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The experiences of the integration process of people of non-Finnish background in Helsinki. Case study: Somalis & Sudanese

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The purpose of this thesis was to examine the experiences of the integration process of people of non-Finnish background in Helsinki, with specific focus on Somalis and Sudanese. We interviewed a total of four people, two from Somalia and two from Sudan. The thesis was conducted in collaboration with Laurea University of Applied Sciences and Moniheli as our working life partner. The topic of the thesis was also done in collaboration of these partners. The collection of feedback from the respondents can add value to the work that is being done by Moniheli when it comes to the integration process of people of non-Finnish background in Finland. The Findings of this research can also benefit any third sector organization or any branch of the Finnish government which is working with people of non-Finnish background. This thesis will be published on Laurea web pages, the Ministry of Education and Moniheli.

The theoretical framework for this thesis was based on theories of anti-oppressive practice (AOP), social justice and acculturation. It was based on the theories of AOP and social justice that the research question and interview questions were formulated. While the nature of the study was qualitative, the data collection was done by using semi-structured interviews. Data analysis was done by using content analysis, based to basic level analysis and high level analysis.

The findings indicated that the cultures of Somalis, Sudanese and Finns are still new to one another. The findings also revealed that due to strong stereotypes held by mainstream Finnish population, people of non-Finnish background experience discrimination on many fronts-employment, housing, social support and legal protection. Employment is the single most important factor that can make the experiences of Somalis and Sudanese better. The good news is however that the Finnish government has been enacting laws that will eliminate discrimination, principles in line with AOP and social justice.

Keywords: People of non-Finnish background, anti-oppressive practice (AOP), MONIHELII, social justice, acculturation, integration

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1 Introduction

Finland's share of multiculturalism could be dated back to the early 1980's with the inflow of migrants and Finnish returnees. Consequently in recent times, Finland's rapid growth in immigration and multiculturalism has imposed higher forms of responsibilities on decision making bodies and various public/human relation agencies such as the Finnish social and health care sectors (Trux 2000, 150). Despite this fact, Finland is usually considered to be a "homogeneous" society. This philosophy is sadly being taught in Finnish schools. The Swedish speaking Finns, indigenous population like Sami and Romani have a very long history in Finland (Pauliina and Kai, 2002).

The Finnish government has enacted laws to promote social justice by universally protecting the fundamental rights of all human being irrespective of their race, age, class, color, ethnicity, religion, political ideologies and sexual affiliations. The policies also promote equality, respect for human rights as well as freedom of speech, press and enterprise. How well these policies transcend itself on the ground to be inclusive for all, including people of non-Finnish background is another issue. Social justice according to the Business Dictionary (2013) is defined as a fair and proper application of laws which conforms to the natural law that all individuals regardless of ethnic origin, gender, race, religion, possessions etc., are to be treated equal and without discrimination. This definition of social justice is in line with the principles of social work.

The British Association of Social Work (2012) argues that social justice is fundamental to social work practice. Social workers are therefore change agents as they work in order to improve the conditions of the under privileged in the society (BASW, 2012). The principles of human rights and the dignity of all humans are therefore central in social work and social justice. If the aspect of human rights and human dignity is central to the principles of social justice, then we will very well see a clear link between social justice and anti-oppressive practice (AOP). As we will examine subsequently, AOP has many definitions, but in its simplest form, AOP is all about addressing structural inequalities and promoting social change in order to make life better for the less privilege (Dominelli ,2002, 46).

For Finland to be able to integrate people of non-Finnish background within its jurisdiction, adherence to these principles are very important. As already mentioned, the constitution of Finland and its laws takes into account such disciplines and theories. We shall discuss and examine how well these policies have effectively integrated or integrating people of non-Finnish backgrounds with focus on Somalis and Sudanese.

For the purposes of this thesis, we look at integration with regards to how well Somalis and Sudanese living in Helsinki have access to employment, housing, social inclusion, social support and legal protection. We have elaborated on the reason for choosing the topic in section 2.2. The policies and theories of AOP and social justice are therefore central to understanding the experiences of our case study (Somali and Sudanese) or any other people of non-Finnish background residing in the Finnish capital region of Helsinki. While these theories seek to explain the principles of equal opportunity to integrating people of non-Finnish background, According to Redfield et al. (1936, 36 - 37) as cited in Padilla and Perez (2003), the theory of acculturation explains the phenomena that takes place when people of different cultures start living together.

People of non-Finnish background face a lot of challenges like access to good housing, employment, education, language barrier and discrimination. Our concern is not to focus on these problems, but to rather understand the problems and enlighten them (people of non-Finnish background) of possible means to seek help should in case they experience or are currently experiencing any form of oppression in a society they now call home. This study will allow us to have a firsthand understanding of the experiences of Somalis and Sudanese when it comes to integration in Helsinki.

2 Background of thesis

2.1 Working life partner Moniheli

Moniheli is an association for multicultural associations just as its name implies. Multicultural associations that have been registered in Finland can chose to become a member association of Moniheli by filling an online application form and paying the 20 euros application fee. Moniheli provides enormous support to its member associations in many ways. Member associations can have access to Moniheli hall in order to carry out association activities. Moniheli provides advice to member associations on issues such as management, drawing up plans and how to have access to funding (Moniheli, 2015).

The values of Moniheli can be clearly seen through its vision and mission statements. Moniheli's vision is to have an open, cohesive and multicultural Finnish society, where cultural, linguistic and religious diversity is understood, valued and supported and which is inclusive and equitable. The mission of Moniheli transforms the vision in a practical manner. The mission is to promote physical and mental wellbeing, as well as economic and social improvements of all members in its member associations. The mission of Moniheli is also the promotion of political participation, encouraging diversity and multiculturalism. In order to achieve these ob-

jectives, Moniheli promotes cooperation between its member associations, individuals, media outlets, education institutes and authorities (Moniheli, 2015).

The values for Moniheli states that: "Moniheli stands for diversity in society and in perspectives. Moniheli promotes equality of opportunity and influence (employment, housing, education, participation) on all levels in Finland. Moniheli expects dignity and respect from all its members, workers and counterparts. Moniheli strives for transparency in all its operations and promotes community building in its action" (Moniheli, 2015). By looking at the functions of Moniheli through its vision, mission and value statements, it is very clear that Moniheli's activities are in line with social work ethics and Anti Oppressive Practice. The British Association of Social Work (2015) argues that social workers are change agents as they work with the less privileged in order to improve their lives by practicing social justice principles. Anti-oppressive practice on the other hand is about addressing structural inequalities and promoting social change in order to make life better for the less privileged (Dominelli, 2002, 46).

An important aspect of Moniheli is to provide political participation and socially include people of non-Finnish background into the Finnish society. I-count is the project through which political participation by people of non-Finnish background is promoted. The aims of I-count are (1) providing information on Finland's political system and political parties (2) promoting and encouraging dialogue between people of non-Finnish background, authorities and political parties (3) supporting integration (4) promoting the participation of people of non-Finnish background and multicultural associations in Finland. Moniheli achieves these objectives by organizing training seminars, providing and producing information materials as well as working with key people.

2.2 Reason for choosing the topic & target groups

According to Solsten & Meditz (1988, 41), while Swedish Speaking Finns have been living in Finland as far back as in the 12th century, the Gypsies arrived in Finland much later in the 17th century. While the history of Swedish speaking Finns is very complex and fiercely debated in Finland, it is generally considered that Swedish arrival in Finland is a result of the First Swedish Crusades in 1150. Over time, Swedish authorities started organizing the relocation of Swedes to Finland in large numbers. Gypsies on the other hand came to Finland through Sweden by migrating from the Kingdoms of Scotland and England.

Somalis and Sudanese have a different history in Finland when compared to Swedish Speaking Finns and Gypsies. According to Eagle Street (2016), the first Somalians started arriving in Finland as refugees in the 1990's. On the other hand, Sudanese started arriving in Finland in 2001 and 2004, under the Finnish government quota system as refugees (Forced Migration,

2016). Just by looking at the history of these communities of people of non-Finnish background, we realize that while Swedish Speaking Finns and Gypsies are from Europe, Somalis and Sudanese are from Africa. Consequently, we the researchers in this study are from Africa (Cameroon and Nigeria). We have something in common to share with the Somalians and the Sudanese as we have a common origin, Africa.

The authors of this thesis very well understand that the issue of skin color plays a vital role in discrimination. We also understand that Gypsies have faced severe discrimination in Finland. In 1637, Solsten & Meditz (1988, 23) have stated that Gypsies could be hanged without trial. However, this is very different from what Somalis and Sudanese have faced and continue to face. According to Eagle Street (2016), Somalis form the single most hated people of non-Finnish background in Finland today. If we chose to talk about the experiences of the integration process of people of non-Finnish background in Helsinki, we thought it wise to talk about it while focusing on people that are familiar to us as we all come from Africa. If we had chosen to talk about Swedish Speaking Finns for example, we shall be talking about issues from the "fence", issues that we are not very well familiar with. By talking about Somalis and Sudanese, we are in a way talking about issues from the "home", issues we have some knowledge about.

Furthermore, while Cameroonians and Nigerians come to Finland as students or being married to a Finn (family ties), Somalis and Sudanese mainly come to Finland as refugees simply in search of a safe place of abode. In as much as we would love to discuss issues that we are very well familiar with on one hand, on the other hand, we are very much keen on gathering experiences and information that are different from our experiences. Also, while we all come from Africa, Nigeria and Cameroon are from West Africa, Somalis and Sudan are from East Africa. We have never visited East Africa, learned about their cultural traditions or their life coping skills.

Consequently, this served as a means for us to learn about life perspectives and experiences from other's unique, firsthand and unaltered stories. Although, based on the purpose of this study, we are not here to learn about the cultures of these communities, but however, by learning about their experiences when it comes to integration, adaptation methodologies, or coping skills in Helsinki, we are directly or indirectly learning about their cultural perspectives on life in general, and how it differs from ours in West Africa. As social service students, multiculturalism is key to our studies and future profession. Thus, this study expands our opportunity to put our multicultural skills and competence into practice.

2.3 Background of Somalis and Sudanese in Finland

2.3.1 Background of Sudanese

Between 1955 to 1972 and 1983 to 2005 respectively, Sudan has experienced two major series of civil wars. Basically, the main roots of these two wars are religion, political and economic control by the Muslim Arabs from the north, and so also discrimination in general. Before Sudan gain her independence in 1956, the fear of the northern control by the south after independence had developed into a rebellion, which consequently exploded into a civil war between the dominant Muslim Arabs and the Christians. This happened to be the first civil war in Sudan, and it lasted for 17 years until the advent of the Addis Ababa Agreement sponsored by the World Council of Churches, which put an end to the war.

The second war came about during the rise of General Nimeiry to power in 1983. As a result of his ideology to Islamize and forcefully convert the people of southern part of Sudan into Islam, the second civil war was given birth to in 1983. The people of southern Sudan felt really bashed by the vigorous policies incumbent government when it introduced sharia laws based on Koran, and also when their demand for autonomy was turned down. As a result of these policies the Sudan People's Liberation Army led by Col John Garang, was formed in 1983 in order to commence war with the incumbent government. The war ended due to an outcome of the agreements made on the 9th of January 2005 during the Comprehensive Peace Agreement in Nairobi Kenya (Valentino Achak Deng Foundation, 2009).

Consequently, the outcome of the Sudanese civil wars is more than four million displaced and about two million dead. Majority of the displaced people settled in the remote villages within the southern part of Sudan while some went to the safe areas of the northern parts. As a result of the wars, a great number of Sudanese were given refuge in neighboring countries like Egypt - more than five million Sudanese refugees are estimated to live in Egypt. Also Uganda and Kenya took in a great number of Sudanese refugees. As a result of poor and unsatisfactory living conditions of most refugees in Egypt, thousands of them moved further to the Americas, Asia, and Europe (The Washington Post, 2006). Under the 1951 United Nations Convention, a refugee is a person who receives a positive decision on his/her application for asylum in the host country, and subsequently been granted a leave to remain in the host country where he/she applied to.

In the months of May 2001, the first group of Sudanese refugees arrived in Finland from Egypt. This was part of its United Nation quotas, which was at this time 300 refugees (Negus 2001). From this period onward, many Sudanese refugees have found refuge in Finland, and most of them are from the southern part of Sudan. Presently, the total number of Sudanese

immigrants permanently residing in Finland is 1,084 (Finnish Migration Service, 20??). Just like other immigrants in Finland who have arrived as refugees or asylum seekers, the Sudanese refugees are dispersed all over the Finnish territories, particularly cities like Helsinki, Vaasa, Vantaa, Oulu, and Koupio, thereby creating good and reliable Sudanese communities among these cities.

Consequently, other than the Somalis who happen to be one of the case studies of this thesis, the Sudanese also happen to be one of the oldest groups of African foreigners to have permanently settled in Finland. Thus, it is highly significant that a study of this nature is conducted in order to gather firsthand experience of the integration process, and what exactly it takes to permanently live in Helsinki-Finland as an individual with non-Finnish background.

2.3.2 Background of Somalis

The Somali civil war is an ongoing civil war occurring in Somalia East Africa. The war evolved as a rebellion towards the incumbent government of Major General Mohamed Siad Barre during the 1980s. By 1988 - 1990, the Somali armed forces began to different combats with various Somali rebel groups. In the year 1991 the clan- based opposition group succeeded in defeating and overthrowing the incumbent government of Major General Barre.

Consequently, various armed forces/rebellious factions that contributed to the 1991 successful defeat of Barre, later began fighting and competing for significant influence in the power vacuum and turmoil that surfaced. As a result of these confusion and fight for significant societal/political positions, coupled with the various armed factions refusing to reach a consensus, Somalia as a nation especially her southern region is faced with an endless war.

In the early 1990's a large number of Somali immigrants arrived in Finland. In Muddle's perception, due to the Finnish economic situation at this period of time, coupled with the negative media coverage the whole Somali arrival process received, the Finnish society was left in a shock. It was obvious that Finland was not ready because the country was going through economic recession at that period of time (Muddle 1998,12).

Similarly to the Sudanese, the main motive of Somalis migrating to Finland is to secure a safe place of abode due to the endless ongoing civil war and political unrest they were going through. Thus, they have been accepted mostly to take refuge in Finland based on the humanitarian grounds. In the year 1992, the situation in Somalia due to the civil war was perceived to be the worst humanitarian crises in the world, subjecting a huge number of Somalis to migrate and seek refuge in different parts of the world. At the end of 1992, over 400,000 people passed away and about 1.5 million fled from the country to seek refuge abroad (Bradbury, 1994, 13-16).

On one hand, Somalis remain the overall largest group of people with non-European background permanently residing in Finland, and on another hand, they remain the fourth largest group of people with non-Finnish background permanently residing in Finland today. They remain the largest group of people that migrated to Finland as refugees (Statistics Finland 2014). As illustrated below in table 1, the Somali population in Finland comfortable seats in the fourth position, with approximately 7 381 Somali residents in 2014.

TABLE 1: Foreigners in Finland (Statistic Finland 2015)

Country of citizenship	2013	%	Annual change,%	2014	%	Annual change,%
Estonia	44 774	21,6	12,6	48 354	22,00	8,0
Russia	30 757	14,8	1,9	30 619	13,9	-0,4
Sweden	8 382	4,0	-0,4	8 288	3,8	-1,1
Somalia	7 465	3,6	0,0	7 381	3,4	-1,1
Thailand	6 484	3,1	7,5	6 864	3,1	5,9
Iraq	6 353	3,1	7,3	6 795	3,1	7,0
India	4 372	2,1	8,5	4 728	2,2	8,1
Turkey	4 398	2,1	2,9	4 508	2,1	2,5
United Kingdom	4 048	2,0	4,4	4 280	1,9	5,7
Germany	3 974	1,9	1,7	4 044	1,8	1,8
Viet Nam	3 595	1,7	7,5	3 993	1,8	11,1
Poland	3 319	1,6	15,0	3 684	1,7	11,0
Afghanistan	3 202	1,5	7,1	3 527	1,6	10,1
Former Serbia and Montenegro	3 155	1,5	3,9	3 360	1,5	6,5
Other	66 112	31,9	5,3	71 691	32,6	8,4
Total	207 511	100	6,1	219 675	100	5,9

Table 1: Foreigners in Finland

Source: Statistics Finland, Demographic statistics

Last updated: 13.4.2015

3 Theoretical framework

3.1 Terminologies used

Being people of non-Finnish backgrounds ourselves and residing in Helsinki, we understand that the use of the term "immigrants" and "ethnic minorities" have a lot of negative connotations attached to them. As we shall discuss in the subsequent chapters, there exist a lot of stereotypes and prejudices towards "immigrants" and "ethnic-minorities". It is usually considered that "immigrants" are in Finland to take jobs away from "native" Finns, commit crime, engage in rape activities, and that "immigrants" are in Finland to benefit from the welfare state.

In a nutshell, it is largely considered that "immigrants" do not add to the economy. They are rather a liability that should be stopped by all costs. This explains the negative attitudes towards "immigrants" when it comes to employment for example (Eagle Street, 2016; Haddad et. al., 2006, 24-44; Menjivar & Salcido, 2002, 901). We are "immigrants" and "ethnic-minorities" ourselves. We come from Cameroon (Che Abongwa) and Nigeria (Kayode Bello), and we are currently living and studying in Finland. Prior to our studies in Laurea University of Applied Sciences in the field of Social Services, we were sensitive to the word "immigrants" and "ethnic minorities" due to the use of the terms in the media and in the society. We are now more sensitive to such terms because we now understand that such terms have a lot of negative labels attached to them.

Immigrants and ethnic-minorities are suffering from stigmatization from the dominant population in any society. According to Kring et.al. (2012, 48), stigmatization have four characteristics (1) a label is applied to a particular group that differentiates them from others (2) society links the label to deviant or undesirable behaviors (3) those with the label are seen as different from others without the label which contributes to the "them" versus "us" culture and (4) those with this label are unfairly discriminated upon.

It is however for all these reasons that we have decided not to use the term "immigrants" and "ethnic-minorities". We have decided to rather use the term " people of non-Finnish background" in referring to "immigrants" and "ethnic minorities". According to Dictionary.com (2016), an immigrant is "a person who migrates to another country, usually for permanent residence", an ethnic minority is "a group within a community which has different national or cultural traditions from the main population" (Oxford Dictionaries, 2016). Somalis and Sudanese are definitely "immigrants" and "ethnic-minorities" in Finland, but for the purpose of this

study, we shall henceforth use the term "people of non-Finnish background" when referring to immigrants and ethnic minorities in general.

The notion of referring to people as "immigrants" and "ethnic-minorities" with all the stigmatization associated to them dehumanizes them. Labels rob people from their humanity and present them as mere objects or less than humans. By referring to Somalis and Sudanese as people of non-Finnish background, we are trying in our own way not to rob them off their humanity. By reinstating the humanity of Somalis and Sudanese living in Finland, we are already taking the first and very crucial step of working with the principles of anti-oppressive practice (AOP), anti-discrimination and social justice which are social work principles and theories that underpin this thesis.

3.2 Theoretical basis of thesis

3.2.1 Social justice and AOP

Social justice as briefly discussed in the introductory section of this thesis, is very broad and has a close relationship with AOP, anti-discrimination, human rights and social inclusion, and which are all the social work principles that underpin this thesis. In its simplest form, social justice according to the Catholic Community Services (2016) is how well a society can take care of the less privilege like the poor and people of non-Finnish background. Dominelli (2002, 46) also views AOP as addressing structural inequalities and effecting social change for the less privilege.

People of non-Finnish background function within the legal systems designed by the Finnish authorities, with strict adherence to the Finnish constitution. Their experiences are not in a vacuum, but rather well embedded within the legal and social environment system in Finland, and which they have little or no power to change. Thus, the most efficient way to accumulate and evaluate their experiences is to discuss how exactly the Finnish society treats them (Sudanese and Somalis), with regards to employment, housing, social inclusion, social support, and legal protection.

Looking at the definition of social justice above, it is very clear on how broad this subject can be. However, we have realized that the concept of the natural law is central and key to the concept of social justice. According to the New Advent (2016), the natural law relates to the laws of nature that dictates the order of things in the universe. The laws of nature govern both the living and non-living things in the universe. According to the IEP (2016), John Locke is among the prominent writers in history on the concept of the natural law and the relation-

ship between individuals and the government (the social contract theory). John Locke describes the social contract theory as the process whereby any government gets its powers by consent from the governed (IEP, 2016).

While the Founding fathers of America drew inspiration from the teachings of John Locke with regards to the natural law and the concept of social contract theory, the constitution of Finland drew inspiration from the declaration of independence (America's Survival Guide, 2013). Just by looking at the wordings of the declaration of independence, the Bill of Rights and the Finnish constitution, we will agree that it is very clear that these declarations give regards to the principles of the natural law and the social contract theory.

“...We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed...” American declaration of independence

“...everyone is equal before the law... Everyone has the right to life, personal liberty, integrity and security... No one shall be sentenced to death, tortured or otherwise treated in a manner violating human dignity...” The Finnish constitution according to The Ministry of Justice, Finland (2014).

“...Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances...” The Bill of Rights (The charters of Freedoms, 2014)

John Locke, according to the IEP (2014) has the firm belief that humans have certain inalienable rights, which predates the government. John Locke further believes that governments are artificial bodies that are created by people (social contract theory) to protect their rights. Such teachings are very well articulated in the declaration of independence and the Finnish constitution. The Bill of rights on the other hand restricts the government by spelling out “freedoms” the government must leave alone because they are inalienable by virtue of our creation/birth. This is in line with the principles of the natural law. In its simplest form, the natural law restricts us all including the government.

The natural law, the declaration of independence, the Finnish constitution and the bill of rights give absolute regards to human right principles and the observation of the rule of law. They are also in line with the principles of social justice and anti-oppressive practices (AOP).

Wilson and Baresford (2000, 554) argue that AOP is an emancipator approach to social work which is committed to social justice, social change and standing on the side of those who have been subjugated to structural inequalities like poverty and oppression in order that their conditions can be improved.

3.2.2 Relationship between AOP, social justice and integration

As a Christian (Che Abongwa), and a free thinker who grew up with a Muslim father and a Christian mother (Kayode Bello), the belief is that God created all humans in His image and likeness, and we also perceive that God is a sovereign and free being. We as humans share these attributes by virtue of our creation by Him and birth, through His will. By virtue of the fact that we share in His image and likeness, it also implies that we are all the same regardless of our race, color, religion, ethnicity or origin, and political or sexual orientation. It is fascinating to see such beliefs being articulated in important declarations and charters like the United Nations charter on human rights, and the Finnish constitution. How well the Finnish government respects its own constitution is another issue.

It is however believed that the laws and policies governing immigration issues are designed to serve people of non-Finnish background. From our personal experiences, there are many laws and policies that have had an adverse and devastating impact on the freedoms of people of non-Finnish background like Somalis and Sudanese. This is by no means an indictment or criticism on the Finnish government. Certainly as emphasized in the Finnish constitution, the Finnish government have many good things to write home about when it comes to the protection of human rights and promotion of social justice.

Finland is a welfare state and thus believes employment, housing, social inclusion, social support, and legal protection are basic human rights that people qualify for by virtue of their humanity. For the purposes of this thesis, we regard integration by how well people of non-Finnish background have access to these basic human needs/rights. In this section and in subsequent sections, we also discuss the experiences of people of non-Finnish background with regards to AOP and social justice against the backdrop of these issues (employment, housing, social inclusion, social support, and legal protection).

Despite the fact that Finland has enacted laws on the principles of AOP and social justice, there are other laws and policies of the same government that have however put qualifying requirements to be met, to totally or partially exclude people of non-Finnish background from benefiting from such basic human rights. In substance, the Finnish authorities believes therefore that such human rights are reserved to some elites like its nationals. Finland however is

far better than other societies like the United States of America (USA). The USA by not being a welfare state does not even believe housing and social support is a basic human right even to its own citizens. The downside to the Finnish government is however that in some ways, it is neglecting the less privilege like people of non-Finnish background.

In the next section (3.2 Previous Studies), we discuss the discrimination that exists towards people of non-Finnish background like Somalis and Sudanese. It is important to however mention the link between employment and housing, social inclusion, social support, and legal protection. If people of non-Finnish background are employed, they can earn a salary in order to pay for housing and obtain legal protection when the need arises. Finland being a welfare state, the good news is however that when Somalis and Sudanese come to Finland as refugees, they are entitled to free accommodation, free legal services and social support. According to Tiilikainen et al. (2013, 46), this is what helps to fuel stereotypes that Somalis and Sudanese are in Finland in order to take advantage of the welfare state system.

Another dimension to the problem is that people of non-Finnish background have close family and other social networks from their respective countries of origin. According to the Bloomsbury Academic (2014), migration from developing countries resulted in \$328 billion as remittance from developed to developing countries in 2010. On the contrary, official aid from the Organization of Economic Cooperation and Development (OECD) to developing countries was less than half the amount at \$120 billion in the same year. Adam and Page (2005, 36) argue that remittance from migrants in rich countries to poorer countries contribute to economic development at both the micro and macro levels.

While rich countries argue it is a moral responsibility to give aid to developing countries, it is very clear that such aid has a lesser impact on the recipient countries than remittance sent by family members in richer countries to their respective social networks in poorer countries. We will therefore argue that the greater moral responsibility lies in making it easier for people of non-Finnish background to have jobs rather than limiting their ability to obtain and retain work. The money Somalis and Sudanese send back home is to be used for education, repairs on housing, health and hospital bills and funding small business projects.

According to the Finnish constitution and other declarations, such activities are basic human rights that we all qualify for by virtue of our Creation/birth. On a more personal level, living in a distant territory, and cut off from physical social contacts is very depressing to a person who live home away from home. Being unable to lend a helping hand on basic human needs to loved ones due to some man made bureaucracies can have a significant effect on any person's well-being.

3.2.3 Acculturation

Acculturation over time has been defined differently. It is a complex and dynamic subject. At one time, according to Persons (1987, 36) as cited in Padilla and Perez (2003), Robert Park at the university of Chicago, saw acculturation as a three way process; contact, accommodation and assimilation. According to Park, new comers will try to accommodate the dominant culture when they come into contact with it in order to minimize conflicts. Over time, the minority group gets assimilated through intermarriages and amalgamation.

According to Redfield et al. (1936, 36 - 37) as cited in Padilla and Perez (2003), acculturation was later seen as different groups of individuals from different cultures continuously interacting to the extent that the original culture is eventually altered by either or both groups. Today, acculturation, according to Acculturation (2015) defines it, as members of one group, be it the dominant or minority group, adopting the culture of another group. This may be exhibited via changes in language, loss of separate political affiliations and loss of identification on ethnic lines. Berry (1980, 211-279) did a good job to classify acculturation into four categories - assimilation, separation, integration and marginalization.

One thing is very common in all of these definitions in our view; they all recognize acculturation as a distinct group of people coming into contact with another group(s). The theory of acculturation is very relevant to this study. We are looking at the dynamics that play when people of non-Finnish background come in contact with the mainstream Finnish population. The acculturation processes of assimilation, separation, integration and marginalization have all taken place over time. For example, people of non-Finnish background have been and continue to be marginalized in relation to employment (Olavi Koivukangas, 2015; Magdalena, 2007, 213) and education (Eagle Street, 2013).

The theory of Keef and Padilla (1987) as cited in Padilla and Perez (2003, 38 - 39) can be used to explain why people of an ethnic minority may or may not have been acculturated. Acculturation according to this theory, presents a multidimensional and quantitative analysis. The corner stone of this theory is cultural awareness and ethnic loyalty. An individual this theory explains is less acculturated if he/she shows more knowledge of their heritage culture than the contact culture of the host country/society. Conversely, an individual is classified as acculturated if he/she shows more knowledge of the contact culture compared to their culture of heritage. The theory went further to show statistical evidence revealing cultural loyalty towards the heritage culture from one generation to another. Loyalty to the heritage culture becomes even stronger when there is discrimination towards the ethnic group. Interestingly

the discrimination can just be perceived and not necessarily actual for this strong loyalty to be exhibited.

3.3 Previous studies

Over the years, there has been an increase of immigrants in Finland. Many have come in search of quality education, others as refugees or because they have gotten married to a Finn (Magdalena 2007). There has been a negative attitude towards people of non-Finnish background with no sign of the trend slowing down. Especially in the economic crisis, Finns generally believe people of non-Finnish background are here to take their (Finnish) jobs away. Sadly enough, the media has also helped to fuel this notion. All these negative attitude towards people of non-Finnish background have resulted in discrimination in relation to employment. Moreover, employment is considered to be the best ways through which people of non-Finnish background can integrate in Finland (Olavi Koivukangas, 2015).

Between 2000 and 2010, the average unemployment rate for the whole population stood at 10%. Over the same period, the average unemployment rate for people of non-Finnish background in general was significantly higher at 30%. While the unemployment rate of Somalis and Sudanese was 59.7% and 63.1% respectively in 2009, the unemployment rate for the whole population was 10% (Ministry of Employment, 2011 in Tiilikainen et. al. 2013, 62-65). According to the Statistics of Finland (2016), 90% of the population of Finland is "ethnic Finns", 5.4% are Swedish Speaking Finns and 4.5% are considered to be people of non-Finnish background. While people of non-Finnish background like Somalis and Sudanese have stated that employment is a key factor to contribute to integrating into Finland (Tiilikainen et. al. 2013, 62), many studies like that conducted by Hansen (2012, 60) have found out that integration is halted midway if people of non-Finnish background are unemployed.

According to Outi (2000, 26) multiculturalism has been directly attributed to people of non-Finnish background for two reasons. Firstly, by being present in Finland and secondly they are responsible to learn Finnish culture and language while preserving their respective cultures. The research of Outi (2000, 30) revealed that people of non-Finnish background with the exception of ingrain Finns, are not considered as Finnish when the issue of Finnish identity is being considered. Matti (2000, 6) research findings also reveal that whether people of non-Finnish background will be considered as "Finns" will depend if "Finnish identity" stresses ethnic origin or Finnish citizenship, being resident in Finland and participation in the Finnish society. It is for all these reasons that Outi (2000, 6) says that a new term as "New Finns" should be used in referring to (immigrants), people of non-Finnish background.

While Finland has enacted laws based on universally accepted human rights conventions, the realities on the ground towards people of non-Finnish background like Somalis and Sudanese go contrary to these human rights conventions. According to Tiilikainen et. al. (2013, 26-27) despite the fact that 40% of Somalis have now acquired Finnish citizenship, they are still being discriminated upon when it comes to employment, housing, legal protection etc. The reason for this can be explained by the research of Outi (2000, 30), as people of non-Finnish background are not considered as Finns. Such discrimination is contrary to the principles of AOP, anti-discrimination and social justice.

It was a very mixed feeling for us to come across studies as such. On the one hand, the term "New Finns" give recognition to the original identities of people of non-Finnish origin, and on the other hand it reveals prejudices held by mainstream Finnish population against people of non-Finnish origin. Such prejudices will hamper the integration process of people of non-Finnish background in Helsinki and in Finland in general. Employment is considered the best way of integration and yet the unemployment rate for people of non-Finnish background is higher when compared to the mainstream population (Olavi Koivukangas, 2015; Magdalena, 2007, 213).

4 Study design

4.1 Purpose of the study and research question

From the researchers' personal experiences of being international students, coupled with the general experiences of people of non-Finnish background, based on their daily activities in the process of living in the busy Finnish capital city of Helsinki, attaining effective integration process tends to be more difficult than what was envisaged before or while moving to Finland.

Deduced from the earlier explanations in the previous chapters of this study, and based on our experiences so far gained as social work students, "integration" in its simplest form basically refers to a process of acquiring "peaceful and close coordination" among different groups of people, ethnicity or race, in a societal jurisdiction. We strongly perceive that such coordination should be attained irrespective of their religion, skin color, sexual orientation and political ideologies.

This study tends to look further into evaluating and ascertaining how well or effective has the people of non-Finnish background in Helsinki been practically opportune to peacefully exist and coordinate with their host country Finland. In order to satisfactorily acquire these facts;

we revolved our interview questions around the following topics: employment, housing, social inclusion, social support, and legal aid. With these topics, we believe that the major phases of integration shall be properly exploited during the interview sessions with the interviewees. Consequently, the research question for this study is stated thus; “from the lens of social justice and anti-oppressive social work practice, what are the experiences and daily life processes people of non-Finnish background in Helsinki face with regards to integration?”

The main purpose of this study is not to majorly focus our energy on the problems when the issue of integration in Helsinki is being raised, but to rather dissect and analyze the data acquired with academic authorities and practical experiences gained during our social work studies, and give suggestions which can enhance the effective integration process of people of non-Finnish background in Helsinki. However, the findings of this study could be highly instrumental in assisting the Finnish authorities in mending or improving governmental policies regarding integration matters in Finland.

4.2 Data collection

4.2.1 Semi structured research and semi structured interview

We have used qualitative research as a method to conduct this study. According to Merriam (2009, 13), qualitative research is primarily exploratory research. Marshall and Rossman (2011, 2) perceives qualitative research as a means to gain an understanding of underlying reasons, opinions and motivations. According to Rubin and Rubin (2012, 3), qualitative research has the advantage of tracing back events that has never been experienced by the researcher and thus allows the possibility to perceive the research in the eyes of the informant. As researchers in this study, we find the use of qualitative research method particularly suitable because we hope to gain the first hand and unaltered experiences of people of non-Finnish background with regards to integration process in Helsinki.

Qualitative research is always unique and hard to replicate and therefore allows the subject under research to be uniquely explored (Guest, Namey and Mitchell 2012, 4). Structured and semi-structured techniques can be used to collect data. We have used a semi-structured interview to collect the data. Another aspect of qualitative research is that the sample size can be kept small. This criteria suits our study because we have interviewed 4 participants, 2 Somali and 2 Sudanese.

Qualitative interviews are one form of the main naturalistic research methodologies, which demands the interviewer to listen actively to the informant and to possess real interest and respect for what people have experienced and are willing to share. Otherwise it is unlikely that the interviewer is able to gain a real insight of the world of the informant (Rubin & Rubin 2012, 6). In order to explore the experiences of the interviewees or informants thoroughly, the method of semi-structured interviewing was seen as the most suitable form of data collection. In semi-structured interviews the main focus is on a certain topic, which is explored in detail with a limited amount of preplanned questions (Rubin & Rubin 2012, 5).

The informants, being the most knowledgeable about the researched matter, enabled us to receive in-depth results. Their narratives were listened to actively and additional questions were asked based on the answers provided in order to give them more room to further explore the bone of contention. Furthermore, this method allowed the interviewer to immediately react upon what the informant has told by changing the questions if necessary. Informants were not provided with certain possibilities on how to answer, but rather allowed to talk freely by asking open-ended questions. Through this method, the semi-structured interviews aim for rich and thorough information. (Rubin & Rubin 2012, 29).

4.2.2 Formation of interview questions

The interview questions were formed by using open ended questions. Open ended questions allows the respondents to answer in their own words, allow for much explanations and also give room for follow up questions (UWE, 2016). All the questions that were formed and asked were identical to both Somalis and Sudanese. As the interviews were semi-structured and the questions that were to be asked were open ended. While forming the interview questions, we had it at the back of our minds that the follow up questions that will be asked will be different. This is because respondents will answer questions in different ways and will require different follow up questions.

We took the objectives and research questions into account when forming the interview questions. The interview questions were divided into two main parts. Background Questions was the first part and evaluating the Integration Process was the second part. According to UWE (2016), if the interview is started well and the interviewee is given room to speak freely, there is a good chance that the interview will be successful. The Background Questions were designed to allow the interviewee to speak freely, it stood more or less as the ice breaker of the interview itself.

The Background Questions were aimed to obtain information such as: How long they have been in Finland, how they arrived in Finland, what were their expectations while migrating to

Finland, if their expectations matches their present realities, and what their Finnish language skill levels are. The second part of the interview was further divided into five categories (employment, housing, social inclusion, social support, and legal protection) that specifically answered the research questions. In section 3.1.2, we have already discussed the relationship between social justice, AOP and integration. These five categories are the lens through which we see integration, which are of course principle of social justice and AOP.

The question relating to employment was designed to obtain information from the interviewee concerning their experiences when it comes to obtaining and retaining work in Helsinki. The housing question was to understand the experiences the interviewee has gone through with regards to housing. Social inclusion was to explore the experiences of the interviewee with regard to social networks and how well they know and can gain access to recreational facilities. The social support question was to gain information from the interviewee, if they are aware of the kind of social support they are entitled to, how easy it is to gain access to social support and why they have resorted to social support.

The legal protection question was to gain information on how accessible the interviewee can have or have had access to legal services, if they are aware of their rights and where to seek legal advice and protection if their rights are violated. We also planned to ask follow up questions in order to gain additional information if the interviewee was satisfied with the level of legal protection they have obtained so far.

When academic literature is used in the interview process, attention needs to be paid when forming the questions in order to prevent overwhelming the interviewee with academic terms or theories. Thus, the theory of anti-oppressive practice and social justice were used as a framework in structuring the interviews. The questions asked from the informants however were formed in a way that asks about behaviors or actions suggested by the theory (Rubin & Rubin 2012, 135). In this way, academic literature did not need to be abstained from but could be used in a simple and understandable way possible. Further, the interviews were conducted in generally ordinary language that is not particularly different from everyday conversational language. (Rubin & Rubin 2012, 132)

4.2.3 Implementation of interview question

For this study, a total number of 4 interviews were carried out. All the interview sessions were held in the month of March 2016, with all interviewees being people of non-Finnish background (Somalis and Sudanese) living in Helsinki Finland. While implementing the interview questions, we put it into consideration to evenly balance the number of interviewees by interviewing two Somalis and two Sudanese.

Prior to the interview we put into consideration, the onus of the work ethics resting upon our shoulders as social work researchers. Consequently in guideline with the social work ethics, we sent our prospective respondents/interviewees, invitation letters to the interview session via e-mail, which we got through one on one contacts and the of our working life partner's network. The content of this letter clearly exhibits a brief introduction and purpose of the study and the various topics to be discussed during the interview session.

Furthermore, the invitation to the interview letter did not only comprise the purpose and brief introduction to the study but also, our prospective interviewees were in the same vein quickly reminded and made aware of the existence of their rights to privacy. Here, we simply raised the issue of confidentiality and anonymity (see appendix 1). In addition, before the commencement of every interview sessions, we also served the respondents a paper of consent, which simply seek their signature in order to confirm that they comply, and are aware of the whole interview process.

After getting the needed number of acceptances intended for the implementation of the interview section of this study, the researchers proceeded to the next stage of implementation, which is to conclude with the respondents on the best comfortable location, time and date for the interview session to be held. At this very stage, another yet crucial ethical measure was manifested in this study.

With the researchers experiences in the social work field so far, it is convincingly perceived that every human being is different and unique in his or her own various ways, and surely there is always a form of uniqueness in differences when it comes to life experiences. Consequently at this very point, the researchers (Che Abongwa and Kayode Bello) saw ourselves as novices whose main goal during the interview session was to acquire knowledge and unique and firsthand experiences of the interviewees. Thus in achieving this, we gave power switching a consideration by letting our prospective interviewees choose, potentially influence and take control of the circumstances affecting their interview sessions. As mentioned few lines earlier, the interviewees were asked to choose the best dates and time which suits them, and the location for the interview.

As initially planned, each interview session is supposed to last about 20-30 minutes, but in reality some lasted about 45 minutes as the respondents at times really want to express themselves to the fullest potentials possible. At some points, they tend to go off the subject matter and derail a bit in sharing other stories, which does not really have much of significance with the ongoing study. In situations like this, we exercised patience and allow them to

fully tell their stories, but at reasonable intervals, we also remind them about the topics of discussion in order to help them get back on tracks.

The beginning of each interview session was a bit slow and not so focused on our intended topics of discussion. We frame the whole interview into two different sections. The first section played the role of an icebreaker, as it only tends to warm up the whole interview process and make both interviewers and respondents feel more comfortable with the whole process. In often cases, our respondents felt more comfortable and even more energetic during the second section, which delves into the main topics of the interview (see appendix 3).

In several occasions during the second section of the interview which were open ended questions, follow up questions were always used where needed in order to give more opportunities to the respondent to further express themselves, and also in the same vein giving us (interviewers) the chance of gaining more clarification of their (respondents) explanations. It should be noted at this juncture that the whole interview session was tape-recorded. In the interviews implemented, two were held in a library, while the remaining two were held in cafes. At this different interview, we tried as much as possible to conduct the sessions in the most conducive sections of the locations.

4.3 Data analysis

Content analysis have been used to analyze the information gathered for the following reasons (1) responses from an unstructured qualitative interview can be entered in a computer in order for it to be coded, counted and analyzed (2) data collected through interviews, focused groups, observation and documentary analysis is best suited to be analyzed by content analysis (3) "...a procedure for the categorization of verbal or behavioral data, for purposes of classification, summarization and tabulation." Content analysis can be analyzed in two levels- the basic level and the higher level. The former gives a descriptive account of the data. It describes what was said but no comments or theories as to how or why.

The latter on the other hand goes deeper. It involves a more interpretative analysis of the response as well as what has been inferred or implied. We have used theories of AOP, social justice and acculturation to analyze the responses at higher level (University of Surrey, 2015). Table 4.1 below shows how we have used content analysis at both the basic level and higher level. According to Kondracki & Wellman (2002), content analysis has three distinct approaches being used to interpret the meanings from the content of the text and thus adhere to the naturalistic paradigm: conventional, directed and summative approaches.

The major differences among the approaches are coding schemes, origins of codes, and threats to trustworthiness. In conventional content analysis, coding categories are derived directly from the text data. With a directed approach, analysis starts with a theory or relevant research findings as guidance for initial codes. A summative content analysis involves counting and comparisons, usually of keywords or content, followed by the interpretation of the underlying context. The authors delineate analytic procedures specific to each approach and techniques addressing trustworthiness with hypothetical examples drawn from the area of end-of-life care." (Hsieh & Shannon, 2016)

TABLE 4.1 Basic and high level analysis

CATEGORY	QUOTES	POSITIVE EXPERIENCE	AVERAGE EXPERIENCE	NEGATIVE EXPERIENCE	THEMES
Employment	"...the employer told me my Finnish language skills are not good to work in the kitchen like a dish washer..."			X	AOP, social justice, acculturation
Housing	"...when I arrived in Finland, I was given shared accommodation the same day at the refugee camp..." "...I can't afford private housing...I've been on kaupunki housing queue for 18 months...I have 2 kids..."	X		X	AOP, social justice

Social inclusion	"...I don't have family in Finland. I have some Finnish friends that we hang out some times..."		X		Acculturation
Social support	"...I did not understand why the unemployment allowance was stopped. The social worker told me to appeal or I can apply for voluntary relocation to Sudan..."			X	AOP, social justice
Legal protection	"...The police told me they will investigate but nothing was done...I worked 9 hours a day, every day for one 3 months but no pay..."			X	AOP, social justice

4.3.1 Basic level analysis

While we have used the directed approach to classify and categorize our interviews, we have also used an inductive approach to content analysis to proceed with the data analysis. Tuomi & Sarajärvi (2011, 108) introduce the inductive content analysis process by dividing it roughly into three stages: selective reduction, clustering and creation of theoretical concepts. All of the 4 interviews were manually transcribed in detail into a paper format in English, the language used at the interview.

After familiarizing ourselves with the data by listening and reading, we proceeded to selective reduction. As Tuomi & Sarajärvi (2011, 108) have suggested, the data was reduced with the research question in mind to concern only the limited research area and any irrelevant

information were eliminated. This approach, selective reduction, is in line with the inductive approach, which is used to classify and categorize the data.

At this stage, the relevant information was placed under the existing themes which were created already when planning the interview questions. For example, if an interviewee mentioned that he/she did not have any job because of language barrier, the comment was placed under "negative experience" under the category of "employment". If the interviewee mentioned that he/she spends a lot of free time with close family, friends and Finnish acquaintances, the comment was placed under "positive experience" under the category of "social inclusion". The selected information was gathered to a table in a word document, where the data was also color and number-coded in a systematic way that one was easily able to return to reexamine the original interview data.

4.3.2 High level analysis

At this high level, the data was further classified into three main themes of Anti-oppressive Practice, Social justice and Acculturation. According to the University of Surray (2016) there is no blue print or best practice to come out with a coding system. The coding system is therefore a method of identifying and labeling or coding data in a logical way that is unique to the researcher. Table 4.1 above illustrates the procedures that were used to analyze the data.

5 Findings

In this section, the findings are presented in such a way that the research question is answered. There is a direct relationship between the themes (AOP, social justice and acculturation), and the categories (employment, housing, social inclusion, social support and legal protection). We have discussed the relationship between these issues in section 3.1.2 (Relationship between Social Justice, AOP and Integration). The findings are therefore discussed in terms of the five categories on table 4.1 above.

5.1 Employment

All of the four respondents said that employment is the most important element when it comes to integration in Finland. They all expressed the view that with job, they are able to earn an income, pay for an affordable accommodation of their choice, pay for the best legal protection and also pay for leisure activities like swimming and gymnasium. The respondents also mentioned the fact that employment gives them self-confidence, boost their self-esteem and hence improves their wellbeing. According to the respondents, employment is so im-

portant when talking about integration in Finland. They can ignore many things but they cannot just afford to ignore the fact that they find it so hard to secure and get jobs.

"...we cannot talk about integration without talking about employment. With a salary, I feel like I am also contributing to the Finnish society by paying taxes...I don't mind so much if they say I am black and I can never be a Finn. If I can have a job, I know I can pay for many things by myself in Finland..." (Quote 1)

"...employment means that I do not have to stay at home all the time. If I have a job, it means that I can spend some of my time outside of my home...working reduces my stress level and boost my moral in Finland. I am very happy when I go to work even though some of my bosses do not treat me well. I know it's because I am black...But at least I can work and earn a salary for myself..." (Quote 2)

"...do you (interviewer) know what employment means? It means I do not have to apply to the Kela office (the Social Insurance Institution of Finland) for any social support like housing and unemployment benefits...employment also means that I can pay taxes to the Finnish government and the money can be used to support Finnish people who are not working...I want to work but many employers say I do not speak good Finnish language..." (Quote 3)

The two respondents from Somalia specifically said that they worked in Finland in the early years for nine hours a day, all week for a period of close to two months with no pay. All the respondents showed great dissatisfaction with the legal process when it comes to protecting their (people of non-Finnish background) employment rights. Little or no investigation is usually carried out. Their experiences with the law in order to protect their rights have been abused. Another issue is that the respondents did not know where to report employment abuses. We found out that during their early days in Finland, they had no idea of the labor union, Ministry of Health and Safety, Ombudsman for equality and legal aid. Only one respondent indicated that he reported an employment complaint to the labor union and the complaint was settled.

"...it was hard to maintain myself like a refugee in Finland. I was desperate to have a job provided it will give me money. The employers know this and that is why they did not pay the right hours. I will work for 9 hours but he will pay only for 4 hours at 7 Euros per hour...I had no choice and so I just had to do it. I did not know who I may report to. When I finally reported, the police asked for evidence and when my boss found out that I had reported to the police, I was fired..." (Quote 4)

"...I know that if I report to the police, nothing will be done because I am from Somalia. The police also think that Somalis are the problem. I had to tolerate the bad situation with my boss only because I was afraid he will fire me if I stand up...It is not easy to have a job in Finland if you are from Somalia..." (Quote 5).

"...It is only after 2 years in Helsinki that I know that I can report to the Legal Aid in employment related issues...I thought that I can only report to the police and the police will only say that they will investigate but nothing comes out from the investigation..." (Quote 6).

The respondents also expressed great dissatisfaction when it comes to the reasons why they are discriminated upon when it comes to employment. They all said that it is because of their cultural background, skin color, lack of proper Finnish language skills and that the society does not trust them (Somalis and Sudanese). In most cases, they could not understand why excellent Finnish language skills are required to work like a basic cleaner and as a dish washer in the kitchen. All of the respondents have now gone to language schools and they can speak good Finnish language. It was also dissatisfaction for them that they still find it hard to have jobs.

"...many employers use Finnish language skills as a reason not to give jobs to many Sudanese. I know this because I can now speak Finnish language but I still find it so hard to have a job..." (Quote 7)

"...I know that many people in Finland think that Somalis commit a lot of crime and that is why they don't want to employ us. They say that my Finnish language is not good but I know it is because I am from Somalia. After I went to Finnish language school, it was easier to have a job because more opportunities open up..." (Quote 8).

5.2 Housing

It was a positive experience for all the respondents when it comes to their early years in Finland with regards to housing. They have been living in other refugee camps on their long journey to Finland. The conditions there were very poor when compared to Finland. It was a very good experience for them when they had shared accommodation on the first day on arrival in Finland. They had access to beds, towels, an up to standard toilet and recreational facilities like personal computer and a television set.

"...My wife and two children were given a shared accommodation in the asylum center the same day we arrived. They only asked for our identifications and we were transferred in a

police van to the center where we were shown where we shall be living. This was very good for my wife. This was the best place we lived in since the war started in Sudan..." (Quote 9).

"...I thought that I will be put in a similar camp like the other crowded camps on our way in Finland. Everything that was given to me in the house was free and very clean. I had to share the kitchen and the toilets with few people..." (Quote 10).

We realized that the negative experiences from the respondents were when they had to move out from the refugee camps and start living on their own. While three respondents indicated that they were put in a flat and paid for by the social services, the experience of one respondent was different. Their experiences were very similar when they had to move to a bigger accommodation because they started raising a family or had more children. They all explained how difficult it is for them to have an affordable accommodation. Private accommodation is usually easier to have than subsidized council accommodation. They cannot afford to pay for a more expensive private accommodation because of the difficulties when it comes to employment. They also find it hard to obtain subsidized council accommodation because of the usually long queue.

"...I have been on Kaupunki (subsidized council accommodation) for 20 months now. Each time I go to the office to ask, they tell me I should go home to wait...My current flat is so small for my husband and my 3 children..." (Quote 11).

"...I know many Finns that have had subsidized accommodation only 2 months after applying. I finally obtained my current accommodation after 11.5 months..." (Quote 12).

5.3 Social inclusion

Social inclusion highlighted the principles of acculturation, which explains the degree to which cultural difference plays in integrating people of non-Finnish background. All of the respondents explained many challenges encountered in Helsinki in trying to establish social networks. They also understand that this is due to many factors that may or may not have anything to do with prejudices. They themselves explained the issues of cultural shock when they arrived in Finland. Just the fact that they come from different cultural backgrounds, all parties (Finns, Somalis and Sudanese) will have a misunderstanding of each other's cultures, which will inhibit in the creation of social networks in many ways.

While some expressed little or no challenges in spending free time in social facilities like a gymnasium, all of them expressed the fact that their difficulties to make social networks is predominantly influenced by prejudices and stereotypes.

"...My culture is very different from Finnish culture. I didn't understand the Finnish culture myself when I arrived in Helsinki. It was very difficult for me to understand a new way of life in a very cold place. They (Finns) did not understand us and I did not understand them. This was a very big problem to make friends...I spent most of my time in my room in the refugee camp..." (Quote 13).

"...I spoke with my social worker and she booked a place in a gymnasium and Finnish language program. It was not hard to have access to these places. What was very hard for me was to make new friends with Finns. In school, I found other Somalis and easily made friends with them. Other new friends came from different countries that I met in the language school..." (Quote 14).

"...I did not want to make new friends because they think that I will steal and rape them..." (Quote 15).

5.4 Social support

All the respondents explained that it was not a challenge to have access to social support when they arrived in the refugee camp. All refugees are given between 95 Euros to 400 Euros per month immediately they arrived in Finland depending on the refugee center. The social support is to allow refugees to live a basic life like feeding themselves. They expressed great satisfaction to this process. The sad reality for them is that such a support only helped to fuel the stereotypes that people of non-Finnish background are in Finland to take advantage of the Finnish welfare system.

"...after I was processed by the police, I was sent to the refugee camp in Helsinki. We were given food on a daily basis and monthly allowance..." (Quote 16).

"...I was happy with the social support we received from the social worker. I will like to work to have more money because the money was not enough to take care of other needs of mine...But it was so hard to find work as a refugee..." (Quote 17).

While it was easy to qualify and acquire social support on arrival in Finland as a refugee, we found out that most of them would have loved to work because it gives them a sense of belonging and responsibilities in Finland. The respondents will like to change the stereotypes that they are in Finland to take advantage of the Finnish welfare system. The respondents found it hard to comprehend the fact that they are not allowed to work and when they even-

tually qualify to seek employment, they find it hard to secure one due to prejudices. This puts them at the mercy of social support like unemployment benefits. This unemployment benefits only helps to reinforce the stereotypes that they are lazy and want to take advantage of the welfare system.

"...I will not have to rely on unemployment allowance if I can work. I finally had a job through the unemployment office after 2 years in Finland. Now I am working and I love to work and I do not want to rely on social support..." (Quote 18).

"...many people in Finland think that I do not want to work but only to take free money (social support)..." (Quote 19).

5.5 Legal protection

In terms of legal protection, all the respondents indicated that they have given one or two complaints to the police in one form or another. Most of their complaints to the police are about employment, which were not properly investigated. Two respondents were however very satisfied when they had to call the emergency number (112) and the police responded swiftly. All of the respondents showed great ignorance on other legal channels like the labor union, legal aid and complaint departments of other organizations like housing administration. What we realized is that as the longer the respondents lived in Finland, their knowledge and awareness on legal procedures, channels and rights improves. While they were given orientation to the legal system in Finland on arrival, the fact that they showed little knowledge on other legal channels during their early years in Helsinki is indicative of the fact that the orientation was not properly done.

"...My house was broken into while I was away. I called the police on 112 and they arrived within 10 minutes. They took all the statements and conducted an investigation. I was very happy when the thief was caught and I did not pay anything during the investigation process..." (Quote 20)

"...I was given a lawyer as a refugee in Finland. I did not have to pay for anything..." (Quote 21)

"...when I just came to Finland, I did not know that I can report my employer to the labor union. I went to the police and nothing was done. I rather lost my job when I reported to the police. I went to the police in one occasion because the housing company sent an eviction letter to me. The police said they cannot do anything but I was directed to the complaints appeal section of the housing company. That was the time I know I can complain in other departments other than the police..." (Quote 22)

6 Discussion

The main purpose of this empirical study is to gain firsthand experiences of people of non-Finnish background residing in Helsinki Finland, and by so doing, the findings of this study however highlights varieties of crucial issues which are all regarded as important if the topic of acculturation and effective integration is to be satisfactorily addressed in any societal demography.

Knowing fully well that the term 'people of non-Finnish background' in this context is definitely broad, and if addressed or explored as a whole, could pose difficulties or simply hinder the smooth progress of the study due to the limited resources we the study researchers possess. Thus, the experiences of a more specific group of people of non-Finnish background (Somali and Sudanese) were qualitatively explored.

In all, a total number of four informants were interviewed, two from Somalia and two from Sudan. Furthermore, data was analyzed using content analysis. Right from the planning stage of this thesis, our working life partner, Moniheli has shown eagerness and support via the various meetings we held with them at their office in Helsinki, provision of statistical analysis/report previously carried out on integration in the Helsinki region, and in general, they have relentlessly shared with us a variety of professional knowledge from social work perspectives from years of experience gained in dealing with integration matters in Helsinki Finland.

The theoretical frameworks upon which this study is based are anti oppressive practice (AOP), social justice, integration, and acculturation, while the various societal integrative factors upon which we based the experiences of Somalis and Sudanese are employment, housing, social inclusion, social support and legal protection. Apart from the self-evident fact that there is a crystal clear link between these integrative factors and the theoretical frameworks in general, it is also crucial to acknowledge the fact that, in any life circumstances we the researchers in this study perceive these factors to be the strong pillars and solid foundation upon which the huge building of integration is erected. In other words, these integrative factors (Housing, Social inclusion, Employment, Legal protection and Social supports) are all inevitable in order to satisfactorily measure or ascertain the integration process of any group of people in any societal jurisdiction.

Haven critically explored and examined these factors of integration during the interview stage of this study, the findings highlights that the informants have mixed feelings (positive &

negative) about their integration process in Finland so far. The informants in this study are within the ages of 30-40 years, and they have all lived in Finland for more than 10 years. Some arrived Finland while they are teenagers while others arrived as adults. We saw this as a positive impact on our study simply because they have all reasonably had enough number of years to effectively integrate into the Finnish system, and also it really gives more comparable distinct in era in relation to their life in Finland between the period of their arrival now, and between their younger years in Finland and their present adulthood phases.

Furthermore, the findings in this study does not only highlight the issue of mixed feelings among these groups of non-Finnish backgrounds (Somali & Sudanese), but also specifically tends to ascertain and highlight their sense of belonging in a society they now call home. In all sessions of interview conducted for this study, a unique, yet common experience revealed by the informants is the issue of safety.

All the informants were able to realize their ultimate expectations of 'safety' while fleeing the wars back in their various countries of origins. During the interview, a couple of icebreaker questions were asked in the first section in order to facilitate subsequent comfortable atmosphere in implementing the main interview questions of this study. In Finland, Somalis and Sudanese just like every other people of non-Finnish backgrounds do not only feel safe, but also have the fundamental rights and freedom to practice their own faiths and religions, freedom to associate with their own ethnic communities or any other community they feel accepted and comfortable with, speak and learn their own languages etc., which are all together important in preserving and protecting one's identity in any society.

However, it is still baffling to find out that, regardless of the numbers of years all the respondents have spent residing in Finland, none of them has out rightly accepted to poses perfect Finnish language skills, maybe the reverse would have been the case if they were actually given birth to in Finland, and had learned Finnish language as their first or second mother tongue right from childhood.

In general, this study indicates elements of stereotypical perspectives and prejudices towards people of non-Finnish background in Helsinki. Even when people of non-Finnish background sleep with a dream of effectively associating and integrating themselves into the Finnish social system, they still keep on waking up to the realities of the institutionalized and socialized stereotypes and prejudices structured towards them by their host, the Finnish mainstream population. In the early years during the first periods when Finland received her first sets of refugees or migrants as the case maybe, the society was much more closed, going through economic recessions and with the new intake of migrants, the Finnish society as a whole was left in shock.

In addition, the findings of this study simply indicate that people of non-Finnish background are perceived to be more of a liability or negativity than positivity, thereby justifying structural discrimination towards these groups through language as a means of disqualifying an applicant in job applications. This explains the negative attitudes towards people of non-Finnish background when it comes to employment for example (Eagle Street, 2016; Haddad et. al., 2006, 24-44; Menjivar & Salcido, 2002, 901).

Consequently, as a result of unemployment mostly caused by the institutionally structuralized barriers like language for example, these sets of unemployed people of non-Finnish background have to survive on social supports, which subsequently fuels and strengthens the stereotypical perceptions that they are not willing to work to pay tax and help in strengthening the country's economy, but are rather here in Finland to take advantage of the Finnish social benefit. Whereas, after collecting experiences of the case study in this thesis (Somali and Sudanese), the reverse is totally the case.

According to the respondents in this study, they have always been very much willing to be employed in order to comfortably take care of themselves and families. They understand the important factor of self-worth and self-confidence via having a job. They understand how this could help them to be in more control of their own lives as role models to their community and the society as a whole, and how important being employed is in making them feel effectively inclusive in the Finnish society.

Furthermore, 'separation' is a process of acculturation whereby you preserve and keep your own values and identity while avoiding contacts with the host culture as much as possible. This study highlights elements of separation as a result of the stereotypes and labels on people of non-Finnish background. The people of non-Finnish background mostly structured their existence towards or within their own immediate ethnic communities.

According to the theory of Keef and Padilla (1987) as cited in Padilla and Perez (2003, 38 - 39), people of non-Finnish background can be classified as either acculturated or not acculturated (see section 3.1.3 Acculturation). Based on this theory, a Somali for example will be deemed to be acculturated if he/she shows more knowledge of the Finnish culture than the culture of Somalia. He/she will be deemed to be less acculturated if the culture of Somalia is dominant to the Finnish culture. From our observations of the four interviewees, we can fairly say that they all showed more knowledge of their respective cultures, Somalia and Sudan, than for the Finnish culture. In order to arrive at this conclusion, we looked at their dressing, language skills based on their years of residence in Finland, and social networks. We realized that Somalians in particular showed more knowledge of their heritage culture than Sudanese.

In a more elaborate manner, this study highlights two important aspects; (1) Somalis and Sudanese are being marginalized when it comes to employment and (2) Somalis and Sudanese are less acculturated. What we have not been able to ascertain is if these two aspects are correlated. Whether these two points are correlated or not, the theory of AOP and social justice stipulates that all humans must not be discriminated upon, irrespective of their ethnic origin, and that employment, housing and legal protection are all things we qualify for by the virtue of our humanity.

For some of these interviewees in this study, they expressively prefer to remain in their own caves rather than coming out of their shells to mingle and expand their social networks. They are worried they will create an uncomfortable atmosphere while trying to make friend with the dominant groups that already perceives them as criminals. They feel socially excluded and this is definitely a huge hindrance to attaining effective integration, which is the most efficient acculturative process. A more positive attitude should be implored by the Finnish mainstream and people of non-Finnish background towards attaining a happy society and peaceful co-existence for every individual residing in Finland.

Through a critical social justice and anti-oppressive (AOP) lens, this study indicates the positive role of the Finnish government in maintaining stability and justice for the socially oppressed through the provision of free legal aid where and when necessary. It is understood that a refugee who newly arrives in Finland just like any other country in the world, is most likely labeled, jobless, and pretty much unsettled while struggling hard to start or build a life for him/her self in their new society.

Furthermore, the finding of this study highlights the empathetic and professional ethics traditionally demonstrated by the Finnish authority in taking anti-oppressive and socially just measures by helping these sets of individuals through the transitional process of their lives via providing them with lawyers at no costs charged. According to Dominelli (2002, 46), AOP addresses structural inequalities and effecting social change for the less privilege. By so doing, the level of trust between the Finnish authorities and the refugee or people of non-Finnish background as the case maybe, surely increases in strength. They feel safe, and more empowered to realize that a trusted professional is properly representing their views, and their voices are directly or indirectly heard.

Having access to legal aid when necessary is a security every human being craves for relentlessly. In addition, in the case of refugees who feel subjugated and powerless by the compilations of labels tabled before them by their host society, coupled with their poor financial status in usual cases, gaining access to legal protection with no cost is more than a dream come true.

During this process, there is an often overlooked, yet highly significant transfer or balance of power, which give the less privileged a real sense of empowerment of taking control and participating in matters affecting their own lives. This process strategically helps to promote social justice, elevates self-worthiness, and realizes social change. According to Wilson & Beresford anti-oppressive practice is an emancipatory approach to social work committed to social justice, social change and taking the sides of people who have been subjected by structural inequalities such as poverty, sexism and racism, and seeking to assist them in reversing the position which they are in. (Wilson & Beresford 2000, 554. Tobias Pötzsch, 2004, 22)

7 Ethical considerations and trustworthiness

7.1 Ethical considerations

The researchers in this study began to think of ethical considerations right from the start of the research. Every stages of this study were strictly implemented with the application of relevant and competent standards, in order to meet the internationally accepted requirements in research methods. Our understanding of ethical considerations is that ethical conflicts may arise between us, and with the respondents. It was therefore so imperative that we pay serious attention to ethical standards in order to eliminate and manage ethical conflicts that may have an adverse impact on the research.

While moral and ethical standards relate to "right" and "wrong" conducts, moral and ethical standards are not the same (Deffen, 2016). Ethics relate to rules that are usually formulated by an external source like a professional institution. Morality on the other hand refers to personal standards and views that guide individual behavior. Since we all have different moral standards, the importance to apply internationally acceptable ethical standards become more compelling.

Dr Resnik (2016) has explained that even though ethical standards are usually generally acceptable standards that guide professional behavior, individuals can interpret them differently due to the fact that individuals have different moral standards. For example, it is ethically wrong to commit murder, but individuals have different ways to deal with abortion due to their different understanding of the issue. During the interviewing process, some interviewees did not mind if we could disclose their identity while others had some serious concerns on the issue of confidentiality and anonymity.

We had to discuss with them and eventually arrived at the ethical standards that we have to respect the confidentiality of the interviewees. Throughout this research, the confidentiality of the respondents is ethically observed. Dr Resnik (2016) argues that if the confidentiality of respondents is observed, it is easy to obtain additional information that will improve the quality of the research. Dr Resnik (2016) has suggested ethical standards to be used in conducting research. The following are the standards that we have used in order to conduct this research all the way through:

2. Objectivity: we strive to avoid bias in data analysis, data interpretation and data collection. All information gathered and analyzed were in line with the objectives of the thesis.

3. Honesty: The data results, methods and procedures have been reported honestly. We have not falsified information and we explained the objectives of the research to the respondents.

4. Integrity: conflict of interest was avoided. No grants were received or given to any member of the research process. We were time conscious in meeting appointments with the interviewees.

5. Carefulness: In order to avoid careless errors and neglect, we had to pay careful attention in gathering information, analyzing it and presenting it. It is for this reason that we had to choose qualitative research method to analyze the data, given the fact that it is widely used and best suited for such a research.

6. Openness: We plan to share this research with Moniheli, our working life partner and with Laurea University of Applied Sciences that will in turn publish it. We did not agree on everything but we were open to criticisms with ourselves. We took each other's ideas in to account.

7. Social responsibility: This ethical standard stipulates that researchers should promote social good and avoid harming the society by producing quality research.

The advantages of ethical consideration are enormous, according to Munhall (1988, 27). By applying ethical standards in this research, the following have been achieved (1) ethical standards promotes the aims and objectives of the research (2) promotes the values that are important for collaborative work with the respondents and the working life partner (3) the promotion of other moral and social norms like social responsibility. While these three advantages apply directly to this research, the next two advantages apply to research in general: (1) application of ethical standards helps to build public support for research especially when it is funded by the public (2) ethical standards help to hold researchers to be accountable.

7.2 Trustworthiness

We will like to mention that throughout all phases of this study, the researchers strictly and ethically adhered with the Laurea University of Applied sciences ethical guidelines, and also conducted this study using other internationally accepted ethical codes like The International Federation of Social Workers (IFSW) as guideline. During the interviews, the researchers upheld high standard level of honesty, integrity, credibility, and respect to human dignity as vividly instructed in the 1948 Universal Declaration of Human Rights.

The acceptability of any research is highly dependent on the level of trustworthiness of such research. Trustworthiness has from time immemorial proven to be an essential ingredient in qualitative research methodology, which tends to examine the credibility and transparency in research. According to Talbot (1995), trustworthiness is basically that essential component in qualitative research, which tends to evaluate by focusing on the issues of credibility and transferability. In buttressing view of Talbot, Tuomi & Sarajärvi (2004,129) further perceive that credibility and validity in qualitative research is highly dependent on how much the researcher has complied with the principles of good scientific practices.

Furthermore, Tuomi & Sarajärvi (2004, 135) concluded that, due to the current circumstance of a yet to be universally accepted, and unambiguous standards for competently measuring research's trustworthiness, it is recommended that trustworthiness of a research is safely scrutinized and assessed by analyzing the consistency and coherency of the whole research. In this context, the purpose and objectives of the research is put into consideration. The main purpose of this study is to gather the firsthand experiences of people of non-Finnish background in Helsinki based on integration. In achieving this objective, this study was strategically planned in order to attain ethical sustainability, and consequently its implementation phase demonstrated highly standardized method of data collection through semi-structured interview, while data was analyzed using content analysis.

Additionally, Tuomi & Sarajärvi (2004, 135), also further emphasis on the issue of commitment to the subject matter in a research where they explain that, a researcher's commitment to the research should be distinctively determined. In other words, the research is more worthy and valid if the researcher's personal interest is vividly clarified. We felt this study is suitable for us (the researchers) being of non-Finnish background and living in Helsinki ourselves. We strive to understand the broad issue of integration and consequently gathering first hand experiences of people who are mainly affecting by it. We felt the urge to create a trustful and comfortable atmosphere for our informants by completely listening to their sto-

ries, and making them realize they are the ones who can perfectly narrate their own stories or experiences, and that we the researchers were only there to gain knowledge of how they have lived so far in Helsinki.

During the interview sessions, we further clarified the issue of 'why we are interested in their experiences' and why we want them to personally tell their own stories themselves, by reminding them about the uniqueness in individuality and their life experiences. Life experiences surely differ, and this is why we have gotten a negative experience on the same topic another respondent feels positive about.

Tuomi & Sarajärvi (2004, 135) further suggest that, in order to ensure trustworthiness in research, the researcher must pay attention on the data collection, the methodology and technicality should be given high consideration, and also the special features of data collection should be addressed as well as its possible problems areas. In this study, data was collected using semi-structured interview. All the respondents in this study were individually interviewed through a face-to-face interview method in order to ensure full attention on one respondent at a time. Here, polite facial expressions, body gestures, and simple words were all used to explain our open ended questions in order to ensure clarity and proper understanding on each respondent's parts, and also in the same vein to make the respondent feel listened to and very well understood.

Example of such body gesture is 'nodding of the head while saying YES or shaking of the head while saying NO'. In scenarios where the interviewers felt a bit vague on the respondent's expressions, phrases like 'could you please 'describe' or 'explain' this further, or in another way', were used where necessary to gain more clarity on their explanations.

The first and second interviews were jointly implemented by the two interviewers in this study, while the third and fourth interview sessions were carried out individually by one interviewer each, due to a clash in schedule as two respondents booked same date, time frame and different locations. Thus, task was divided among the researchers to individually conduct the interviews provided they are all tape recorded like the first two interview sessions earlier jointly implemented in order ensure complete data accumulation, and avoid personal perceptions of the interviewers or any form of alteration as the case may be.

In order to strengthen and ascertain the notion of trustworthiness in a qualitative research, Tuomi & Sarajärvi (2004, 138) also suggest that the process of respondent's selection should also be treated as an important measure. Here, ethical consideration is given to how the respondents are chosen and what means the researcher has sought in reaching the respondents. Tuomi & Sarajärvi (2004, 138) went further to emphasis on the significance of the researcher's responsibility to guarantee the anonymity of the respondents. During the respondent's recruitment for this study, e-mails were sent to the contact network provided by our working

life partner MONIHELI, and also to the contacts derived from the researchers' one on one conversational awareness of the ongoing study with prospective respondents.

The e-mail served as an invitation to the interview, brief introduction of the researchers, and information about the ongoing study. In the e-mail, the issue of anonymity and confidentiality was guaranteed, and also the respondents were reminded about their voluntary participation to the interview, and that at their own will, they can decide to withdraw from the interview at any stage in time.

Before the commencement of every interview sessions carried out, a paper form containing informed consent was served to the respondents in order to transparently and ethically ensures they give their consents to the interview sessions. Also prior to the interview, the respondents were quickly again reminded about the purpose of the study, and of how experiences collected from them will used. They were instructed to contact the researchers for electronical copies of the thesis when published should in case they are interested in reading it or having a copy as the case may be.

At the end of all interview sessions, data collected were transcribed honestly, carefully and subsequently, contently analyzed by the researchers in this study who are the only ones with the access to the information.

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Tables

Table 1: Foreigners in Finland	11
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APPENDIX 1: INVITATION TO INTERVIEW

Hello Sir/Madam,

We are two students from Laurea University of applied sciences, the department of Health and Social Services Otaniemi Campus. Presently we are working on our Bachelors thesis in Social Services in cooperation with Moniheli as our working life partner.

The main aim of our study is to 'gather firsthand experiences on integration process of people of non-Finnish background in the Finnish capital region of Helsinki'. Being one of the largest groups of people of non-Finnish background groups in Helsinki, we have chosen Somalis and Sudanese as our case study. We hope to gather these experiences/information through interviews, which shall be carried out at an agreed time, date and location comfortable for you. The language of the in-terview shall be in English.

All information provided by the interviewee (you) during this interview will be confidential, and also your identity shall be kept anonymous. Participation to this interview is voluntary, and at any point in time, participant can willingly decide to withdraw from the interview.

The interview session is approximately 20-30 minutes, and strictly based on real everyday life experiences of people of non-Finnish background living in Helsinki, with regards to housing, employment, social life, legal protection and social supports. We will be glad if you accept our invitation. Your participation would positively affect our thesis/study process, and also benefit the future development of integration plans and measures for all immigrants, or people of non-Finnish background based in Helsinki, and subsequently the Finnish integration policy as a whole.

Kindly reply to this mail if you are interested in participating in the interview session. In case you have any question, feel free to ask, we shall reply as soon as possible. We look forward to hearing from you.

Best regards

Che Abongwa &

Kayode Bello

Laurea University of Applied Sciences

Social Services.

Appendix 2: CONSENT, CONFIDENTIALITY & ANONYMITY

Research title:

The experiences of the integration process of people of non-Finnish background in Helsinki.
Case study: Somalis & Sudanese

Researchers names: Kayode Bello & Che Abongwa

I _____, agree to take part in the interview session regarding the information derived from the invitation letter. I give full consent to the use of the information/experiences shared in this interview.

The purpose of the study as been explained to me in the invitation letter and I fully understand the aspects of confidentiality and anonymity in this study.

I understand that Laurea University of Applied Sciences shall not be required to make any payment to me for participating in this interview, and my participation in this interview session is voluntary. I have the right to withdraw at any point in time without any explanation whatsoever.

Place & Date: _____

Signature _____

APPENDIX 3: INTERVIEW QUESTIONS

1 BACKGROUND INFORMATION

Could you describe in as much detail your experience when coming to Finland and when you are here in Helsinki?

Objective of the question is to gain information on:

- How long the interviewee has lived in Finland?
- What was the reason to come to Finland?
- If the interviewee has family in Finland?
- Education and professional background?
- Interviewee's Finnish language skill?
- Interviewee's expectations when moving to Finland?
- How well does the reality match the interviewee's expectations after arriving in Finland?

NB! Follow up questions where asked when needed to have clarity and to meet the objectives listed above.

2 THE INTERGRATION EXPERIENCES

EMPLOYMENT

- Can you describe to us your employment experience in Helsinki
- Could you further describe from your experience, the issue on job search and language requirements? (In your view, how does language affect securing a job in Helsinki?)

HOUSING

- Can you explain your experiences in obtaining accommodation in Helsinki?
- How did you find such accommodation?

SOCIAL NETWORK

- How do you spend your free time?
- Can you further describe to us your social networks?

SOCIAL SUPPORT

- Can you describe to us your experiences when it comes to social support?
- If you are aware of any, can you further clarify to us the social supports you are entitled to and why you think you are entitled to this social support?

LEGAL AID & PROTECTION

- If you have obtained any, can you explain as detail as you can, your experiences with obtaining legal advice? (Here we explained more on what legal aid comprises).
- What are the challenges to access legal protection?
- Can you further clarify to us if you are satisfied with the legal representation you have obtained so far?