

Elizabeth Silva and Carol Smart (1999) as referred to in Michael et al. (2004) affirmed that the political talks concerning families are not one-sided concerns of any political party but indeed it is a general concern to all political institutions and they quoted Tony Blair's 1997 comments on family life which he said: 'We cannot say we want a strong and secure society when we ignore its very foundations: family life. This is not about preaching to individuals about their private lives. It is addressing a huge social problem'. According to them Tony Blair went on to express his views on teenage pregnancies, families unable to care for their elderly members, poor parental role models, truancy, educational under-achievement and even unhappiness as one of the social problems which could be viewed as a stamping block of achieving successful family life. Elizabeth Silva and Carol Smart emphasis that Tony Blair's views on strong families refer to conjugal, heterosexual male parents who are breadwinners of their families. (Michael et al. 2004.)

'It is hard to get a conversation going with a Finn and, if you do, chances were it would not last very long'. (Finland Society and Culture Complete Report, 2010).

'Once Finns have formed an opinion or made a decision it is virtually impossible to get them to consider changes' ((Finland Society and Culture Complete Report, 2010).

2 METHODOLOGIES

In this chapter the research method and procedures, type of focus group, definition of concepts, ethical and validity of the study were discussed.

2.1 Qualitative research

Qualitative research is a type of scientific research that dwells on an investigation which searches for answers to a question based on collected data of evidence. Some of the characteristics of a qualitative research are such that, it refers to the use of

systematically predefined set of procedures to answer a research question which produces results that are not determined in advance. Qualitative research in details seeks to interpret a research topic from the perspective of a given population. It obtains culturally specific information about the values, opinions, and behaviours from the social contexts of a particular population. (Denzin et al. 2000.)

2.2 Target group

Snowballing was applied to select the interviewees as a qualitative research sampling technique due to the sensitive nature of the topic. Therefore families who were willing to share their opinions, views, experiences and ready to be interview were contacted. The families interviewed were people contacted through social networks who were of Asian and African background.

The basic criteria used to select the interviewees was to find out from the aspect of social networks those immigrant family males who initially came to Finland due to academic purposes but later found themselves in the situation of family life.

According to Bernard (1995), snowballing also known as chain referral sampling is considered a type of goal-directed sampling. In this method, target groups with whom contact has already been made use their social networks to direct the researcher to other people who could potentially take part in the study. Snowballing is often used to find and recruit 'invisible target groups', that is, groups not easily reachable to researchers through other sampling techniques.(Bernard, 1995.)

Altogether five interviewees (males) of African and Asian background were involved in the study. A female interviewee also participated in the study partially based on the recommendation of her husband. Two of the interviewees were married to Finnish females, two interviewees were also married to females from their background and one interviewee was in a cohabitation relationship with a female from own background.

As part of the data gathering process there were public observations of immigrant families who were of African and Asian background. Those immigrants with accompanying children in the public were also considered as families. Most of the observations of these families were done at the city center of Helsinki, Hakaniemi and

Itäkeskus. What one hears, smell and feel were applied in listening to conversations and discussions of small groups of immigrant males whenever necessary and convenient especially at ceremonies and gatherings involving groups of Africans and Asian background.

The presences of the immigrant workers at the work place (both males and females) were indirectly involved in discussing issues of transnational family life in Finland in an informal setting. Some of the work mates were already aware of the thesis topic but others were not. In this kind of unofficial conversations and discussions the immigrants brought out the exact emotions and feelings about the concerns of their everyday transnational family life experiences in Finland.

2.3 The interview process and methods/tools of analyses

Even though there were same interview questions for all the five immigrant family males interviewed, there were some variation of the interview questions which were not applied to other interviewees. This was due to their respective family life situations in Finland and responses towards their initial interview questions asked. When a response to an interview question was not clear enough or not precise then a follow up question was likely to be asked to clarify their stand on a particular question.

Methods such as descriptive, social-cultural, comparative and narrative analyses were used in analyzing the various interviewed materials and observations gathered. The supporting method which was used to analysis the results of the views expressed by the five families were based on strengths, weakness, opportunities and threats (SWOT) analyses.

A digital voice recorder was used in recording all the interviews gathered. In the case of public observations and participation in conversations as well as discussions involving groups of immigrant males, a learning dairy was used. The materials gathered which was produced by the interviewees were summarized according to their themes and were analyzed with each of the corresponding methods of analysis interchangeably. One or two citations from some of the families interviewed were used to give a supporting account of the individual family views summarized.

Descriptive analysis was used to tell the story of the scenes in own perspective of understanding certain images observed in the public. Descriptive analysis offers a detailed description of the investigated phenomenon. Joseph et al. (1993) used descriptive analysis in a study in which a behavioral interview approach was used to lessen children's trouble behaviors in public school settings. Teachers and students were observed during naturally occurring classroom activities and the results of the descriptive analysis provided possibilities considering operative function of the student's problem behaviors. (Joseph et al. 1993).

Narrative analysis with the other methods was used interchangeably to summarize the core viewpoints shared by the five families interviewed. The same process was used for the open conversations I had with the various small groups of immigrant males. The same method was also used to analysis those unofficial and friendly discussions I had on the topic with my social networks and work mates. The method was once used by Susanne Gunthner in a narrative reconstruction of past experiences. Susanne stated that; 'In order to reconstruct past events, speakers often make use of narrative genres. Hereby, narrators decontextualize past experiences from their original context and recontextualize them in a new communicative context'. (Quasthoff et al. 2005.)

Socio-cultural analysis was used interchangeably with the other methods in analyzing and describing effects of behaviors in various roles among the immigrant families interviewed. Roles such as change in cultural practices (e.g. gender quality) and understanding gender roles and responsibilities (e.g. domestic work), cultural upbringing and its effect on upbringing of the child. The method was used to understand human behaviors in social contexts from a cross cultural perspective. James (2000) in a study 'Narrative as cultural tools in socio-cultural analysis: official history in Soviet and Post-Soviet Russia' used the socio-cultural approach analysis as a task to explain how human conduct is interrelated to cultural, institutional and historical context. The emphasis was on how conduct including mental conduct reflects and influence socio-cultural settings. (James, 2000).

Comparative analysis was used to analysis the perspectives at which mixed and non-mixed families determine certain things in their family. The method was also used to compare the understanding of domestic roles and responsibilities between mixed and non-mixed families. The method was once used by Mario J. Valdes in the study of

historical account of differences of the literary cultures of Latin America. In the study, the fundamental question of whether the comparative study search to ascertain if evolutionary change in traits has take place or not was comparatively analyzed (McCleannan et al. 2004).

2.4 Time frame, structure and limitations of the study

It took the whole of the 2010 summer months; June, July and up to the middle of August to fully complete the various interviews due to the working schedules of the interviewees and myself as an interviewer. Approximately one hour was used in interviewing each of the five family males. One family interviewed exceeded one hour by thirty minutes because the wife was involved in the interviewing process. It took approximately eight hours to produce the actual text from each of the recorded interviews.

The structure of the study is presented according to the following outline: chapter one consist of the introduction which concentrates on the aims and purpose of the study, definition and explanation of family. It also presents the motivational aspect of the study, background studies, and literature review.

Chapter two presents the methodologies used in the study which comprises of the target groups involved in the study and the criteria used in selecting those involved in the interview process. The same chapter two also describes how the interview was conducted and the methods as well as tools used to analyze the interviewed materials. Chapter two contains description of the time used in the study, systematic structure of producing the actual text and study limitations. It concludes with vivid explanation and definition of the concepts and terminologies used.

Chapter three and four analyses the interviewed materials which focuses mainly on how the immigrant male describes issues about his family relationship. Chapter five analyses the interviewed material which focuses on upbringing of children from the description of the immigrant male context. Chapter six presents the aspect of the analyses which focuses on how the immigrant male describes his world of social integration in Finland. In chapter seven presents the main results, while chapter eight presents the conclusions.

The study was conducted and analyzed based on the five families interviewed. Therefore their views and opinions presented in the study cannot be claimed as an overall or generalized case for other immigrants from similar background but can be used as a study guide. The study was about the interviewed materials and other materials gathered but not the accepted reality in the society. I was therefore mindful about the analyses process of the interviewed materials and relating summarization exactly to the produced materials in accordance to the themes of the study.

2.5 Definition of concepts and terminologies

The concepts and terminologies used to give the contextual understanding and meaning of this study has their explanation and definition as follows. Tolerance coexistence means recognizing differences but respecting each group as valuable and unique. Transnational family care was a term used to demonstrate the caring of families in two different countries e.g. a family in Finland and the immigrant own country of origin. The word has the same meaning as multiculturalism.

Strength, weakness, opportunities and threats analyses – SWOT was a method used to portray the broader picture of the various issues shared by the interviewees and those involved in the conversations as well as those informal discussions.

Dominant society refers to the main population group described as the indigenes of a particular country whiles immigrant means a person who has come from other country to settle in a country where he was not born.

2.6 Ethics and validity

The interviewees were informed about the content of the topic to be research and its purpose. The interviewees were promised about the confidentiality of their identity. They were also assured about the confidentiality of their views and opinions shared. The interviewees were asked to make their own decision as to where and when they wanted to be interviewed. The interviewing process was also explained into details with each of the interviewees. Their right not to respond to an interview question which

might sound too personal in their perspective was respected throughout the data gathering process. They were also informed about recording of the interviews and the estimated time to end the interview. It was also agreed with each of the interviewees that before the work will be published, they will be given the opportunity to read the outcome of the entire study.

The informal discussions and conversations were carefully scrutinized due to issues of legal implications which cannot be ascertain or proved. Therefore not everything said concerning the themes of the study were documented to be analyzed.

3 ANALYSIS ONE- FAMILY LIFE RELATIONSHIPS 1

3.1 Introduction

This chapter presents the various aspects of the immigrant male and his family relationship. The views, opinions and responses shared by the five families were focused on the following themes: respect and gender roles in relation to cultural differences as in communication and use of language, distribution of domestic work and respect of equality in the family. The respect of time and space was not left out. Direct citations from some of the interviews were presented under each of the themes analyzed. This was used to support the summarization of the views, opinions and responses shared by the five families.

3.2 Respect and Gender roles in relation to cultural differences

Under this theme, interviewees gave account on how they interpret and understand their partners use and choice of words when communicating with them. Cultural issues such as understanding and respecting gestures from partners were also discussed.

3.2.1 Communication and the use of language

One of the interviewed questions posed to the various family males interviewed was, 'how do you both communicate on issues of different opinion'?

An immigrant male married to an immigrant female responded that:

We are from different cultural background so our common language for communication is English. It was kind of difficult to communicate in the beginning of our relationship because I have my own opinion and she has her own opinion about almost every situation. It was very tense in the beginning to understand each other because of our cultural differences but sometimes you have to break up to make up...there is misunderstanding, we argue but when everybody relaxes we get to realized that we both need each other. One thing I like about her is that, she does not interrupt anyhow when I am talking.

The wife responded that:

I am very quick tempered but he is not, there is a saying in our culture that 'in marriage one person has to be the boss' but I always have the attitude that nobody has to bossy me around but later I came into terms with that notion and we started to appreciate the fact that no matter what happens we still need each other. I use gestures most of the times when there is something I do not want to comment about. Sometimes he understands how to interpret my gestures but sometimes he does not.

According to the collected data, gender role in relation to choice of language was respected among non – mixed immigrant families when couples were to express their views on issues of different opinions. In the data material, the interviewees indicated that the immigrant female as a sign of respect does not interrupt when the partner was to talk but rather listens in order to express her opinions in a way that will not be offensive. It was not clear from the interviewees whether or not their partners have the same opportunity to express their opinions after them. However, the collected data indicated that, as part of the interviewee's cultural upbringing they described it as a sign of disrespect for female partner to constantly interrupt discussing issues of controversy or misunderstanding. It was not also accepted as a sign of good manners for a wife to walk out at the sight of her partner while the partner is talking or expressing his views. But it was not clear whether such socially constructed behaviors of upbringing create problems in the relationship but Tracy (2001) indicated that the fundamental hindrance of intercultural communication is the difference in culture since all communication

takes place in the form of matrix of culture. She further explained that, communication that takes place between persons of the same culture is less complex comparatively to intercultural communication due to the fact that communication itself is a system of behavior. (Novinger Tracy 2001).

However in the case of mixed families (Immigrant male and his Finnish partner), the female will remain calm and reserved as they will not speak or comment immediately but rather will like to have some space for themselves by remaining indoors or going out for a walk. Observations from the data collected indicate otherwise that some Finnish females will also lose their temper and scream as well as yield towards their husbands. Such was the way they also express their feelings and dislike towards something emotionally.

An immigrant male who was married to a Finnish lady responded in this way:

Communication in our family is not really a problem. I am very broad minded person and accept views from all angles, I am patient, wait for her to express her views then I also come with mine. Is not like there is always a compromise but there are also differences after expressing our views. Most of the time, I have to interpret her body language and recognized the tonnation of her voice to make meaning of what she is up to. Her symbolic interaction and the way she will keep mute and try to sit somewhere alone indicate to me that there is something wrong. When we have arguments and it is beyond her control she normally goes out immediately for a walk or just off my sight.

According to the collected data, what interviewees indicated as common among their partners was the use of non-verbal communication gestures in expressing their displeasure, feelings and emotions on certain situations that happens in their relationships. Such were the views shared by the immigrant males concerning their partners. It was not clear whether partners of the interviewees' uses the same style of non-verbal behaviors since they all come from different cultural background. However observations from the collected data indicated that there were differences in the use of non-verbal communications among the focus groups and in fact Tracy (2001) stated that according to communication experts approximately two-thirds to three-fourths of all communication is nonverbal but on the average there is a variation from culture to culture. This implies that an individual communicates mostly using nonverbal behaviors such as; gestures, facial expressions, tone of voice, dress, body language etc which are all indications about what culture passes on to persons from birth concerning their behavior. Most of these behaviors come out unconsciously. (Novinger, 2001.)

3.2.2 Distribution of domestic work

An interviewed question posed to one of the immigrant family males interviewed was: ‘how do you and your partner share domestic household activities’?

The respondent was a non-mixed immigrant family male and below was what he said:

With regards to washing dishes, clothes and cooking she does everything, is a kind of hobby for her...for example I suggested that we should buy a washing dish machine but she insisted that she loves to wash the dishes the traditional way by using sponge and soap. She has that typical women attitude of our cultural values but we do cleaning of the home together every two weeks...we clean everywhere and on everything. It is also up to me to realize how much energy she has used so I can help occasionally.

Another respondent, a male immigrant from a mixed family (African male and Finnish wife). This was what he said:

Generally, most of the household chores are done by her. Things like washing, cleaning etc but when I am at home and have free time I normally does that. The thing is, it is about who is at home...it is either's responsibility. Basically taking responsibility of some aspect of the children makes me feel uncomfortable and thinks it is a woman's job, like maybe changing those diapers and clothes, those things but the washing of the dishes and cleaning of the house are not that difficult.

According to the collected interviewed data, in the African and Asian context, husbands and their society respectively access who a good wife or a partner was based on the selfless attitude towards domestic work and her psychological ability of taking care of children and the home. How submissive she was towards her husband and respectful towards other males in the society were all factors to determine her being a good wife or not. The data also indicated that domestic work which was considered to be hard such as, repairing of the kitchen equipments and electronics, interior arrangements, fixing the apartment and other difficult tasks were the responsibility of the immigrant family male. However, considering the citations above, interviewees were not specific on the division of labor in the family but rather seem to dwell on their intuition of discretion. Young and Wilmot (1973) as referred to in Michael Haralambos et al. (2004) describes the degree at which spouses share domestic work and leisure activities as joint conjugal roles type of relationships which is in direct contrast to segregated conjugal roles. They

viewed the conjugal roles from two perspectives, the conjugal roles type where the husband and wife have a segregated marital roles in other words there is a clear division of household work responsibilities between the couples. The male partner is comparatively detached from the up keeping of the children and domestic chores. The other perspective is the conjugal roles which are jointly operated. This type is when the male partner becomes more attached with most of the household chores such as washing clothes, ironing and other domestic responsibilities nevertheless the female partner still plays elementary role in housework responsibilities and child rearing. (Michael et al. 2004)

3.2.3 Gender equality

An interviewed question posed to the five immigrant males involved in the interviewed was: ‘What roles do you play in your family relationship which you like, dislike and thinks it is your partner’s duty’?

The non-mixed immigrant family male responded that:

Now that she is not working I take care of everything. If we happen to be in our country of origin I will still have to take care of everything financially (such as; baby feeding food, bills, rent... etc) so it is not a big deal for me. Once I am the man, for rent and food I take care of those things.

Even though she receive some money from kela it is not sufficient so I have to support greater percent of her needs and wants. We have not divided responsibility of payment of our bills. I even had her card and she also has mine. We have separate account, she takes care of so many things and there was a time that I was not working for almost 8months and she was the one who was paying for everything.

The male immigrant from the mixed family (African male and Finnish wife) responded that:

The responsibility of sending the child to school and back from school will depend on our daily schedules. It is going to be shared responsibility rather than making it somebody’s responsibility.

Basically taking responsibility of some aspect of the child makes me feel uncomfortable and thinks it is a woman’s job, like maybe changing those baby diapers and clothes but the washing of the dishes and cleaning of the house are not that difficult.

According to the citations above, it could be deduced that some immigrant males due to their cultural upbringing of observing their fathers providing virtually everything for the up keeping of the home were used to those responsible characteristics of taking care of the home single handedly. It was a cultural pride for them to take full responsibility of taking care of the home financially and all domestic work considered to be a hard work such as fixing of the apartment, repairing household equipments etc.

The interviewed data indicated that, the male voice was influential in the decision making process at all levels than the female. Some of the interviewees shared the view that their female counterparts considered them as the head of the family. Social construction of the immigrant female upbringing has had effect on her description of understanding equality therefore her less involvement in influencing decision making in the family. According to the interviewed data males were recognized as the head of the family depending on how much they take care of the home physically, psychologically and more importantly their financial contribution for the support of the home. (See chapter 1.3. Micheal et al. 2004)

According to the collected data, such recognition was less visible in mixed families due to the fifty percent policy of taking care of the home financially as required by legislation and welfare policies. However a Finnish female recognizes their male partners as head of the family to some extent. This position was clarify in a report done by the World Trade Press report (2010), it emphasis was that, the significant of equal responsibility towards the well being of the Finnish family is that, Finns themselves reckon the man as the head and the woman as the heart of the family in the sense that they both need each other to function. (Finland Society and Culture Complete Report, 2010.)

Though they both respect each other, females in mixed families have an edge of power and control over their immigrant males due to the Finnish system which is more female supportive and dominated. The article titled 'equality in Finland' indicates such role and responsibility of both sexes in family life in Finland. (Tasa-arvoaltuutettu).

Certain social construction of human behavior in relation to upbringing has made the female immigrant to have less control over huge sums of money therefore their male partners decide on allocation of financial resources which involves large sums of money. The immigrant family males interviewed were of the view that their partners appreciate them more when in good position of providing all those services for the

home and it does not matter whether their partners works or not. Therefore their female partners do not see anything wrong of taking full responsibility of the household chores. Coontz (2005) as referred in Walsh (2006) stated that, 'over the centuries and still today in many traditional cultures, marriage has been viewed in functional terms: matches made by families on the basis of economic and social position'. (Walsh, 2006.)

According to the collected data, in situations where the female with immigrant background goes to work, she still plays her primary responsibility of domestic work and up keeping of the children. Even though both spouses have managed to blend their cultural upbringing with the western life in Finland to take care of the family on equal basis, majority of the household activity was been perform by the female. Walsh (2006) explained that, men nowadays are performing considerably more in home life than their own fathers; however their effort is incomparable or matchless to that of employed wives household responsibilities, child care and elderly care burdens. They are therefore been encouraged by men's movements to participate actively in parenting and intense connections with their own fathers. (Walsh, Froma, 2006). However, Haddock et al. (2003) as referred to in Walsh (2006) were quoted by saying that: 'Although some advocate a return to the traditional patriarchal model, most men today share with women the desire for a full and equal partnership and involvement in family life. Living out this aim is still a work in progress'. (Walsh, 2006).

3.2.4 Respect of time and space

According to the collected data there was no significant difference between female immigrants and that of Finnish females who have family relationship with immigrant males when it comes to spending time together as couples. However the females from the dominant society gives a little bit of room and space for their partners but immigrant females seems to be concern about the activities of their partners at their own space. According to the interviewees, their partners constantly question the amount of time they spend with their friends and a bit worried about it. The data material also indicated that immigrant family males do not give exact time of their going out and coming back, a situation which can be frustrating to their female partners especially those from the dominant society since it was not a normal practice in their cultural upbringing.

An interviewed question posed to the five immigrant male families interviewed was: 'How comfortable are you as well as your partner in respecting each others' time and space'?

One of the non-mixed immigrant family male responded that:

I hate waiting for her especially when she is doing all those facial make-ups and dressing up. We always missed the train or the bus whenever we have to go out together.

She is always aware of my where about because she knows almost all of my friends but when I keep too long then the usual thing of calling my phone starts. She like talking on the phone with her friends most of the time and spend less time with them but occasionally she does go out alone.

The immigrant male married to an immigrant female responded that:

Although I tell her where I am going and when I will be back, she will be calling me all the time ...honey when are you coming home and stuffs...I sometimes hate that because those times she will be calling are the very moment that I will be having such a nice time with my friends or busy with my personal stuffs.

What makes me annoyed most of the time about her is when she tells me 'honey I am coming home soon' ... 'I have to see my friends off or I am picking the train and I am coming soon' and later when I look at the clock it will be more than an hour then I get worried.

The wife was asked; 'what makes you to call your husband knowing his where about'?

She responded that:

Oh no! Is not like I think he is cheating on me or something like that but what I keep on asking myself is that those friends he is hanging out with are they giving him good advices or what is he doing there? Men can actually be bad sometimes ...you know things that men can say about women when they meet.

According to the collected data tight work schedules and other personal responsibilities has made it impossible for the immigrant male to make a good celebration with their family and children at occasions that they want. This explains that interviewees has no realistic and significant plans towards spending time with their children but it is the responsibility of families to decide how they will allocate time for their family.

According to Folbre (2008), parents will not need any basis to study parental spending if they have the foresight to plan and invest towards the future development of their children based on achievable decisions. Parents can never be entirely self-assured of

their future contributions and frequently, have no perfect estimation of how much money or expected time their children need (Folbre, 2008).

Periodically the immigrant family male meet with his network of friends and spend time together. They call each other on phone once a while then they planned in whose apartment they should meet at and take some couple of drinks and prepare some food and eat together as male friends. This could be viewed from the perspective that, in immigrant family male cultural upbringing, people like to spend time with their male friends rather than females. Their societies were constructed in such a way that one will find groups of males together and group of females together. According to Young and Willmott(1973) as referred to in Michael (2004), in terms of leisure activities, whiles the husband is closely linked with his male friends or workmates, kin and close neighbors the wife is more connected primarily to her female counterparts and neighbors, a trend which is described by them as a typical traditional working-class community attitude. (Michael et al. 2004.)

How society had been structured at where those immigrant males grew up was such a way that it was extremely difficult to be precise about time. The society had been structured based on order of respect and recognition towards others in public. Stopping in the middle of schedules to share pleasantries with known friends and relatives had become socially accepted. That social order had been transferred as a learning system among some family immigrant males. For example in the cultural context of some African immigrants, it is just not normal to meet persons one know in public without sharing any pleasantries with them no matter how busy schedules one have to attend to.

According to the collected data, the immigrant male cultural attitudes of pleasantries sharing have a way of hurting the dominant culture of respect of time and space. This does not only happen in their family relationships but also at official places such as schools, hospitals, etc. Agreed appointments and time schedules have been canceled due to lateness and spending probably too much time with other persons in public.

4 ANALYSIS TWO - FAMILY LIFE RELATIONSHIP 2

4.1 Introduction

This chapter presents analyses of the views, opinions and responses shared by the five families on issues concerning gender roles in terms of taking care of the home. The interview questions were focused on the following themes: the culture of food in the family, control and management of the home financially, influence of the extended family in the relationship and future plans.

4.2 The culture of food in the family

One of the interviewed questions posed on food was: ‘How is the cooking of meals done and are there any special plans about meals to be prepared’?

The male from a non-mixed immigrant family responded that:

We do not have anything like weekly plan of meals we have to eat...she knows what to cook at the right time and what to prepare that I will like. She makes all the decision when it comes to what we have to eat...she loves cooking so...we have not divided task who should do this and that. 90% of our lunch and dinner has been our local dishes.

I feel comfortable when my wife serves me food because it is a kind of routine for her in the sense that right after she finishes cooking she will like to serve or make the food ready on the dining table then we all eat together. But if she is not in good position...why not...I can do it and even serve her as well. She has a typical attitude and respects the values of a woman from our cultural background. From my background women will like to serve the husband food; she sees that as part of her marriage obligations.

An immigrant male married to an immigrant female both responded that:

Husband’s response: when there are kids at home then they have to be provided with food first before I eat no matter how hungry I will be because at this stage of my age I eat to live but children will eat to grow. I think marriage comes with a whole lot of package and good food from a good wife is one them. I do not have a particular meal on a particular day that I will like to eat.

Wife’s response: Nowadays he mostly eats the local dishes from my home country but I am learning how to prepare some of the local dishes from his home country and I have being preparing it nicely to his taste. Some of the local dishes I normally prepares for my husband includes those dominant local dishes mostly enjoyed by people from his home country.

Husband's response: Once in a while I have to taste my own local dish that is why it is important that she learns how to cook some of the local dishes from my home country.

An immigrant from a mixed family (African male and Finnish wife) responded this way:

I prepare my own food without waiting for my wife to cook for me but if she cooks and I feels like eating I do eat. I normally cook food from my home country especially on weekends that when I am free at home but during the weekdays I can prepare all kinds of meals especially those fast ones, already prepared meals (Finnish meals) which needs some small cooking. In general my food patterns have not change but there are some meals that I have not tasted before but through my wife I have been used to such meals.

According to the collected data, the immigrant male indicated that it does not really matter about the number of times they have to eat. According to them, so long as they feel like eating then there must be something always ready in the house to eat. The timing of eating among immigrant males implies that their partners must be prepared to prepare dishes whenever needed.

According to the collected data, immigrant females like cooking for their husbands. The data indicated that it has been part of the informal education and cultural upbringing of especially immigrant females with African and Asian background that domestic work such as cooking was women's work. Therefore they as females in return want to hear nice words from their husbands concerning their meals. From the perspective of the immigrant males, it was one of the factors to determine a successful marriage relationship in immigrant families. However it was a challenge for mixed families to communicate to each other on meals that has to be prepared. Some of the reasons were that, they prepare their meals separately and do not share common variety of food.

According to the collected data, the female partners from mixed families determine what children should eat in a day if there were children in the family. However on special occasions agreed by both partners, they prepare meals from either cultural background and enjoy together as a family from observational perspective.

4.3 Control and management of the home financially

The following interview citations tell how some immigrants described and explained control and financial management of the home.

An interview question which was posed was: ‘Who takes care of the home financially’?

An immigrant male married to an immigrant female both responded in this way:

Husband’s response: At the moment I am the man and as our tradition demands it is my duty to provide for the family moreover at the moment my wife is not working. If she start to work and will like to help me financially of taking care of the home I will appreciate it because sometimes I may not have enough working hours which mean there will be too much responsibility for me.

I then asked: ‘how difficult it is for your wife to ask money for personal use since she is not working’?

Husband’s response: She uses to feel bad that I am the one doing everything all the time and she could not do anything to help me out. I know that if she should be in a good position to provide she will do it so I always encourage her to ask me whenever she needs money.

Wife’s response: At first I feel bad inwardly and was always thinking why I have to be asking money all the time from my husband. There are certain things he does for me without asking which I appreciate very much but sometimes there are personal things about women they will not like their husbands to know when they need such things so in that sense it becomes really difficult for me to ask him until he recognizes my body language that I need some money.

I then asked them: ‘what is your view on the Finnish system of fifty percent responsibility of taking care of the home financially’?

Wife’s response: No! No! No!, I do not like it, joint account is normal with me which I know some people also do not like joint account but I know men are like that...they have trillions of account and you might not know but you just have to respect that as long as they perform their duties and responsibilities to make the home happy.

Husband's response: I always open my account to her so she knows what comes in and what goes out. When I have to withdraw some money to do something I do ask her opinion first even though it is my money because that is what we have decided, to be very transparent towards each other.

The wife expresses another opinion that:

African men do not belong here so they should not behave like the Europeans. African men want to borrow the European culture and still married to the black girls which will not work like that because if the African ladies will act like a Finnish lady then the African men will become up surd, they will come home and see no food ready for them, they will wash their clothes themselves etc which I think majority of Finnish ladies will not do for their husbands. Black men who marry Finnish ladies will not say the truth about their marriages but that is the truth.

The collected interviewed data indicated that, the immigrant male in mixed family do not have problems with their partners concerning money because they both have sources of income. Some claimed that they have not decided on who should pay what bills therefore anybody can pay the bills depending on who have money so nobody had control over money. However others claimed that they had good understanding about payment of bills based on the fifty percent responsibility of taking care of the home financially. Their concluding view was that, it has been difficult to ask money from each other but buying certain less valuable things for each other occasionally was acceptable. Even though the Finnish system provides legislation and welfare policies which require families to have equal share of taking care of the home, it was up to families also to decide what was best for them which they can have a compromise on. The article 'equality in Finland' explains into details why couples in mixed families will not feel comfortable being a burden on each other financially. (Tasa-arvoaltuutettu).

According to the collected data, immigrant males in non-mixed families claimed that, they take care of almost everything concerning financing the home. Therefore they have not divided responsibility of payment of bills. They can use each other's credit and visa electron card interchangeably. It was their responsibility to pay for rent, make sure there was food in the home and take care of other miscellaneous.

Quoted below was one of the views expressed by the immigrant males interviewed:

'If we happen to be in our home country I will take care of everything, feeding, other bills, and rent etc...So it is not something unusual for me to be doing that here in Finland'.

The collected data manifested that, there were certain social structures that have been part of the childhood development of the immigrant family male. In their cultural upbringing the man was the provider of the home and recognized as the head of the family. It has become an accepted value in their society but that also does not mean there have not been significant changes. In their perspective it has been a practice which was under transformation but the upholding of culture and once identity has made some of them to remain. For example in the cultural context of some immigrants with African and Asian background will be told that, as part of the traditional marriage vows, taking care of the woman was the man's full responsibility. In this context taking care of the woman means providing for her psychological, material and financial needs. It was not clear whether because of such responsibilities the immigrant male has to perform has put an extra burden of working extra hours just to accomplish those needs but Ferber et.al (1990) believes that, one of the fundamental elements of family well-being is employment. It is the main source that have the potential of bringing income and other social insurances such as; health insurance, social security, private pensions, disability and unemployment insurances to the individual and the family. (Ferber et al. 1990.)

Ferber et.al (1990) again indicated that, self-esteem is one of the advantageous ingredients of employment. Employment in a sense is also one of the vital components of both economic and psychological security. In their view Unmarried men have lesser labor force participation burden comparatively with married men which therefore make it necessary for married men to increase their financial security. Ferber et.al pointed out that, married men with families in course of increasing their financial security they are faced with the challenge of engaging themselves in working more than their normal body can contain with long hours and rigid schedules. This however can have negative impact both for the married man and that of his family. (Ferber et al.1990.)

According to the description of the collected data, immigrant males still play the traditional role in the modern society of being the sole providers of the home and this in a sense makes them have the general mouthpiece in almost all issues confronting the family. Practitioners working with immigrants should recognize that some immigrant females do not endorse the mandatory policy of fifty percent each taking care of everything in their family. They see that as the responsibility of the husband while they also take care of domestic issues in the home. They will prefer to take responsibility of all the domestic needs in the house: cooking, cleaning, washing and taking care of the

children than to share the responsibility of the home financially. It does not also mean they do not contribute financially in taking care of the home. In fact in some cases they contribute more than their husbands but they just do not like taking in charge of the home financially.

The cultural values discussed above can be changed among the second generation of immigrant children depending on the kind of identity they will mould for themselves in the dominant society. According to an earlier collected data discussed, the immigrant male want his child to uphold on to certain cultural practices from their generation so they can also pass it on to other generations. The immigrant male explain such values as their cultural identity. The female immigrant disapproval of fifty percent taking care of everything in the family confirms such cultural identity.

Another scenario which confirms such cultural identity was the idea of the immigrant male to send his child back home to spend some years to be accustomed to certain practices. However, there is an organization which solicits for Finnish families who will like to voluntary safe as grandparents for immigrant families. (See appendix 1, Ihmisoikeusliitto).

4.4 Influence of the extended family in the relationship

According to the collected data, immigrant families living abroad face all kinds of challenges from the extended family back home. This makes it impossible for some of them to think about visiting home or telling about their live situations in Europe for various forms of advice. The interviewed data indicated that the immigrant male was the most affected in the family concerning the pressures from the extended families. Below were some of the views and concerns shared by some of the interviewees.

An interview question posed to the various immigrant males interviewed was: ‘what are some of your responsibilities towards your extended family both in Finland and back home’?

An immigrant male from a non-mixed family responded in this way:

My wife has her father and brothers here in Finland so the only hustle for her is to call her mother back home but I am here alone in Finland so the most responsibility for me is to

call my family back home frequently. I sometimes send money to my brothers and sisters as well as some cousins and aunties especially on occasions such as Christmas and Easter celebrations. Because I am a family man now if a tragedy happens back home such as sickness which requires hospitalization and death I have to send some money home. I do this because in future I may also need help from other family relatives or even my children may need such help.

My mother and that of my wife's mother knows each other so there is that kind of family harmony in our relationship. For example when my wife gave birth my mother use to call her every second day to tell her what she have to do for the child and what she should not be doing.

The citations above indicate how immigrant families were interconnected as part of the larger society. In their cultural context, family relationships bring unknown families together to know each other. In this citation it could be deduced that the families involved will be there to support each other in celebrating each other's joys and unhappy moments whenever necessary. This also means that the immigrant family male will be the center of attraction in all happenings in the family. Walsh (2006) explains that formally, the family used to provide a comprehensive stand of economic, educational, social and religious works which were intertwined with the larger community. Relationships were respected based on various forms of possibilities in contributing to the collective family unit. The modern nuclear family household, rising again as new life and vigor has it distinctive culture of the rugged individual who was required to be self-dependent within the confines. It became an intolerant frequently, closed system, and separated from the extended family and community connection comparative source of well-being and resilience. It has also lost the tolerant and diversity that made it possible for households to reconfigure in accordant to need. (Walsh, 2006).

A follow up interview question was: 'how influential is your extended family in your marriage relationship'?

we are quite lucky to be here in Finland because if we were to be back home we might not know what might happen because our parents as well as other matured people from the extended family will like to question a lot of things about our style of living, taking care of the baby, expecting so many things from us but as it is now they have zero effect on our relationship because no one knows what is going on unless we tell them.

If we happen to be in our home country my wife will probably be staying with the mother at a certain stage of her pregnancy to learn some common pregnancy situations and how to take care of baby when he/she is born however occasionally we still seek for advice from them. Mostly we seek advice here in Finland from matured married

couples who have been in marriage for long and are our friends because the families back home do not know what happens and goes on here so it is more appropriate to contact matured people here who we consider as their parents.

An immigrant male from a mixed family responded this way:

Now where I found myself is really far from my parents including the extended family and they are not in Finland so they have no influence on my family relationship. On the part of my wife, the parents live close to us so they visit frequently. Their visit does not have any negative impact on our relationship but they are just close and they have more commune spirit of being with our family because they cherish it that they have a foreign background in their family.

There is nothing concrete to say about the positive impact of my extended family because I grew up not experiencing any help from the extended family, it was only me, my two brothers and parents so I had that kind of nuclear family experience like the situation here in Finland.

Another immigrant male responded this way:

In terms of parents calling and asking for financial assistance it happens a lot. It is like a tradition on its own that almost every immigrant from a developing country who find himself in Europe face it on a daily bases. They will call you there is such and such problem so can you please send some money? There are some situations which I cannot ignore to help such as a relative who have been sick and hospitalized or in cases of death. In instances like that it will be a shame for me and that of my family back home if I am not able to help financially.

I use to respond to their request of money a lot when I was not married but now that I am married I have to take care and be responsible my family here in Finland. Nowadays I do tell them directly that what they are asking is not in my budget plans at the moment and I think that is the only way I can have some peace in such situations.

According to the collected data, it has become part and parcel of some immigrant males to support their families back home financially. However, there were some immigrant families back home that support the education of their relatives here in Finland financially. Some of the interviewees indicated that, at the early stages of their arrival in the dominant society they do receive financial support from the extended family back home but were also encouraged to search for work. Those interviewees' emphases that the moment they find a supporting job; they were been expected to play their part of taking care of the old and young in the family back home.

The collected data indicated that, the practice of taking care of the extended family was something associated with the immigrant male's traditional way of cultural upbringing and it does not matter the current geographical location of the immigrant. If the immigrant male happens to be in his home country and engaged in gainful employment he will still be forced subconsciously to perform those financial responsibilities of taking care of the extended family. In the perspective of the immigrant male, the only difference was that, living in Finland increases the demand of the financial support required as compare to other relatives working back home who even earn higher remuneration.

According to the collected data, some immigrant males will like to remain loyal, committed and connected to their extended family back home no matter how pressured they will be burden with as it was part of their cultural belongings and identity. They always have it at the back of their mind that when something should happened to them in Finland they has no other place to go than their family back home so despite being in family relationship here in Finland there was little difference between the bond they has with their family back home and that of their family relationship here in Finland. These were some of the dual roles played in terms of financial responsibilities according to some of the immigrant males interviewed. According to Falicor (1998, 2003) as referred to in Walsh (2006), more lately, professionals working with immigrant families discovered that, they are more resilient in manouvring the challenges of adaptation as they try to sustain an uninterrupted connection with their past alongside the fundamental changes they must make in becoming bicultural. Falicor indicated that, in earlier eras, strong influence or compelling moments for acculturation into the mainstream society led many immigrants to break away from their extended family links which made them left behind their ethnic traditions. (Walsh, 2006).

According to the collected data, there were certain cultural values and practices which facilitate this kind of transnational family care giving. Social stigma of shame and disgrace were some of the facilitators. Members of the immigrant family male's immediate community back home will have this to say: 'he said he was living abroad but his family was always struggling for financial assistance from other people'. This statement means a lot in the social context of the immigrant family male cultural upbringing and if he refuses to take action to support them, then he could be cut off from the extended family. (See Walsh, 2006).

4.5 Future plans

An interview question posed to the various immigrant family males interviewed was: ‘what are your plans towards your future stay in Finland?’

An immigrant male married to an immigrant female responded this way:

We have been thinking about that which is not that easy. It could be like we will like to live at both places, her home country and my home country but for now we are making a family here in Finland and when the time comes it will come with its own solutions so we have a long way ahead of us.

The fact is that, despite the lack of employment, bad treatment from some service providers, racist name calling from the society etc...the Finnish system has good education, strong welfare system, good health care system and insurance policy as well as peaceful environment for one to stay without any fear.

When I consider the positive sides of the Finnish system I see no reason why I should not make a family here for my children to benefit. Yes I will love to stay and live in my home country but now I have to think about the future of my children first.

An immigrant male married to the Finnish female has this to say:

It will be very beneficial for us to go on visit with our children periodically to their home country and if possible have some form of exchange studies there so that in future if they should be living in their home country their children will feel motivated and happy to visit them. It could even be possible that our children when grown as adults will not be working in Finland and may have a family somewhere in the world so it will be even the same if he should be living in Finland.

According to the collected data, one of the biggest wishes of most immigrant family males was to enjoy a happy retirement age at their home country but another dilemma question was whether it was achievable and realistic for those who have families with Finns and even those immigrants married to their fellow immigrants whose children and teenagers have been used to the Finnish European style of living. This was the summarization I gathered from the views and opinions shared by some of the interviewees. The collected data also indicated that, the immigrant male even though had a strong positive attitude towards living permanently at their home country in the future; there was not any concrete plan of when and at what age that will happen. They were of the view that when the time comes then they will decide on what to do and added that it was not going to be an easy decision.

In the context of the above citations and views expressed by the interviewees, it could be realized that the immigrant family male was conscious about making such a decision of the future resident of his family. The current environmental upbringing of his children in a system different from his cultural upbringing has been a center stage of his future plans whether it will be a good decision or not. They might be in contact with people who have relocated to their home countries to find out how they were coping with family life. Baker (2001) indicated that, from a sociological point of view, the studies of family's demands or necessitates us to challenge our personal assumptions concerning what represents 'normal' behavior. In order to prove whether or not our experiences are normal or strange, it is important that we examine them with research results that relate to the behavior and thinking of other people before considering our experiences as informative. Places of upbringing, cultural and religious background, and social class background, gender of a person and organization of families are vital in influencing family life. (Baker, 2001).

According to immigrant male interviewees, they will like their children to be educated in Finland. They cited various examples such as the Finnish education system which is tuition free, learning methodology which is based on understanding of concepts rather than competition, peaceful environment and strong social welfare system. They also expressed that things were gradually changing in Finland because many immigrant males once in their circumstances, were being employed at top managerial positions which was not possible or common in the past for immigrants.

5 ANALYSES THREE - UPBRINGING OF CHILDREN

5.1 Introduction

The chapter presents analyses of the views, opinions and responses shared by the five interviewees on issues concerning upbringing of their children in the dominant society. The interview questions were focused on the following themes: upbringing of children in terms of communication and use of language, the child's cultural upbringing, values and principles in the family as well as informal education received at home.

5.2 Raising children – communication and use of language

Under this theme, questions of attitudes concerning raising children in terms of communication and choice of language were discussed. The views and opinions of the interviewees on the theme were ascertained.

An interview question posed to the various individual immigrant males interviewed was: ‘how are you together with your partner planning to communicate with your child/children in terms of choice of language’?

A non-mixed immigrant family male responded that:

At the moment even though we mix the languages when we are speaking e.g. English, our local language and sometimes Finnish, it is time to change the way we communicate. We have decided to communicate mainly in English at home because if we do not take care his understanding and speaking of English will be a problem. He will be attending a Finnish daycare and will grow up with Finnish peers so automatically he will learn and be familiar with the Finnish language.

For our local language, it is not used at official places or for the purposes of documentation therefore we do not really consider our local language as a propriety at the moment, it is a kind of tertiary thing to us. The ideal thing is to let him attend the English kindergarten but it is too expensive to afford so we are not even thinking about that.

A male immigrant from a mixed family indicated that:

We speak two main languages at home, English and Finnish so there is no need of planning anything.

‘What about your cultural background way of communicating to children when they go wrong...E.g. hash tone of voice which your wife might not use on the child’?

We have not reach that stage yet but I think I will like to stick to how I will like to raise my kids and not necessarily using what I was brought up with from my cultural background. I have had some experiences in Life about how I was brought up as a child and will not like to use that to bring up my child but of course I have to pick some things from both sides to have something concrete and complete that is the way I want to bring up my child.

‘Can you please give examples of how you were brought up that you will not like to use on your child’?

For example in our culture we do not really listen to kids, we do not give them the chance to express themselves and their views on issues and we also do not involve them in certain decisions that directly affect them.

According to the collected data, the immigrant males interviewed were of the opinion that they will only start to communicate with their children in their local dialect when they start to grow up and were already familiar with the use of the Finnish and English language. They emphasized that they were not considering them to become fluent in speaking their local dialect but just the understanding will be enough so that in future when they visit their home country they will not be total strangers.

The collected data indicated that, the immigrant male was aware consciously that the future prosperous place for his children was in Finland. Therefore the need to play his role effectively as a responsible parent in order for his children to master the use of the English and Finnish language both grammatically and orally will help his children to secure highly paid job opportunities and well adjusted in Finnish society. This was because nowadays in Finland many businesses and companies are employing persons with good knowledge of English and Finnish language, something the current immigrant family male might not have had access to despite their educational background when he first arrived in Finland.

As one of the interviewee stated, allowing children to express their opinions and views raise their confident level of personality development in the society. Parents having constant communication with children and involving them in family decisions will sharp them to become responsible people in the society. They will not be scared to share their feelings with other people as well as to listen to others views and opinions. Good foundation of communication between parents and children has a direct positive impact on the society from a dialogue based perspective. Mario J. Valdes as referred to in McClennan (2004) stated that: ‘A community, like a language, grows out of human interaction and an open public life that will eventually encourage group identity. The foundation of community life is dialogue, the willingness of people to talk and to listen to each other’. (McClennan, 2004.)

According to Van (2006), as the number of immigrants increased in many Western societies so do the demand for speaking the dominant language has become a necessity.

Some of the arguments for these are that, immigrants who become fluent in speaking the language of the destination countries have a better interethnic relations in the new found society and the positive influence that affect the human capital of the earnings and labor market opportunities for immigrants is their ability of their language skills. He further pointed out that mostly; higher educational level persons as well as those who have been resident in the dominant country for a substantial period of time who were young in terms of age at the time of their migrating process stand a better chance of language proficiency. (Van, 2006.)

5.3 The child's upbringing, cultural values and principles in the family

The collected data indicates that, the psychological, moral, physical and personal developments of the children up bringing were some of the concerns shared by interviewees.

An interview question posed to the various immigrant males interviewed was: 'what kind of established values and principles have you set up in your family concerning the upbringing of your children?'

An immigrant male from a non-mixed family responded that:

We have decided to bring him up in our cultural background context but of course in our culture people bring up their children in so many different ways but we want him to learn the values of respect, patience, hard work, tolerance and understanding because we do not want him to be a stranger when he visit our country some day.

For the Finnish kind of values and culture he will be used to it automatically and will also learn them at school because once he is here he will definitely know everything about the Finnish system but we will like him to have a kind of mixed exposure so that he will be able to feel comfortable and accepted anywhere he goes.

'What about religious values'?

We are Christians and we will bring him up in a Christian way so that he can appreciate and understand the need to be a Christian. I am a Presbyterian and she is Methodist but here in Finland we both attend the Lutheran church in the city. Right now we go to church but because of work and other reasons it has not being easy to attend church services every Sunday but we will do our best that our child embrace the attitude of attending church services.

It will also depend on the way we will bring him up right from the beginning but it is not going to be very easy e.g. for me back home as a child it was kind of obligation and I have no options because the whole family is going to the church so by all means I must also join. We will only expect that as he is growing the very little things that we will teach him, he will see the need to apply them in his daily life.

According to the collected data, immigrant children born in Finland by immigrant parents as well as those who came to Finland at young age have to face the challenge of growing and living in two different cultures, the cultural values of their biological parents as well as those of the dominant society. Children coming from mixed families who were born in Finland (e.g. father being an immigrant and mother a Finn) have less to worry about concerning the cultural values of the father since they may for all intent and purposes be more connected to their mother and the Finnish system of cultural upbringing of values. According to the collected data, immigrant males married to Fins stated clearly that their children were likely to be more connected to their mother's cultural values and principles. Heckman (2006) as referred to in Lansford (2007) stated that in order for children to be enlightened, become healthy and successful citizens of the society, there is the need to provide them with the necessary care and treatment as well as to protect them during their earlier childhood ages. He further emphasises that, the aim is to induce new ways that will help establish improvement of the positive sides in immigrant children in order to forestall any unsound development which will eventually serve as foundation for substantial reinforcement. (Lansford et al.2007.)

An immigrant male from a mixed family responded that:

I am a Christian but do not remember the last time I went to church so I am not going to tight or force my child to stick to religious values and that is up to him to decided when he grows up.

I have great respect for my traditional values in terms of respecting the elderly but that also should not mean that whatever comes from somebody who is older than you is right or correct. I will like to give my child the freedom to make up his own mind as he is growing up. E.g. when one wants to help an elderly person in Finland one has to be careful and observe the situation very well because that older person might think one is indirectly trying to tell him/her that he/she is incapable or disabled.

Definitely there will be principles, I will do that to make sure I have proper check and control because with the internet there are a lot of stuffs that can negatively influence the child so I will make sure I have parental block in place to monitor his activities on the internet and correct him when he is going wrong. There must be agreed time on sleeping

hours, time to wake-up; learning hours and time for games, all those things has to be in proper order.

An immigrant male married to an immigrant female responded that:

one thing I will like them to appreciate is that they have to still remember our roots as Africans and we (together with the wife) have to demonstrate that practically for them to know how to respect people older than they are and also make sure it stick at the back of their mind that they still have the African blood in them despite living in Europe so they must give maximum respect to the elderly and anybody older than their age.

According to the collected data, the personality development of immigrant children could be skewed against the wishes and interest of their children. Even though immigrant family males were familiar with the western cultural system they will like their children to be more adaptive to their cultural values of their ethnic origin. In their context, most children in the dominant society were prone to social problems such as lack of parental control and delinquency. Elizabeth et al. (1999) as referred to in Michael Haralambos et al. (2004) affirmed that the political talks concerning families are not one-sided concerns of any political party but indeed it is a general concern to all political institutions and they quoted Tony Blair's 1997 comments on family life which he said: 'We cannot say we want a strong and secure society when we ignore its very foundations: family life. This is not about preaching to individuals about their private lives. It is addressing a huge social problem'. According to them Tony Blair went on to express his views on teenage pregnancies, families unable to care for their elderly members, poor parental role models, truancy, educational under-achievement and even unhappiness as one of the social problems which could be viewed as a stamping block of achieving successful family life. Elizabeth Silva and Carol Smart emphasis that Tony Blair's views on strong families refer to conjugal, heterosexual male parents who are breadwinners of their families. (Michael et al. 2004.)

The collected data indicates that, some of the immigrant family males find it difficult to come into terms with some of the behaviors their children put up at home in Finland. The immigrant family males interviewed were grown up in a society where the respect towards the elderly was of fundamental concern to parents, not just elderly people but

anybody older than one's age was regarded as an elderly person. They were expected to take all kinds of advices from these older persons in their society.

According to the collected data, immigrant males were concerns about the child and use of the internet as well as its negative impact. They all indicated setting up parental blocks to check the activities of their children on the internet. They also indicated that setting up rules for the child concerning time to study and play will help the child to become self-disciplined concerning the use of the internet.

5.4 Informal education of the immigrant child in a dominant society

An interview question which was posed was: 'At what stage will it be ideal to start educating your children on friendship, sex, violence behavior etc'?

An immigrant male from a mixed family responded that:

We have not really discussed about such things yet but my main concern is on the kid so definitely I will be on him and try my best to direct, educate and discuss the positive things in the society and I will just hope that he will not deviate from the good things I will be educating him concerning life.

My prayer is that what I will teach him, he will be able to put into practice because there are certain stages that when the child is entering into, the legal ages 16, 17 and 18 years and decided to deviate from what he learns from the parents there is nothing I can do.

An immigrant male married to an immigrant female responded this way:

We will guide the child as to how to go about his association with friends. The child will by all means talk about his friends when he starts school so through that we will take the advantage and know how to advise him concerning certain friends.

On the issue of violence we will start to educate him from the basic things which can lead someone to violence acts such as quick temperament and why it is not good to be involved in such situation and for the child to know the consequences associated with violence behaviors.

On the issue of sex, I think here in Finland not like back in my home country where I was not told about and was not educated about sex at my early ages in school but here children as young as 11 years they distribute condoms to them at school something I am not sure but was told by a Finnish person so then I have to believe it.

So in a sense before we will even realize that we have to educate him on such issues he might have known about it. If we have to teach him early enough we will but with regards to the age we cannot tell at what age we have to start to educate him.

According to the collected data, immigrant family males interviewed were of the view that, it could be an ideal thing to let their child spend some couple of months in their home country in the future. They could be there as an exchange student or a related field where the child can stay with the grandparents to be able to learn about their culture in an informal environment. It will also be good thing to be there and learn about their people concerning friendship, sex and violence behaviors as well as behaviors that the society does not recognize as normal. That was when the child will appreciate and understand why it was important to preserve the cultural identity of his/her parents.

Education of children is one of the integral aspects in helping them to integrate well into a new environment as they are likely to make friends quickly with children from the dominant society. Heckman (2006) as referred to in Lansford (2007) stated that in order for children to be enlightened, become healthy and successful citizens of the society, there is the need to provide them with the necessary care and treatment as well as to protect them during their earlier childhood ages. He further emphasizes that, the aim is to induce new ways that will help establish improvement of the positive sides in immigrant children in order to forestall any unsound development which will eventually serve as foundation for substantial reinforcement. (Lansford et al.2007.)

The collected data indicated that, the positive education of immigrant children depends on the kind of education immigrant males will give to them at home. This is due to the fact that the child always identifies himself in two different cultures even if the parents were from the same cultural background. The dominant society also has its own culture (culture based on welfare legislations) which will be the culture the children from immigrant background will be more familiar with when they grow up because of their formal education. Walsh (2006) was quoted by saying: 'Parents are encouraged to raise their children with knowledge of and pride in their kin and community roots, language, ethnic heritage and religious values'. (Walsh, 2006).

In the perspective of the immigrant family male the child will be in a good position to define and mirror situations with an open mind but it was not likely because they as parents will not like the child to stay alone in their home countries with their grandparents, one of them will have to be with the child and it need long term planning something they cannot be sure whether it will be realistic but was possible.

The practical implication was that the immigrant family male want his children to behave in a certain way according to his own wishes based on his own cultural upbringing. Their idea of children living with grandparents was not only for the children to learn certain behaviors but also an indication of exposing the children to their cultural identity of belonging to a large family system.

It was a normal practice among immigrants to live their children to relatives and grandparents to take care of them while they the parents perform other personal duties. The children will then stand the chance to grown up with multi behavior of their family system and learning about their own parents from their grandparents.

According to the article ‘Issues of immigrant families in Finland’ gives detailed account on how some families in the dominant society were acting as grandparents for families from immigrant background. This was also an indication that immigrant families still belief that the informal education received by children from their nuclear family was not enough and therefore needed an extended family form of informal education. According to the interviewees, it will be a good thing to have an extended family that can periodically take care of their children so they can have some space for themselves occasionally. (See appendix 1.)

6 ANALYSIS FOUR - SOCIAL INTEGRATION

6.1 Introduction

This chapter presents the views, opinions and responses shared by the interviewers on the following themes or topics: the immigrant male and social life in Finland, challenges and opportunities as an immigrant family male.

6.2 The immigrant family male and social life in a dominant society

An interview question posed to the various immigrant males interviewed was: ‘how will you describe your new ways of state of social life in Finland’?

An immigrant male from a non-mixed family responded this way:

I was not used to drinking much when I was in my home country but here I realized that I have been drinking so much. Another thing I have learnt here is the night life and going out late in the night especially during the summer because when is night one do not see it but back home I do not go out late in the night.

This life style have not affected my cultural way of living that much because as I said I used to drink so much when I first came to Finland than in my home country but nowadays I have a kind of self discipline so I do not drink that much that often , maybe occasionally. Another is that I am a family man now so I do not have time for such things anymore.

Another thing is that I do not think I will be that sociable when I get back home because back home when one walk about 500 meters one is likely to meet about 100 people that one might say high to and vice versa.

In the bus one might meet people one knows, One is likely to meet people one know all the time and almost spend about a minute with each person exchanging pleasantry.

In Finland, unless one meet somebody in the train that one knows very much if not one can go out without talking to anybody in a day. I know for sure that I will not be that sociable whenever I visit my home country.

The male immigrant from the mixed family responded this way:

I do not see any big difference in the way I live my life before and after my marriage but the only difference is that she will call when she knows I am out with friends. When I was a bachelor staying alone I can go out and nobody questions how long I have been outside or asking questions like where were you...those are the main differences.

I am 98 percent associated with immigrants from my home country as well as those from Africa. Normally we meet occasionally at one person's home to have some kind of in house party where we drink, chat a lot, cook and eat together.

It is hard to see a lot of us having fun in the pop or at the club just to avoid any form of racism attack. I have been once attacked before by some group of racist people when in the pop with my friends. When my friends started to fight back the police people came questioning us without asking those guys anything, this to me was an act of discrimination.

The thing was that, the police were around at a distance not far away and saw whatever went on but when they saw that we were also many inside and my friends started coming out to fight back then they decided to come and separate us without questioning those guys.

According to the collected data, on the issue of network of friendship, immigrant family males interviewed were of the view that they were more connected to people from their home country as friends rather than Finnish males. In their perspective, it was very difficult to have intimate friendship with the Finnish males. They emphasizes that the few Finnish friends they have were people from their universities and those they meet occasionally at parties or school activities. They call each other once in a while on

phone and that ends their friendship till they will meet again somewhere. However, they were always in contact with friends from their respective home countries as well as other immigrants.

The collected data indicated that, if one want to have long lasting friendship with a Finnish person then one must be prepared and ready to party with them whenever possible as well as going out with them at the club, pop, etc. In their view, it was a life style that they cannot afford because they must work and take care of their families back home in Finland. According to the world trade press, 'It is hard to get a conversation going with a Finn and, if you do, chances were it would not last very long'. (Finland Society and Culture Complete Report, 2010).

According to the collected data, on the topic of what the immigrant males normally discuss with their friends when they meet, in their view when it was winter then probably they will be talking about how cold it has been and asking themselves rhetorical questions like; 'why were they here in Finland when they can enjoy all-year-round good weather back home? And how long were they going to continue doing such under-deserving jobs?' If it was in summer then they will talk probably about how warm it has become and where can they organize and go on a trip etc... If it was a gathering involving mostly African friends then they will be talking about the development in Africa, the political situation back home and what could be done to improve certain situation.

The understanding of one having a social life can mean different things to different people due to cultural beliefs, cultural upbringing and geographical locations. What an immigrant bachelor male will consider a social life in a dominant society maybe different from an immigrant family male understanding of social life and so will it be different from the perspective of the dominant society itself. Erikson (1968) referred to in Lansford (2007) refers to identity as 'a process which is placed in the central part of the individual and also as an integral part of his common culture. He further explained that, immigrant families in the process of acculturation, both the individual and that of his common culture are crucial in the formation of identity. Immigrants are confronted with basic questions involving or in relation to their present and future personality in their new culture as they relocate from one culture and settle in another. (Lansford et al. 2007.)

The cardinal point or central impact in their process to reconcile and react towards the difficulties in their new country will be the realization of their ethnic identity, in other words, their understanding of belonging to their culture of origin. It should be a matter of fundamental interest for researchers and practitioners to realize the multiple pathways that can result in the development of a procure ethnic identity, the changes which may occur with time with respect to these pathways and the impacts that will affect the positive and negative identity outcomes. Such realizations can serve as a starting point to be used in planning interventional programs to sustain and modify the irrefutable health and well – being in immigrant families. (Lansford et al. 2007.)

The collected data indicated that, the interviewees talk about so many things including their past life experiences and high school days as well as how their life situations were before they came to Finland. One topic which has the potential of dominating their discussions was football matters but sometimes their wives think they normally talk about them to other friends.

According to the collected data, the interviewees expressed their frustration that there have been difficulties of securing undeserving jobs such as cleaning and dish washing. However if one was able to breakthrough and be employed into Itella Company (post work) then one has achieved some degree of success in his job search, even though those jobs have no link to their academic studies in Finland.

An interview question which was posed to one of the immigrant's wife was: 'what do you ladies normally talk about when you meet as friends?'

Well I expect you to know but we normally talk about shoes, bags, dresses and latest celebrities and their costumes. We also discuss a lot about our children and what we want for them as well as their development in Finland.

An interview question which was posed was: 'how does your network of friendship affect your family relationship?'

An immigrant male married to an immigrant responded in this way:

One month after I got married, I realized that it has become necessary to limit my friendship with some people and even do away with some of them totally. I normally get advice from people who have married before and are still in their marriage life who are matured people.

I like going out with them and learning from them as well as spending most of my time with married couples. Even though periodically I get connected with some of my friends who are singles I do not spend much time with them anymore like before.

In fact through the advice of those friends (married male friends) I have been able to manage my way of dressing and a whole a lot of hip pop life because even up till date my wife still tells me that I still have that young life style in the way I dress. Now she chooses my clothes for me. I look at those married couples and try to live my life as such.

According to the collected discussion data, some Finnish partners have the perception that immigrant males were very poor so being together with them means they are helping them to survive in Finland. They express concerns that their partners think they were using them to receive money from kela and other social benefits. They expressed their worries that when they were together with their partners, they do not work and they use the little money from their cleaning job to pay all bills in the house so it was good to be alone or with somebody who will understand their cultural way of doing things. Even though most people involved in the discussion affirmed to such perceptions from the dominant society, it could not be used as a generalized position.

The observations done in the public indicates that, while some members of the dominant society enjoyed open conversation by group of immigrants, it was frustrating thing for others and some members from the dominant society find it difficult to join group of immigrants. However, there were many occasions that members of the dominant society have joined in conversation between groups of immigrant males in the public transport. While it might be frustrating to some, others also enjoy those moments.

It was also observed that, some immigrants were not much concern about where they park in their vehicles in the public. As long as they were some space somewhere they make use of it without realizing that it could be somebody else parking space. Some also show little concern about how they sort waste materials. It was not clear whether they were aware of such things or it was due to other factors.

6.3 Challenges and opportunities as an immigrant family male

According to the collected data, it was the dream of many immigrants to see their children grow up and be educated in Finland. They want their children to benefit from vast educational opportunities available for children in Finland but at the same time they were most of the time scared about the unlimited freedom that children enjoy in Finland. The responses of the immigrant males indicate some level of worries concerning children smoking and drinking at an early age as one of their biggest fears. They also express concerns of fear that their children might grow up copying those negative characters and attitudes of children and teenagers roaming about at the city center and kamppi late at night.

The data collected also indicates that, the issue concerning lack of job opportunities was disturbing for the immigrant male, however they keep on hoping that one day their doors will be open on the job market since they have evidence of their colleagues being employed in some of the big companies like Nokia and at the municipality level in Finland.

According to a quotation from Soranen (2003) as referred to in Triandafyllidou et al. (2008) stated that, 'traditionally, it has been difficult to receive a work permit in Finland but, as a reaction to the increasing labour shortage and because of increasing international co-operation, the number of foreign workers in Finland has increased and granting of work permits has become more flexible'. This could not be true in the context of some of the immigrant males because the collected discussion data indicated that, the immigration policies which restrict them from multiple job opportunities were a hindrance towards their financial contributions in the home. according to them, other employers has rejected their search for job offer because it has been stated in their residence permit that they were not suppose to be employed in any other job apart from what was stated in their permit.

According to the collected discussion data, they were with the view that, they have been counter misunderstanding between them and their Finnish partners about the illegality concerning the circumcision of their male children. They wanted to take the children to their home country for them to be circumcised but their Finnish partners on many occasions have declined to support the idea. This according to them has made some of them to file for divorce. They expresses the concern that from their cultural upbringing

a male was not a complete male till he was been circumcised and therefore it will be difficult for their children to live in their society in the future. However, it was not clear from their argument whether they know for sure, the future residence of their children despite that they also have the right for respect of their cultural practices. But there have been ongoing debate on the issue of male circumcision in the dominant society whether it should be allowed or not.

The collected discussion data indicated that, immigrant males think that their follow immigrants ladies has some kind of sense of empathy and forgiveness if they should offend them and they do not change their mind so easily like some Finnish women will do. They were also of the view that it was easy to beg or ask for forgiveness from their follow immigrants females than the Finnish partners. They were of the view that Finnish ladies were very honest when it comes to payment of bills based on the fifty percent policy. It was not clear in which perspective the views and opinions shared by the immigrant males could be placed because in one situation they will like to be in a relationship with their fellow immigrant females but at the same time skeptical about the future of such a relationship. In another scenario they consider females from the dominant society to be honest in terms of financial situations.

An interview question posed to the various immigrant family males interviewed was: ‘what kind of fears and challenges do you have in mind concerning your child growing up in the Finnish society and opportunities available for your children’?

The male immigrant from the non-mixed family responded this way:

Honestly, I know that some of the young guys and children here in Finland are brought up in homes but majority of them are brought up in houses.

‘When asked to explain further what he meant by houses and homes’.

He has this to say:

In my view most Finnish people I have come into contact with just live their children without any proper control (at age 7, 8, 9, 10 years etc), even though they attend to them, they live them to take certain decisions on their own and they end up doing certain things in the wrong way, those are the people who are brought up in houses.

Some Finnish children and teenagers are well brought up, they have good manners, the way they dress, their parents are well educated and these children look up to their parents to also become well educated. They teach them good morals and values, they stay away from drinking and smoking at their earlier ages of 7, 8, 9,10 years etc, those are the children I referred to as children brought up in homes.

When one take a walk to the city center around 10-11pm one will see 10 yrs upwards kids drinking and smoking, those are the children who are brought up in houses. These are some of the things which makes me worry and feared much about my child growing up in the Finnish society however comparatively to other European countries I think Finland is a peaceful place. I have to be firm and fair to control my son and have some form of authority in order to bring him up like the children who are brought up in homes. At the moment I do not know how many kids we will be producing but if it happens to be 10kids I will make sure that they become intelligent, respectful, discipline and well educated.

I think the support system for children's upbringing where kela gives some financial support for families is a good thing. We need not to worry about medical bills because we all have the health insurance card.

One of my major headaches at the moment is securing a job according to my education I had here in Finland. Most of the jobs I am doing at the moment are jobs that anybody on the street can do so it does not make me feel happy emotionally but I need to work and take care of my family. Sometimes I have a job and have being paying my regular taxes but whenever I go to kela office for the kela card they told me that I suppose to have a permit job first before I can be given the kela card. I told them that I have 'A' residence permit but they said that is not enough....this is discrimination in my view.

The citation above indicates how concern the immigrant male was concerning behavioral development of his children in the dominant society. Even though the immigrant male expressed both negative and positive behaviors associated with children in the dominant society, it was not clear whether he was referring to children with immigrant background, otherwise or both. The immigrant male has a role to play to ensure that his children copy those positive behaviors in the sense that, the chances of children growing up to be trouble makers depends how parents control their behavior from childhood. Reckless (1961) as referred to in Owens-Sabir (2007) also focused on internal and external controls; however, he distinguish 'push' and 'pulls' during adolescents as possessing substantial power over who becomes delinquent. Reckless believed adolescent coming from families where conditions such as impoverishment or privation exist are 'pushed' toward delinquency. They are 'pulled' towards delinquency, if they become attached with peers who exercise negative impact. Reckless felt that, the push and pull pressure can be countercheck by unofficial outward containment such as family and school as well as inward containment such as substantial self concept. (Owens-Sabir, et al. 2007.)

An immigrant male married to a Finn responded this way:

It is psychologically disturbing for me whenever I set eyes on those kids drinking and smoking around the city center late in the night. I wish it could be possible to let my teenage girl spend some years at my home country to be accustomed with some of the

ways of bringing up children and teenagers but so long as I am married to a Finn I know it will never be possible so I better stop thinking about that as a solution.

Finland is a very peaceful country to raise kids and it is amazing for children to be freely educated in Finland because such opportunity are not available in my home country so in that sense I am very happy that my children will be well educated here in Finland with my support and care. However the law allows them too much freedom.

According to the collected data, the interviewees indicated that Finland was a peaceful place for their children to stay and study. They were concern about the future of their children and shared the opinion that Finland has so many social support and benefits for children. This according to the family males interviewed has made everybody equal in the society. Even though the immigrant family males have doubt about their children growing up in the Finnish society, they still have it at the back of their mind that Finland was a good placement for children upbringing. In this context, their responses was an indication that, the immigrant family male was aware of the dominant society welfare policies of caring for the child in terms of health care, day care and its benefits as well as education and study grants. These welfare issues were numerated in the article 'equality in Finland'. (Tasa-arvoaltuutettu.)

The data also indicated how some of the immigrant males admitted their fears in a positive perspective. According to them, the few children roaming the city center lacks parental control and their parents lack the initial responsibility of taking care of the child from childhood. However most of these children will grow to become responsible adults because sometimes teenagers are like that and until they start to have self conscious about their existence in the society then things will definitely turn around in their life gradually. A recent story done by Tom Burridge on the Finnish education system indicated why Finland educational system was one of the best in the world. (BBC World News America, Finland).

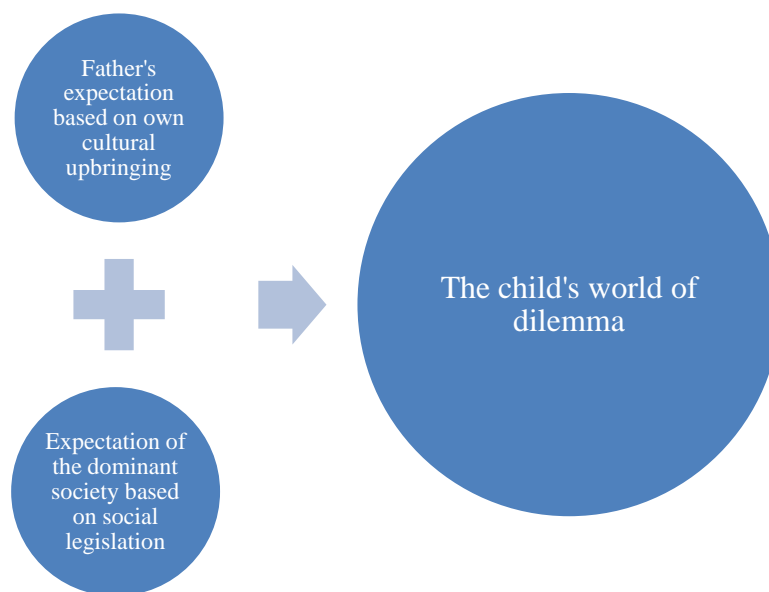
7 RESULTS

7.1 The child, his family and society expectations

The child's psychological, social and positive emotional developments will depend on how parents take care, support and direct the child from the early stages of his development. According to Lansford (2007), the way families work and operate in upbringing their children are fundamental factors of ensuring sound and intelligent development of the child.

Interviewees although expresses adequate knowledge of the Finnish family system of the rights of the child and caring for the child, they were also in conflict with their traditional parenting practices with the Finnish concepts as well as welfare policies.

Figure 2: The child in between two cultures

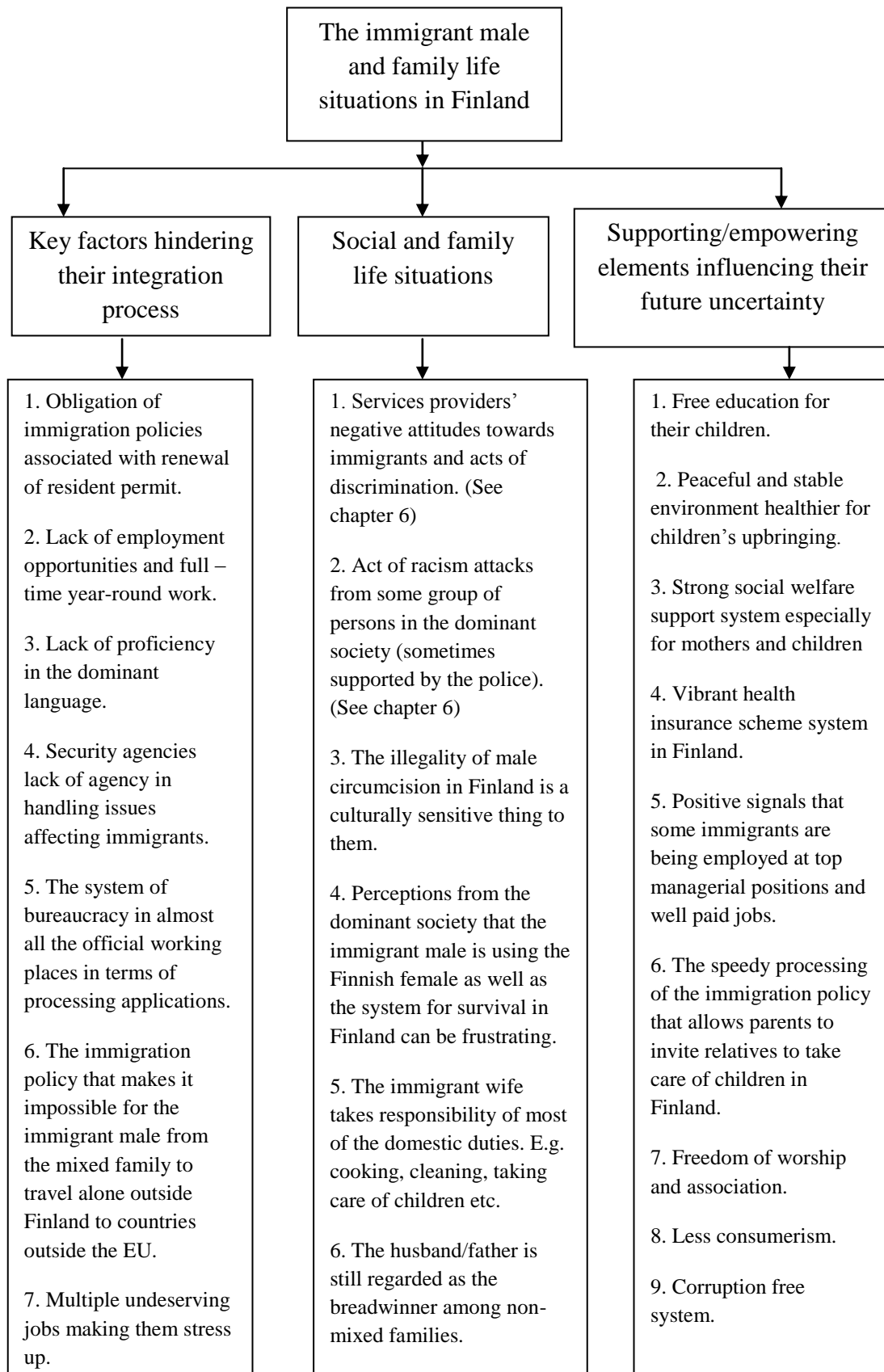


It was deduced from the analyses that, the kinds of values the immigrant family male expected from his child were contrary to the values of the dominant society which is based on social welfare legislations.

7.2 Dilemmas and social life concerns

The table below presents the main findings from the interviewees which also serve as reasons why the immigrant family male was uncertain about his permanent stay in Finland.

Figure 3: The immigrant family male and everyday life uncertainties



7.3 Opportunities, strengths and drawbacks

The table below present the findings of the views, opinions and the responses shared by the interviewees participated in the study. The key outcomes of the discussions, public conversations and the observations carried out were also presented in the table.

Figure 2: Influential factors and the future of the immigrant family male

TARGET GROUPS/THEMES	OPPORTUNITIES AND STRENGTHS	DRAWBACKS
THE IMMIGRANT FAMILY MALE (including those married to Finnish females)	<ol style="list-style-type: none"> 1. Few immigrants are now being accepted in employment positions which used to be a reserve place for the dominant group. 2. Equal right of education at all levels. 3. Many are becoming more tolerance and understanding towards the Finnish nature of cold living and are becoming cold themselves. 4. Accepting the fact that the Finnish society has a peaceful environment for physical and psychological development of their children comparatively with other developed countries. 5. Early language acquisition of the children. 6. Social benefits for children. 7. Uphold to their cultural identity and heritage as they have been many multicultural happenings yearly to showcase to the general public. 8. The respect of preserving significant gender roles still holds as there is a code of conduct for immigrant females which in the Finnish perspective is not that relevant. This is due to their cultural upbringing. 	<ol style="list-style-type: none"> 1. Immigrants are still often seen as undeserving competitors in the labour market. 2. Many still have negative attitude towards education with the fear that they will still end up doing those undeserved jobs. 3. The child living with half parents and social consequences (drinking, smoking etc at an early age). 4. Many still take for granted little things that have the potential of frustrating moment for the dominant society, things such as; how to pay in a parking garage and parking at others parking spaces, sorting the recycling, using of the pavement, using the public washing machine etc. (Based on observations collected) 5. Misuse of child support/benefit money.
THE GENERAL SOCIETY (The dominant citizens)	<ol style="list-style-type: none"> 1. Finnish society's attitudes are gradually adjusting to both the temporary and permanent presence of immigrants. 	<ol style="list-style-type: none"> 1. Many still do not accept immigrants' presence at their parties or celebration of occasions.

	<p>2. Many children from the dominant society are becoming more use to the presences of immigrants and their families.</p> <p>3. Many children are becoming bilingual in the sense that they learn other languages such as English, French etc from their immigrant peers.</p> <p>4. The younger generation of children does not feel shy or irritated of meeting people of foreign background.</p> <p>5. No telemarketing calls or people ringing doorbells to try to convert people to their religion.</p>	<p>2. Perceptions of immigrants exploiting their welfare money e.g. kela benefits and social support.</p> <p>3. Afraid to get inside group of people of foreign background. (Based on observation)</p> <p>4. Cases of divorce and family breakups due to little misunderstandings. E.g. mixed family marriages.</p> <p>5. There are still many elements within who commit racist attack against immigrants.</p> <p>6. Lack of sense of community and high level of individualism.</p> <p>7. Begging them to change their mind or reconsider their position seems impossible.</p>
THE FINNISH GOVERNMENT/ INSTITUTIONS	<p>1. Immigrants are needed to solve problems associated with the rapidly aging Finnish population.</p> <p>2. Growth of the economy is rest assured as many immigrant aims to take up any job offer it also has the potential of increasing productivity.</p> <p>3. Services for immigrants on the increase. e.g. there are good interpreters in institutions such as banks, bus and train ticket sales points,</p> <p>4. Immigrants and their children, a great asset to Finland in the future.</p> <p>5. Centralized localities – in every community or municipality one is not far away from all places one want to go e.g. super market, bank, playing field etc</p>	<p>1. Policies and legislations concerning immigrants which are discriminating in nature. E.g. a requirement for securing a kela card is that you must have a permanent working contract.</p> <p>2. Allocating of apartment to immigrants at residential areas dominated by drunkards and alcoholics.</p> <p>3. Few employers (especially cleaning companies and Itella) exploiting immigrant employees by paying them less and cutting done their working hours.</p> <p>4. Immigration policies which prevent some category of immigrants from doing other jobs. E.g. stating what one is suppose to do as an immigrant in his passport.</p>

The analyses of the study indicated that, it was impossible to render apologies to a Finn to reconsider an earlier position made. This behavioral characteristics was not only associated with couples but it also happens at the various institutions who deals with decision making on applications as they do not criticize the work of their colleagues

even if they were wrong. 'Once Finns have formed an opinion or made a decision it is virtually impossible to get them to consider changes' (World Trade Press, 2010, 28).

Most immigrant family males are worried about the situation where even though possessing the 'A' residence permit does not guarantee them of securing the Finnish Health Insurance card (kela card). One must have a permanent job before he can be issued with the kela card but their argument was that even with their short term work contracts they are been deducted from sources health insurance tax which appears on their pay slips every month, a situation they do not understand. The most worrisome part is that, the policy also affects their partners and children.

From the observations, it was realized that, immigrants with African and Asian background parties and ceremonies are full of people. Their children's birthday party was full of invited guests which involves friends of friends, relatives etc however the Finnish limit such celebrations to the immediate family members only with couple of close associates.

Nowadays because of reform policies it is possible for immigrants to invite persons from their cultural background to Finland to take care of their children while the wife and husband concentrate on their respective jobs.

The analyses of the study indicated that, communication (verbal or non-verbal) was viewed as an important aspect of family life, however the style and mannerism of communicating on issues in relationships differs from one culture to another as well as from persons to persons. This was due to differences in cultural upbringing and transmitted values of subcultures.

The study indicated that, the pride of taking care of the home and domestic work has been part of the cultural upbringing of female immigrants with African and Asian background which some of them also considered it as a hobby. However in mixed families it has been a matter about who was at home although most of the domestic work was done by the female, there was a clear understanding of shared responsibilities concerning cooking and washing of dishes if both partners were at home.

The study indicated that, the cultural identity upbringing of appreciating the views of other persons in an immediate situation by way of sharing pleasantries in public has affected their respect of time in the dominant society.

8 Conclusions

This chapter presents the relevant aspect of community development work in the study, recommendations based on the results of the study together with the researcher's analyses and professional development from the perspective of the researcher.

The results of the study have the potential of influencing the work of practitioners, social work professionals and community workers at various sectors where there are immigrants. Professionals working with immigrants need to be sensitive to each client's needs and wishes but work according to professional ethics, guidelines and legislation.

8.1 Relevant of community development work in the study

Practitioners working with immigrant families should realize that it will be easier to change the behavior and thinking's of children than adults. Past social integration programs and policies were designed targeting adults' social life but current trends of immigrant families with teenage children are on the increase therefore such programs organized by organizations at the municipalities need to be regulated to be all inclusive. Current socio-cultural development of the Finnish society requires the attention of professional social workers and practitioners to help in regulating and promoting innovative programs to support the immigrant male and his family. As the study indicated, one of the families interviewed who responded to a question asked express concerns that, children roaming about at the Helsinki city center could be a hindrance to the development of their children.

Municipalities and organizations working with people of immigrant background are already doing well in their attempt of the integration process. However, the stories and opinions shared by the interviewees in this study could be used as catalyst by practitioners and professional social workers to facilitate the work of the integration process which has been female dominant for some time now. It will be more proactive

on the part of practitioners and professional social workers if their approach of work focuses on the entire immigrant family unit (father, mother, children, relatives and even friends of the family). Walsh (2006) was quoted by saying that, ‘when services are family-centered, efforts can be better coordinated and proactive in helping all family members through concerted efforts’.

The study indicated that, there were factors of uncertainty among some immigrant family males which some could be described as socially related problems. However, the immigrant family male lacks the necessary skills and empowerment to base on those uncertainties to make definite positive decision about their permanent stay and living in Finland. Those decisions cannot be fully achieved without the support and guidance from professional social workers which will also required multiagency intervention work. Their positive attitude towards the education of their children in Finland and other positive influencing elements they numerated could be used as bases by professional social workers in a multiagency group work to help and counsel immigrant family males and their entire family.

As indicated in the study, some immigrant females were occupy with domestic work to the extent that they could chose their domestic work as a priority than to be a participant of a community work program. The psychological need of the child was not much supported from observational point of view. Some immigrant parent time spending with their children was limited considering their working time schedules. The immigrant family male was stocked with multiple of work places in a day and therefore have little time of rest. These issues need multiagency professional social work interventions because it will be impossible to address social concerns of people in isolation.

Erikson (1968) as referred to in Lansford et al. (2007) refers to identity as ‘a process which is placed in the central part of the individual and also as an integral part of his common culture. He further explained that, immigrant families in the process of acculturation, both the individual and that of his common culture are crucial in the formation of identity. Immigrants are confronted with basic questions involving or in relation to their present and future personality in their new culture as they relocate from one culture and settle in another.

Erikson belief that the cardinal lend or central impart in their process to reconcile and react towards the difficulties in their new country will be the realization of their ethnic

identity, in other words, their understanding of belonging to their culture of origin. It should be a matter of fundamental interest for researchers and practitioners to realize the multiple pathways that can result in the development of a procure ethnic identity, the changes which may occur with time with respect to these pathways and the impacts that will affect the positive and negative identity outcomes. Such realizations can serve as a starting point to be used in planning interventional programs to sustain and modify the irrefutable health and well – being in immigrant families. (Lansford et al. 2007.)

According to Imber-Black (1998) as referred to in Walsh (2006), if families are to maintain themselves and successfully encounter their challenges, they will need environmental encouragement. Therapists are therefore advised to extend their focus beyond interior of the family to intensify on associative relationships between individuals, families, their interpersonal communicators and larger systems. (Walsh, 2006.)

8.2 Recommendations

The ideology of tolerance coexistence is needed in the Finnish integration process at all levels. It will be a laudable idea if members of the dominant society are made to understand by social work and social service practitioners through the media and news papers to begin to accept the fact that the presence of people with foreign background or minority groups is inevitable. This has been possible due to current trends of globalization and European Union legislations.

The responsibility of the immigrant family male integrating into the Finnish society cannot only be successful by speaking and understanding the dominant language but it is also about making good laws and policies that will make the immigrant family male feel accepted in his immediate society. The immigrant family male need to be rest assured that he has a secured and flexible employment with all the accompanying benefits the same as the people from the dominant society.

It will be beneficial for both immigrants and the dominant society if there is a policy to put indirect pressure on immigrants to learn the Finnish language. E.g. first year at school should only be concentrated on the Finnish language and culture.

Table 3: Suggested recommendations to help the immigrant family male

TARGETED AREAS OF CONCERN	STEPS FOR IMPROVEMENT
Immigration/employment office	<p>1. The inconsistencies at the employment office must be regulated to enable some level of consistency in their decision making process. Sometimes the employed immigrant family male applies for work permit with the same hours and working conditions but one is granted positive and the other negative.</p> <p>2. Speedy processing of permit applications.</p> <p>3. There must be some multi agency work between the employment institution and the immigration department to find ways and means to scrap the policy directives that permit authorities to mention the job of the person in their granted permit. It does not make one have access to multiple work opportunities.</p>
Magistrate	<p>1. Voluntary multicultural counseling should be encouraged by authorities when registering marriages involving people with immigrant background.</p>
The dominant society	<p>1. Change of attitude and perceptions.</p> <p>2. Be interested in live TV educative programs about immigrants' life in Finland.</p>
The immigrant family male	<p>1. The immigrant family male should be encouraged to understand through the mass media and by help of professional practitioners that, as they have their experiences and knowledge of their history so do the Finnish dominant society has it history, policies and practical arrangements.</p> <p>2. The transfer of knowledge concerning certain practices by the immigrant family male which is not healthy must be discouraged. Positive ones which conform to the legislations of the dominant society must be encouraged.</p> <p>3. Social work and social service practitioners working with immigrants should introduce TV shows involving immigrant families telling their life story while professional workers make contributing analyses in each story which will be told.</p>
Municipalities	<p>1. Creation of transnational counseling services at the various municipalities which will help both immigrants</p>

	<p>and members of the dominant society to live in harmony and be tolerance towards each other.</p> <p>2. The allocation of residential apartment to immigrants at neighborhoods which are full of poor and drunkard people must be regulated.</p>
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Managing for change in a modern society such as Finland which has decentralization of municipalities cannot be done in isolation. Many communities in the various municipalities are gradually becoming more pluralistic and therefore required the services of social work and social service professionals and practitioners who are familiar with and understand transnational issues.

Social work practitioners working with immigrant males should consider the holistic picture of the financial responsibilities of the immigrant family male when making certain financial judgments. Social work practitioners working with immigrants and their families should give some kind of positive responses towards some of the fears in the society which are of concern to the upbringing of their children in the dominant society. Practitioners working with immigrant women should also consider the availability of the immigrant female parent as a matter of importance when organizing a program for a group of immigrant women. It is part of their cultural upbringing that they value the amount of time they spend preparing meals for their husbands.

8.3 Professional development

Keeping of individual privacy has become important aspect of my social work profession. I have developed the skills and knowledge of designing interview questions which will significantly help my future studies in the field of research work. The study had sharpened my academic writing skills through different styles of systematic structuring of highlighted themes.

My knowledge about other people from African and Asian background had been considerable increased. Professionally I can better counsel immigrant males who stand in between two families from personal experience together with what I have learnt from the studies.

The study had given me the opportunity to be self innovative to begin to design a future program to set up my own organization in a multicultural municipality. The program designed will aim at working with children of immigrant background. It could be in the sport sector or something entertaining or academic. Innovative in the field of social welfare sector was part of my professional studies as a social service student. I also developed the idea to work jointly in future with an existing organization educating females with immigrant background who are in foreign relationships. This will help me introduce my professional innovative idea of males telling and discussing their stories to a similar group of female immigrants and those from the dominant society.

The interviewing process of the study had made me master the skills of listening and interpreting sensitive issues about people in the right perspective. Analyzing the interviewed materials had enlightened me about sensitive issues which need not to be generalized and avoiding the use of stereotype statements. In a multi professional team work, I could make my professional views known about daily life issues concerning group of immigrant males. Multi agency workers could also learn how to make professional judgment about people with immigrant background.

Professionally I had realized that there is no right or wrong way of people's freedom of choice of way of life. I have also realized that in working with immigrants, one have to be discretionary in his professional discharge of duties and avoid always referring to what the laws or legislations provide and deal with the reality at hand guided by ethics.

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APPENDIX 1

Issues of immigrant families in Finland

According to the Helsinki Times publication on Friday, 28 May 2010 14:17 at least dozens of immigrant families living in Finland have sent their children abroad against their will, claims a report released by the Finnish League for Human Rights (Ihmisoikeusliitto) on Friday. According to the report at least 40 children or youngsters have been sent out of Finland this decade against their will, often to live with relatives in their parents' country of origin. The NGO acknowledged that parents often think they are protecting their children by sending them out of Finland, but in the worst case doing so may place them in danger or into forced marriages.

On 24.04.2008 there was a publication in the Helsinki Sanomat written by Riikka Haikarainen which indicated that there is an increasing demand for immigrant families lining up for substitute grandparents. Mirga Riihimaa was the first to come up with the idea in the Vantaa municipality. The idea is to match Finnish grandmothers and grandfathers with immigrant families who have no grandparents of their own in Finland. For more than four years, Riihimaa has brought 15 substitute grandparents together with 11 immigrant families with a total of 37 children. She herself has served as a substitute grandmother for Finnish-Kenyan children. There is a waiting list of immigrant families, so the need for the service is great. A typical example quoted by Helsinki Sanomat in that publication was those Ghanaian parents Dora and Emmanuel, and substitute grandmother and grandfather Ritva Ny and Pauli Ny. The two-year-old child in this situation is Deltrice Ayisi-Agyei. The two, both retired, have been seeing Deltrice since she was just nine months old.

"This spices up our quiet life", Ritva Ny says. Confidence between the families began to take hold immediately after the first meeting. During their acquaintance of a year and a half, Deltrice has acquired the nickname Deo, "and we are one family", Emmanuel Ayisi-Agyei says. The substitute grandparents spend time with the girl every week, often on several days in a row. Their routine includes spending time out of doors, visiting the church parish children's club, swimming, and picking flowers and berries in the countryside. "Tsiu, tsiu, tsiu!", Deltrice shouts when the sauna is mentioned, mimicking the sound that water makes when it hits the hot stones. The sauna is heated almost every evening at the home of the grandparents. "She has become extremely

important for us. Work used to be important", Pauli Ny explains. The experience has taught both families about the different cultures. In Africa the concept of a family is much broader, and family ties are close. "We are trying to preserve that here", Emmanuel Ayisi-Agyei says. The family plans to take their substitute grandmother and grandfather for a visit to Ghana at the end of the year. "It is a strange country for me as well", says Ayisi-Agyei, who moved to Finland 16 years ago because of the work of his own father. The extended family of Ritva and Pauli Ny will grow in August when Dora and Emmanuel get their second child. "I have ordered a son", Ritva Ny laughs.

APPENDIX 2



Ohio State University Fact Sheet

Family Life Month Packet 1999

Family and Consumer Sciences

Campbell Hall 1787 Neil Avenue Columbus, Ohio 43210

Fact Sheet

Positive Family Communication

FLM-FS-2-99

Doris I. Herringshaw, Extension Agent, Family and Consumer Sciences, Wood County

Parent and child relationships rely on positive and continuous communications. Communications should show true concern between the child and adult and promote understanding and respect. Positive parent-child communications serve as a model for children to apply to other relationships.

Keeping communications open begins in the early stages of life. Babies react to voices, interacting with smiles and coos. Young children like to tell you every detail of every story. They share their fantasies and experiences, and ask thousands of questions.

To give children proper guidance, a parent must be knowledgeable about what is happening in their children's lives. As a parent, it is important to know your children's friends and what they do in their spare time. Talking to your child about a favorite school subject or a sport can be an easy way to begin building a relationship. These conversations help to build respect, trust, and a caring atmosphere between the adult and child.

Starting conversations at an early age will get children in the habit of talking to adults and provide clues when something is bothering the child. If you have established good communication skills, have patience and trust your children will be able to approach and discuss their problems and concerns.

Conversations with children can be misinterpreted by your tone of voice and nonverbal expression. The object of conversation is to know more about the child. This information should help provide appropriate guidance. Ongoing conversations encourage the child to be comfortable in talking to you about important issues, concerns, and problems.

As children enter adolescence, it may be more difficult to involve them in a conversation of substance. Mass media including television becomes an important part of a child's life. It is reported that by the age of 16, the average adolescent views approximately 35 hours of television programming per week. They have seen 200,000 acts of violence, 33,000 of which are murders or attempted murders. Adolescents can become more interested in their peers and the wider world than communicating with family.

The Art of Questioning

One way to get a child of any age to talk is to ask the right question. A closed-ended question usually calls for a yes or no answer and may cut off conversation. Some closed-ended questions ask the child to agree with the adult. "Don't you think that you should put that away?" These types of questions seem like an accusation. Open-ended questions, on the other hand, usually begin with where, when, what, who, which, or how. They tend to keep conversation going because they ask for information the parents want to know in order to learn more about a child's opinion, activity, or feeling. A good example of an open-ended question is "What did you like best about school today?"

If you are having difficulty thinking of questions for your child, these might help get your conversation started:

- What is your favorite book and why?
- If you were packing a picnic lunch, what would you pack?
- Is it all right to eat dessert first? Why or why not?
- What makes you happy?
- If a friend gets something new, do you expect something new too? Explain.
- What do you do when your stomach churns because you are nervous?
- Name three things you could do to keep our environment safe.
- If you found \$5.00 what would you do with it?

Teen discussions may include such topics as:

- At what age should you be able to get a drivers license?
- Should there be time limits for adults and children on telephone calls or chat rooms? Why?
- Is it okay to lie? Why?
- What is your favorite color and why do you like it?
- What do you like best about your teacher?
- Grandma makes lots of great food. Which food is your favorite?

Other Suggestions

It can also be helpful to keep yourself surrounded with items that help facilitate the conversation. Keeping calendars with thought provoking questions close at hand, or books of questions or even cassette tapes may encourage communication.

Plan a special time each day to communicate with family members. Some days it may be challenging, but try to keep it as consistent as possible. Plan a strategy for communicating. Parents often spend a lot of time transporting children to and from activities. Travel time may be ideal for conversation. The best time might be while waiting for the bus, before bed time, or while eating a meal. Each family can find an appropriate time. Helping children discuss situations and questions can help them be more effective at solving their own problems. As an adult, you can help children make good decisions.

Adults and children need to find a way to live with each other so that they can feel good about themselves and help those they love feel good about themselves too. Positive interactions between adults and children can serve as a model to show respect, caring, and sensitivity toward another's feelings.

Good communication skills last a lifetime. Being able to be effective with friends, co-workers, parents, mates, and one day with children of their own is a legacy parents can give to their children.

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