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Like-O-Meter Game

A Tool for Supporting the Integration of Immigrants

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<p>The objective of this functional Bachelor's Thesis was to further develop a board game that could be used as a tool to support the integration process of immigrants. The prototype of the game was created as part of innovation studies in Metropolia's KAMU-project. The further development process was conducted in co-operation with the Finnish Red Cross' language club called Papupata. The end result was a game called Like-O-Meter.</p> <p>There were three main theoretical frameworks for this Bachelor's Thesis: integration, gender mainstreaming and game facilitation. These three underlying theories were used as the basis for the development process with Papupata. Although the game was developed together with a Finnish language club, it can easily be modified to different kind of activity groups.</p> <p>With Like-O-Meter, the players discover each other's dream occupations, hobbies and skills. The game consists of three decks of cards with these above-mentioned themes. Each of the cards contains a clear picture and a Finnish word equivalent to the picture. There is also a Facilitator's Guide included in the game.</p> <p>The feedback we received from Papupata was very positive; we managed to create a tool that can be used within their context. The actual physical product was given to Papupata but it was also shared online as a PDF version for different voluntary groups to use.</p>	
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<p>Tämän toiminnallisen opinnäytetyön tavoitteena oli jatkokehittää peli, jota Suomen Punaisen Ristin on mahdollista käyttää maahanmuuttajien ryhmissä integraation tukena. Pelin prototyyppi kehitettiin alun perin Metropolian KAMU-projektissa, joka oli osa Innovaatio-oppintojamme. Tämän opinnäytetyön lopputuotos on peli nimeltä Mieltymysmittari.</p> <p>Käytimme tämän opinnäytetyön teoreettisena viitekehyksenä kotoutumista, sukupuolinäkökulman valtavirtaistamista sekä peliohjausta. Nämä teoriat toimivat pohjana pelinkehittämisyhteistyöllemme Papupadan kanssa. Mieltymysmittari itsessään on joustava ja monipuolinen peli jota voi helposti muokata erilaisten ryhmien käyttöön.</p> <p>Mieltymysmittarin tarkoituksena on, että pelaajat voivat oppia tuntemaan toisiaan ja toistensa vahvuuksia. Pelissä on kolme teemaa: harrastukset, taidot sekä unelma-ammattit. Jokaisessa kortissa on teemaa vastaava kuva ja suomenkielinen vastine kuvalle. Lopputuotteessa on mukana myös peliohjaajan opas.</p> <p>Loppupalaute Papupadalta oli todella positiivista: onnistuimme luomaan pelin jota he voivat käyttää oppimisen tukena omassa kielikerhossaan. Projektin lopussa annoimme pelin Papupadalle kiitokseksi yhteistyöstämme, mutta jaoimme tuotteen myös netissä PDF-versiona kaikille halukkaille.</p>	
Avainsanat	kotoutuminen, peli, sukupuolinäkökulman valtavirtaistaminen, peliohjaus

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Appendix 2. Game instructions and Facilitator's Guide

1 Introduction

The objective of this functional Bachelor's Thesis is to develop further a board game that could be used as a tool to support the integration process of immigrants. The thesis is done in cooperation with the Finnish Red Cross' Papupata language group. The idea for this thesis arose from a prototype of a board game that was originally designed as part of our innovation studies within Metropolia's KAMU-project. The purpose of the game is to explore and discuss interests of game players via three themes: hobbies, skills and dream occupations. We chose to develop our game based on the theories of gender mainstreaming, game facilitation and integration.

The idea of using games to support integration is still a fairly new concept. Nevertheless, it might actually pave the way for the future integration tools. We think that increasingly complex situations of immigrants call for creativity and imaginative thinking from the professionals. According to Pöyhönen, Tarnanen, Kyllönen, Vehviläinen and Rynkänen (2009:7) traditional teaching methods do not train the immigrants adequately enough for the use of language and professionals would need methods to teach more functional language skills. Hence, there seems to be a need for new innovative solutions and creative methods can serve as an alternative for the traditional approaches.

The Finnish school system has already recognised the diversity of learners and applied new teaching methods and materials with the primary school students. This is shown for example in the Finnish Education Department's game pedagogy development – project, which tested the use of games as pedagogical learning tools. According to the project manager Petri Eskelinen, use of games brings a new dimension to the learning, making it a fun experience. The teacher's role changes to facilitator's role and learning can become more student-oriented and collaborative. The best part is that students no longer need to be motivated to learn; the motivation comes naturally. (Eskelinen cited in Alaja 2014:8-11.)

Instead of the creative methods, it is more common that immigrants receive work force related support during their integration processes. Although work is one the most important parts of integration, it forms only one dimension of it. According to the European Council four dimensions of the integration are: economic, political, social and cultural. (Linnanmäki 2010:15.)

Usually third sector organisations serve as one source for social and cultural integration. These actors offer complementary services: support for networking with the locals, language learning, cultural assimilation, life management and everyday skills. (Valtion kotouttamisohjelma 2012:20.) Thus third sector organisations often know clients' lives better than the officials (Lautiola 2013:39). Since our game aims to support similar aspects – learning about culture and language, building identity and sharing experiences – third sector organization seemed to suit best as our working life partner.

2 Idea behind Like-O-Meter

2.1 Societal need for the game

Integration of immigrants to the Finnish society has not happened without problems: unemployment rate has stayed high among the immigrant population compared to the native population (Eronen et.al. 2014:16), and according to the research (Ansala, Hämäläinen & Sarvimäki 2014:18) children with immigrant background perform worse at school compared to their native peers. The situation of the young immigrants presents as the most problematic; the graduates of the comprehensive school with immigrant background have almost six times higher risk to become unemployed or marginalized in the future (Kotoutumisen kokonaiskatsaus 2013:53).

We think that with the help of the Like-O-Meter game, we can provide the immigrants a creative way to learn Finnish language and about the Finnish society. Furthermore, the game can teach the immigrants about what is possible to do in Finland either as a profession or a hobby. Additionally, the game teaches the players about their own skills and strengths. We believe that this will strengthen the self-esteem of the immigrants, which in our opinion is an important for a successful integration process.

2.2 KAMU-project

The idea of developing a pedagogical board game for our final thesis arose from the Innovation project which was conducted in the spring 2013. The innovation project was part of our innovation studies and organised inside Metropolia's KAMU-project (Kamuhanke n.d.). The main purpose of the project was to create prototypes of games that could help multicultural students with learning disabilities of Keskuspuisto Vocational

Collage to integrate better into the Finnish society. The students had mild learning disabilities and challenges with Finnish language.

Our group created a prototype of a game called Like-O-Meter, that was based on identity and learning Finnish. The game has three decks of cards according to three different themes: skills, hobbies and occupations (Appendix 1). According to the theme chosen by the Meter Master, other players are challenged to guess most suitable skill, hobby or occupation, for the Meter Master. Then s/he rates the cards from one to six, one being the least suitable and six being the most accurate guess and divides the points to the players accordingly. Each player takes turns as the Meter Master and the winner is determined by who receives the highest points. The game can also be played without the points.

The prototype has been played so far with multiple different groups and has received positive feedback from both the students and professionals working at the field of social services. Encouraged by the amount of positive feedback combined with our joint interest to multicultural work, we decided to continue developing the game further for our final thesis in another context.

2.3 Search for a working life partner

The final thesis is conducted in cooperation with a working life partner. As the working life partner's views, ideas and wishes are taken into account, the final product will more likely be taken into further use and reflect the actual needs of the field. Furthermore, the working life partner provides much needed support and guidance from the field of interest.

In many cases the idea for the final thesis emerges from the field itself but in our case the idea for the game arose from our innovation studies. Therefore the idea needed to be sold to an interested party operating on the multicultural field. Moreover, we were more specifically interested in working together with an organisation that provided activity groups to promote the integration process of the immigrants. From a variety of different organisations, the Finnish Red Cross attracted our attention. Two of our group members had been volunteering with the Finnish Red Cross before and were impressed by the amount of international and multicultural work provided by them.

2.4 Co-operation with the Finnish Red Cross

After we had explored different working life partner options, we contacted the Finnish Red Cross and introduced our idea to them. The Finnish Red Cross is one of the largest non-governmental organisations in Finland with 45 000 active volunteers at their service. Their aim is to provide support for the most vulnerable in the society, both in Finland and abroad. The Finnish Red Cross provides a variety of services and activities all around Finland. (Suomen Punainen Risti 2014.) Additionally, they have a department for multicultural work, which offers large amount of activities from language clubs to voluntary buddy services (Ystäväpalvelu). The Finnish Red Cross believes that each person has an intrinsic value and their aim is to promote equality of all based on that value. (Monikulttuurinen toiminta 2014.)

The first meeting took place at the head office of the Red Cross with international coordinators. In the meeting we played the prototype of the Like-O-Meter game and explained the purpose of it. The coordinators were convinced by the game and willing to cooperate with us. Originally we thought we could develop the game for the home work clubs of children (Läksykerho) but with further discussion we realised that Red Cross also offers a multicultural language group for adults which suited our aims better. We agreed to contact a language learning group called Papupata.

2.5 Papupata

After we had settled to work with Papupata, we contacted the volunteers that run the program and participated in one of the Papupata meetings in January 2014. We wanted to participate in the language-learning group before we started our final thesis, in order to get to know the group and also to introduce ourselves.

Papupata is an informal language-learning group based on discussion. The purpose of the group is to provide a place for multicultural people, men and women, to get together and practice their Finnish skills. The group consists of different kind of personalities and learners. Furthermore students come from various backgrounds, some having been in Finland for less than a year and others closer to a decade. The participants come from all around the world; majority of them from Russia but also parts of Europe, Asia and Middle East.

We introduced ourselves and the idea of our final thesis to the group. The group members introduced themselves and told us where they come from originally and what they are doing in Finland at the moment. The meeting left us with a positive feeling on cooperation with Papupata. This group seemed like a great platform for us to develop the game as the participants are in the process of learning the language and getting accustomed to the Finnish society.

3 Integration and gender mainstreaming

3.1 Acculturation

We chose to use acculturation as our umbrella theme, since integration – our main focus, is one part of it. Our game supports individual skills and abilities that are beneficial for successful integration process. Since integration is such a wide theme, we decided to divide it into smaller parts and focus on a few essential aspects: identity and gender mainstreaming. We will discuss these theories more in detail after explaining the terms of acculturation and integration.

The term acculturation was first presented in 1936 by Herskovits, Linton and Redfield (Cited in Berry 1997:7). According to them “acculturation is a process in which members of one cultural group adopt the beliefs and behaviours of another group” (Acculturation definition n.d.). Usually this is the case, but be that as it may, the acculturation processes might be challenging or stressful for the immigrants. This is because the cultural differences between various ethnic groups may cause misunderstandings, discrimination and conflicts. Furthermore, it can have negative consequences for adaptation to the new surrounding society and its culture. (Geel & Vedder 2009:179.) On the contrary, the more ethnic and identity groups there are available, the greater chances there are for alternative and innovative solutions as well as for multi-group memberships (Liebkind 2009: 26). For instance, a person can identify themselves as a Muslim but also as a student and an opera singer. By playing the Like-O-Meter game, immigrants can realise their possibilities and chances in different areas of life and, thus, feel belongingness to various groups. This will help them to become more active multi-group members and to participate in their own social environments. According to Chryssouchoou (2009:81) memberships in different groups can also allow space for more open and non-discriminative viewpoints. Because immigrants need to construct a

new life in a new environment, acculturation can in fact be referred as a 're-socialisation process'. (Chrysochoou 2009:81.)

Probably one of the most well-known theories of acculturation is the theory developed by John W. Berry (1997:9). According to him, acculturation has four different stages. These are integration, assimilation, separation and marginalisation. The strategies describe how the person relates to their own culture and cultural identity, and how they are involved in other cultural groups or if at all involved. (Berry 1997:9.) To find out which acculturation strategy the person uses, two questions need to be asked: "Is it considered to be of value to maintain one's identity and characteristics?" and "Is it considered to be of value to maintain relationships with larger society?" The four acculturation strategies evolve from the 'yes' or 'no' answers to these questions. (Liebkind 2009: 18.) The picture below will illustrate this better.

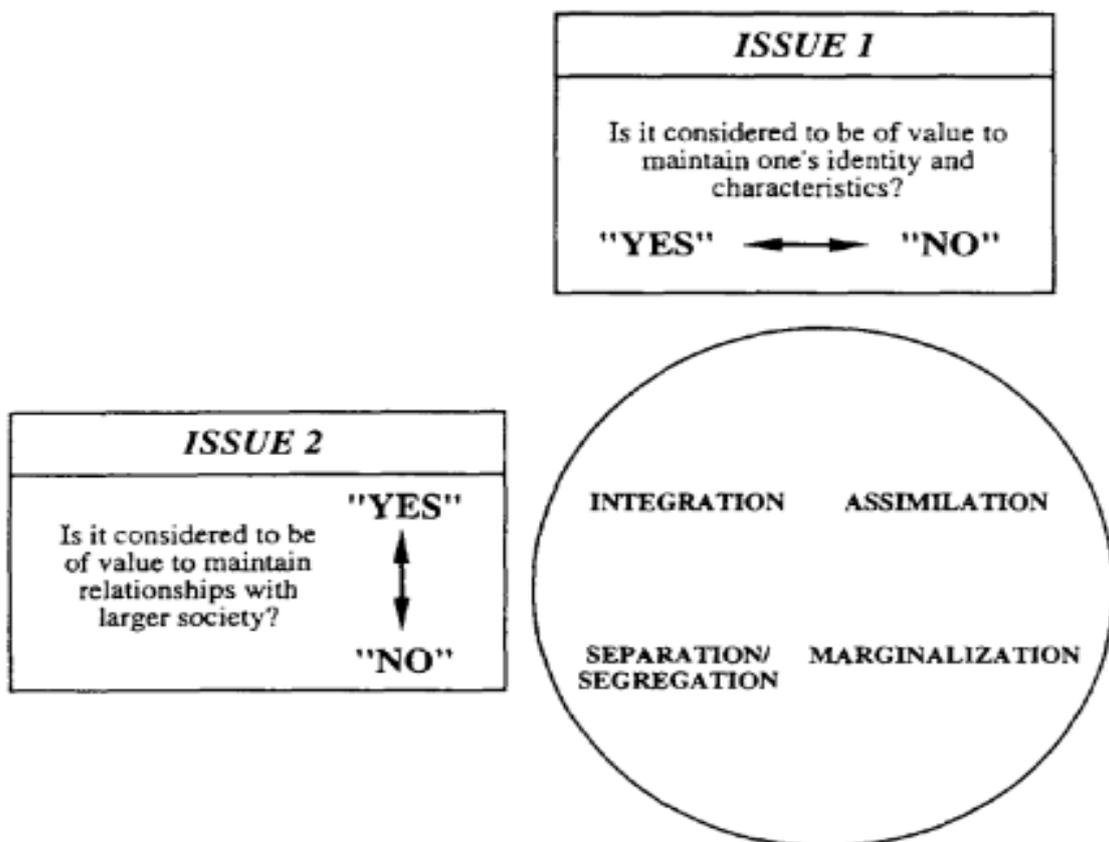


FIGURE1. Four strategies of acculturation (Berry 1997:10)

From these strategies integration is the most adaptive form of acculturation, and as Liebkind describes it “the most conducive to the immigrant’s wellbeing as compared to other acculturation options. [...] Marginalization is the least beneficial strategy for adaptation, while assimilation and separation are intermediate”. (Liebkind 2009:22.)

3.1.1 Integration

We chose integration as one of our main themes because in our opinion we feel there is a lot more to be done in this area than there currently is. Based on our own experiences and knowledge, immigrants may find it challenging to get social contacts especially with the locals. Furthermore, the integration plans are often work/education-related, whereas we wanted to provide the immigrants with an integration tool that is more creative and focuses on different, perhaps more ‘fun’, areas of integration. The game will help the immigrants learn more about themselves, as well as about the options and possibilities that there are available in their new home country. While playing the game, the participants get a chance to get to know each other better and to possibly make new friends.

Integration as a concept means immigrant’s individual ability and aims to participate in the actions and educational and/or employment systems of the surrounding society, yet simultaneously maintaining ones cultural heritage and language. (Laki maahanmuuttajien kotouttamisesta 1999). Integration can also be examined from another viewpoint; from the perspective of the society. According to Entzinger and Biezeveld (2003:6), “the more a society is integrated, the more closely and the more intensely its constituent parts (groups or individuals) relate to one another”. Eloranta and Saarasti (2003:18) add to this the atmosphere of the society: the receiving country should be ready to accept immigrants and have a positive and supportive attitude towards immigration and integration.

As it can be seen from the above mentioned facts, integration has both internal and external processes: internal being those processes that are dependent on the individual’s own abilities and actions and on which the quality of integration is based on, whereas external are societal factors affecting the integration process of an individual (Hallikainen 2000:87-88). Firstly, in our game the internal factors would be those that the immigrant possesses themselves. The game will help the immigrants to realise their own strengths and abilities, which will in turn enhance their self-esteem and – knowledge. These are important aspects of integration, because the immigrants will

learn what they are capable of doing in their new environments. Secondly, the game will teach the immigrants about what is possible and allowed to do in Finland. These are the external factors of the society that will have a great impact on the person's individual integration process: they will either hinder or support the integration.

3.1.2 Integration and ethnic identity

Identity is a major part of the internal processes affecting the integration of a person. In our final thesis we wanted to examine identity from the point of view of ethnicity and culture. Therefore, we will discuss ethnic identity and its role to integration.

Identity can be defined as a feeling of self and it includes the person's values, attitudes, way of life and behaviour (Wahlström 1996:82). Ethnic identity, however, is part of identity and closely linked to one's cultural heritage. As Liebkind (2009:13-14) describes it: "ethnicity is primarily a sense of belonging to a particular (assumed) ancestry and origin, [and] ethnic identity refers to an individual's sense of self in terms of membership in a particular ethnic group". Consequently, as ethnic identity is closely linked to social relationships, other people's acceptance and acknowledgement play important roles in the development of one's ethnic identity (Verkuyten 2009:48.) The way how other people see the person becomes a central part in one's consciousness, and can thus alter the individual's sense of self as well as overall wellbeing (Verkuyten 2009:44). The Like-O-Meter game offers a possibility to get to know other people, as well as a chance to gain more understanding towards other cultures. This will increase acceptance of others, and thus have a positive impact on the person's ethnic identity.

One's identity and the depth and quality of integration go hand in hand. Moving to another country often shapes individual's ethnic identity. The individual might have difficulties between the two cultures: their own and the one of the new home country. They might not always know how to behave or act or what is socially acceptable and what is not. (Liebkind 2000:20-21.) The Like-O-Meter will help in this process. The players will learn about their new home country and its options that it has to offer. They will also learn how to practice their own cultures in Finland, and what cultural opportunities and support networks there are available.

A person with a strong and secure ethnic identity will more likely adapt into a new environment and society than a person with an insecure and weak identity. (Liebkind 2009: 22.) Liebkind (2009:26) states that "ethnic identity is likely to be strong when immi-

grants have a strong desire to retain their identities and when pluralism is encouraged or accepted". The way how the local people welcome immigrants to their country, and the way how the immigrants feel about themselves in a new country, are major factors in developing one's ethnic identity as well as the integration process. There is a big difference in the person's feelings of self-worth and identity if the person is seen "only as a foreigner" or as "a fellow member of the society". (Eloranta & Saarasti 2003:17.)

According to Liebkind (2009:23), it is possible for an individual to feel belongingness in two different cultures and ethnicities without compromising or losing one's own sense of identity. A person can change from one culture to another according to the situation and circumstances; yet maintain competence in both cultures (Liebkind 2009:23). Virtanen (2004: 9) continues this idea by saying, that the indicators of successful integration are the ability to be aware of and maintain one's own cultural heritage, and the ability to understand and respect the culture of one's society. These are the two main points that we address in our game as well.

3.2 Gender mainstreaming

We think that part of successful integration is also to understand the gender rights and norms in the surrounding society. Therefore, in our final thesis we decided to examine another aspect closely linked to integration: gender mainstreaming. It is a strategy to raise awareness of gender equality and to promote it both legally and in action at all levels of work (Gender mainstreaming n.d.). The mandate for gender mainstreaming was first established in Beijing in 1995 by the United Nations, and later strengthened and further developed in 2000 in the Beijing Conference. Gender mainstreaming policies and approaches are an important aspect of all the United Nations member states. (UN Gender mainstreaming 2001.) Gender mainstreaming in Finland is more specifically explained in the Act on Gender Equality 232/2005. The act states that gender equality must be promoted and practiced at all areas and levels of society, and that any discrimination based on gender is strictly forbidden, and depending on the case, even punished. (Act on Gender Equality 2005.) According to the gender equality act, promoting equality at all levels is a duty of all authorities in Finland (Seligson 2008:11). The basis for gender mainstreaming is the structure of government and society; the legislation, ideologies, strategies and methods for gaining a more gender neutral society and attitude. In the social field, the methods and decisions should be equally evaluated by the point of view of both women and men. (Seligson 2008:18.)

3.2.1 Concept of gender mainstreaming

It is worthwhile noticing that even though not all the countries or cultures have achieved an equal balance between men and women, gender mainstreaming does not specifically aim to improve the rights and equality of women, but the equality of all. The most derived goal of gender mainstreaming is that “attention to gender equality will pervade all policies, strategies and activities so that women and men influence, participate in, and benefit equitably from all interventions” (UNWOMEN n.d.), and as the United Nations states, “gender equality means that the rights, responsibilities and opportunities of individuals will not depend on whether they are born male or female” (UN Gender mainstreaming 2011). Regardless of this, it is anyhow vital for gender mainstreaming to focus on the needs and wishes of especially women because the gender mainstreaming legislations and procedures have not yet been established or well developed in some societies. Promoting and paying special attention to women’s rights in these countries is a big step towards a more gender equal society and culture. (UN Gender mainstreaming 2011.)

3.2.2 Different aspects of gender mainstreaming

Käyhkö (2011:89-119) provides a more gender-neutral aspect for gender mainstreaming. According to her, gender is defined by the surrounding cultures and societies, and women and men are seen as separate genders with their specific gender expectations and beliefs. The family and working life seem to be separated to the roles of women and to the roles of men. This kind of a gender role division makes it more and more difficult to understand the true individual needs that are not dependent on the person’s gender. (Käyhkö 2011:89-119.) Käyhkö (2011:89-119) states that more attention should be paid to the differences within the genders, not between the genders.

This is an idea that also Honkasalo emphasises in her book *Tyttöjen kesken- monikulttuurisuus ja sukupuolten tasa-arvo nuorisotyössä* (2011). Honkasalo (2011:91) suggests that individuals are born with different abilities and skills into different cultures and circumstances. Therefore the starting point of each individual is very different from others and this is something that is not necessarily based on gender. Workers in all areas, but especially in the social field, should be aware of this and establish and practice a gender-neutral aspect in their work. This could be done by, for instance, questioning the traditional roles of women and men, and by organising activities and projects that would enable the participation of both sexes. (Honkasalo 2011:97-98.)

3.2.3 The link between gender mainstreaming and identities

Identities are all about categorical characteristics – like ethnic background, age and gender – that are socially defined (Verkuyten 2009:41). These characteristics defined by others are often very stereotypical. Stereotypes and stereotyping of others are one of the major reasons for conflicts between different cultures and ethnic groups. This is because “stereotype inaccuracy can lead to errors in interpretations and expectations about the behaviours of others”. (Koester & Lustig 2010:155.)

According to Hogan (2007:226), a stereotype is the brain’s way to generalise data that is received; thus stereotypes in themselves are not good or bad. They are just generalised information that helps us to deal with stimulus from the outside world. Nevertheless, stereotypes play a big role in shaping one’s identity. There are times when stereotypes are unhelpful; this happens when the stereotype we have created is the only way we see a matter or a person. By allowing that generalised information to dictate what we think about a person, we limit ourselves from seeing the complexity of the person. Hogan (2007:226) continues to say that “a stereotype is one perception only”.

Perceptions of gender and gender roles are one of the most common types of stereotyping. “Gender role stereotyping occurs when a person is expected to enact a series of norms or behaviours based upon their sex”. (Scantlebury 2009.) If an individual is often being stereotyped against, that is, if they feel that others are expecting certain things from them, they might be afraid of or unwilling to show their true nature because of the pressure coming from the surrounding society (Koester & Lustig 2010:163). This can especially be seen in gender roles when a person is migrating from one cultural area to another. For instance, in Finland men and women have relatively equal stance but this might not be the case in the immigrants’ original home countries. When immigrants arrive in Finland, they might have trouble understanding what the socially acceptable gender roles are here and how they work in reality.

These above mentioned issues have been addressed in the Like-O-Meter. The game allows players an opportunity to realise the equal stance between men and women in Finland, and let the players discard their stereotypes towards gender related matters. The participants will learn about difference and to accept the difference. They will also learn about equality related issues and the social norms in the Finnish society. By using a gender mainstreaming approach, the game will enable players to also strengthen their own identities, yet as well raise the amount of their intercultural compe-

tences. According to Koester and Lustig (2010:72-73) intercultural competences are those individual abilities that increase our cultural awareness. In other words, they teach us about other cultures and their values and patterns, and make us more competent to respond to those in more appropriate and respective ways (Koester & Lustig 2010:72-73).

4 Game facilitation

4.1 Comparison between traditional teaching and facilitation

For centuries education has taken a structured, business-driven form that does not encourage the students to “think and act independently” (Schwartzman 1997:9-10). Emphasis of the teaching is on the teacher who has a role of an expert (Njorge 2012:10). According to Kangasvieri and Mård-Miettinen (2012:1) this should be challenged and the learner should be seen also as a producer of the learning material, not only as a consumer. The current learning environments and materials need to be critically assessed as the large emphasis on textbook materials may not provide optimal learning experience (Kangasvieri et al. 2012:1).

According to Njorge (2012:10), in traditional teaching, the student often plays the “role of a passive listener to whom the information is passed down”. For better learning there should be interaction between the teacher and the student. Furthermore the teacher’s role is to awaken curiosity to learn more. (Njorge 2012:10.) This type of teaching can also be called facilitation. Hogan (2007:100) argues that the core of facilitation is supporting groups of people to learn together and to reach their own goals. The facilitator should be willing to allow the participants to contribute in meaningful ways instead of trying to keep the power to oneself (Bens 2012:7).

4.2 Games as tools for facilitation

Games can be an excellent tool for a facilitator to support the group learning. To begin with, games can be used as a way of introducing new topics for the students and creating space for discussion. Games allow the students to bounce around their ideas freely and grasp new concepts in a pleasant way. They encourage students to learn together

and from each other. (Boyle 2011:3-4.) This is especially when the idea is not necessarily to compete against each other, but to overcome common obstacles (Schwartzman 1997:11).

Furthermore, the flexibility of the games allows the games to be adapted to different groups of people (Boyle 2011:4). Originally we created the prototype of the game for immigrant students with mild learning disabilities. When we were thinking of a cooperation partner for us for the further development of the game, we realised that by adapting the game slightly, it would work with most immigrant groups.

4.3 Dialogue

4.3.1 Dialogue as a theoretical concept

Dialogue is one of the core elements of our game, since without discussion the game would be merely suitable for entertainment purposes. By sharing, listening, comparing and reflecting, the participants are able to learn from each other. According to Aarnio and Enqvist (2001:14), in everyday context, dialogue usually stands for a discussion between two or more people, but in a theoretical context dialogue can be seen as a much more diverse form of interaction. Dialogue can be described as thinking together. This means that neither of the opponents regards their own opinion as the truth, but rather as a step towards the final result. (Aarnio & Enqvist 2001:14.) Dialogue seeks to explore the reality between people and to create a shared understanding. This understanding is built by “testing, checking, questioning and reshaping” what has been said. (Mönkkönen 2002:33-34.)

Aarnio and Enqvist (2001:15) emphasise that dialogue provides participants with an equal space to share their thoughts. Everybody has the right to engage in conversation equally and all the contributions are respected. In everyday discussions people take either role of an object or subject, whereas in dialogue all the participants are subjects. This creates an open atmosphere in which communicative connection is built. The bond between the group members helps the group to stay together regardless of possible disagreements, conflicts, failures or misunderstandings. (Aarnio & Enqvist, 2001:15.)

4.3.2 Difference between discussion and dialogue

According to Isaacs (2001:38-39) most of the discussions are defensive. People participate in discussions with their own personal opinions and values ready to stand behind them (Isaacs 2001:39). McLeod and McLeod (2011:152) compare this to table-tennis: “statements are rapidly batted back and forward between the protagonists without much pause for reflection”. As both sides aim to convince the other of their own opinion, yet refuse to listen to one another, discussions end up with even more divided teams and disputes (Isaacs 2001: 39). In dialogue fight for correct opinions needs to be forgotten in order to explore meanings behind the statements (McLeod & McLeod 2011:152). According to Aarnio (1999:33), “critical step is to be open to the possibility that one’s own beliefs and perceptions could be questioned”.

With the help of dialogue, the game discussions are shared in a safe and respectful environment. To encourage this, we agreed that the game needs a facilitator to lead the group towards more dialogical conversations. Facilitator can be for example a social worker or volunteer worker leading a certain client group. To alleviate facilitator’s work, we designed a Facilitator’s Guide (Appendix 2), based on a theory of dialogue and facilitation.

4.4 Facilitation to promote dialogue

4.4.1 Facilitator as an overseer and a guide

Based on the literature we have read, we believe that there are three key elements that the facilitator should take into consideration to encourage dialogue among the group. The first element is overseeing and guiding the dialogue. The facilitator will guide this process and allow each person to share his or her point of view in whichever way they are comfortable with (Bens 2012:7). It is also good for the facilitator to help the group to focus on the ongoing discussion and not letting anyone to dictate the group (Bens 2012:7). Structure helps the group to focus on each other and the discussion at hand (Bens 2012:7). In Like-O-Meter, it is the facilitator’s role to help each of the group members to participate in a way that is natural for them.

4.4.2 Facilitator as a neutral player

Secondly it is important for the facilitator to remember to stay as neutral as possible. This is important to ensure the groups own learning process. (Bens 2012:7.) When facilitating Like-O-meter, this is accomplished by encouraging each participant to choose for themselves what they enjoy and also refraining from making comments that would limit the person's ability to make themselves seen. An example of this kind of limitation could be a stereotypical comment concerning a specific occupation.

4.4.3 Facilitator as an intercultural communicator

Thirdly it is important for the facilitator to have intercultural competences. Intercultural competences include many aspects: for instance, demographic, social, interpersonal and economic aspects, but in the facilitator's role the most important ability is intercultural communication (Koester & Lustig 2010:52). According to Koester and Lustig (2010:52), "intercultural communication occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently". The facilitator should be aware of different cultures, their beliefs, values and patterns and to see how these affect communication and actions. More importantly, the facilitator should respond to others in a non-judgemental and respectful way. (Koester & Lustig, 2010:66-73.) Furthermore, the facilitator should confront stereotypes in themselves and others by recognising preconceived ideas that limit people's thinking and actions (Hogan 2007:226). In relation to Like-O-Meter, the facilitator is the one encouraging respectful communication if differences were to arise, and would promote questions that would help the group members to learn from one another.

5 Process of developing Like-O-Meter

5.1 Five steps of game development

According to Manninen (2007: 31) there are five different aims that should be reached when designing a game. We used these five aspects as our guideline in the game development process.

- 1) The first aim is creating the basic idea for the game.
- 2) The second aim of the game development is to create a good atmosphere for playing.
- 3) The third aspect is to avoid mistakes in the production phase.
- 4) The fourth aim is to minimise the risks.
- 5) Lastly, the fifth aim of the game development is making sure that the goal is met when trying to produce the game. (Manninen 2007: 31-32.)

The prototype of the game had many flaws such as stereotypical gender norms, lack of consistency in style, confusion on the facilitator's role and lack of variety in cards. These steps guided us in the process of improving the prototype. Each of the five steps will be explained more in detail in the following game process descriptions.

5.2 Aims of the game development

5.2.1 Choosing development aspects

As mentioned before, each game needs a basic idea. This was the first aim for game development. Because we had created the prototype of the game already during Innovation studies' KAMU-project, we also had the basic idea of the game clear in our minds. The core idea of the game was to support strengths of the participants and to support their integration process. As the main idea of the game was clear to us, for this part we decided to focus on narrowing down the aspects of the game that needed to be developed. Based on feedback and our experiences, we limited the developmental theories to gender mainstreaming, game facilitation and integration. The prototype of the game was very stereotypical and it lacked structures that would promote dialogue among the participants. Based on our background research on the topics, it was evi-

dent to us that these three aspects were such that could help the players to see their possibilities and strengths in this society even in a clearer way than in the original prototype of the game.

5.2.2 User-centred development

After we had narrowed down our ideas of game development to gender mainstreaming, game facilitation and integration, we wanted to include our cooperation partner Papupata for the next stage of the development process. In game industry there is a term called User-centred development. This means that the target group will be involved in the process of developing the game; this can be done for example by gathering opinions and testing improvements. The reason why the users are involved in the process is due to a belief that the user defines if the game is a good or not. If the users do not like the game, they will not play it. (Manninen 2007:68.) We wanted to develop a game that would be used in the Papupata meetings regularly. Jussila (2014: 36) states that participation allows individuals to feel that they belong to a community and that their participation matters. Being able to influence matters is vital for human overall wellbeing (Jussila 2014:36). This is the kind of experience we wanted to provide for the Papupata group.

5.3 Planning for the game development sessions

5.3.1 Choosing methods of collecting data

We contacted Papupata volunteers and set up two separate dates for us to come to test the game with the group in February. We had already met Papupata language group in January in order to get to know the group, so that before we started planning for the development sessions, we had basic knowledge of the group dynamics and the backgrounds of the participants. Because the group members tend to change for each meeting, we knew that we would most likely have different participants for each game session.

First we decided the methods for collecting data and feedback from Papupata on the prototype of the game. We decided to use qualitative research methods as the Papupata group is rather small and our aim was not to produce data for a research but for

the development of the game. We narrowed down our methods to a focus group and observation.

5.3.2 Observation

Observation was the first method we chose. Observation is a method in which a group or a phenomenon is observed to collect information about a particular subject (Koppa 2014). Part of the observation is recording of what is seen; no interpretation should be made (Koppa 2014). Because we wanted to tackle the stereotypes in the game and address the issue of gender, we decided that it would be good for one of us to observe during the first session when we play the game. The role of the observer was to record the card choices players made for one another. The gender of the players was recorded as well to see if the card choices were stereotypical. The observer also would pay attention to the dialogue aspect and follow the discussions of the players. We decided to have another observer as well; the task of the other observer would be to observe the facilitator so that we could get more information on how to improve the role of the facilitator. Facilitator should be a person who would encourage dialogue and openness among the participants. We wanted to observe the different factors that would hinder and promote true dialogue among the participants. As we already had two observers, the third member of our group was chosen to be the facilitator.

5.3.3 Focus group

The other qualitative research method we chose was having a focus group. We wanted to use this method for collecting feedback. Powell and Single (1996:499-500) define focus groups as a method of gathering information by “organised discussion” from a specific group of people on a certain topic. The group is free to share their views and ideas of the topic discussed (Powell & Single 1996:499-500). We decided that we wanted to ask the group about gender aspect of the game and more specifically; how the game could be changed so that it would not limit the options of the players. The reason why we chose to collect feedback orally in a focus group was because we wanted to generate as much information as possible. In the focus group we could get the feedback from both participants and the regular instructors of the group. We also thought that when there is discussion, someone’s idea could spark a new idea that they had not thought of before.

5.4 Game development sessions with Papupata

5.4.1 General on the development sessions

In the game development sessions with Papupata, we continued to follow the five steps of game development. The prototype of the game was developed within two sessions that were held in February 2014. Both times followed a similar structure and had different players playing the prototype of the game. Feedback was collected orally each time. The aspects of gender mainstreaming and facilitation were on our focus when observing and collecting feedback. Both of the sessions were held in February 2014 in Familia Club's premises.

5.4.2 Changes in the facilitation and rules

Originally when we created the prototype of the game, we did not pay much attention to the role of the facilitator. Instead we thought it was the cards and the concept of the game that made the Like-O-Meter work. After KAMU- project, there was a generic facilitator's guide compiled by one of the teachers in charge. As we began to study the subject and develop the game further, we understood that it is the facilitator that holds the game together. Therefore we decided to do a more scientific and practical study on game facilitation. First we read through relevant literature and then tested few of these aspects in practice. The purpose of this was that based on our findings, we could compile a facilitator's guide specifically targeted to facilitating the Like-O-Meter. Another aspect of development was the rules (Appendix 2); the game rules needed to be adjusted to fit our target audience.

We used specifically the second and the fourth aim of the game development to help us develop the facilitation and the rules of the game. According to Manninen (2007:32.) the core of the second aim of game development is to create a good atmosphere for the game. At this stage it was important for us to consider the different aspects of the game that would challenge the players and that would help them to enjoy the game. The fourth aim was to minimise the risks and identify possible obstacles (Manninen 2007:32). Based on this, we consider possible obstacles and found ways to overcome those.

When we started testing the prototype of the game, we quickly learned that clear rules on facilitation and the changed facilitator's role brought structure for the game. They allowed the players to just focus on each other and enjoy the game. The first time we played the game, we did not explain the rules clearly enough and the facilitator did not participate in the actual game but instead guided the game from the outside. The players were confused about certain aspects of the game and the gaming did not seem to flow freely when the facilitator was not part of the group. What happened instead was that the facilitator had to constantly ask the players to share about their cards instead of them sharing freely their ideas. Afterwards one of the observers pointed out that the interaction in the game was solely between the facilitator and the players instead of the whole group interacting with one another.

The second time we played, we made sure that we explained the rules very clearly so that the players would be more free to interact with each other. We also decided to see what difference it would make when the facilitator takes part in the game. The whole atmosphere of the game was different. When the players knew the rules and the facilitator was playing alongside them, the players felt they had more freedom to explore each other interests. This was seen in the way the players asked questions about each other's card choices and showed interest to what the other players were saying.

In addition, we learned that the varying language skills of the players could become an obstacle if we did not adjust the rules. Originally we thought that the players would share about each of their cards and that this would enhance the dialogue within the group. The observation showed us quite the opposite. We noticed that because the language skills and personalities of the players were different, not all could share the same way. We decided to allow each person to share what he or she is comfortable with sharing. One way of sharing about one's world is to choose the cards they enjoy, whereas another person may want to share about all the cards they chose. When we tested the game with this new rule, we noticed that one's ability to choose what and how to share added and enhanced the relaxed atmosphere among the players.

When it came to cultural differences, we observed that the facilitator was able to promote dialogue by showing genuine interest to the players and asking open questions. The facilitator's attitude encouraged the other participants to ask each other why the other player did not specifically like certain occupation or hobby, even though they knew that the answer might challenge their own thoughts and cultural background. An example of this was when one participant gave the lowest score for becoming a police.

The person that had suggested that specific occupation was bewildered by the player's response. He asked why the other player gave such low score for police because in his country, police is highly esteemed. The player was able to explain that in his country, the police are corrupt and cannot be trusted and that is the reason why he did not want to be a police. In this particular case and with others as well, the participants were opened to each other's worlds as they discussed the role of different occupations in their culture without judging each other.

Based on our game development sessions with Papupata, we made the rules of the game more clear. We also wrote a small booklet, called Facilitator's Guide (Appendix 2) that specifically addressed the facilitation of the Like-O-Meter. The purpose of this booklet is to give the voluntary workers of Red Cross some ideas and practical tips on game facilitation. Facilitator's Guide addresses topics such as encouraging the participants to dream, being flexible and tackling stereotypes. The booklet is based on both theory and practical information.

5.4.3 Changes in the cards

The second aspect we wanted to change in the game was the appearance of the cards. During KAMU-project we had limited amount of time to focus on details within the cards. When the cards were drawn, the style varied from caricatures to photo-like pictures. Not only did the cards lack the consistency in style but also they followed very stereotypical gender norms. This was something we discovered when we played the prototype of the game with different groups of people during KAMU project.



FIGURE2. Improved consistency of style

When changing the cards, we took the third aim of game development into account. The core of third aim was about avoiding mistakes in the production phase. This meant that we needed to make sure that the different components of the game would function together and the end result would be coherent.

In order to change the cards, we collected feedback in two ways. First we used observation to see whether the stereotypical cards of the prototype would have an effect on the card choices of the players and then we collected feedback orally at the end of each game session. As we had expected, the observation showed us that the players' card choices for each other were quite stereotypical; men were approached with very masculine types of cards, whereas cards chosen for women were very feminine. Suggestions for dream occupations for men were a police officer, a fire fighter and a judge whereas the common choices for the women were hairdressers, secretaries and models. The same pattern occurred with choosing the interests. The choices for the ladies were gardening and dancing whereas the common choices for the men were fishing and building. There were only a few suggestions that broke the gender norms.

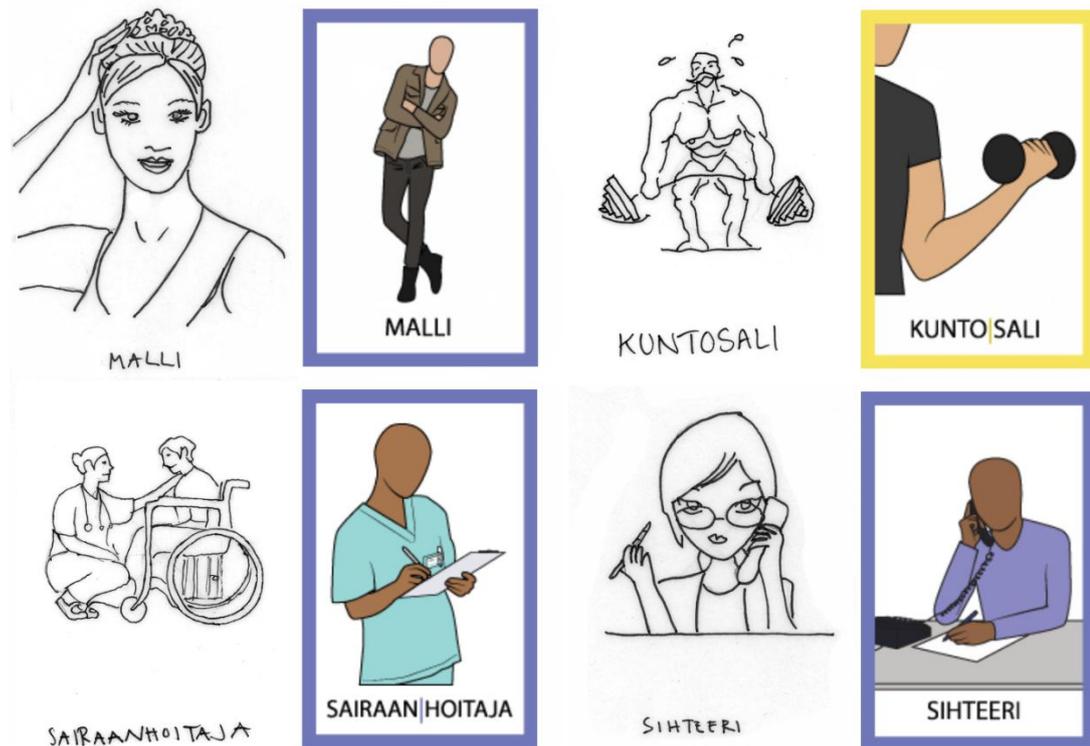


FIGURE3. Reduced stereotypes

Based on the underlying theory of gender mainstreaming, which promotes equality of all, and the feedback we received from Papupata, we decided to change the stereotypical featuring and layout of the cards. The participants gave us three suggestions on how to change the cards in order to promote freedom of choice with the cards. The first suggestion was to try not to have a gender in the card at all; this would mean that occupations or interests could be portrayed through objects and hands. Second suggestion was to have both genders in a card, which then would not suggest specific gender roles for either gender. The third suggestion was to try to make the figures in a way that would not be specifically any gender but just neutral people. We did not use the second suggestion as we thought it would take too much time to draw at least two people in each of the 78 cards. Instead we chose the first and the third suggestion because neither one of the options suggested a specific gender for any of the cards. We thought that this would enable the players to choose cards that they would not otherwise choose, either because they were too feminine or masculine and therefore culturally inappropriate or shameful to be chosen for the opposite sex.

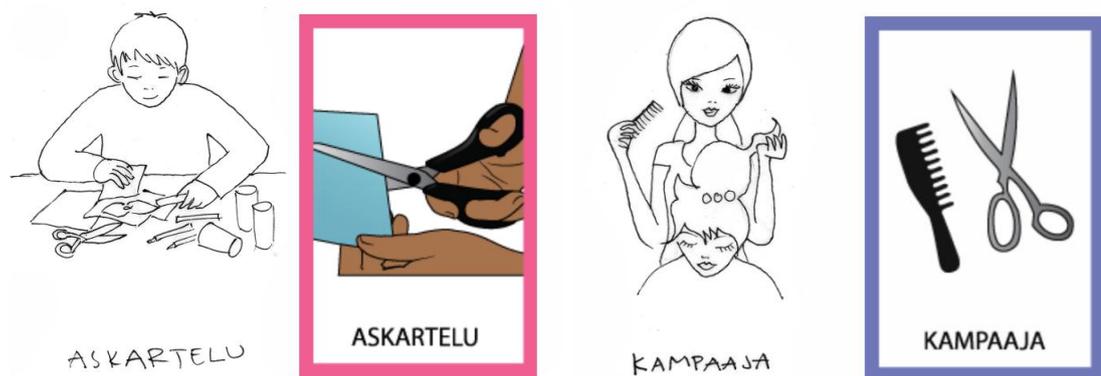


FIGURE4. Subject portrayed by objects and hands

According to Bharkava, Kirova-Petrova and McNair (2001:51), humans in the pictures tend to make them less gender-neutral. Male characters are often portrayed with leading and active roles and females, in contrary, with traditional and less dangerous roles (Bharkava et al. 2001). Based on this fact, we aimed to have as little human beings in the cards as possible. The topics were also portrayed with only items and objects, if possible. In case drawings of people were needed, we drew them to look as plain as possible with minimal face and body features. For instance, we did not draw facial features or hair. This makes it more difficult to guess a person's gender. We also tried to make the clothing as unisex as possible.



FIGURE5. Reduced facial features for unisex perception

Additionally, each theme is now presented with a theme colour. This makes the game appearance clearer. By having theme colours instead of the theme symbols in the

game prototype, it is also easier to remember which card belongs to which theme. We also added vertical lines in between the different parts of compound words. This is the method they use in the Papupata group as well, and according to them, having the vertical lines makes the reading and understanding of the word easier. Furthermore, we paid attention to the occupation names of the cards and intended to have them as gender-neutral as possible. However, in Finnish language there are some occupation names with an ending “mies” (man). This type of an ending makes the occupation sound much more stereotypical than using a gender-neutral ending to the word. Unfortunately, there were some occupation names that did not have an equivalent less stereotypical name in Finnish. These were “palomies” (the fire fighter) and “putkimies” (the plumber).



FIGURE6. Gender biased terms that could not be changed

5.5 Evaluation of the product

The fifth and the final aspect of the game development model is making sure that the goal is met when trying to produce a game. The vital factor is to make sure that the different components fit together and the game serves its purpose. (Manninen 2007: 32). As indicated, our end goal was to create a tool that would support integration. We managed to include our main theories well into the practice of the game development, and thus emphasise the important roles of gender mainstreaming and game facilitation in the integration process. The game is specifically targeted to immigrants learning the Finnish language and culture to ensure the future use. We learned a lot about game facilitation and were able to use our knowledge to help Finnish Red Cross with their club. The instructors of Papupata mentioned that the game is simple and easy to apply, which makes it suitable for other groups and clubs too. Based on these

and the below mentioned facts, we can say that the game serves its purpose and that our original goals were met.

According to Rudiger and Spencer (2013:5), "it is crucial that migrants take an active role in the integration process". This we did by including the Papupata group throughout the game development process and by testing the finalised game with them at the end of April 2014. In the final meeting with Papupata, we asked the group members how they felt about the game now after changes and if it had improved and how.

We got a lot of positive feedback saying that the playing cards were much more gender neutral than before. We found many ways to make the cards less stereotypical by trying to draw as many cards as possible without human figures and by minimising facial features if people were presented in the pictures. This enabled the group members to choose more versatile cards for each other. Nevertheless, some players thought some of the cards still looked a little bit masculine. Making the cards appear as gender neutral as possible was, indeed, one of our biggest challenges. However, it was stated that pictures were a lot easier to understand and themes were more clearly displayed with the text and theme colours instead of the ambiguous symbols of the old cards. By changing the style of the cards and some occupation names, we managed to make the game more coherent. Coloured pictures made the cards look better and fostered equality and multiculturalism as people were presented with different skin colours. Regardless of this, some group members mentioned of not even noticing the multicultural aspect of the cards, but thought it was a good idea. We aimed to make the text of the cards clearer by using vertical lines in the compound words. This was said to make the reading easier and support the learning of Finnish language.

Additionally, the group members said there were more choices for cards than before and that we had managed to add more versatile occupations, hobbies and areas of interests. Anyhow, we could have still had more choices for cards. As one of the group members pointed out, there could have been some more modern types of cards such as an internet blogger or cheerleading. However, it was stated that the game offered good advice on what was possible to do in Finland, and that it encouraged for more discussion on topics that would not necessarily be otherwise talked about. This enabled everybody to participate, deepening the relationships within the group members. The game was said to be a good tool for learning Finnish as it is simple and as dialogue was used to support active listening and speaking skills.

As we observed the final game session, we noticed that the players took a more active role than before. The participants seemed to enjoy guessing each other's skills and when talking about their own strengths. The new Facilitator's Guide seemed to help the instructors of the club to really orientate to game facilitation and to encourage the players for more discussion. The guide included very practical tips and advice on playing with a multicultural group. We believe this will increase the intercultural competences of both the facilitator and the group members. The guide also offered a clear structure which clarified the game and made the gaming flow easier.

5.6 Distribution

As students we were not allowed to gain profit from our game. Therefore, we needed to be careful with the distribution aspects. Our game is licensed by Metropolia and the EU, which has provided the funding of KAMU-project. They have the right to use our game freely in their projects. As we developed the game for the Finnish Red Cross, they can use the Like-O-Meter as a tool in their own activities, clubs and groups. They will also have the right to distribute and share the game with for instance other organisations if they feel so.

The distribution outside Red Cross operates mainly through KAMU-project and the responsible teachers. A printable version of the game will be available on KAMU-project's website. The game has been played several times in KAMU-project seminars and the game will be introduced to VeTo-network (VeTo-verkosto) at KAMU-project's final seminar. VeTo-network is a cooperation of 37 different organizations thus making it a significant channel for distribution (VeTo-verkosto n.d.).

Another notable channel is INECS network which stands for the International Network of Expertise for Creative Professionals in Social Work Education. INECS is cooperation initiated by three European universities: Metropolia (Finland), HAN University (Netherlands) and University College Zealand (Denmark). The aim of the INECS is to enforce use of creative methods such as music, drama, audiovisual arts, dance, literature and sports in social work education and practice. Our game will be available on the website of INECS for further use in the partner universities. (INECS n.d.).

The responsible teachers will also offer trainings for several interested parties to learn to use the game with the clients. These trainings have been negotiated to be offered for

the teachers of integrative studies at vocational institutes of Axxell Utbildning and Keskuspuisto as well as discussion group facilitators of Helsinki Diaconess Institute. The game will also be introduced in some of the courses of social and occupational therapy studies in Metropolia.

6 Ethics

In our process of conducting a final thesis, there were a few ethical aspects to be considered. First of all, Papupata group participants came from different cultural and religious backgrounds, which required culturally sensitive approach. This was addressed for example in the cards by avoiding religious or other sensitive matters. Furthermore, the figures in the cards were drawn with different skin colours to avoid any discrimination. Knowing that the group consisted of immigrants with different language skills, we used clear and simple language to make us understood by all the group members.

Before meeting the group for the first time, we asked one of the Finnish group leaders about the backgrounds of the group members in order to prepare for the cultural issues that might emerge. Culturally different backgrounds and individual characteristics might frame group members' behaviour and feedback in social settings, such as our game sessions. Papupata is a mixed gender group which might have hindered some of the participants to give feedback. For instance giving honest feedback in the presence of the opposite sex might not be appropriate in some cultures. In addition, cultural norms and individual beliefs might shape individuals' answers. For example, in some cultures gender mainstreaming issues might not be considered as important as in Finland. Therefore, different participants may have variable opinions and viewpoints regarding the game and its theoretical background. Also, we had to take into consideration that the group's age distribution is quite wide, which can result in variability in worldviews and thinking.

Second of all, we had to consider privacy issues. We had to safeguard that the anonymity of all the Papupata group members was ensured. There are no names or other sensitive information mentioned in our final thesis, from which the group members could be recognised. In our final meeting we asked for a permission to take pictures of the game session. These pictures were taken so that the faces of people are not showing in order to avoid identification of the players.

7 Conclusion

The objective of this Bachelor's Thesis was to develop further a pedagogical game that could be used in the Papupata multicultural language group to support immigrants' integration. The aim of the game was to provide an alternative way to learn Finnish as well as to provide a tool that would naturally create a space for discussion and dialogue. The game also helps players to get to know each other better and to reflect on one's own interests, skills and dreams. The main theoretical framework of the game was based on gender mainstreaming and game facilitation. These theories supported the development of a less stereotypical and more educational game.

The game was directed to immigrants' discussion group, but is not limited to only this purpose. As the game has no element that is restricted solely to immigrants, we would encourage the use of it with any group regardless of age, gender and ethnicity. Children and youth could be particularly good groups for this game since they are at the age of building identity, trying different hobbies, building new skills and dreaming of possible occupations. Some applications to use the game could be for instance at children's afternoon clubs, at youth work to dream on the future, with disabled adults as an ice breaker to get to know each other or with elderly people to reflect on past occupations and current interests. The beauty of the game is its flexibility; the group playing dictates the angle of the dialogue.

From our experience, we recommend the use of games as pedagogical tools in social services. With immigrants, different games are especially good for learning languages. Heinonen and Reunanen (2011:84) list as examples of these for example memory games, movement and mime exercises and children's games such as 'Simon says' and 'broken phone'. The vocabulary can be trained by playing board games such as Pictionary and Alias (Heinonen & Reunanen 2011: 84). With increasing multiprofessional collaboration, the social field could benefit from the skills of artists, game designers, drama instructors and so on. Perhaps in the future there could be an integrative computer game that guides you through Finnish system or drama workshop that teaches the Finnish culture and customs. The sky is the limit when creative methods are in question.

8 Discussion

Developing a board game further for a multicultural group proved to be more challenging than we had ever expected. There were many issues that we had to consider throughout the development process. These were issues predominantly concerning our main theories and multiculturalism. We had to ensure that the developing process of the game followed our theory basis and vice versa. We also wanted to respect our focus group's versatile backgrounds and make sure the game would not be at all offensive to any of the group members.

As the feedback suggests, our greatest difficulty was to draw gender-neutral people in the cards as we could not find models for such figures. We realised that drawing people without hair and facial or body features made them look more gender-neutral, yet at times still a little bit masculine. Anyhow, we were not able to reckon any other styles or models, and because of the limited amount of time, decided to leave the human figures as they were. However, we managed well to follow the ideologies of gender mainstreaming in the cards in comparison to the first prototype of the game. We were also able to enhance the aspects of intercultural competences and game facilitation by drawing people of different races and by producing the Facilitator's Guide. In our opinion we achieved to promote dialogue by encouraging for more discussion and active listening, and by generally making the game much clearer than before. The gaming atmosphere seemed more participatory compared to the first test with the original prototype of the Like-O-Meter.

We think that we could have had more variant choices for cards, especially for the occupation ones, and for specific groups there could be some more user-oriented occupations added. Subsequently thinking, we could have asked the group what professions, hobbies or areas of interests they would have liked to have in the new cards, since this is what we mainly decided ourselves. Thereby we could have most likely gotten more suggestions and ideas for modern types of cards also. We realised that some cards, for instance the 'culture card' (kulttuurikortti) or the 'programmer card' (ohjelmoijakortti), were more difficult to understand as they could have been interpreted in different ways. For example we thought culture to be something to do with music, theatre or arts, whereas some of the players understood it as cultural behaviour and features. The programmer, instead, was often displayed as an engineer. In the future it would be important for us to keep in mind that people might have very different perceptions even of the cards that we regarded to be unequivocal. However, these kinds of

misunderstandings or different interpretations did not seem to affect the gaming in any negative way, but instead, added versatility to the gaming experience.

Even though we realised that some tokens were missing from the finalised game version that was given to Papupata for use, all in all we were pleased with the end result. We reached our goals and the game continues to serve its purpose. The game is a creative product and offers the players a fun way to learn Finnish language and about the issues concerning their everyday lives. Simultaneously, the game will support their successful integration processes to the Finnish society. From the feedback given to us, we can conclude that the game is innovative and future-oriented as it can be adjusted and used in many versatile settings. For example, the game could be modified for children or young people thinking about their lives and future career choices.

We explained the process of developing The Like-O-Meter thoroughly and in detail in order to make the final thesis process as clear and transparent to the reader as possible. We tested the game a few times and developed it based on the target group's own comments and ideas. We received a lot of positive feedback from the Papupata group saying that the game has met its goals and the needs of the people who play it. Additionally, we think we worked well as a group and everybody participated equally in the process of conducting our final thesis. Furthermore, we managed our time well and were able to follow our schedule.

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Playing cards and the game board

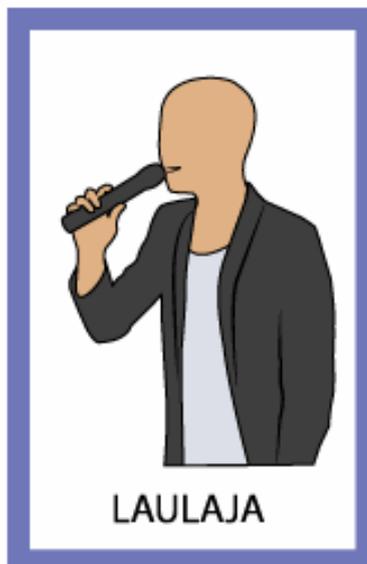
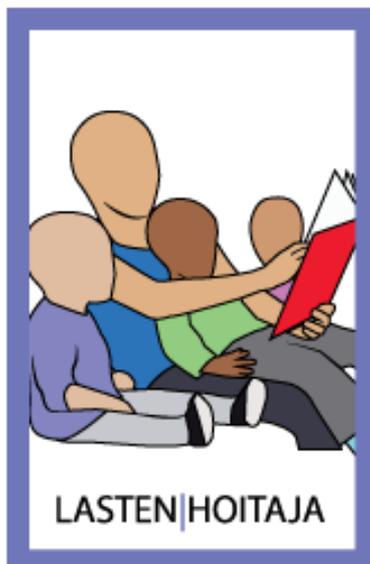
Examples of hobby cards



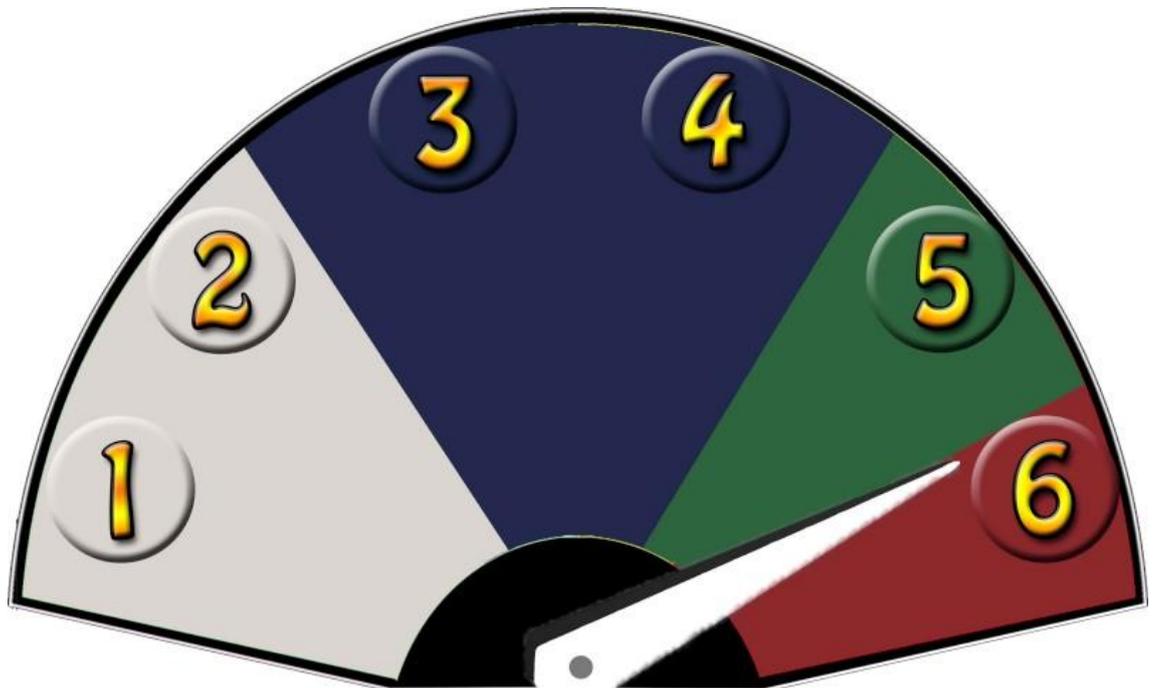
Examples of skill cards



Examples of occupation cards



Game board and the tokens



Game instructions and Facilitator's Guide

Game instructions

Mieltymysmittari

Jännittävä seurapeli, jossa arvataan kanssapelaajien mieltymyksiä.

Kuka tuntee sinut parhaiten?

Pelin tarkoitus

- Kerätä pisteitä arvaamalla kanssapelaajien mieltymyksiä.

Alkuvalmistelut

1. Asettakaa pistekiekot pelilaudalle pelaajamäärän mukaan. Jos pelaajia on 3 tai 5, pistekiekot asetetaan yhdestä neljään. Jos pelaajia on 6, pistekiekot asetetaan yhdestä viiteen. Jos pelaajia on 4 tai 7, kiekot asetetaan yhdestä kuuteen.
2. Valitkaa joukostanne Mittarimestari
3. Jakakaa 4 korttia Mittarimestarin valitsemasta korttipakasta kaikille pelaajille Mittarimestaria lukuun ottamatta.

Kierroksen pelaaminen

1. Pelaajat valitsevat kädestään kortin/kortit, jotka kuvaavat Mittarimestaria parhaiten. *3 ja 4 pelaajan pelissä pelaajat valitsevat 2 korttia.
5, 6 tai 7 pelaajan pelissä pelaajat valitsevat 1 kortin.*
2. Mittarimestari järjestää kortit mieltymyksiään vastaavaan järjestykseen ja asettaa ne kuvapuoli alaspäin Mieltymysmittariin (1= vähiten sopiva, 6=sopivin).

Pisteiden jakaminen

1. Mittarimestari paljastaa kortit yksi kerrallaan ja kertoo vähiten sopivasta kortista ja sopivimmasta kortista. Kukin pelaaja saa pistekiekon pelaamansa kortin mukaisesti.

Seuraavalle kierrokselle siirtyminen

1. Mittarimestarin vasemmalla puolella oleva pelaaja on seuraavan kierroksen Mittarimestari.
2. Mittarimestari valitsee mieluisen teeman uudelle kierrokselle. Pelaajille jaetaan pakasta neljä korttia.
3. Peli jatkuu uudella kierroksella, kunnes kaikki pelaajat ovat olleet Mittarimestareina ja kaikki pistekiekot on jaettu.

Pelin voittaminen

- Kun kaikki pistekiekot on jaettu, lasketaan niiden pisteet yhteen. Pelaaja, jolla on eniten pisteitä, on pelin voittaja. Peliä voi myös pelata ilman pisteitä ja voittajaa. Peli toimii samalla tavalla, mutta pisteitä ei jaeta.

Opas peliohjaukseen

Peliohjaus

Yksi työntekijä ottaa peliohjaajan roolin ja osallistuu peliin. Peliohjaaja selittää säännöt ryhmälle ja seuraa pelin kulkua. Selkeillä säännöillä ja rohkaisevilla sanoilla, peliohjaaja mahdollistaa ryhmälle myönteisen yhteisen oppimiskokemuksen. Pelin tarkoituksena on, että ryhmä voisi tutustua toisiinsa luovalla tavalla ja tutustua toistensa kulttuureihin avoimesti korttien kautta.

Kukin Mittarimestari kertoo vuorollaan itselleen tärkeistä asioista ja täten avaa omaa maailmaansa kanssapelaajille.

Viisi vinkkiä peliohjaukseen:

Rohkaise unelmoimaan

- Kerro pelaajille, että pelin tarkoituksena on miettiä omia haaveita ja unelmia, ei omia tai muiden laittamia rajoituksia. Kun pelaaja on valinnut ammattipakan, muistuta, että Mittarimestari voi valita itselleen myös haaveammatteja.

Kannusta

- Kun pelaajat kysyvät toisiltaan kysymyksiä, kannusta avoimeen ja kunnioittavaan keskusteluun.

Ole tasapuolinen

- On tärkeää ettei yksi pelaaja dominoi keskustelua vaan kaikki pelaajat saavat jakaa ajatuksiaan.

Ole joustava

- Kannusta jokaista pelaajaa kertomaan itsestään haluamallaan tavalla. Esi-merkiksi jos joku tahtoo kertoa kaikista korteistaan, kannusta siihen. Jos pelaajalla on heikompi suomenkielen taito, ei hänen tarvitse selittää kaikkia korttivalintojaan.
- Peliin voi myös lisätä itse tekemiä uusia kortteja ja uusia sääntöjä

Vältä stereotyyppioita

- Älä anna henkilön iän, taustan tai sukupuolen määritellä ihmistä. Rohkaise pelaajia olemaan avoimia toisiaan kohtaan

