

THE INFLUENCE OF FOOD CULTURE AND ENVIRONMENTAL
CHANGES ON THE EATING HABITS OF BURUNDIAN
IMMIGRANTS IN JYVASKYLA, FINLAND

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Thesis
April 2014

Degree Programme in Nursing
Social Services, Health and Sports



JYVÄSKYLÄN AMMATTIKORKEAKOULU
JAMK UNIVERSITY OF APPLIED SCIENCES

Author NIYINZIGAMA, Josepha	Type of publication Bachelor's / Master's Thesis	Date DDMMYYYY
	Pages 36	Language English
	Confidential () until	Permission for web publication (X)
Title THE INFLUENCE OF FOOD CULTURE AND ENVIRONMENTAL CHANGES ON THE EATING HABITS OF BURUNDIAN IMMIGRANTS IN JYVASKYLA, FINLAND		
Degree Programme DEGREE PROGRAMME IN NURSING		
Tutor(s) KATAINEN, Irmeli GARBRAH, William		
Assigned by		
<p>ABSTRACT</p> <p>The aim of this study was to gather information on the Burundian food culture and nutrition habits for health care professionals to be able to provide the Burundians with holistic care.</p> <p>The purpose of the study was to find out the eating habits of the Burundian immigrants living in Jyvaskyla.</p> <p>Qualitative research method was used to gather the data which included a face to face interview with three Burundians who had lived in Finland for more than 6 months. In December 2013, the interviews were carried out and data analysis was done by thematic coding.</p> <p>The results showed that taste preferences, language barrier, availability of their own ethnic food were among factors affecting the Burundians' eating patterns in Finland. Additionally, despite the change environment and culture, some of the Burundians tried to keep up with their own ethnic eating patterns whilst others tried to either adapt to the Finnish eating habits or then practice bicultural eating patterns.</p> <p>Hence the study only considered those Burundians who lived in Jyväskylä; further research needs to be done under the same topic but with a bigger sample covering other cities in Finland.</p>		
Keywords Immigrants, immigration and health, acculturation, dietary acculturation.		
Miscellaneous		

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1 INTRODUCTION

Finland, despite its big size and population of 338,445 sq. km and 5,428,570 respectively, is the lowest immigrant-receiving country compared to other EU countries. (Statistics Finland 2012) According to the Finnish Immigration Services in its 2012 annual report, it states that the number of asylum seekers dropped by one quarter over the previous year. Foreigners permanently living in Finland are from 173 different countries with Estonia, Russia, Sweden, Somali and china being most populous which only account for 3.6% of the whole Finnish population. (Finnish Immigration Services, 2012)

Health care professionals cannot choose who to take care of and who not to; they provide care to all people equally regardless of one's background, social status or religion group. For a better care, they need to understand their clients' beliefs, religion and also nutrition choice. The study of nutrition changes among immigrants is important to public health sectors as it helps in health living and health promotion strategies. The continual arrival of immigrants in Finland has brought up the multiculturalism of Finland and its residents hence being important for both the immigrants and Finns have to learn to understand the differences between the Finnish and their own cultures, although even among the immigrants there are many more different food cultures. Food culture is therefore expressed and explained in so many different terms like religion, beliefs, attitudes and even expectations. In regards to this multiculturalism in Finland, this study will aim at investigate and gather more information on the eating habits of the Burundians in Jyväskylä based on the environmental and food cultural changes hence providing information to the public health professionals for holistic care provision.

2 FOOD CULTURE AND ACCULTURATION

Nutrition is not just the food intake, its absorption and metabolism; it is also the difference between what is ingested and what the body actually needs. Food is mainly taken to be the source of life among living creatures, and the way people live determines their culture hence determining their nutrition choices. Food choice is influenced by many determinants such as hunger, taste, cost, availability, meal patterns and even beliefs and knowledge about the food. Among the influence factors to nutrition behavior changes are one's cultural and environmental conditions they are living in, but also there are many other reasons as to why nutrition changes like one's choice of food, health reasons but also availability and affordability of food. Changing the environment and culture has led to a great change in immigrants' lives especially on the nutrition and behavior side. (European Food Council 2005)

The study done by Canadian Immigrants organization with Yui, a Chinese dietary in Canada identifies some challenges to nutrition for immigrants to be language barriers, limited availability of traditional foods, differences in cooking methods and use of appliances, unfamiliarity with large grocery stores, unfamiliarity with the variety and packaging of foods available, lack of time to shop and cook. It has been proven that immigrants' nutrition may improve with the availability and access of the familiar food. Burundians being part of the immigrants in Finland have faced a great change in nutrition up on arrival and during their stay in Jyvaskyla. There are a number of reasons as to why these changes are still taking place up to today and part of it is that they don't find the type of food they were used to in their home

country. But the difference between these two countries' culture and environment is also a contributing factor to the changes in nutrition among this targeted group. It has been brought up in the researches going on that European food culture is "richer" than the African one and this leads to the adoption of the new culture whilst ignoring their own. There have arisen a number of questions as to why this nutrition has completely changed; and this includes things like the difference in the nutrition content between Finnish staple food and Burundian's. (Canadian Immigrants 2011)

The nutritional content difference between the Finnish staple food and Burundian's brings up a clear idea of the difference in nutrition and also how long those immigrants have stayed in Finland. The main meals of Burundians are lunch and dinner only, while Fins eat almost five times a day which according to NNR (Nordic nutrition recommendation) should be healthy.

2.1 Acculturation Process

The very first classical definition of acculturation was given by Redfield, Linton and Herskovits, where they state that the process of acculturation happens when two or more different groups of people or individuals from different cultures come in first-hand contacts where there is definitely an expected change either from one or both groups. These changes take place in both places, to host people but also to those who immigrated into that host country. Berry (1997) keeps on that it is either voluntary acculturation process talking in cases of immigrants or then involuntary process which deals with refugees and the indigenous people as to the fact that they plan for or seek it to happen.

The Social Changes Research Council (1953) originally defined four different types of acculturation as to being assimilation, creative, reactive or the delayed which were later revisited by Berry (1997). The creative acculturation happens when there is stimulation of new cultural forms that do not exist in neither of the groups in contact; the reactive one happens when there is resistance to change in both the groups and also the delayed one happens when there is the initiation of the cultural changes that happened after so many years of the contact between the groups. When one of the groups does not want to keep their own cultural identity and it has interactions with the host it's called assimilation. Cultural separation process happens when neither of the two groups in contact want to give up their own cultural identity and learn the other one's way of life, but then when there is common interest from both groups and they want to learn from the other group yet keeping their own cultural integrity, it is then called integration. Among the factors mentioned to affect acculturation are social and personal variables that result in the society of origin. (Berry 1997.) Nutrition changes and the food culture are also part of acculturation that takes place at and during the integration.

2.2 Dietary Acculturation

Dietary acculturation is defined as a process that occurs when the immigrating groups adopt the eating habits or food choices of the host country. Depending on the social economic and cultural factors that existed before the immigration such as age, sex, education level, country of origin and religion but also the income or employment and the cultural beliefs when exposed to the host culture, some immigrants tend to have challenges with

adaptation to the diet changes that occur upon immigration. (Satia-Abouta 2003)

Figure 1 explains better the process of dietary acculturation upon immigration, as being affected by changes in the psychosocial factors and taste preferences and also by the changes in the environmental factors.

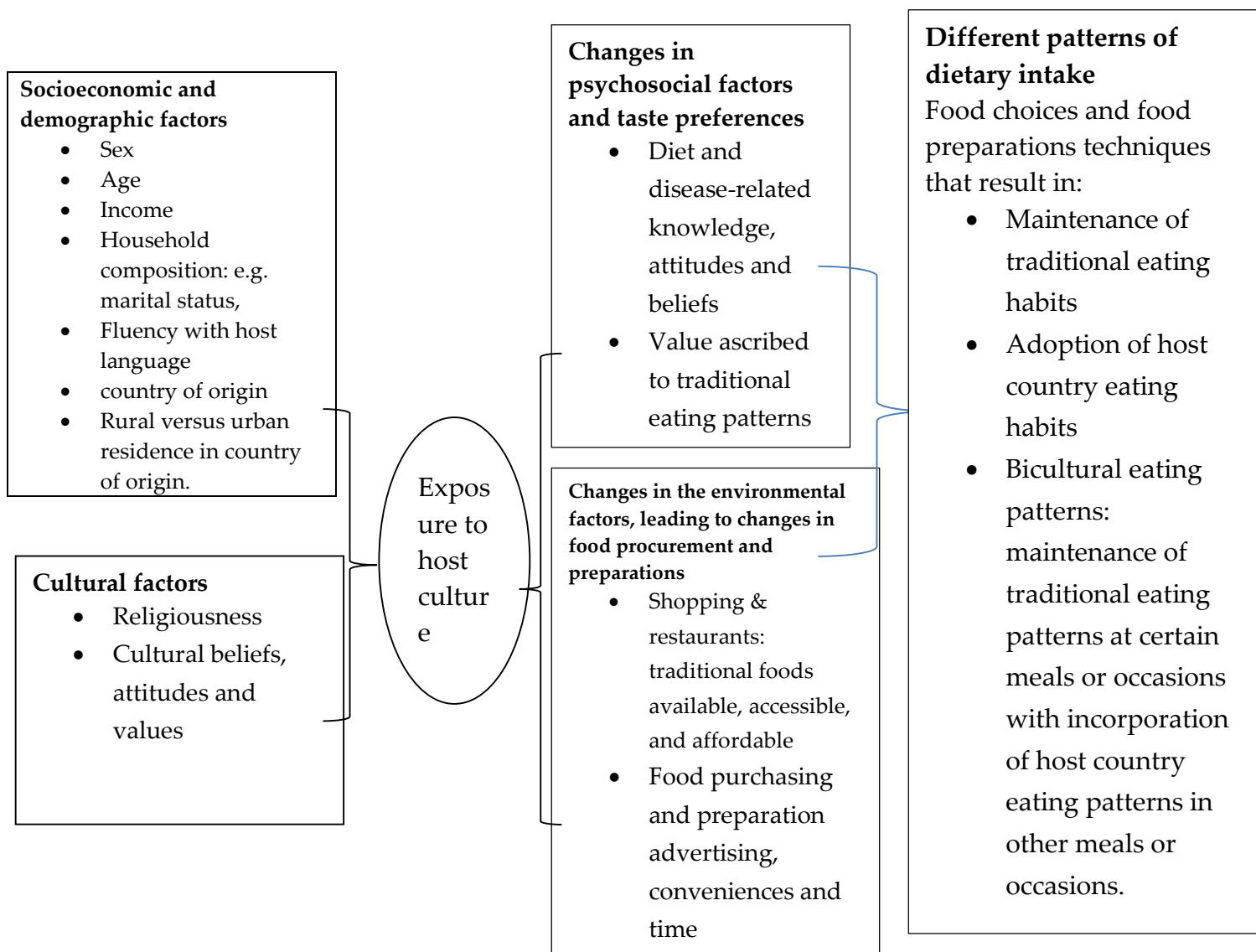


Figure 1. Acculturation Process

Adapted from: Satia-Abouta 2003, Proposed Model of Dietary Acculturation

Upon changing the environment and getting exposed to a new culture, there is always a change in food procurement and preparation methods in accordance to whether there is the traditional food available and affordable for consumption. The other reason as to why there is dietary change is because of the social media advertisement. These immigrants are new people in a new country with a complete new language, so all they see on the televisions is what they go for. At the end of the day only three ways of dietary adaptations will take place. That is, they will stick to their cultural food choices and preparations, adapt to the host culture food choices or then they will have a bicultural eating habits which when they adopt the host culture eating habits and at the same time keep their own cultural or traditional eating patterns. (Satia-Abouta 2003)

Additionally, Garnweder (2012) defined dietary acculturation in three concepts in the study conducted among the African and Asian immigrant women in Norway on continuity of ethnic food consumption. These are strict continuity, which is when one's ethnic eating habits are followed irrespective of the time, place or season; flexible continuity, which is when there is less strictness on continuing one's ethnic eating habits and simultaneously adopting host eating habits and thirdly limited continuity which is when one adopts the host eating habits and serving the ethnic eating patterns only for special occasions. (Garnweder 2012)

2.3 Burundian and Finnish Food Culture

Burundi is one of the smallest but high populated countries in Africa with the total area of about 26000 sq. km and a population of around 8.5million. Its

borders are at the north by Rwanda, East and South by Tanzania and West by Republic Democratic of Congo and the Lake Tanganyika. The World Health Organization (WHO) has stated that it is one of the lowest income generated countries worldwide and that more than 80% of the population lived below 1 US\$ in 2006. Being the case, it makes it so prone to malnutrition and other diseases brought by with malnutrition. (WHO 2006) Burundi has suffered from civil war for 15 years from 1993 when the ethnic war broke up between the Hutus and Tutsis and according to the World Food Program's report in 2011, only 28% of the whole population is food-secure whereas more than 85% of the population is malnourished of which 58% are chronically malnourished. The annual growth rate of the population is about 3% and that leads to scarcity of agricultural land. (World food program, 2013)

The main meals of Burundians consist of umutsima/ugali or rice with red kidney-shaped beans. It has to be also noted they normally have a range of 1 to 3 meals per day depending on the location, food availability and also their own affordability. Mainly, rural areas dwellers have a small breakfast and one main meal in the evening. (World Food Program, 2013) Carbohydrates, vitamins and minerals are highly consumed in Burundi and little fats and proteins are consumed (**everyculture.com, 2012**)

According to Finn facts, Finland is a 5.4 million populated country located in north Europe, 71% of its population live in urban areas whereas 29% live in rural areas. It is part of the European Union and its neighboring countries are Russia, Estonia, Sweden and Norway. It has four seasons and the food culture is highly dependent on the seasons. (finnfacts.fi, 2012)

Finnish food culture is said to have been born from the mixture of western and eastern flavors, it is said also to have also been influenced by the Scandinavian flavors brought by Sweden and Russia. The Finnish food culture is highly made up of fresh ingredients despite of the season, as it is said to be a country of a thousand lakes and forests, fish and berries are part of the recognition of their food culture. The breakfast is made of porridge, yoghurt, milk and bread. It is also noted that Finland is one of the most coffee consuming countries in the world hence many Finns will always have coffee at the end of their breakfast which includes a buttered bread in almost every meal. They are eating five times a day which has the maximum of 3 hours difference between meals. (Food from Finland, 2012)

2.4 Factors Affecting Food Culture

Among the many factors that affect food culture and food choices are taste, texture, appearance, food cost and traditional food availability. This is when the immigrants are found feeding on the same type of food for a long time because there are no other alternatives or either there is but the immigrants cannot understand due to language barrier. Nutritional knowledge about the food also affect the choices made by some people, they are so many people who would choose to eat a certain type of food just because they like and some of them would do so because they want to keep their cultures up e.g. the cooking methods from their parents or ancestors. Earlier experiences with food have been noted to be the reason why people would choose to or not eat the same again. Cultural habits and religiousness are additional factors because to some religions some foods are taboos. The European Food

Information Council has classified these factors into five different determinants namely biological such as hunger, appetite and taste; economical determinates such as cost of the food, income and its availability; physical such as access, education, cooking skills and time; social such as culture, family and friends or meal patterns; psychosocial such as mood, stress and guilty; and finally the overall attitudes, beliefs and also the knowledge about food. (European Food Information Council 2005)

2.5 Health Problems in Relation to Dietary Acculturation

There are many health problems that result from poor eating habits, some can be minor and yet other can be life threatening. According to Stronks K and Addo J, 2009, there are immigrants are at a health risk if not counselled about health eating habits. They further state that cardiovascular diseases and diabetes are the leading health problems among the sub Saharan Africans who immigrated residing in Europe. (Stronks & Addo 2009)

Ren (2006) stated that the nearer the food stores the better because the people around eat healthier and also it improves the habitants' physical activities. (Ren 2006).

3 PURPOSE, AIM AND RESEARCH QUESTIONS OF THE STUDY

The purpose of this study was to investigate the eating habits of the Burundian immigrants living in Jyvaskyla.

The aim was to gather information on the Burundian food culture and nutrition in order to help social and health care professionals provide them with holistic care.

The research questions that were used in this study are these:

What were the nutrition habits of Burundians in Burundi?

What cultural beliefs do Burundians have about nutrition?

What are the changes in nutrition among Burundians after immigrating to Finland?

What are the challenges of the Burundians in Finland about their eating habits?

4 IMPLEMENTATION

The topic or the study questions most of the time will help answer which type of method to be used in every research done. The explanatory research method will be used which aims at clarifying why and how there are a relationship between two or more aspects of a situation. In this study, this method helps in clarifying how and why there is a relationship between

nutrition changes and the environmental and cultural changes. In addition to the qualitative research method, there was also an interview.

4.1 Qualitative Research Method

Parahoo (2006) explains qualitative research method as a method used to understand social phenomena by means of exploration, intentions, human experience and also motivations and perceptions. In this study it helped in discovering the relationship between nutrition changes and the cultural and environmental changes. This type of research method aims at answering what, how and why questions hence generating words and not numbers as does the quantitative. It is also good because it gives a voice to the rarely unheard and it is also fundamentally interpretive. (Parahoo, 2006 p 63.) Tools used in a qualitative method differs from that used in quantitative research method in such a way that quantitative method uses the highly structured methods in forms of surveys, questionnaires and structured observations while qualitative research method mostly uses semi-structured methods like participant observation, in-depth interviews or then focus group.

The qualitative research interview method is done under seven stages starting with thematizing and designing, this is when the researcher formulates the purpose of the study and describes the concept of the topic to be investigated before the interview begins. The questions are always arranged in such way that the “how” always come after the “why and what” questions. Next comes interviewing and transcribing which normally starts with an interview based on the research questions and seeking the answer to the questions; the transcription is done by transforming oral data to the written one. This is the

beginning of the fifth stage which is analyzing. On this stage, the researcher decides on the appropriate method to be used in analyzing the data according to the research questions but also the nature of the study. Verifying is the sixth stage where the data is scientifically verified before it is finally reported. In this case, the credibility, dependability and transferability of this study will be verified before report the final findings. (Boyce 2006)

Qualitative Research method was been chosen for this study after considering the aim of the study. In addition to the point that qualitative research method generally aims at generating words, the researcher also had the chance to clarify the unclear questions during the interview. And also there was a chance for collecting nonverbal data from the participants direct. The researcher had the opportunity to ask for more clarification whenever there seemed a need, generalization can be done from a data collected from a small group of people or individuals hence getting more relevant data. (Anderson 2010.)

4.2 Participants and Recruitment

The selection considered the Burundians who had lived in Finland from six months and who were above 18 years old regardless of where they came from prior to arrival to Finland. Those who were born in Finland despite their age did not participate in this study because they were said to have the oral history about their food culture passed on from their parents.

The recruitment was done through the purposive sampling. This means that the researcher was able to personally choose the participants according to their will to participate and also the criteria that the researcher was looking for. They were communicated to through phone calls and a meeting was arranged where the information about the study, its aims and purpose were explained to them. Based on their responses, the researcher then chose three participants depending on the length of stay they have in Finland. At the end, three participants were chosen from the Burundian community in Jyväskylä.

The main criteria for sampling was the length of stay in Finland these immigrants had and of course their willingness to participate in the study because it is then ethically correct for the researcher in consideration of a certain variety of criteria to carry out this kind of sampling as long as the participants are willing and they understand the confidentiality and reliability of that research (Jupp, 2006). The researcher made the final phone calls to the chosen participants to agree on the date and venue for the interview.

4.3 Data Collection

A research interview can be clarified as a verbal interaction between the researcher and one or more respondents which seeks the understanding of the World from the participants' point of view while unfolding their experiences prior to scientific explanations. (Parahoo 2006, Kvale 1996)

To get more accurate responses, the researcher was asking some clarifying questions like 'in what ways?', 'what do you mean?', whenever there was a need for participant to shade more light on their answers. The interview tape-recorded and was carried out in Kirundi, Burundian local language; because not all participants were able to speak English. It was be semi-structured consisting of open-ended questions related to the topic of the study which according to Potter (1996) helps both the researcher and the interviewees to discuss the topic in more details. Potter further states that it is through observations technique that the researcher can collect first hand data through direct contact with the participants. So, these observations were done and the researcher was also able to probe for further clarification throughout the interview if there shows to be any misunderstanding or difficulties in answering the questions. To avoid bias, suggestive questions were avoided during the interview because they might be suggestive and give the participants a feeling that they are wrong. The researcher was keeping memos throughout the interview as it was also added to the analyzed data and helped in coding the data gotten.

Every interview needs to be ethically done hence assuring the participants that they are as safe as possible. In this study, the confidentiality of the study was achieved by getting the signed consent form from the participants. The participants and the researcher signed the form to mean that the participants understood the aim and purpose of the study but also that they agreed to voluntarily take part in the study. (Refer to appendix2.) (Braun & Clarke 2013)

The interview was planned to last for at least 45 minutes per participant which finally ended taking two hours for all the three participants.

4.4 Data Analysis

Bernard 2006, states that data analysis is a method of searching for patterns in data and their explanations as to why they are there in the first place. Thus, this is where the raw collected data is gathered and put together in a more meaningful way for easy understanding of the content. The raw data collected was listened to as many times as it required before categorizing the information. This helps the researcher to understand the data more deeply and also to figure out what has been left out for better results. Raw data transcripts were done with Microsoft office 2010, Palatino linotype front sized 12 which gave a total of seven pages. After data reduction which is the very first and important step in any qualitative data analysis aiming at focusing, selecting, simplifying and transforming data to appear in a transcript form for easy intelligibility of the content, the total amount of pages gotten was five.

It is after this that these transcripts were coded. Coding is marking the segments of the data with descriptive words, symbols or category names for easy analysis (D' Andrade, 1991, Grbich 2007).

Patterns for coding were delivered from the research questions and all those that answered a certain research question fell under the same code.

Burundians' general eating habits, cultural beliefs, the eating habits they acquired in Finland, and the challenges they face about nutrition were the main codes as discussed below.

5 RESULTS

5.1 Burundians' general eating habits in Burundi

The main meal in Burundi has a good number of options depending on someone's favorite food. Rice and ugali are the staple food for all Burundians regardless of their place of residence that's whether rural or urban citizens. They may take either of them with fresh fish and vegetables, fresh beans and many more. The whole family has meals together as often as they can because they believe it is one way of strengthening the family love and support. Rural habitants mainly have two meals per day normally lunch and supper yet in urban areas; the habitants normally eat three times a day.

The Burundians' eating habits in their home country is not the same throughout the country depending on where one resides. In rural areas many people skip breakfast not because they want but either because they did not have what to eat or because they are harriving to get to their farms earlier.

"...mum would pack ripen avocados, boiled sweet potatoes and a big jar of sour milk on our way to the farm because we left earlier and we couldn't have time to eat at home, we would then eat it later during our first break ..."

Most of the foods consumed in the rural areas are straight from the farms as they cultivate them in their own farming lands. Vegetables and fruits are never bought in rural areas unless it is not the harvest time. According to one participant, selling of foods like vegetables and fruits in the rural areas has been considered inappropriate because they believe these are meant to be shared among families. One participant said that sharing food crops and drinks is one sign of love towards each other

“... I would never sell fruits or vegetables to anybody... not even passengers. My parents always taught me that the ability to give and share is the strongest sign of love...”

In urban areas the most breakfast eaten is French bread and tea or a glass of milk. One of the participant mentioned that it is not a big deal to skip breakfast because afterwards the house servant would take the breakfast and lunch to the work place.

“...I used to eat whenever I have time, when going to work I hardly had my breakfast because I worked far from home ... I would get a cup of milk and a slice of bread in the morning or then ask my house boy to make a complete breakfast and bring it to my work place...”

Firewood is the most common way used in rural areas to prepare the meals and it is believed to warm the whole house. But those in urban areas, they use mostly charcoal burners and those with higher financial capability use gas cookers.

Lunch is mostly eaten at work for those in the working life or then one should go cook their own favorite meal at their own homes if they don't live far away from their work place. If that is not the option, those with house servants would get their lunch boxes brought to their work place.

5.2 Cultural beliefs of Burundians on nutrition

All the participants mentioned that what they eat defines who they are. One of the participants said it is a taboo to boil or heat milk according to the culture because it affects the productivity of their livestock. That means they milk the cow and the milk is used raw and fresh.

“...milk is best drunk fresh and raw...”

Eggs cannot be consumed by pregnant women at all as it is believed that those eggs will make the baby grow too fat hence difficulties during baby delivery.

“...no pregnant woman can eat eggs, it is more of a taboo because the baby will be too fat and they end up in operating on her...”

The other participant also said it is no way possible that a woman from that culture can consume alcohol

“...alcohol is for men; unless the woman is demonically possessed then she will drink alcohol...”

Eating out or in restaurants is considered greed and impolite in rural areas because it is believed that the meal is enjoyed when eaten together with one's beloved ones. One participant clarified this saying it is never fare to the whole family for a father of the house to eat out or in a restaurant because the wife and children are eagerly waiting him at home to take their supper together

“...my wish would be to have my husband and kids over the table for supper every evening because I believe my food is the best my family can ever have...”

Women and girls are expected to do all the cooking and house chores yet men and young boys are obliged to know about the hard jobs like constructions and education privileges are highly offered to males than females.

“...my parents thought it was more right for my two brothers to go to school, get a career and to us girls they often said it is enough if we know how to write our own names because they believed we were created to be house helpers...”

“...I was cooking at home only when I wanted to have fun with my daughter or my wife in the kitchen; it is not the case here, if I want to eat I have to cook...”

It is generally and culturally expected of every household to eat all meals especially super together as a family unless otherwise.

5.3 Nutrition habits of Burundians in Finland

Most of the participants stated that the nutrition habits in Finland are different from what they are used to in their home country. The foods eaten most by the participants are rice and potatoes. One participant said that it was easy to make food when at home because she knows it is culturally her responsibility to cook and prepare meals but she was not sure if the husband cooked when the wife was away.

“...I enjoy preparing meals for my family whenever I have time but the issue does my husband cook for himself when I am not there?...”

The electrical cookers and oven are used in Finland which according to one participant is a good thing because it saves their time because they can cook and do some other house chores at the same time.

All participants also mentioned that they cannot tell specifically what they eat at a daily basis because they try to have as many different meals as they can as it is believed to be healthier; one thing they mentioned that is present in most of their meals is milk and bread.

As part of the integration seminars, one of the participants said that they were told that it is recommended to eat five times a day which was shocking to her but it meant that she should try and practice that as much as she can.

“...I was shocked when our social worker said we have to eat five times a day, I didn't know what to do about it but I promised myself to try...”

The other thing brought up by another participant was that her children are living on their own now and that she misses having meals together as a family.

“... My children are grownups already; I wish they came to have meals home every day...”

The food is normally bought in super markets in Finland but the participants mentioned that they had to travel to Helsinki where there are many Asian and African shops if they wanted to find African food.

One participant also mentioned that there is much effort in trying to keep their cultural foods eaten but also one of them said she always tries to

equalize the Finnish and cultural food consumptions for the sake of her children.

“...my young ones enjoy the Finnish food they eat in daycare, not matter how much I try to cook our (Burundian) food, I sometimes also make the favorite Finnish meals...”

Yet the other participant concluded that he would eat Burundian food as much as he could

“...if I had a choice I would eat only my (Burundian) food...”

5.4 Burundians' challenges about food in Finland

One first thing that came up as a challenge to immigrants when it comes to nutrition was language barrier. It was further clarified by one participant that if she knew Finnish her life in Finland would have been the easiest because she would be able to communicate in many places.

“...the Finnish language is really hard to both read and understand, I believe I could have enjoyed my stay here if I knew the language or if we had a common language...”

The other participants said that some foods are eaten more often because it is the only types of food they were sure of. It was hard to understand what was written on the foods packages in the market because the language is different and hard to understand.

"...rice, potatoes and chicken are the most eaten food in my family ... that's what we are sure of..."

Other challenges mentioned by two participants were that they had to travel to Helsinki if they wanted to get the traditional food they wanted because there are no African food stores in Jyvaskyla. They said it is expensive but they did not have another option with them because that is what they wanted.

"...it is not easy travelling to Helsinki every fortnight to buy the African food but we don't have another option..."

Some foods are the same as what they were eating in Burundi but the taste is said to be different even when they try and cook the food as they used to do in their home country. Some participants illustrated it this way

"It would be better if the foods like vegetables and fruits have the same taste as the ones we have home ... they are not only expensive but they are also tasteless..."

"I am a creative person, I try and cook even the Finnish food my own ways but they still taste different..."

Time spent cooking the ethnic food was not the same as the time it takes cooking Finnish food. One participant said that making the ethnic food takes quite a lot of time compared to Finnish food.

"...I would boil potatoes and sausages as I get ready for school ... its easier and time-saving ..."

6 DISCUSSIONS

6.1 Discussions on the main results

During the study, it was found out that Burundians' main meals in Burundi differed according to the place of residence that is urban or rural areas but also the number of meals eaten per day depended on the residence area.

Rural areas had 2 meals that is lunch and supper or then breakfast and supper and the urban habitants would eat three or as many times as they have time.

In urban areas main meals would consist of ugali, rice with fresh fish, from beans or and vegetables. People in urban areas eat as many as three times a day or as many as they get time and yet in rural areas people eat mostly two times a day and breakfast is highly skipped. In agreement with WHO (2013), one is likely to conclude that rice, ugali and beans are the most staple of Burundians despite where they reside.

In terms of beliefs, Burundians consumed milk raw and fresh; it was found out that boiling milk was considered a taboo among Burundians. This study also found out that pregnant women could not eat eggs because they were believed to make the fetus to grow fat hence complications during delivery. Alcohol was also never to be consumed by any female. Female members of the family were responsible for house chores including meal preparation, and the whole family had meals together because it was believed to be one of the ways of strengthening the family member relationships but also a sign of love among them. But men were held responsible for most of the power-demanding jobs like building, and also hunting. Education was highly offered to male children than females as they believed that women had no other careers than being house wives. Eating out in restaurants was considered as selfishness and inappropriate. There is possible to conclude that in

concordance with WHO (2006, 2013) Burundian rural habitants are most likely to suffer from malnutrition because they skip breakfast or then they eat the food of the same types daily.

In Finland, it was found out that rice and potatoes were the most eaten food because they were sure of the food type in appearance. They also ate as many as four to five times per day which seemed hard at the beginning but as their time of stay prolonged they had gotten used to it. Among the factors that affect what Burundians in Jyvaskyla ate were peer pressure in schools, meals provided in day care to children and also the media impact. Burundians liked eating their own ethnic food but also at some occasions they would eat Finnish food as well; yet eating only Finnish food was considered a great achievement as it saved their time in terms of cooking. In terms of continuing their ethnic eating habits, it appears that some Burundians had strictly stuck on their own cultural food, some had a flexible food menu and yet other had less strictness on their own ethnic food consumption. This approves the results found out by Garnweder (2012). It was also noted that meals are not likely to be eaten together among Burundians in Finland due to different schedules and food preferences.

The differences between Finnish and Burundian environment was also been mentioned to affect the Burundians eating habits in a way that they felt tired and worn out during winter which made it hard for them to get to the food stores. Time spent cooking their (Burundian) ethnic food was reported to be much longer than the time it took to prepare a Finnish meal and hence the Finnish meals were more convenient for them (Burundians). Some types of Finnish food was also reported to be the same as the as the Burundian one but the taste was said to be completely different and to some even unpleasant.

Insufficient knowledge about the food package contents due to language barrier was also one of the challenges brought up. Those who were literate reported that even though the Finnish language was a problem, it was not as hard as for those who were illiterate. These happened to be the same as the challenges reported by the Canadian Immigrant (2011) and Satia-Abouta (2003) faced upon immigration in terms of food culture.

6.2 Ethical Considerations

Every research should have an ethical foundation to insure that both the researcher and the participants are on the safe side. Autonomy which is defined as respecting the rights of an individual was practiced in a such way that the participants in the interview were well informed about the study and its aim but also the voluntarily participation in the study.

Beneficence and justice were also part of it as the study aimed at doing well for the community.

In every qualitative research, it is very important to get the consent form signed by the participants after they have gotten enough information about the study, its aims and also the voluntary participation in the study. The consent form should also indicate the confidentiality and reliability of the study so that they participants understand much better their role in the whole thing.

After the interview, the raw data collected was kept confidential until the whole research work was through. The researcher kept the data on personal computer protected by a password so that no one was able to access it; it was then destroyed at most one month after the whole work was complete.

6.3 Credibility, Dependability and Transferability

In every qualitative research, there should be a way of establishing trustworthiness throughout the study. The four ways of making sure the study is trustworthy is through credibility, dependability, transferability and Confirmability.

The credibility of the study ensures that the results are believable from the participants' point of view. The researcher aimed at proving the confidence in the results by carrying out a pilot before the interview but also by choosing the appropriate research method, in this case face to face interview which is the other way of establishing credibility (Graneheim& Lundman 2003)

Transferability refers to the degree to which the results have applicability in other contexts; in this study the information gotten would be important for health care professionals to understand the Burundians food culture and eating habits hence better care provision. (Zhang & Wildemuth).

Dependability is how consistent and dependable are the results despite the changes in the context. To ensure dependability, the researcher used the most convenient data collection method, which is face to face interview, so that the interviewees would be able to ask for clarification whenever a misunderstanding arose.

Confirmability refers to the degree to which the results can be confirmed by others that is the results have been generated from the data and not from the researcher's own bias, motivation or interest. (Trochim 2006.) To ensure that

data and its interpretation are linked, participants were allowed to express themselves in their own language and words.

7 CONCLUSION AND RECOMMENDATIONS

Understanding one's food culture and other ways of life will ease the work of health care professionals in provision of holistic care without stereotypes hence better health for the society. It is also said that promotion of healthy dietary patterns can only be followed if the food items are desirable, available and accessible.

As much as health care professionals will try to introduce better or healthier eating habits to Burundians, always remember that those Burundians have their own way of life and it's everyone's right to live and express themselves freely culturally, religiously, verbally and even nonverbally.

Since this study only covered a very small area and a small number of participants, it is suggested that further and deeper studies should be done in a broader perspective in order to better understand the Burundians' eating habits upon immigrating into a complete new land with new culture and environment.

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9 APPENDICES

Appendix 1: Interview

There shall be three participants who have stayed in Finland for one year, three years and five years. Although these will be the main participants, there are shall also be one more who has stayed in Finland less than a year. It will be done so to compare and see whether there is a big different depending on the length of stay.

QUESTIONS FOR THE INTERVIEW

Interview questions are formulated mainly from the research questions in order to get the most relevant answers and to best explore the phenomenon in the research. From the nutrition point of view, there are may be so many different questions, but below are the chosen questions to be used during the interview.

A. WHAT ARE/WERE THE NUTRITION HABITS OF BURUNDIANS IN BURUNDI AND IN FINLAND?

- What kind of food did you eat in your home country? What about in Finland?
- What was the main meal in Burundi? What about in Finland?
- What cooking methods did you use in Burundi? What about in Finland?
- Whose responsibility was it to cook? What about in Finland?
- How many times did you have meals in Burundi? What about in Finland?
- Did the whole family used to have meals together? What about in Finland?
- Where did you buy food? What about in Finland?
- What traditional foods does Burundians have?
- What cultural beliefs do have about nutrition?

B. WHAT ARE THE CHALLENGES OF THE BURUNDIANS IN FINLAND ABOUT THEIR EATING HABITS?

- What challenges do you have about food?
- language barriers,
- limited availability of food they are used to eat,
- different cooking methods,
- unfamiliarity with packages,
- Economic side?
- Time?

Appendix 2: Consent Form

Hi

I am carrying out a research on the effects of environmental changes and food culture on the eating habits of Burundian immigrants here in Jyvaskyla.

The purpose of this study is to know the food culture experience of the Burundian immigrants in the new environment of Jyvaskyla and its main aim is to gather more information on the Burundian food culture and nutrition in order to help the social and health care professionals provide them with holistic care.

The participation in the research is voluntary and anonymous; the participants are free to withdraw at any time they want to. No names or social security numbers will be stated in the research. The records and tape recordings will be used throughout the research and will be destroyed after the data analysis. Only and only the researcher will have access to the data collected during the research.

However, I would kindly ask you to reread the information given above and ask questions where it sounds unclear. I will then ask you to sign the below consent form and return the signed form to me.

CONSENT STATEMENT

I hereby confirm that I have read the information above and have gotten answers to any further questions. I will voluntarily take part in the study as a participant and cooperate willingly with the researcher. I also agree that to be tap-recorded to facilitate the data analysis and work load for the researcher.

Signature-----

Name-----