



LAUREA
UNIVERSITY OF APPLIED SCIENCES
Together we are stronger

“I Am Fit and Fast”. Green Care Experienced by the Disabled Clients of Kisälli-Harjulanmäki

Bergman, Marikka

2017 Laurea



LAUREA
UNIVERSITY OF APPLIED SCIENCES
Together we are stronger

Laurea University of Applied Sciences

Thesis

Marikka Bergman
Degree Programme in Social Services
Bachelor's Thesis
February, 2017

Bergman, Marikka

“I Am Fit and Fast”. Green Care Experienced by the Disabled Clients of Kisälli-Harjulanmäki.

Year	2017	Pages	51
------	------	-------	----

The purpose of this thesis was to acquire new information on how disabled clients experience Green Care activities. The thesis was commissioned from a company actively using the method, Kisälli-Harjulanmäki, who especially wished for a qualitative research of this topic done from the hermeneutical perspective. The aim of the thesis was to make the voices of the disabled themselves be heard and increase the understanding of their experience. The research data was gathered from two sources: from observational notes, in which the researcher documented every Green Care activity she performed with the clients in the summer of 2015, and four interviews that were executed in the fall of 2016. The observed client group consisted altogether of seven clients. The interviews were executed with the four clients who had speaking skills, and the focused semi-structured interviewing method was used. The findings of the thesis show that the most liked Green Care activity for the clients was walking; descriptions of the good feeling clients get during and after the walks were unanimous. All appreciated the fact that, thanks to frequent exercise, they were in good shape. Perceiving larger landscapes was a challenge for the clients. Their focus and interest seemed to be on small details like berries for gathering, or inanimate machines they ran into during the walks. Still, they seemed to appreciate nature. The clients' attitude to animals proved to be quite distant, since even long term horseback riders had little interest for their horses. Animal species also got quite easily mixed up in the clients' memory, which again shows that they were not the most interesting aspect of Green Care for them. Still, they had noticed that caring for the animals rehabilitated their skills of memory and organization. The Green Care activity of gardening was enjoyable for the clients, the center of their enthusiasm being the harvest: the gathering and especially eating it. The disabled were quite dependent on their counselor's help in all Green Care activities. The counselor helped them with understanding meanings of experiences and memory problems; verbalized the Green Care experience for them. Conclusion of the study is that the disabled seem to get many positive experiences from Green Care activities led by a professional counselor. Even though the disabled perceive some aspects of Green Care activities differently, the activities are beneficial and rehabilitating for them. Therefore this study recommends Green Care for the disabled.

Keywords: Green Care, disabled, experience, hermeneutic, horticultural work, nature

Table of Contents

1	Introduction	5
2	Working Life Partner: The Kisälli-Harjulamäki work center and home for disabled adults 5	
3	Previous studies of the subject	7
4	Theoretical Basis of the Thesis	9
	4.1 Disability	9
	4.2 Rehabilitation	10
	4.3 Green Care	11
	4.4 Experience	13
	4.5 The rehabilitational goals of Green Care	14
5	Conducting the study	14
	5.1 Research question and purpose and the aim of thesis	16
	5.2 Hermeneutic phenomenological approach	18
	5.3 Analyzing data	19
6	The results	22
	6.1 Observing nature	22
	6.2 Nature walks near and far	27
	6.3 Horticultural work	33
	6.4 Animals	35
7	Validity, reliability and ethics	40
8	Conclusion and discussion	41

1 Introduction

My personal interest in choosing this topic for my thesis originated from my lifelong love of nature and animals and my own hobby of growing edible plants. I wrote articles and blogged about gardening, nature and the natural lifestyle for many years in my previous occupation as a journalist, and therefore have been carefully following the public conversation about the therapeutic effects of nature, which has been going on especially actively for over ten years now. Even though the concept Green Care was coined together only as late as 2010, when the organization Green Care Finland was founded, there was a lot of preceding discourse.

My personal interest in investigating how the disabled experience Green Care stemmed from my experience of working professionally with disabled clients during the spring and summer of 2015 in two different institutions, both of which used a selection of Green Care activities. When starting my second practice placement with the disabled in Kisälli-Harjulanmäki my supervisor Annamari Pajunen taught me that working with the disabled is like entering a new world with a logic of its own. The signals that I get from my clients may be difficult to understand, and proximity boundaries anomalous. Also speech and talking has its own logic, varying from client to client. After learning the communicating styles of my clients I became increasingly interested to know how they experienced their life, and especially what they themselves thought of the Green Care activities. Their experience may be very different than what we think, or wish.

Working with the disabled is a familiar calling for me since two of my four children have autistic traits. 23 years of mothering special needs children has taught me a lot about how autistic people perceive the world, and it has also introduced me to activities that are now seen as belonging to Green Care. My oldest son for example learned to focus only after being introduced to horses and therapeutic riding.

During my second practice placement, my working life partner Kisälli-Harjulanmäki initiated an interest to have a research work done about their institution's Green Care activities. Since I had a strong interest in going deeper into the method myself I promised to do my thesis for them, using the hermeneutic framework they especially wished for.

2 Working Life Partner: The Kisälli-Harjulanmäki work center and home for disabled adults

The general guidelines for the living and working units for disabled adults in Finland are not unified but rather scattered with no general recommendations on the activities a disabled

person is entitled to. For example the amount that the disabled, living in an institution, should be encouraged to be physically active per day varies substantially. The range stretches from institutions where the disabled move daily hardly at all to institutions like the one researched in this thesis, where physical activity is emphasized strongly. The activity question is important especially for clients with Down syndrome. They gain weight easily because of their slowed down metabolism, which may lead to further health problems (Duodecim, Käypä hoito).

The regional state administrative agency (aluehallintovirasto) grants the permissions for new living units and also monitors their quality. Still, the requirements for quality are hard to find. There are no exact criteria for the content of living services for the disabled. Quite much has been written about the exact housing standards or the disabled people's right to use a personal assistant for getting into activities (Vammaisten ihmisten asumisen laatusuosituksat KTL or Kaukola, 2004) but not about the activities themselves.

Kisälli-Harjulanmäki center is a place with quality standards substantially more ambitious than what many of the institutions have. Kisälli-Harjulanmäki consists of two different units: the crafts work center of Kisälli and the living unit of Harjulanmäki. Five permanent residents live in Harjulanmäki and work daytimes at Kisälli. In addition to the five Harjulanmäki residents, there are four other disabled adults who come to work on workdays in Kisälli though living in another institution.

The Harjulanmäki living unit, founded in 1991, was originally influenced considerably by the antroposophic Camphill Movement, based on the teachings of Rudolf Steiner. Elements of the ideology can still be seen in ex. environmentally friendly living, organic food, using lots of natural elements in interior design, limiting the tv-time of the clients, practicing organic small scale farming and keeping livestock (there used to be sheep and doves, but nowadays only hen and parrots remain). In short, the ideal of "natural life" is a guiding principle. The residents are expected to participate on all the chores in the garden and kitchen, and their active autonomy is strongly encouraged.

Kisälli-Harjulanmäki has a strong emphasis on physical activity. The residents of Harjulanmäki walk usually everywhere, first in mornings to work in the village (1,5 kilometers), then they make a short walk after lunch. After work they walk back home again and in the evening they are taken for a fourth walk taking at least 30 mins minimum. So on a typical day they walk around two hours and many of them have other active hobbies in addition to this like swimming, figure skating or samba. They are also expected to walk to the shops and back (again the same 3 kilometers) on shopping days and assist the counselor with carrying the groceries

home in their backpacks. In addition to this, longer trekking hikes or overnight camping trips are organized several times a year.

Kisälli-Harjulanmäki is recognized as an official Green Care-certified institution. Annamari and Mauri Pajunen, who have been running the center from the year 2000, have in addition also developed their own special working method, the narrative talks with the clients. Annamari holds narrative talks with the clients weekly and also regularly with the client's parents. Due to the narrative method the long term clients, like the four who were interviewed for this research, have learned to have conversations, voice their own opinion, understand their own life history and even make long-distance goals and plans for themselves. All of these are skills which are quite rare for the disabled (Pajunen, 2013; 21).

3 Previous studies of the subject

No studies with the exact same client group and research question as this one were found. Closest to this study came Teemu Peuraniemi's Bachelor's thesis where he executed a preliminary mapping survey of what kind of interest do a group of disabled clients have towards Green Care activities. The survey showed that the interviewed clients were mostly interested in Green Care activities, though some had fears grounded in past bad experiences or restrictions in their physical abilities to move or cope in nature (Peuraniemi 2012).

After his thesis Teemu Peuraniemi continued to verify the effects of Green Care activities for the same client group in a development project for Tekes. Here he used the framework designed by WHO of International Classification of Functioning, Disability and Health (ICF), concentrating on the physiological effects the activities. He talked about his research methods and findings in a Green Care seminar held in Tampere 3.6.2015. In his presentation he listed the following goals that Green Care activities could have on a client group: increasment in relaxing and focusing skills, gaining strength and feeling of empowerment, better appetite and deeper sleep, meaningfulness and improvement of social skills (Peuraniemi 2015).

Since the studies of the effects of Green Care on many different client groups are already numerous, only some of the most recent ones are mentioned here. Jenni Luokkanen investigated in her Bachelor's thesis what kind of experiences the staff at Kerava Prison had of the rehabilitative Green Care work. She concluded that the perspective was mostly positive or positively neutral. Many concrete examples of positive experiences of the Green Care activities among the prisoners were found. Still, there were challenges concerning implementation in practice, mainly arranging guard surveillance since most Green Care activities were arranged outside the prison (Luokkanen, 2015).

Tanja Gråsten and Iina Hokkanen introduced in their Bachelor's thesis *Green Care - Nature Assisting Integration of Aging Somali Women* (2014) the client group consisting of immigrants to typical Finnish nature activities like fishing, picking mushrooms, planting seeds and waiting for them to grow, and performing nature walks. They concluded that nature can be used to assist immigrants' integration.

Also Heidi Backman's Bachelor's thesis (2014), written in the form of a guide book, shows Green Care as a beneficial integrating tool for immigrants. In this thesis too the immigrant group interviewed for the preliminary inquiry were the Somalis.

Katarina Ahro implemented in her Bachelor's thesis (2016) co-designing workshops for the elderly in Wilhelmiina senior home. Her research question was do engaging the members of the community in the planning and designing process of a garden and the yearly chores of garden work create more sense of community, and the findings were again positive.

Although not touching the subject of Green Care, the Master's thesis of Tiia Pelkonen (2015) on the thoughts of the disabled about their daily life and aging was interesting and beneficial for this study, since it approached the subject from the same philosophical hermeneutic framework. It also emphasized the importance of hearing the voice of the disabled by interviewing, which is only now becoming a mainstream practice. Up to the very last years most studies about the disabled were usually done by interviewing their caretakers (Pelkonen 2015; 26).

Two thesis works have previously been done about the clients of Kisälli-Harjulanmäki. Crafts teacher Annamari Pyöriä investigated in her Master's thesis for the department of behavioral sciences the meaning of a rug project for the disabled craft makers. The research method was narrative and it was found that nice feedback from people, especially the attendance of relatives and friends in the exhibition openings, were meaningful in the project for the craft makers (Pyöriä, 2011).

The other founder of Kisälli-Harjulanmäki, Annamari Pajunen, examined in her own Bachelor's thesis the usefulness of narrative discussions with the intellectually disabled people of Kisälli-Harjulanmäki. It was found that narrative discussions are a suitable method of interaction, strengthening the interaction skills of the disabled by providing them with a means of observing their lives from a constructive viewpoint (Pajunen, 2013).

Kisälli-Harjulanmäki is also mentioned in the Bachelor's thesis of Miia Koukkunen (2014) which aimed to explain what is Finnish Green Care by interviewing seven different businesses that have already experience of using the method.

4 Theoretical Basis of the Thesis

The research was material-based and had as its framework the hermeneutic phenomenological approach, which the commissioner of the thesis especially wished for. In this study the hermeneutic approach is defined as the theory of understanding and interpretation (Tuomi, Sarajärvi, 2009;34, Laine, 2010).

The other manager of Kisälli-Harjulanmäki center, Annamari Pajunen, attended the interviews and acted as a translator when necessary, since two of the clients spoke quite unclearly. The hermeneutic method allowed the researcher to use also her preconceptions and the knowledge of the client's personal history as tools in translating the significance of the interviews.

During the summer of 2015 notes were made of 12 different Green Care outings or activities that the conductor of this study did with the clients in Kisälli-Harjulanmäki. The goal was to write the experience down with as much detachment and neutrality as possible, since in phenomenological research the aim of the researcher is to understand an experience as it is and describe it so that it will preserve its own connection with its meaning without being transformed into context initiated by the researcher (Lehtomaa, 2009;163).

When quoting material from interviews or from the descriptions of events, the choice has been made to present the interview quotes in both the original Finnish form with a translation to English to preserve the original language of the interviewees. The situational descriptions are translated directly into English since they don't contain such material.

The terms disability, rehabilitation, experience and Green Care will be often used in this work. They are briefly defined in this chapter.

4.1 Disability

In this thesis the word disabled will be used in the same meaning as the Finnish word kehitysvammainen, referring to developmental, cognitive disability, as ex. Kehitysvammaliitto ry defines: "disability in the area of understanding and comprehension".

To be called disabled in Finland an individual must have a cognitive disorder discovered by the age of 18. Therefore a person ex. injured in a car-accident, with the accident leading to loss of cognitive skills, is not in this study considered a disabled person. According to the Finnish law concerning disabled people (23.6.1977/519 Laki kehitysvammaisten erityishuollosta 1§) a disabled is defined as a person who's "developmental or mental capacity to function is prevented or disturbed by an innate disorder, malfunction or disability diagnosed in their developing years and whom can't get the services they need by another law".

World Health Organization (WHO), in its International Statistical Classification of Diseases and Related Health Problems, ICD-10 states that an intellectually disabled persons development in mental performance is inadequate or hindered, and the skills usually acquired in developmental years are insufficient. As examples of these insufficient skills WHO mentions motor or social skills. A person can in addition to these defects have physical or psychic problems but not necessarily (Kaski etc. 2012, 16).

Annamaria Marttila, researching the experience of patients with a brain injury, quotes Blacking (1977) stating that a person is unable to have the knowledge of how to feel if he isn't familiar with the instructive model of human culture. The patients with brain damage lose the contact to this model at least temporarily. When a patient has difficulties with sensing themselves, they will have difficulties with sensing and interpreting the culture around them (Marttila 2012; 233-234). The disabled, who have had their condition from birth may have never grasped the model at all, so their sensing cannot be analyzed directly by this phenomenological model.

4.2 Rehabilitation

The World Health Organization WHO defines rehabilitation for the disabled person as "a process aimed at enabling them to reach and maintain their optimal physical, sensory, intellectual, psychological and social functional levels. Rehabilitation provides disabled people with the tools they need to attain independence and self-determination."

A rehabilitation plan is done for each disabled person by the health care professionals responsible for the client. It is updated often in childhood, when the development is the fastest, but more seldomly in the adult years. Recommendations of rehabilitative activities are documented in the rehabilitation plan. A rehabilitation plan is necessary when applying for Kela support for some medical rehabilitation (verneri.net).

As stated in chapter 2, there doesn't seem to be exact criteria to what kind of a day program a disabled adult person living in a professional unit should be entitled to have, and what are

the rehabilitative goals in everyday life. The disabled's rights of self-determination has on the other hand been written much about, especially after also Finland signed last June the UN Convention on the Rights of Persons with Disabilities. Within this convention the article 19, (about living independently and being included in the community) has been considered the most pivotal, stating that:

- a. Persons with disabilities have the opportunity to choose their place of residence and where and with whom they live on an equal basis with others and are not obliged to live in a particular living arrangement.
- b. Persons with disabilities have access to a range of in-home, residential and other community support services, including personal assistance necessary to support living and inclusion in the community, and to prevent isolation or segregation from the community.
- c. Community services and facilities for the general population are available on an equal basis to persons with disabilities and are responsive to their needs.

The following article, number 20, also speaks of personal mobility, stating "to ensure personal mobility with the greatest possible independence for persons with disabilities".

Marjatta Martin, researching in her doctoral thesis the rehabilitation of youths with disabilities, observed that the most important needs in rehabilitation involve listening to the clients and giving them opportunities to influence. The best results are seen when the rehabilitation is based on the disabled person's own goals (Martin, 2016; 11).

4.3 Green Care

Green care is a concept coined together in Finland by the organization Green Care Finland ry. in 2010. The term covers all nature-based therapeutic activity, including horticultural therapy, nature activities, riding therapy and other animal-assisted therapeutic work. Such a broad term is a rarity internationally. In other parts of the world there is usually a clear distinction made between ex. garden activities (horticultural therapy), activities done in nature, riding therapy or using other animals in therapeutic work. Green care is not a passive experience of nature but an active process with the goal of improving psychic and physical health (Backman 2014;14).

In order to be acknowledged as a Green Care organization the place has to meet definite criteria defined by Green Care Finland ry. and it must also commit into continually developing the practices. This is done by filling in a specially designed workbook, found online. In Green Care it is recognized that all contact with nature has a therapeutic effect for the client.

Finnish Green Care is derived from ecopsychology originally developed in the United States. Green Care can be defined as activities done in nature and in the countryside which have a goal-oriented purpose of increasing the wellbeing of clients (Green Care Finland ry 2014).

Green Care as a method can be divided into two parts: Green Care (Vihreä hoiva) and Green Power (Vihreä voima). The first is a professional rehabilitative method, which goal-orientedly utilizes nature, natural elements and animals to promote wellbeing. The method can only be used by a trained professional from the social, healthcare or educational field. The Green Power is the restorative recreation part of Green Care involving the self help-practices and nature exercises anyone can practice by themselves (Suomi, Juusola 2016; 6). Both sides of Green Care work together so that for example an institution like Kisälli-Harjulanmäki can have goal-oriented Green Care gardening sessions lead by a professional and the passive Green Power side of the surrounding nature of the group home.

Green Care Finland has classified its operational environments into four main groups. Green Care can be practiced on farms, in green environments like parks or forests, with animals or using nature assisted methods (Suomi, Juusola 2016; 30-31). An important principle of Finnish Green Care is emphasizing the seasons with the so called yearly bell (vuosikello) activity planning and structuring. Emphasizing the seasons has always been an important principle in ex. Walforf (Steiner) schools since the yearly cycle brings structure for school children. In Green Care emphasizing the seasons is seen especially therapeutic for all clients in institutions, where time seems to proceed as invariable from month to month. Especially the demented and disabled clients benefit from perceiving the progression of time more clearly. For example the scent of a Christmas flower may help even a demented elderly person or a disabled person to understand that Christmas is approaching (Salovuori 2014; 30).

In Kisälli-Harjulanmäki Green Care methods are intertwined in the every day life of the institution. The whole living environment is therapeutic aligning with the ideals of Green Care since the living unit is situated in a beautiful, peaceful landscape in the countryside. The clients walk almost everywhere themselves and nature surrounds them. The food served in the living unit is mostly vegetarian and some of it is produced in Harjulanmäki's own garden plot, where the clients are also expected to work. The clients have chore shifts with ex. taking care of the hens and preparing the daily food. Preparing the food is a very good rehabilitating practice for the clients since it practices their skills of organizing, concentrating and memory. The seasons are discussed every day in the morning circle and seasonal activities are carefully planned. Almost all clients have experience of horseback riding.

4.4 Experience

In philosophy, experience is seen as an ontological (existential) question. In phenomenology an experience is seen to consist of a relation between three things: a conscious subject, his or her action and also the goal that their action is directed towards. In phenomenology experience is seen as a special relationship with meaning (*merkityssuhde*) and the structure of an experience is seen to consist of the relationship of the experiencing subject to its object. This is why phenomenology treats research which considers only the subject or the object with suspicion (Perttula 2009: 116-117).

Paul Ricoeur, who brought the concept of reflection to hermeneutics, believed that it is never possible to completely understand the experience of another, but through interpretation the meaning of the experience can be outspoken. The role of the researcher is to make this voice heard (Ricoeur 1976: 71-88).

In researching for the essence of experience in hermeneutic phenomenology many different qualities have been defined. Perttula (2009; 117-132) makes a distinction between psychic and spiritual experience, between different kinds of levels of understanding, between feeling, intuition, knowledge and faith. As the intention of this thesis is to research clients with very different cognitive levels than average people, the best way to acquire information from them may be to consciously forget all about their diagnoses and histories, to try to encounter them in interview with as few preconceptions as possible.

In this study experience is defined according to the definition of Perttula. An experience is a conscious way to find meanings about the reality with which a person is in relation with. An experience is what the situation means for them (Perttula, 2009; 149). As this is not a study of philosophy but a social services Bachelor's thesis, the hermeneutic-phenomenological framework will be used only as a method of approach without going deep into existential discussion on what is experience for the disabled.

An important matter to consider, especially when researching the disabled who may experience things cognitively very differently, is that for some people certain experiences don't mean anything since they don't have any relation to the experience in question. In this case it is impossible to get information of such experiences (Perttula, 2009; 153). As this research is trying to find out how the disabled experience routines that they haven't actually chosen to do themselves the researcher was prepared for possibly getting scarce results from the interviews. This is why the interviews were planned already beforehand to be complemented with observational analysis.

4.5 The rehabilitational goals of Green Care

Rehabilitational goals for the adult disabled person may be as small as the increasment of involvement. For example for a deeply autistic person it may be an impossible challenge to perform weeding on a garden plot since they can't make a distinction between a useless weed and the actual plant. It can also be a challege to endure even joining a group. But by giving the autist a spade to which he can lean to, he gets to practice involvement. This already can be a significant advancement step for them. An autistic person may have the need to get fixated or obsessive in a subject, but according to horticultural therapist Natasha Etherington, this exact tendency may also be used as an asset with the autist. It is a good thing and far better to be fixated on nature, eating carrots and exercising than being stuck indoors playing a video game and snacking on chips (Etherington 2012: 22).

Other goals for the disabled could be better physical endurance, better motor skills, learning cause and effect, empowerment and increasment of focusing skills. According to Rebecca L. Haller participants in horticultural therapy (all garden activities are in Finland a part of Green Care) may work on specific goals in some or all of their personal developmental areas, including cognitive (intellectual), emotional, social and physical. Therapeutic goals may be achieved by a focus on the process of doing an activity. The process itself can elicit improved mood or attention and it can improve social interaction: cooperation and communication among participants (Haller & Kramer 2006: 9-10).

From time immemorial, especially people with disabilities, who were not able to get other regular employment, have worked on farms. Even now, the largest group of people who make use of gardening and other Green Care activities are people with different disabilities. It is striking though that the effects of this particular group have been studied the least. It is perhaps due to the difficulties of such research, for example a lack of appropriate questionnaires that could be understood by the disabled (Elings 2011; 38).

5 Conducting the study

A qualitative approach was used in this study. Since the focus of the study was to find out about meanings, feelings and experiences, a free thematic interviewing style with lots of open-ended questions was suitable (Tuomi, Sarajärvi 2009; 75). The cognitive skills of the four interviewed clients ranged considerably, so questions had to be simplified and adjusted accordingly, and new questions improvised while interviewing.

Interviews were conducted with 4 permanent residents, all of whom have many years experience of Green Care activities. The observational notes of the Green Care activities done with the clients in the summer of 2015 include observations of also three other residents who worked and lived in Kisälli-Harjulanmäki at the time. These three were not interviewed because one of them is mute, the other lives permanently in another institution from where she was just visiting for summer holidays, and the third one has since moved away, and also was also so severely autistic that interviewing would have been impossible. All and all, the study consists of observing seven clients four of whom were also interviewed.

The interviewing of the four clients was done with the focused semi-structured interviewing method. According to Ian Shaw and Sally Holland qualitative interviews have often been compared to conversations, *as if* the relationship is one of symmetrical equality with no hidden agenda, with the interviewer acting as a “neutral facilitator” (Shaw, Holland 2014; 124-125). In interviewing the clients of Kisälli-Harjulanmäki an atmosphere like this had to be reached since they get easily agitated, bewildered or scared of direct questions. Still the interviews were constructed around definite themes, which were the perception of landscape, walking in nature, horticultural activities, animals and longer camping hikes.

The focused interview used in this study had the following features described by Hirsjärvi and Hurme. Firstly, it was known beforehand that all of the interviewees have certain things in common (in the case of this study the experience of being disabled from birth and the experience of Green Care activities). Secondly, the researcher had done the preliminary research of the phenomenon, and through this research ended with some preliminary assumptions. According to this analysis the researcher developed the framework of the interview. The fourth and final step was to direct the questions to find out about the subjective experiences of situations the researcher wanted to know in depth about (Hirsjärvi & Hurme 2006: 47).

In preparing for the interviews the researcher familiarized herself with the communication methods developed by speech therapists for the disabled, and focused especially in their challenges on diction, expression, concentration, perceiving and the shortcomings of memory (Kaski etc 2009; 256-257). She also utilized interviewing methods earlier acquired interviewing children when working six years for a family magazine. With interviewing both the disabled and children the challenges lie in narrow vocabulary, the shortness and superficiality of answers and the lack of concentration skills (Hirsjärvi & Hurme, 2010: 129-130).

Another matter, which had to be taken into consideration, was that regular interviewing was a part of the clients weekly routines and the clients would most probably try to respond to the questions in the way they had learned to do. Kisälli-Harjulanmäki uses the method of the narrative talks, developed by the founders Annamari and Mauri Pajunen and psychotherapist

Pirjo-Leena Malassu. In the narrative talk method the aim is always positive and constructive since the method is ideologically close to the solution centered method, with the goal to strengthen a more positive picture of self. The fact that the clients were used to interviews was considered, before conducting the interviews, to be an asset and a drawback at the same time. The asset was that these clients were used to having their opinion being asked; they have had training in conversational skills. The hindrance was that they were used only to the narrative, always positive conversation style which could lead their answers.

The notes which were collected in the summer of 2015 about the Green Care activities that were performed with the clients formed the other half of the analyzed data. Including the notes to the data added another viewpoint to the research and as such went well with the hermeneutical observational focus where the aim was to see a phenomenon from as many angles as possible. The notes were written from an observational standpoint. In using observational analysis there exists a considerable continuum, according to the level of interaction the observer has with the observed. At one end of the continuum is an outside observer who does nothing more than leaves a video camera on the spot or makes notes, at the other end is the complete inside participant observer, also referred to as an ethnographer. Whatever the observing technique, a certain amount of immersion is always essential for the observer (Vilkka 2006; 74). As the clients counselor, the standpoint of the observer of this thesis was somewhere in the middle. The researcher was not “one of them”, neither was she the outside observer since she was struggling alongside the clients with the task in question.

The manager Annamari Pajunen thought that a special permit for the interviews was not necessary since interviewing is one of the center’s weekly practices, the parents of all clients are positive towards all research and the topic matter is not especially delicate. For privacy protection all the interviewed and observed clients will be handled in the study as anonymous cases. Even though there are both men and women in Kisälli-Harjulanmäki all client cases will be referred to as “she” to protect anonymity.

5.1 Research question and purpose and the aim of thesis

The research question of the thesis was: how do the clients of Kisälli-Harjulanmäki experience Green Care activities?

Since studies about the disabled have mostly been conducted interviewing their caretakers rather than the disabled themselves, the aim of this study was to make the experiences, opinions and feelings of the disabled heard. Their own knowledge and expression was searched for with the goal to acquire new information of how these clients experience Green Care activi-

ties. According to Simo Vehmas, for a research to genuinely serve the disabled, it should focus on examining disability as a phenomenon born in social relations. It should listen to and bring out the voice of the disabled themselves in matters concerning them and commit to improving on their empowerment and equal participation in social participation (Vehmas 2010; 7).

The aim of the study was to answer the research question by constructing, with a combination of interview and observation, what kinds of sentiments do the disabled experience in nature and during nature activities. What kinds of effects have they themselves noticed when being in nature? Did being in nature calm them down, or agitate, or scare them? What did they think of gardening activities, caring for domestic animals or riding horses? Did they feel competent or incompetent, did they notice their own progress in handling some chore or activity? What did they think about animals or different landscapes?

According to the chosen hermeneutic method the preliminary assumptions the researcher had about the research question had to be written down so that one could be aware of them during the research and not force the search results subconsciously into the researcher's own preferred direction.

The preliminary assumptions of the researcher of this thesis, before starting the interviews and the analysis, were influenced her working experience with the Kisälli-Harjulanmäki clients and her own attitude about Green Care. As a baseline, the conductor of the study loved Green Care activities so naturally she would like others to enjoy them as well. On the other hand she had struggled with her clients a lot especially when starting a Green Care activity and had noticed their resistance. This led the researcher to question do the clients actually dislike the activities or was their resistance linked to something else. The interviews gave a lot of new insight especially on this question.

As a professional, who had worked with these clients, the researcher of course knew their diagnoses. In this study the subject of diagnoses was nevertheless consciously avoided and the clients were consciously tried to be seen from the "tabula rasa" view which is the essential starting point to any hermeneutic research. The clients were observed as individual persons whose behavioral motives the researcher was trying to understand from the empathetic perspective. At the same time it was acknowledged that nobody approaches any subject without biases, thoughts or misconceptions.

5.2 Hermeneutic phenomenological approach

Hermeneutic philosophy was initiated by Friedrich Schleiermacher (1768-1834) who wished to understand an object through empathy and deeper understanding of its aims and cultural surroundings. Wilhem Dilthey (1833-1911) and Hans-Georg Gadamer (1900-2002) developed the philosophy further, emphasizing that man is always a historical being, therefore a part of his surrounding influences. To get correct information of him one must step into a dialogue which will lead the researcher beyond “plain” scientific information (Saarinen 1999; 131).

Phenomenological philosophy is divided into two main branches, descriptive phenomenology initiated by Edmund Husserl (1859-1938), and hermeneutic phenomenology developed by Martin Heidegger (1889-1976). Descriptive phenomenology attempts to describe the essences of the meanings of human experience whereas hermeneutic, existential phenomenology attempts to interpret the variety and interpretativeness of the inner life of humans, emphasizing the fact that the relation to the world is always an individual experience (Koivisto 2012; 120). In the Heidegger hermeneutic philosophy an important concern is also the uniqueness of the relationship between an individual to the world and their life situation (Koivisto 2012; 121).

Both phenomenological and hermeneutic research have a two level structure. The basic level consists of the life experience of the person researched with their preconceptions. Within the next level is the actual research aimed at the first level. The aim of a hermeneutic phenomenological approach is to conceptualize the researched phenomenon’s meaning through reduction; all prior concepts of the phenomenon’s character’s nature must be forgotten and it must be approached (Laine, 2001; Tuomi, Sarajärvi, 2009).

Conscious avoidance of prior knowledge is an important principle of hermeneutic-phenomenological research. According to Narayan Prasad Kafle, the central challenge of phenomenology is to describe a perception without being “obstructed by pre-conceptions and theoretical notions” (Kafle, 2011). It must be noted though that complete hermeneutic distancing is an impossible, unattainable ideal. It must nevertheless be attempted, being conscious the whole time of the fact that it can never be completely reached (Tontti 2005; 64).

The hermeneutic process of understanding advances according to the pattern of the hermeneutic circle. It starts with the preliminary interpretation of the significance of the researched object and proceeds to detailed interpretations which may change the original preliminary interpretation. Thus, if the original interpretation changes the details too will be seen in a different light. By going back and forth between different interpretations the researcher will in the end approach a deeper comprehension of the subject (Saarinen, 1999).

Thus the hermeneutic circle is not a closed one where you cannot progress. When the researcher understands that his or her first intuitive analysis was only a reflection of his or her own attitudes the second analysis may be already considerably distanced from the first. Thus the researcher, with each reading, understands more about both the researched subject and also about themselves (Varto 1992: 69).

Understanding a phenomenon from the hermeneutic perspective does not mean abandoning one's own viewpoint or empathizing a phenomenon to the point of seeing the world from a completely alien perspective. The aim is rather to end up in a horizons richer and more complex than the original. Gadamer himself called the process having a dialogue with tradition (Niiniluoto, Saarinen 2002; 341).

According to Narayan Kafle (2011), in hermeneutic phenomenology it must be accepted that there may be many possible perspectives on a phenomenon. Kafle compares the research process to turning a prism. When you turn a prism one part becomes hidden and another part opens. In hermeneutics a method for method's sake is avoided and it does not have a step by step method or analytic requirements. The only guidelines, according to Kafle are "the recommendation for a dynamic interplay among six research activities: commitment to an abiding concern, oriented stance toward the question, investigating the experience as it is lived, describing the phenomenon through writing and rewriting, and consideration of parts and whole" (Kafle 2011 ;191).

5.3 Analyzing data

The interviews were transliterated with verbatim transcript since many times the pauses or utterances were very meaningful, and in some moments it was important to document the body language. Verbatim transcript is especially important when one wants to find out about the truthfulness of the answers of the interviewed person, but using it requires professionalism from the interviewer. Hesitance in speech should for example lead to extra questioning (Kananen 2015; 161).

This is the case in the following sample where the interviewee clearly understood the questions wrong, naming some things she was especially afraid of as nice and interesting. Naming the first thing that comes to one's mind, as the easy way out, is typical for a disabled person because of the lack of concentration, but with additional questions the real answer may be found out. The conversation also shows how necessary it is for the interviewer to actively remind and help the client to make distinctions between qualities like good or bad, nice or

frightening, since these get very easily mixed up thus changing the end result of the whole interview.

The parties of the interviews are in this research named, for anonymity reasons, as H (haastattelija) and A (asiakas) in the Finnish versions, and I (Interviewer) and C (Client) in the English translations.

H: Mikä sinusta on kiinnostavaa nähtävää lenkillä?

A: Koira, kissa. Tykkään niistä. Tähtälän koirista... (tauko, välttelee katsekontaktia)

H: Tykkäätkö niistä oikeasti, kun mä vähän muistelen, että pelkäävät niitä kun ne on niin isoja, haukkuvat paljon ja niitä on siellä ainakin viisikymmentä?

A: (näyttää pelästyneeltä) En!

I: What kinds of things do you find interesting to see on the walk?

C: Dog, cat. I like them. The dogs of Tähtälä...(hesitates, avoids eye contact)

I: Do you really like the dogs of Tähtälä? I kind of remember that you are afraid of them since they are so big, they bark so much and there are at least fifty of them.

C: (looks frightened) No!

H: Millaisten asioiden näkeminen saa sinulle lenkillä iloisen mielen?

A: Joskus nähtiin käärmeitä lenkillä...(katsoo pois päin)

H: Mutta onko se mukava asia?

A: (nopeasti) Huono asia.

I: Can you name some things which give you a happy feeling when you see them on the walk?

C: Sometimes we saw snakes on the walk...(looks away)

I: But is that a nice thing?

C: (quickly) Bad thing

After transliterating the interviews with verbatim transcript the data from the interviews started to be read and reread along with the observational notes, searching for answers to the research question. According to Laine (Laine, 2001/2010; 40-44) the hermeneutic-phenomenological analysis proceeds by the search for unities of meaning concerning the research question. The goal is to find as many relevant unities of meaning as possible. The final aim would be to make an interesting synthesis of all the unities acquired and compare it to previous findings. Laine concludes that a good research is one that allows us to see a phenomenon from a clearer and multifaceted perspective than before the research (Laine 2001/2010; 43-44).

Unities of meaning started to stand out from the material quite clearly after some readings. These were ex. the disinterest in animals, a different perception of landscape, nature from the benefit perspective, interest in mechanics over living things, dependency of the counselor in giving words for nature experiences and the joy of walking. In a qualitative research, according to Kananen, the aim is to solve the research question through the information presented in the material; to get a better understanding and explanation of the phenomenon. This can be done simply by rereading the data through as many times as necessary with an intention to understand what it is communicating (Kananen, 2015; 161). A concise data does not necessarily need to be reduced in uniform way since it can be managed by reading (Kananen 2015;162).

Because the interviewed clients were quite short spoken, the interview data consisted of only 13 pages, and the observational descriptive data 15 pages. This amount of material was easily handled when searching for recurring themes and concentrated descriptions of feelings (Kananen 2015; 176).

The thought unit, composed from either a single word (as in the case of a client who speaks with one word only), sentence, or part of a sentence, was chosen as the analyzing unit for this study. Even though some of the interviewed clients were quite short spoken, the expressiveness which they could put into a single yes or no was very impressive. When transcribing the interviews there has also been sometimes added a short description of the mood, as in this case where the client clearly got irritated and reacted in this way when asked about things she felt incompetent understanding.

H: Mites ihmisten tai eläinten näkeminen kävelyllä, kiinnostaako ne sua?

A: (ärtyy... hiljaisuus) No ainakin kanit mua kiinnostaa (kuiskailee itseksensä). Ja akvaariokalat.

I: What about observing people or animals on your walk? Do they interest you?

C: (gets irritated...silence) Well, at least I'm interested in rabbits (whispers to herself). And aquarium fish.

Even in this short excerpt it is seen, that the interviewed client could remember and reflect that usually people are supposed to be interested in other living creatures. But since she was not interested in these subjects she felt incompetent, which was reflected in the irritative whispering.

6 The results

In the course material of The Finnish Association on Intellectual and Developmental Disabilities (FAIDD) four important factors to support the interaction, or the "sensitive interview" with a disabled person are defined. These are:

1. Empathising with the needs and feelings of the disabled person and their understanding.
2. Observing also the very small or unclear expressions.
3. Responding to both the person's conscious and subconscious communication.
4. Patient waiting, in order that the disabled person gets to make initiative and that the disabled person has more space in the teamwork.

With these sensitive hearing and interpretation methods it is possible to get much more out of a conversation with a disabled person (Granlund & Olsson 1994, 36).

The research was started searching for answers to the research question: how do the disabled of Kisälli-Harjulanmäki experience Green Care activities? It was asked through a set of questions focused around the central themes of the observing nature, walking in nature, horticultural activities, and their relationship to animals. Initially the interviews were planned to include questions concerning the subject of how the clients see their skills in some activities progress, but Annamari Pajunen thought that reflection of their learning skills would be far too challenging. This proved to be true. While interviewing it was found out that a great deal of questions, which had initially thought to be easily answered, had to be simplified, modified or completely left out as too difficult.

6.1 Observing nature

According to Annamaria Marttila, who has been researching the experiences of brain damaged patients, the perceiving subject is thought to be in phenomenology an intentional being. Making perceptions means, for the subject, orientating towards the world. In order for an individual to make perceptions they must be able to make choices. Therefore, every perception is a choice, and this choice is made based on earlier experiences. The subject has learned to perceive/choose certain objects as significant. The earlier context defines what kind of features the perceiver chooses to see and focus on, which in the end results in grasping the significance (Marttila 2012, 226).

For the disabled, observing nature is not a self-evident skill but something that must be specially practiced, and all of the interviewed four were still in the learning process, even though they were in their thirties and forties. During one longer hike the clients had once done a special exercise called My Favorite Location, led by Annamari Pajunen. In the interview situation photographs of this exercise were taken along to refresh their memory and hopefully produce conversation of how they perceive different landscapes.

The hike in question was set in the beautiful lakeside landscape of Enä-Seppä, in Vihti, and the clients were instructed to find their favorite spot which they most enjoyed looking at. Once the location was found, two pictures were taken. One was taken of the client, standing in the spot where they were able to see their favorite landscape. The other picture was taken from the clients standing point, heading towards the chosen location, so that we too could see the location from their exact viewpoint.

The favorite landscape choices were original. Only one client chose the most obvious view towards the lake. One person chose as their favorite location the garbage cans, but she was not verbal enough to be interviewed so her reasons for making this choice remained a mystery. Another client's picture is taken towards the direction of the lake, but from such a long distance that it was difficult to understand the perspective. The motive was later explained in the following interview, which also shows clearly the challenges of defining an experience for a disabled person.

A client with bad memory and low cognitive skills needs very much help from the interviewer in order to be able to make the choice between different things. Only when the choice has been made, it can become a verbalized perception, an opinion.

H: Muistatko kun valitsit tämän lempipaikan?

A: Muistan

H: Missä tämä tapahtui?

A: Jossain

H: Missäs me oltiin retkellä?

A: En muista

H: Osaatko yhtään sanoa miksi tämä oli sinun mielestä kiva maisema?

A: Ihan. Sopiva

H: Miksi valitsit tämän paikan?

A: (hiljaisuus) ...järvi?

H: Järvi on aika kaukana. Vai oliko se tämä etualan parkkipaikka, joka sinua kiinnosti?

A: (nyökyttelee, innostuu) Joo!

I: Do you remember when you chose this favorite location?

C: I remember

I: Where was this?

C: Somewhere

I: Where was our hike?

C: I don't remember

I: Can you tell at all why this was a nice landscape to you?

C: Quite. Suitable.

I: Why did you choose this place?

C: (silence)... lake?

I: The lake is quite far. Or was it the parking lot in the foreground that interested you?

C: (nods, becomes enthusiastic) Yes!

This client, like actually all of the four who were interviewed for this research, preferred observing cars to observing live objects like people or animals. Even though the parking lot in the picture was empty of cars, it was interesting for the client that it was a parking lot. The lake in the background didn't hold any special significance for her in this landscape.

Another client's picture presented wood anemones growing in the forest. The picture taken of herself showed that she was standing by the lakeside but had turned her back to the lake. Her focus was in the flowers, which she liked to collect.

The same client, who has a good memory and grasps concepts taught to her, showed in another part of the interview, that she had learned that people do usually appreciate big lake landscapes. She clearly wanted to imitate something that people tend to say in such places, but managed to express only one quality, that the view was "big", rushing in a determined way straight after this subject to subjects which interested her more, like the music concerts held in the church, and the shops of Vihti. The location in question is the church hill of Vihti village, where a magnificent landscape over Hiidenvesi lake opens.

H: Onko se kirkkolenkki mistä puhuit tuonne ylös kirkonmäelle portaita pitkin?

A: On, ja sitten tulen mäen kautta alas. Ja välillä kun pääsen sinne ylös niin katson sitä järveä sieltä ylhäältä. Se on tosi iso näkymä!

H: Niin, sä huomaat sen ja pysähdyt katselemaan?

A: Joo, ja sitten sanon joskus itsekseni mielessäni, että on muuten aika iso näkymä täältä ylhäältä kirkolta sinne järvelle. Sanon sen silleen mielessäni kuiskaamalla ettei muut kuule.

H: Mikä tällaisissa järvinäkymissä on sinusta kivaa?

A: Se, että voi katsoa ylhäältä, ja on iso näkymä, ja näkee ylhäältä.

I: Is the church walk that you mentioned taking the stairs up to the hill?

C: Yes, and then I come down from the hillside. And sometimes, when I get up there I watch at the lake from up there. It's a really big view!

I: Yes, you notice that and stop to watch?

C: Yes, and then I sometimes tell myself, in my own mind, that it is by the way a very big view from up here to the lake. I say it only in my mind, whispering, so that the others don't hear.

I: What do you find nice in views like this?

C: That you can watch it from above, and that the view is big, and you see from above.

Another client described climbing often to the same hill, but even with several leading questions didn't express having ever noticed the lakeview during all the years she had climbed to the hill. She described only things which were in front of her on the hill (back turned towards the lake view), or things she associated with the church.

H: Tykkäätkö sä siitä maisemasta, mitä sieltä näkyy?

A: Tykkään. Näkyy torni, kirkkotorni. Hautausmaa, hautakivet. Käyn kirkossa joskus, konsertissa. Musiikkia kuuntelemassa.

I: Do you like the landscape you see from up there?

A: Yes. I see the tower, church tower. The graveyard, grave stones. I go to the church sometimes, to a concert. Listen to music.

Like all of us, each of the four interviewed clients had individual preferences and seemed to pay attention to quite different aspects of nature. As a common feature, they didn't seem to make a clear distinction between nature observations or inanimate, mechanic objects like cars. In daily life the counselors sometimes deliberately chose to avoid certain walking routes if they knew that there was ex. a tractor on the way, since some autistic clients would be so fascinated by it that it would be a challenge ushering them forward from the spot. Also passing a certain house was avoided since on its wall was a noisy and fascinating heat pump which would stop some clients in their tracks.

One client's almost all answers, when asked about her favorite landscape, concentrated on gathering or eating something from the nature.

H: Onko sulla sellaista luonnon lempipaikkaa?

A: No semmoiset paikat missä kasvaa puolukanvarpuja, että voi poimia puolukoita. Ja mustikoita!

H: No entä sellaisina vuodenaikoina, kun ei ole puolukoita tai mustikoita?

A: No semmoiset paikat, mistä voi poimia valkovuokkoja ja sinivuokkoja. Mut sinivuokkoja ei saa kyllä poimia kun ne on rauhoitettuja.

H: Entä talvella?

A: No semmoinen paikka missä on hyvin lunta.

I: Do you have a favorite landscape?

C: Well, places where there grow lingonberry twigs, so that you can gather lingonberries. And blueberries!

I: What about seasons when there are no lingonberries or blueberries?

C: Well, places where you can gather wood anemones and common hepatica. But it is not allowed to pick the common hepatica since they are protected.

I: What about winter time?

C: Well, places where there is adequately snow.

Exploring one's surroundings through collecting and tasting is a typical to autists. Sometimes the need to collect and taste can escalate even into eating disorders like engorging (Malm et al 2012, 220). Nature seen from the benefit perspective, as a place from where you can find things to eat was quite pronounced in these interviews, although it was also seen that the clients had been taught what the concept of making nature observations means.

H: Millaisista asioista tykkäät metsässä?

A: Ainakin puolukan poimimisesta tykkään. Tänä syksynä ollaan valmistettu puolukkasurvosta, ja ollaan joskus pantu puuronkin päälle puolukoita, ja ollaan tehty puolukkakiisseliä. Ja sit mä olen tehnyt tänä syksynä neljä purkillista omenahilloa (nuoleskelee huuliaan).

H: Mutta nyt kysyttiin metsästä. Mitä sä tykkäät nähdä tai katsoa siellä?

A: No ainakin sellaisia luonnonhavaintoja. Että onko jotain havaintoja.

H: Millaisia havaintoja esimerkiksi?

A: Esimerkiksi että lehdet on kellastuneet...(hiljaisuus, äkkiä innostuu) Tai että onko kasvanut uusia sieniä!

I: What kinds of things do you like to observe in the forest?

C: At least I enjoy picking lingonberries. This autumn we have prepared lingonberry mash, we have put lingonberries in our porridge and we have made lingonberry custard (licks her lips).

I: But my question was about the forest. What do you enjoy looking at there?

C: Well, at least I like to make nature observations. Are there any nature observations.

I: What kinds of observations for example?

C: For example have the leaves started getting yellow...(falls into silence, all of a sudden gets excited). Or have there grown new mushrooms!

The concept of a landscape or its qualities seemed to be quite difficult for the interviewed to understand. In the interviews the most mentioned nature observation was the gathering activities (berries/mushrooms), but when being asked questions about the landscape the answers centered around non-natural things like interesting shops of the village or cars. Also many mentions to the landscape question came from associations with people or experiences, like “Riitta’s house” or “the hill where I was once bullied by the young people”, “the walk I usually do with my assistant” or “Mirva’s hike”.

Even though in the interviews there was found no evidence of the disabled paying attention to sublime landscapes, there were lots of mentions in the observational notes about the effect that especially impressive landscapes seem to have on the clients. They just may not have the means to express these kinds of experiences in words.

For example the most restless clients, who were usually constantly talking, repeating autistic phrases or quarreling, always silenced while we were going down a certain beautiful hillside from where we could see far. Wind and the sound of the waves by the lakeside seemed to always calm everybody down. So it seems that the abstract experience of landscape is for the disabled very difficult to verbalize into terms we would consider appropriate or understandable. This doesn’t mean though that the disabled don’t notice and benefit from sublime landscapes.

6.2 Nature walks near and far

In phenomenological research the researched individual is defined as an object with consciousness. The significance of the researched phenomenon can thus be defined as being revealed through the significances expressed with words, when interviewed (Koivisto 2012; 119). Sometimes changing the observer can change the interpretation, as the significances of the same situation are seen through an other person’s eye. This question became especially evident in the subject of walking.

The preliminary supposition of the researcher, based on the observational notes she had made during her practice placement, was that the clients disliked walking since there seemed to be often quite much resistance when leaving for the walk. The notes describe that all possible stress seemed to escalate around the moments of leaving for the walks, as depicted in the following description:

4.6.2015. Major restlessness in the air before leaving for the walk. Two clients have had an argument. Client 3 was especially quarrelsome since was stressed about next day's swimming trip. Client 1 stressed about an upcoming dance school performance she was dancing in. Everybody felt anxious about an approaching dancing event, everybody's mood was low and irritated and they resisted the idea of the walk, claiming they are "too tired" or that walking is "boring".

We walked in the forest for an hour. The clients walked one after another in a row, nobody communicating with each other. It was very windy, and the feeling of wind seemed to please everyone, especially client 5, who giggled happily every time there came a gust of wind. When turning back and heading homebound client 2 started exclaiming: "Nice forest!", "Nice walk!". While passing a clearcutted forest, I asked client 4 what did she think of forests being cut down completely like this. "Not good, no!!" was the passionate answer. Client 2 added that the clear cut forest was "Not a nice forest anymore. You must not cut trees down!"

Back at home the atmosphere was relaxed and calm, nobody argued anymore.

The description above shows a very typical dramatic arc of any given Green Care activity in Kisälli-Harjulanmäki. The activity usually started with at least some restlessness, resistance or arguing, especially if there was some kind of change from routine coming. Towards the end of the walk the clients usually started expressing their feelings of happiness for their exercise accomplishment, and the walk ended in increased feelings of calm, even happiness. Never did the clients come back from a walk in bad feelings. As an observer, whose duty as an inexperienced counselor it was to see that the clients actually manage to leave for the walk, the researcher's focus had centered very much around the leaving moment and the agitation that surrounded it. This is why she, from her own viewpoint, had initially judged that the clients must actually hate walking.

In the interviews, however, nobody mentioned any of the typical disarray just before the evening walk, even with leading questions ("Do you ever feel lazy/angry/irritated when starting for the evening walk?"): they didn't consider it significant. Instead, all interviewees expressed strongly that they liked the walks. Everyone described feeling good after the evening walk. This was the one single question where there was a unanimous consensus about.

Curious about the walks was that the clients seemed to enjoy most the movement itself, not the destination, or their surroundings.

H: Kun lähdet lenkille, niin mikä siellä on sinusta kiinnostavaa nähtävää?

A: Lenkki

H: Lenkki on kiinnostavaa nähtävää?

A: Juu!

I: When you go for the walk, what kinds of things are interesting for you to see?

C: The walk

I: You like to see the walk?

C: Yes!

This client had bad eyesight, which obviously limits enjoying the scenery. The same answer nevertheless came also from clients who saw well, even when asked about a two day overnight camping trip which contained a large list of activities.

H: Mikä sulle on jäänyt mieleen semmoisena kivana juttuna tuolta Nuuksion retkeltä?

A: Lenkkeily

I: Is there any specific nice thing that you remember from our hike to Nuuksio?

C: Walking

Another very verbal client, also asked about what was best about the same hike to Nuuksio answered also only “walking”. Walking seems to be a truly enjoyable activity for these clients!

When trying to understand what was the client’s initial resistance really about, when leaving for the walks they actually seemed to love, the researcher had to, according to the hermeneutic approach, try to interpret the matter through empathy and deeper understanding of the object’s aims and their cultural surroundings.

Through empathy one can see what is difficult for the other person in a situation. With the knowledge as a professional who worked with the clients the researcher knew that since all of the Kisälli-Harjulanmäki clients have some degree of autism they most probably experience transitions as uncomfortable. Typical in the life of an autistic individual is the compulsion for all things to stay stationary, so changes - even fun ones - always evoke anxiety to some extent (Malm et al 2012; 220). Especially putting on clothes and waiting for your turn can cause anxiety, as expressed by this client who was asked which kinds of things irritate her while leaving for the walk:

Se on vaan se, että välillä pitää vähän odottaa...Odottaa, että sinne mahtuu sinne eteiseen pukemaan. Kun meillä on niin pienet tilat siinä eteisessä, kaikki ei mahdu yhtä aikaa pukemaan.

It's just... having to wait. To wait that you get room in the corridor to get dressed. We have such a small space there, not everyone fits in to dress at the same time.

In the notes it was documented that the clients had arguments almost every time before an outing. Often the arguments were disagreements about the destination of each walk. But in the interviews it was striking that nobody remembered ever having had disagreements on where to walk. The consensus, in the interviews was that “we decide together” and nobody seemed to have strong preferences on which walk was the best.

This again tells about the fact that walking in itself is the significant essence of the walks for the clients; they actually didn't care which route we chose to walk. The arguments were just a side effect of the anxiety always surrounding transitional situations, which they experience as uncomfortable.

Rachel and Stephen Kaplan wrote about the rehabilitative effect nature has on an individual in the 1980's, when they launched the concept Attention Restoration Theory. The Kaplan's discovered that people can concentrate better after spending time in nature. Even an artificial presentation of nature, ex. a photograph, has some of the same effect of improving one's attention span. This has been tested with ex. proofreading assignments, and it has been found out that the group who recently visited outdoor found the mistakes in the text much better than the group that stayed inside. It has also been proved in many researches that people get into a better mood in natural surroundings. Staying in nature has an effect on general mood by increasing positive and decreasing negative feelings (Salovuori 2014;79).

But how do the Kisälli-Harjulanmäki clients themselves experience this issue? Have they noticed any rehabilitative effects? The effect of being in good physical shape was noticed in many interviews, and also other positive effects were noticed.

H: Tuntuuko susta, että olet hyvässä kunnossa?

A: On. Nopea.

I: Do you feel you are in good shape, fit?

C: Yes. Fast.

H: Huvittaako sinua yleensä lähteä kävelylle?

A: Pystyy!

H: Tuntuuko kivalta lähteä?

A: Tykkää!

I: Do you usually feel like going on a walk?

C: Am able!

I: Does it feel good to go?

C: Like!

H: Oletko huomannut mitään sellaista, että kävelyt vaikka rauhoittaisivat sinua, tai toisivat paremman mielen?

A: Oon. Oon huomannut että tulee parempi mieli ja hyvä mieli, ja semmoista.

H: Tunnetko olevasi hyvässä kunnossa?

A: Tunnen joo. Ja senkin mä tunnen, että mulla ole ollut enää sitä raudanpuuteanemiaa. Silleen niitä ehkäistään, että ulkoilee, syö hyvin ja nukkuu tarpeeksi.

I: Have you noticed that the walks would calm you down, or that they would make your mood better?

C: Yes. Yes I have noticed that I get into a better mood, a nicer mood, and so...

I: Do you feel you are in good shape?

C: Yes I do. And I also feel that I haven't any more had that iron deficiency anemia. You can prevent it by taking outdoor exercise, eating well and sleeping enough.

The positive self-image of these clients concerning their physical abilities is actually quite rare since very often the disabled have a quite negative perception of their bodies and physical skills. It must be again noted that these clients had been also especially supported with the regular narrative conversations the institution used as a working method, which helped also this research. With practicing these skills in the regular narrative conversations they had learned to recognize, name and express feelings and sensations (Pajunen 2013; 11-12).

Several times a year, Kisälli-Harjulanmäki organizes a longer overnight camping trip for the clients. The researcher joined a longer hike to Nuuksio with the clients in the late spring of 2015. The chosen route was quite demanding and the workers wanted to strongly encourage the clients to break outside their comfort zones. For example every client was expected to climb up a steep hill and look into a cave, even though some resisted the idea strongly. Each client remembered their own kinds of things about the hike. The first one was most interested of a familiar person attending the hike.

H: Muistatko tämän retken Nuuksioon?

A: Mirva!

H: Niin, Mirva oli siellä meidän eräoppaana. Muistatko sen korkealla olleen luolan, kävitkö siellä?

A: Luola. Korkealla. Kävin. Kiva.

I: Do you remember the camping hike we did to Nuuksio?

C: Mirva!

I: Yes, Mirva was there as our forest guide. Do you remember the cave up there? Did you visit it?

I: A cave. High. Yes. Nice.

A significant thing another client recalled was a small accident she experienced.

H: Muistatko sen reitin, kun se oli aika jyrkkä, ja sit kiivettiin sinne luolalle?

A: Kaatuu!

H: Sä kaaduit?

A: Joo

H: Oliko reitti sinusta vaikea?

A: (painokkaasti) Oli!

I: Do you remember the route? It was quite steep, and then we climbed to the cave?

C: Fall!

I: You fell down?

C: Yes

I: Do you think it was a hard route?

C: (emphatically) Yes!

Another client was especially scared of the cave so she talked much more willingly about other subjects.

H: Mikset sä halunnut mennä sinne luolaan?

A: Se näytti niin kauhean pimeältä... (nopeasti vaihtaa aihetta). Mutta mä muistan, että meillä jokaisella oli repussa mehupullot, omenat ja suklaamuffinsit.

H: Muistatko yhtään niitä maisemia, minkä näköistä siellä oli?

A: Ensimmäisenä päivänä siellä oli vähän sateista, mutta sitten kun me herätettiin...

H: Se oli ilma, mutta minkä näköinen oli maisema?

A: Siellä näytti...aika semmoiselta mukavalta. Ihan meidän mökin vieressä oli järvi. Sit mä istuin siinä mökin portailla ja kattelin sinne järvelle.

I: Why didn't you want to go see the cave?

C: It looked so awfully dark... (switches the topic quickly). But I remember that each of us had, in our backpacks, a bottle of juice, an apple and a chocolate muffin.

I: Do you remember the landscape? What did it look like?

C: Well the first day was a bit rainy, but when we woke up...

I: Now you are describing the weather, but what did the landscape look like?

C: It looked...quite nice. Right next to our cabin there was a lake. Then I sat there on the steps of the cabin and watched towards the lake.

Each of these memories of the hike show that the most important memory of any given event are the small things that happen to us personally, be it an accident, snacks or a memory of a restful moment.

6.3 Horticultural work

The most important value of horticultural work in Green Care is seen to be the increasment of involvement. When the disabled are hired to keep the town parks or other green areas in good condition they can get the experience of being in real work. Participatory involvement decreases seclusion. In an environment which supports health it is easier for many clients to break away from the identity built around the “problem” (Salovuori 2014; 80).

Another big benefit of horticultural work is that it makes the disabled perceive better time and the different seasons, as well as the relation of action and consequence (ex. that planting leads eventually to harvesting). Understanding these kinds of complicated time-related concepts is not very common to disabled people, so grasping them can be seen as a big achievement.

H: Mitkä hommat alkaa nyt syksyllä?

A: Lehtiä

H: Niin, haravointi. Entä mitä tehdään talvella?

A: Talvihomma

H: Mikä se on?

A: Lumet pois

H: Mistä puutarhahommasta sä tykkäät?

A: Talvesta, Kola, lapio

H: Entä kasvimaahommat, tykkäät sä tehdä niitä?

A: Hm (pitkä tauko). Tulee vähän likaiset kädet.

H: Mitä sä panet yleensä käteen?

A: Hanskat. Suojaa

I: Which activities start now in the fall?

C: Leaves

I: Yes, the raking of leaves. What about winter, what do you do then?

C: Winter chore

I: What is that?

C: Snow away

I: Which garden chore do you enjoy?

C: The winter. The snow pusher. The shovel.

I: What about caring for the garden plot, do you enjoy that?

C: Hm (a long silence). My hands get a bit dirty.

I: What do you usually wear on your hands?

C: Gloves. Protecting.

The client in the next interview talked about gardening with big enthusiasm and lots of laughter, understanding clearly the connection between planting and foods, though it was difficult for her to focus clearly.

H: Kun ollaan puutarhassa, millaisista hommista sinä tykkäät?

A: Haravahommia! Vettä kantaa! Tiistaina.

H: Kyllä. tiistai on puutarhapäivä. Mistä muusta?

A: Kukkasia kastelee. Sipulii!

H: Tarkoitatko että sä nostat sipulit nyt maasta?

A: Oli!

H: Tykkäätkö poimia marjoja?

A: Marjassa! Tykkää! Sienessä! Keittoo!

H: Sienistä voi tehdä keittoa?

A: Joo. Ja perunakeittoo!

I: What is your favorite chore in the garden?

C: Raking work! Carrying water! On Tuesday.

I: Yes, Tuesday is the gardening day. What else?

C: Watering flowers! Onion!

I: Do you mean that you have just lifted the onions now?

C: Yes it was!

I: Do you like berry picking?

C: Berry picking! Likes! Mushroom picking! Soup!

I: You can make soup from mushrooms?

C: Yes! And potato soup!

Confusing memories temporally is typical to the disabled. This client remembered growing potatoes even though they haven't been grown in the Harjulanmäki plot anymore for the last ten years.

H: Mikä on sun mielihommaa kasvimaalla, mitä tykkäät tehdä?

A: Tää on aika vaikea kysymys. Ainakin mä käytän sitä haraa ja autan perunoiden istutuksessa. Sit mä olen joskus laittanut erilaisista pusseista kasvimaalle niitä, niitä...

H: Siemeniä?

A: Juu siemeniä.

I: What is your favorite job on the garden plot?

C: This question is quite difficult. At least I use the harrow and help to plant the potatoes. Then I have sometimes put, from those different kinds of sachets, those, those...

I: Seeds?

C: Yes, seeds.

Specific preferences didn't stand out in the interviews about garden work except for the activity of raking the leaves, which all the clients of Harjulanmäki seemed to especially enjoy - once they got into the routine. In starting this seasonal activity there too could be seen a resistance. The actual transition to this activity was always difficult, but once the clients got into the habit of raking every day they found it difficult to stop and would have liked to continue it even after there were no leaves left.

Again, memory problems clearly affected the experiences of these clients, which is understandable since gardening is the single most complex activity of all the different activities that the clients were interviewed about for this thesis.

6.4 Animals

Therapists have acknowledged for years the benefits of horseback riding for autistic children. The effectiveness lies in the fact that riding is a rhythmic activity similar to swinging and the child has to work at being balanced (Grandin, Pavlides, 2008; 7). In Finland, a professional three year riding therapy teacher training is available is Ypäjän hevosopisto. In the training, there are special distinctions between motoric, pedagogical or psychological goals for the client, and by the year 2014 the training had been undergone by 137 professionals (Salovuori 2014; 65).

In the case of the disabled I believe that the motoric goals were the main rehabilitational focus, since surprisingly at least these clients seemed to have no special relationship with the

horse, as portrayed in this interview sample. The client in question had been riding actively from an early age, by the time of this interview almost two decades.

H: Tykkäätkö sä pajailla niitä hevosia?

A: Mmm (epäkiinnostunut)

H: Onko sulla lempihevosta?

A: Mä en tiedä.

H: Kenellä ratsastit viime tunnilla?

A: En muista.

H: Osaatko sä mielestäsi ratsastaa hyvin?

A: (innostuu) Osaan!

I: Do you like to pet the horses?

C: Mmm (disinterested)

I: Do you have a favorite horse?

C: I don't know.

I: Which horse did you ride on last class?

C: I don't remember

I: Do you consider yourself a good rider?

C: (gets excited) Yes!

The client was proud of her skills as a good rider, which is positive. But she was not interested of the animal. Especially from this client I got the impression of the horse just as a vehicle; an exercise platform. My impression was deepened when I asked the same client about what kinds of objects she finds interesting to watch on walks.

H: Tykkäätkö katsella ihmisiä?

A: En

H: Tykkäätkö katsella eläimiä?

A: En

H: No entä autoja?

A: Kyllä! Autoja!

I: Do you like to observe people?

C: No

I: Do you like to observe animals?

C: No

I: What about cars?

C: Yes! Cars!

The disinterested attitude towards the horse seemed to be very similar with this other interviewee. With good memory, she could remember many details, but all questions regarding her own feelings about the horse were passed in a notably quick manner.

H: Miltä se susta tuntuu olla sen hevosen kanssa?

A: Se tuntuu kivalta. Joo. Ja sit siellä on sellainen uusikin hevonen, iso uusi hevonen, jonka nimi on Diivik. Se on Virosta tullut. Marita Enqvist on se mun ratsastuksen vetäjä.

H: Sua ei koskaan peloita hevosten kanssa?

A: Ei pelota, ja mä osaan kyllä itsekin putsata hevosen kaviot, ottaa ne kurat pois. Se tehdään semmoisella piikillä.

I: What does it feel like to be with that horse?

C: It feels good. Yes. And there is a new horse too, a big one, whose name is Diivik. It came from Estonia. My riding instructors name is Marita Enqvist.

I: Are you ever afraid when you are with the horses?

C: No, and I can clean the hooves of the horse myself, take the mud away. It is done by this pike.

Being able to accomplish quite complicate tasks like saddling or caring for the horse's hooves were positive accomplishments of which the interviewed clients were clearly proud for. These activities they were excited to talk about, not the animals.

During her working time in Kisälli-Harjulanmäki the researcher of this thesis followed one client on a riding camp held in the stable of Kartanon ratsastajat, the only riding school in Finland aimed only for the client group of the disabled. It was impressive how well she and the other participants handled the big horses and how well the horses obeyed the riders whose focus seemed for the most part to be somewhere else. According to an interview of this riding school's founder Maritta Enqvist on the mtv.fi-pages this stress-free attitude is exactly the secret of disabled riders. "Normal riders" have usually at least some amount of stress on how the horse they are riding will behave, wheather it will bolt and throw the rider off their back etc., and the horse as a sensitive animal senses these worries. The disabled, on the other hand, have no such concerns. The owner and teacher of the stable Maritta Enqvist states in the interview that "The disabled aren't nervous when riding. They don't think that they might fall. They trust the horse which is why the horse trusts them too." (mtv3.fi) On the other hand they don't seem to have especially ambitious goals in this hobby either. For example they didn't want to intentionally ride alone but preferred to have an assistant walking the horse for them, even after three years of riding lessons.

The observational notes include a description of a day when the researcher took her dog along to visit Harjulanmäki. The clients had been asking to see the dog for a long time and there had been a lot of discussion about the dog. Still, when the dog came to Harjulanmäki, nobody showed much interest in it. One client came to pat the dog but looked at the researcher all the time, asking “Isn’t it good that I asked your permission to pat it, since you can never really be sure about animals?” The interesting thing about the dog appeared to be that it was the researcher/counselor’s dog, which again emphasizes the disabled clients need to be dependent on their counselor. The counselor explains the world to them and phenomenon’s are understood through the counselor.

But perceiving animals is also a skill that can be practiced and learned. During the day when the dog was visiting it was noticed how the client who had the longest experience of living on a farm where there were lots of animals could reflect her thoughts on the dog with an empathetic attitude “Look at it now! I guess the dog is thinking that this is what it must feel like to be a dog.”

In phenomenology it is believed that an individual’s subjective consciousness is composed of a kind of reservoir of information made up of significant experiences. This reservoir includes practical assumptions and classifications of the world. They work as experience schemas from the base of which new experiences are interpreted (Ulvinen 2012; 55). With a lot of experience of observing people talking to and about pets this client had learned a very different attitude to animals.

In the first Finnish book written about animal-assisted therapy “Karvaterapiaa. Eläinvusteinen työskentely Suomessa” there is documented a case where a big dog was brought to aid a severely autistic young lady. It took many meetings for the girl to even take contact with the dog, but when it happened, the contact was initiated by the girl in a “dog way”: the girl started to imitate the gestures of the dog (Haapasaari 2013; 71-72). Päivi Latvala-Sillman, who has worked with autistic pupils using a therapy dog, notes, that a dog can aid autists in learning social skills and communication, and can help them to withstand sensory stimulation, which is often difficult for autists (Latvala-Sillman 2013; 202).

The clients have animal-related chores in Harjulanmäki and they usually remember to do them. Still, for example the client who is specially in charge of taking care of the two small parrots didn’t remember them when asked are there animals in Harjulanmäki. She answered that there are no animals. The client in charge of the hen did mention the subject, and could even reflect that taking care of them calms her down because it forces her to concentrate.

Observing animals in nature is also a skill that must be regularly practiced and retrieved into mind. Even though the Harjulanmäki clients have lately very often seen deer standing on the nearby field through the window at breakfast time, clients had difficulty remembering them. Instead, when asked about which animals have they lately seen, they proposed animals like bears or lynx which they hadn't actually ever seen.

Very often, when asked about favorite- or other animals, the clients answered with lists of animals. They wanted the interviewer to see how many species they were able to name, but the question of favorite animals was too difficult to understand. The excited tone the clients had when talking about animals still showed that animals interested the clients although not in the personalized way people tend to talk about favorite animals, especially pets. The subject of animals clearly pleased and interested this client, who laughed excitedly during this interview.

H: Tuleeko sinulle siis iloinen mieli kun näet kissan?

A: Ei kun karhu ja heppa

H: Oletko nähnyt karhuja metsässä? Eikö ne ole vähän peloittavia?

A: Ei! Iso on pöllökin! (nauraa)

H: Ai että pöllönkin olet nähnyt?

A: Iso! (nauraa)

I: Did I understand right that it makes you feel happy when you see a cat?

C: No, a bear and horse

I: Have you seen bears in the forest? Aren't they a bit scary?

C: No! Big is the owl too! (laughs)

I: So you have seen an owl too?

C: Big! (laughs)

In the observational notes there was described a walk which the researcher exceptionally did with only one client since the others were at their hobbies that day. While walking in the forest they ran two times into a big moose. On the first time the client didn't observe the moose at all. The researcher pointed it out to her and then they talked about it. On the second time the moose crossed their path the client was already able to point it out and name it. They continued talking about the moose, and about how exceptional it is to see one, let alone two times.

Back home the researcher encouraged the client to tell about the moose to the other counselor. By this time the client had already forgot about the moose, but with reminding was able to describe the moose to the counselor. When they now met for the interview, over one year

after the incident, the client immediately remembered that the researcher was the person with whom she ran into the moose. This short incident describes well the memory of many disabled clients: things like animals seem to stay in mind more if they are associated with a person, preferably a counselor or assistant they feel comfortable with.

7 Validity, reliability and ethics

According to Olli Mäkinen, a research in the social or healthcare field is ethical if it doesn't cause extra psychic or physical stress to the participants of the study (Mäkinen 2006; 122). This study didn't include interview questions that would have forced the clients to reminisce traumatic personal problems so the study was done in an ethically correct way.

Reliability of the study was influenced to some extent by the special dependency relationship that the disabled have with their counselor. The aim of the disabled to please the counselor (which they still perceived the researcher to be although she didn't work with them anymore) was a slight hindrance in an interview since a disabled person may want to give only answers which would make the interviewer "happy". This tendency was paid extra attention to during the interviews with rephrasing the question several times until the interviewer felt that the answers were earnest.

All the interviewed clients had their own personal features, which had to be considered during the interviews. One client answered all questions with the first and easiest thing that came to mind. For example when asked about their favorite tree they mentioned the first tree that they saw from the window at that moment. With this interviewee it was clear that they only wanted the easiest way out, so each question had to be rephrased, as had to be done with another client who answered almost every question with "I don't know" or "I don't remember". Especially with these two it was an asset that the researcher knew them from a longer time and had seen how they experienced Green Care.

Studies in which the experiences of the disabled themselves are heard are important from an ethical perspective since they can give us clues on how to interpret the self-determination right of the disabled. This is a subject that has not been mentioned in the studies I have read about Green Care so far, where only the undeniable positive physiological effects have been evaluated. Is it legitimate for example to force a disabled person for a long walk in the forest if he or she would rather, by own choice, prefer to spend their evening rocking autistically in her own chair? In Kisälli-Harjulanmäki it is strongly believed that the answer is yes, and this study showed at least one case study how the often initially opposed Green Care activities

concretely went. In spite of the initial resistance, the clients, who often had challenges beginning the activity actually experienced that they benefitted from it in the end.

The issue of what kind of self-determination right should the disabled have in issues concerning their health and wellbeing is such a broad topic that it was ruled out of this thesis. Still the opinions of the disabled themselves in this study will be an interesting input to the general discussion about this subject.

According to Teppo Kröger (2002;7) the research of the experiences of the disabled has special ethical power since it attempts to better the status of the disabled in the society. It brings forward the voice of individuals who otherwise would not be heard, and also emphasizes subjectivity and highlightens subjective wishes.

8 Conclusion and discussion

From the data analyzed for this thesis some very clear themes stood out already from the beginning. With reading and rereading the material from as many viewpoints as possible, following the hermeneutical circle of understanding, some themes were strengthened and some changed with deeper understanding. When researching with a dialogical attitude the researcher goes back and forth between the research data and her own interpretations, leading hopefully to a deeper understanding of the topic (Laine 2001; 36).

A very clear finding from the analyzed data was that all the clients enjoyed the walking itself, and all of them had noticed the benefits of the walks. The good feeling experienced by everybody was also evident from the observational material which included the mute clients who did not participate in the interviews. Their good feeling was reflected by calmed down behaviour, smiling faces and the clear lessening of disruptive behavior after the walks. The deeper significance of the walk was in the walk; in the movement itself.

Quite unanimously the clients also didn't seem to be very picky of where to walk. The destination of the walk or the landscape of the walk was a secondary factor to them, priority was the walking movement itself.

The resistance of leaving for the walk, which stood out quite clearly in the observational part of my research data, may have to do with the disability of having a complete understanding of what a walk is. The focus can easily go to the immediate, uncomfortable part (dressing, queuing etc.) but clients don't remember how good they usually feel after such a walk.

This group of disabled clients had an original perception of landscape. For example their choices of “significant places” in nature were very different, even strange. Even though the interviewed clients did not seem to appreciate or even notice the obvious sublime landscapes like the lakeside, this doesn't mean that the disabled don't appreciate nature. Certainly this should not lead to the conclusion that it is useless to introduce beautiful landscapes to the disabled.

Even though the clients interviewed for this research clearly preferred inanimate, technical things to landscapes, this should not lead to the conclusion that we should go along with the interests of the client group and introduce them to more motors instead of nature destinations. As proved in many researches about Green Care and green landscapes, the green landscape has positive effects on all client groups (Salovuori 2009; 16 - 17) whereas inanimate machines have not. We care and help the disabled also in many other things they have intellectual challenges in, accepting as a base point that we have the right to do this since we understand more about their benefit than they understand themselves.

There is also no reason to believe that the disabled could not experience sentiments like fascination, linked with sublime rehabilitating environments (Salovuori 2009; 23) even though they don't have the verbal skills to describe these kinds of sentiments. In the observational data of this study there were found many mentions of moments when clients seemed to calm down considerably in front of a breathtaking view, summer rain or an amazing sunset.

The clients seemed to remember landscape experiences especially through linking them with important people, like their counselors. Thus the meaning for ex. a certain place in nature is often been given by someone else but the disabled person themselves, emphasizing their dependence on the counselor.

Another finding of the study was that the disabled experience nature strongly through the benefit perspective and they find this aspect interesting: nature for them is a place from where to find and gather things. Two things have possibly affected this research result. Firstly, the interviews were done in the fall, so this season, with it's harvest gatherings, was freshly “going on” in the memory of everyone. The search results would may have been different in another season, with maybe less emphasis on gathering berries, raking leaves etc. Another factor was that since this institution used the Green Care practices the gathering activities were well known routines to all the interviewed clients. They were accomplished skills of which all the clients were clearly proud of, which is why they liked to talk about them. For example picking berries or mushrooms is not a self-evident skill for many disabled, as making a distinction between different species in the forest may be a challenge.

The research finding of the disinterest in animals - the fact that most interviewed didn't remember even the animals of Harjula (even the ones of which they were personally in charge of), or that the active horseback riders were not interested in their horses - was surprising. Maybe the body language of an animal is too difficult for the clients to understand? Animals still have many rehabilitating effects for the clients: horseback riding trains their motor skills and caring for the animals trains their memory and organization.

Kisälli-Harjulanmäki as an institution has a strong belief in introducing a wide spectre of activities for the disabled and this study shows that the clients get many kinds of things out of their experience. The study broadens the perspective of studies done about Green Care by showing one precise description of how a certain client group experienced Green Care and its rehabilitative effect.

With the disabled, it must always be understood that rehabilitation means tiny steps; severely disabled clients will never be "cured". Still, the disabled deserve to experience all these different activities, and to benefit from them in their very own unique way.

Malcom Payne writes in his book *Humanistic Social Work* something that is applicable also to working with the disabled: most social work clients are not particularly ambitious for their own personal development since their starting point may not have given them opportunities or strengths to reach their full potential. Ethically, it may seem wrong to pressure them with the demands of achievement since they are entitled to choose an unfulfilled state. But on the other hand, it is also ethically wrong to reinforce their unequal start in life by accepting their lack of motivation, as all social work's aim is to help people attain their human rights (Payne 2011; 160).

References

- Ahro, Katarina, 2016. Oma piha, oma yhteisö: yhteiskehittely ja Green Care -toiminta ikään-
tyneen osallisuutta tukemassa. Metropolia ammattikorkeakoulu. Geronomi (AMK), vanhustyön
koulutusohjelma
- Backman, Heidi, 2014. Luontokotouttamisopas. Green Care -aktiviteettien hyödyntäminen
maahanmuuttajien luontokotouttamisessa. Examensarbete för hortonom (YH)-examen Utbild-
ningsprogrammet för landsbygdsnäringsarna och landskapsplanering. Raseborg
- Elings, Marjolein, 2011. Effects of Care Farms. Plant Research International.
- Etherington, Natasha, 2012: Gardening for Children with Autism Spectrum Disorders and Spe-
cial Educational Needs. Jessica Kingsley Publishers, London and Philadelphia
- Eskola, J. 2007. Laadullisen tutkimuksen juhannustaiat. Laadullisen aineiston analyysi vaihe
vaiheelta. Teoksessa Aaltola, J & Valli, R (toim.) Ikkunoita tutkimusmetodeihin II. Näkökulmia
aloittelevalle tutkijalle tutkimuksen teoreettisiin lähtökohtiin ja analyysimenetelmiin. 2. kor-
jattu painos. Jyväskylä: PS-Kustannus.
- Grandin, Temple, Pavlides, Merope, 2008. Animal-assisted Interventions for Individuals with
Autism. Jessica Kingsley Publishers
- Granlund, C & Olsson, C. 1994. Enemmän vuorovaikutusta: kurssiaineisto. Helsinki: Kehitys-
vammaliitto.
- Green Care Finland ry. 2014. Mitä on Green Care? <http://www.gcfinland.fi/home>. 1.6.2014.
- Gråsten, Tanja, Hokkanen, Iina, 2014. Green Care - Nature Assisting Integration of Aging So-
mali Women. Bachelor's Thesis, Helsinki Metropolia University of Applied Sciences
- Haapasaari, Maarit. 2013; Eläinavusteisuus kehitysvammaisten parissa. Teoksessa Karvatera-
piaa. Eläinavusteinen työskentely Suomessa. Toim. Kaija Ikäheimo. Yliopistopaino, Helsinki
- Haller, Rebecca L, Kramer, Christine L (ed), 2006: Horticultural Therapy Methods. Making
Connections in Health Care, Human Service and Community Programs. CRC Press
- Hirsjärvi, Sirkka, Hurme, Helena, 2006. Tutkimushaastattelu. Teemahaastattelun teoria ja
käytäntö. Yliopistopaino, Helsinki.

Hirsjärvi, Sirkka, Hurme, Helena, 2010: Teemahaastattelu. Teemahaastattelun teoria ja käytäntö. Helsinki. Gaudeamus Helsinki University Press

Kafle, Narayan Prasad: Hermeneutic phenomenological research method simplified. Bodhi: An Interdisciplinary Journal 5, 2011

Kananen, Jorma 2015: Opinnäytetyön kirjoittajan opas. Näin kirjoitan opinnäytetyön tai pro gradun alusta loppuun. Jyväskylän ammattikorkeakoulu JAMK

Kannisto, Heikki, 2002: Ymmärtäminen, kritiikki ja hermeneutiikka teoksessa Niiniluoto, Ilkka, Saarinen, Esa,(toim.). Nykyaajan filosofia. WS Bookwell. Juva

Kaski, Markus & Manninen, Anja & Pihko, Helena 2012: Kehitysvammaisuus. Sanoma Pro Oy. Helsinki.

Kaukola, Jukka, 2004. Laatu asumiseen. Raportti kehitysvammaisten ihmisten ja heidän läheistensä näkemyksistä asumisesta ja sen tukipalveluista. Kehitysvammaisten tukiliitto ry. Tampere.

Koivisto, Kaisa 2012: Koettu hallitsematon minuus - kokemus psykoosista ja autetuksi tulosta psykologisen sairaalahoidon aikana. Fenomenologinen lähestymistapa teoksessa Kiviniemi, Liisa. Koivisto, Kaisa, Lomamaa, Timo, Merilehto, Milla, Sandelin, Pirkko and Suorsa, Teemu (ed) Kokemuksen tutkimus III. Teoria, käytäntö, tutkija. Juvenes Print, Tampere

Koukkunen, Miia, 2014. Green Caren toteutus Suomessa. Opinnäytetyö, Karelia-korkeakoulu.

Kröger, Teppo 2002: Tutkimuksen kolme näkökulmaa vammaisuuteen. Janus: Sosiaalipolitiikan ja sosiaalityön tutkimuksen aikakauslehti 10 (1), 27-37.

Laine, Timo 2001 Miten kokemusta voidaan tutkia? Fenomenologinen näkökulma. Teoksessa Aaltola, Juhani, Valli Raine (toim.) 2010: Ikkunoita tutkimusmetodeihin 2. PS Kustannus, Bookwell. Juva.

Latvala-Sillman, Päivi 2013; Kasvatus- ja kuntoutuskoira autismiluokassa. Teoksessa Karvatarapiaa. Eläinavusteinen työskentely Suomessa. Toimi. Kaija Ikäheimo. Yliopistopaino, Helsinki.

Lehtomaa, Merja 2009: Fenomenologinen kokemuksen tutkimus: haastattelu, analyysi ja ymmärtäminen teoksessa Kokemuksen tutkimus. Merkitys- tulkinta - ymmärtäminen. Perttula, Juha, Latomaa, Timo (toim.). Lapin yliopistokustannus

Luokkanen, Jenni, 2015. Henkilökunnan kokemuksia Green care-ideologian mukaisesta kuntouttavasta toiminnasta Keravan vankilassa. Opinnäytetyö sosionomi amk. Laurea Tikkurila

Malm, Marita, Matero, Marja, Repo, Marjo. Talvela, Eeva-Liisa, 2012. Esteistä mahdollisuuksiin. Vammaistyön perusteet, Sanoma Pro 1.-3. painos

Martin, Marjatta 2016: Nuoruus, vammaisuus ja kuntoutuksen merkitys. University of Lapland, Rovaniemi.

Marttila, Annamaria 2012: Aivovamma ja vammautuneen kokemuksellisuus teoksessa Kiviniemi, Liisa. Koivisto, Kaisa, Latomaa, Timo, Merilehto, Milla, Sandelin, Pirkko and Suorsa, Teemu (ed) Kokemuksen tutkimus III. Teoria, käytäntö, tutkija. Juvenes Print, Tampere

Mäkinen, Olli 2006. Tutkimusetiikan ABC. Gummerus Kirjapaino Oy, Vaajakoski

Oma tupa, oma lupa. Vammaisten ihmisten asumisen laatusuositukset Kehitysvammaisten Tukiliitto ry ja FDUV

Pajunen, Annamari, 2013: Narratiivinen keskustelu kehitysvammatyössä Diakonia-korkeakoulu. Opinnäytetyö sosionomi amk. Helsinki

Pelkonen, Tiia, 2015. Ikääntyneiden kehitysvammaisten kokemuksia ikääntymisestä ja arjesta Teemahaastattelu onnistuneen vanhenemisen pohjalta. Pro Gradu, Sosiaalityö. Lapin yliopisto

Perttula, Juha, Timo Latomaa (toim.), 2009: Kokemuksen tutkimus. Merkitys - tulkinta - ymmärtäminen. Lapin yliopistokustannus. Rovaniemi.

Peuraniemi, Teemu: LUONNOLLISTA HYVINVOINTIA - Esisuunnitteluhanke green care- toimintamallin kehittämisestä Muurutvirran hoitokodin kehitysvammaisille asukkaille. 2012. Opinnäytetyö (YAMK) Sosiaali- ja terveysala Kuntoutuksen koulutusohjelma, Turun ammattikorkeakoulu

Peuraniemi, Teemu: <http://vihreahyvinvointi.fi/green-care-pilotti-kehitysvammaisille-kokemuksellista-palvelumuotoilua-ja-vaikuttavuustiedon-keraysta/> 18.03.2013

Peuraniemi, Teemu. Esitelmä Green Care-vaikuttavuusseminaarissa 3.6.2016

<http://www.gcfinland.fi/file/original/Peuraniemi.pdf>

Pyöriä, Annamari, 2011: Väreily-ryijyprojektin merkitys Kisällin kehitysvammaisille käsityöläisille. Pro Gradu, Helsingin yliopisto. Käyttäytymistieteellinen tiedekunta, opettajankoulutuslaitos. Käsityönopettajankoulutusohjelma

Ricoeur, Paul, 1976. Interpretation Theory: Discourse and the Surplus of Meaning. Texas University Press, Fort Worth

Saarinen, Esa 1999: Symposium. WSOY

Shaw, Ian, Holland, Sally 2014: Doing Qualitative Research in Social Work. Sage Publications Ltd, London

Tontti, Jarkko (toim.) 2005: Tulkinnasta toiseen. Esseitä hermeneutiikasta. Vastapaino

Tuomi, Jouni, Sarajärvi, Anneli, 2009: Laadullinen tutkimus ja sisällönanalyysi. Tammi

Varto, Juha, 1996: Laadullisen tutkimuksen metodologia. Kirjayhtymä, Tammer-Paino Oy, Tampere

Vehmas, Simo (toim.), 2010: Vammaisuuden kokeminen ja kokemisen vammaisuus. Suomen Vammaistutkimuksen Seuran 2. vuosikirja. Kehitysvammaliiton selvityksiä 7. Kehitysvammaliitto

Vilkkä, Hanna, 2006. Tutki ja havainnoi. Tammi

Laki kehitysvammaisten erityishuollosta 519/1977

Convention of the Rights of Persons with Disabilities (YK:n yleissopimus vammaisten henkilöiden oikeuksista CRPD, Vammaisyleissopimus) <http://www.un.org/disabilities/convention/conventionfull.shtml>

<http://verneri.net/yleis/kuntoutussuunnitelma>

Downin syndrooma, Käypä hoito. <http://www.kaypahoito.fi/web/kh/suosituksset/suositus?id=kht00032>

<http://www.mtv.fi/uutiset/kotimaa/artikkeli/kehitysvammaisille-suunnatussa-ratsastuskou-lussa-valmennetaan-voittajia/1939506> (referred to 3.10.2016)

Appendix 1