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Challenges in Multicultural Counselling: Experiences From Kepeli Workshops

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The purpose of this thesis was to collect experiences and feedback from Kepeli workshop participants about challenges in multicultural counselling situations. The whole study was conducted in co-operation with the working-life partner Kepeli project. The experiences and data collected in the workshops would be then later used to help to create a guidebook for counsellors facing multicultural situations. The focus of the study was to find recurring themes and challenges to identify them and to make them visible.

The research was conducted as a qualitative study and the data were collected during two Kepeli workshops. Data collection included non-participatory observation and taking notes during the workshops and videotaping one workshop and then littering them. Theory based analysis was used to analyse and then categorize the data. Psychomotricity and the salutogenic approach were used as a theoretical reference to support the thesis.

Our findings indicate that the challenges we observed were primarily focused on the lack of skills and cultural knowledge of the clients. On the light of our results, it can be suggested that the Kepeli project is able to provide possible solutions through the salutogenic approach and the use of psychometric domain to combat the perceived challenges brought forward by the observed counsellors.

Keywords	multicultural counselling, integration, immigrants, salutogenic approach, psychomotricity

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Tämän opinnäytetyön tarkoituksena oli kerätä kokemuksia monikulttuurisen ohjauksen haasteista Kepeli-projektin työpajoihin osallistuneilta tahoilta. Opinnäytetyömme toteutettiin yhteistyössä Kepeli-projektin kanssa. Havainnoituja haasteita ja muuta työpajoilla ilmennyttä informaatiota käytettäisiin myöhemmin apuna monikulttuurisen ohjaajan opaskirjan luomisessa. Tutkimuksen lähtökohtana oli etsiä mahdollisia toistuvia teemoja ja haasteita, luokitella ne ja tehdä niitä näkyväksi.

Tutkimus tehtiin laadullisena ja data kerättiin kahden Kepeli-työpajan aikana. Datankeruu tehtiin ei-osallistuvan observoinnin ja videokuvauksen keinoin. Data analysoitiin teoriapohjaisen sisällönanalyysin avulla. Aihetta peilattiin myös psykomotoriikan ja salutogeenisyyden kautta, antamaan teoreettista tukea opinnäytetyölle.

Löydöksemme osoittavat, että observoitujen ohjaajien kohtaamat haasteet keskittyivät maahanmuuttajissa havaittuihin kielellisiin, taidollisiin tai kulttuurieroista juontaviin vajeisiin. Tulokset osoittavat, että Kepeli-projekti kykenee salutogeenisen lähestymistavan ja psyko-motoriikan avulla tukemaan esille tuotujen haasteiden ratkaisemista.

Avainsanat	monikulttuurinen ohjaus, integraatio, maahanmuutto, salutogeeninen lähestymistapa, psykomotoriikka

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Appendix 1. Compressed challenges

1   Introduction

In this thesis we explore the challenges of multicultural counselling within our working life partner Kepeli-project. Our research question was what kind of challenges can and do Kepeli counsellors face when in multicultural counselling situations. We wanted to record the experiences of the facilitators using and interested in using Kepeli projects exercises, and the challenges and the successes they have had with these exercises and multicultural counselling in general. In order to do so we observed and videotaped two Kepeli workshops with various facilitators and counsellors involved in the project. After this we analysed the data and categorized the findings. This in exchange then gave us a picture of what kind of challenges can possibly await a fresh worker in the field of multicultural counselling.

A researcher of immigration from Finland, Annika Forsander (2002, p.82.) quotes the researches of Necef and Schierup to wrap up the challenges of integration into three sections. First one being the racist attitudes of the majority culture. Second is that the welfare state sees the immigrant from the start as a long-term client, and passivates the immigrant. The third reason according to Forsander is that the immigrants are seen to be lacking wanted abilities, such as language skills, professional skills and everyday knowledge of the majority culture. The proposed solution is seen in extensive education with ranging methods. We used the mentioned three sections as our starting point to categorise the challenges observed.

As to why it would be important to collect data for new counsellors wanting to work in the field of multicultural counselling and integration, we simply wish to make it easier to orientate oneself about the possible challenges ahead. We felt that by collecting the subjective experiences of the counsellors in the field, we could provide usable material for the Kepeli-project and the new counsellors.

Before going into the research, the theory part of our thesis opens up the concepts and theory we felt most suited. By connecting the theory of psychomotricity and the salutogenic approach with the challenges faced by the counsellors, we aimed to provide useful material for future counsellors and the people involved and interested in the Kepeli-project.

2 Immigration, integration and counselling

2.1 Immigration in Finland

The word immigrant has come to define a person that is residing in a country that is not the country of one's origin. Reasons for immigration are plenty and they further define the term used of the immigrant. A foreigner is any person outside their country of origin, a tourist or an exchange student for example. An immigrant is a person that is permanently living in a country other than their native country. A migrant is a person that chooses to live in another country, usually to pursue interests related to work. A refugee on the other hand is forced to move out of their own country due to political or other reasons. (Raunio 2007.)

Immigration in Finland has nearly doubled from the year 2000 to 2015. Even though the flow of immigrants has seen a slight recession in most recent times, it is expected that by the year 2030 there will be 330 000 foreign nationals residing in Finland. To integrate these immigrants to our society, integration policies have been put into effect. From the standpoint of these policies – integration is seen as an investment. A successful integration means tax funds, a more youthful working force, expand in consumerism and a wider labour market. (Ministry of economic affairs and employment (1) 2017.)

2.2 Culture and integration

Being a part of a culture means being part of group. It is a shared concept. We start to develop and grow into our culture in the very moment of our birth. Our culture affects us and our behaviour in all stages of our lives. Our culture defines the value systems that we organize our life around. In short our culture defines what we do, how we do it and why we do it. (Garcea 2005, p.55 - 56.)

When cultures meet and interact, people will have to adjust to changes. The development of mankind is largely based on this type of change process. In this change process the minority group usually has to adjust more to the majority culture than vice versa. This change process as a whole can be defined as acculturation process. As a process acculturation points at the changes that happen over time when faced with another culture.

Changes on an individual level occur in beliefs, feelings, attitudes, values and behaviour. (Liebkind 2000, p.13-14.)

The theories on acculturation process lean towards assimilation or integration. Assimilation is a one dimensional process where the minority culture is melded into the majority culture while the values and behaviour of the minority culture will be replaced by those of the majority culture. In integration the representative of the minority culture will keep one's cultural traits while being a full productive member of the majority culture. Integration will fail in face of different types of racism or lack of human or material resources. (Liebkind 2000, pp. 14 & 80.)

The inequality of refugees is seen as an example of a lack of integration. Activation, especially education is seen as a direct fix for the lack of integration. The optimism of bureaucracy is based upon the belief that by concentrating enough action, a certain lack can be fixed, to employ an unemployed immigrant for example. (Forsander 2002, p. 77.)

2.3   Integration and services

In countries that have taken in immigrants, often the socio economic situation of the immigrants is still lower than that of the majority population even in second generation immigrants. The issue is perceived differently in each society - the issue of inequality is directly related to the welfare model that is used. (Forsander 2002, p. 73.)

It can be said that integration services and processes they involve play significant role in the life of people migrating to Finland. Integration is defined by the Finnish THL as process which aims at the immigrant's full participation to the larger society and acquirement of skills and knowledge to do so (THL (1) 2017). The most relevant law concerning integration is the act on the promotion of immigrant integration. The law aims to encourage and promote individual integration of immigrants and support their full participation in Finnish mainstream society. It defines the proper terminology and the ways how the services around integration are supposed to be built. Equality and connection to the larger society are mentioned in the act as important parts of integration. (Laki kotoutumisen edistämisestä 2010/1386 § 1.)

Main tools used in integration process done by governing bodies in Finland are integration plan and integration education. The plan is an individual mapping of the person's situation and designing a best possible route for the integration education.
Integration education itself aims to provide to the immigrant needed skills and knowledge in language, society, culture and life management that enable them to survive in the new environment. (Kokkonen & Oikarinen 2013, p.12.)

At the time of writing this the new updated Act on promotion of immigrant integration is at the consultation process state. The new updated act will affect and change the integration process. During the soon to be old act of 2011 the responsibility of the integration is on the municipality and the government's unemployment services (Laki kotoutumisen edistämisestä 2010/1386 § 6).

Under the coming new act and because of the coming big social welfare and healthcare reform the implementation of the integration process is possibly left to the new bigger state-units and those units will buy all the integration services from service providers. This can possibly lead to a differences and inequality in services based on which state unit provides them. (Ministry of economic affairs and employment (2) 2017.)

Why we are and should be investing in integration comes clear when we look at the official statistics. In 2013 the amount of unemployed immigrants was doubled to that of native population (Eronen et al, 2014). In 2014 the number of unemployed immigrants in Helsinki was 17% whereas 7,6% of native population were unemployed (Saukkonen 2016).

Official take on integration is constantly changing and living process and lot of work is put to make it better and more flexible for individual needs. Finnish ministry of economic affairs and employment states in their fall 2017 report on integration strategies that immigrants should have options in different types of educations to support the language learning on together with the official learning and in that way have a better and easier way to integrate. This described need is the core problem where Kepeli project aims to answer. By giving new tools to people working with immigrants they can then give the clients real possibilities and chances to learn the language and in that way support the integration process of the individual immigrant and also the goals of integration done by officials (Ministry of economic affairs and employment (3) 2017, p. 20).

The issues of integration can be seen as a measurement for the welfare state. The same elements that make it harder to integrate into the society also touch the majority population. The lack of integration is not only a problem of the immigrants, but it tells of larger problems of the state's ability to integrate its members. (Forsander 2002, p.83.)

We are losing on the potential gains from immigration when integration is not successful, not to mention the societal and humane cost of failed integration, which can possibly lead to poverty and marginalization. In the following chapters we're going to take a look at the challenges of integration and especially the challenges focused on one of the key elements used in integration process – multicultural counselling.

2.4 Multiculturalism and counselling

Multiculturalism as a term is used nowadays very much but it is many times unclear what it actually means. According to THL multiculturalism is an umbrella term and is used in everyday language when talking about people of different ethnicities and backgrounds (THL (2), 2017.). Stanford Encyclopedia definition adds to the previous that multiculturalism is characterizing diversity in society and that it has many dimensions and branches including rights of groups, recognition, ideology, political dimensions, integration and co-living (Stanford Encyclopedia of Philosophy 2016).

Counselling applies to any interaction where someone seeks to explore, understand or resolve a problematic or troubling personal aspect of a practical issue at hand. Counselling is what happens when an individual consults someone else around a problem in living - a conflict or dilemma that is preventing people from living their lives as they wish. Those who work in the role of "other people" often find themselves on the other end of such issues. (Mcleod, & Mcleod 2011, p.1-2.)

Counselling in general is about interaction between two or more people. It is communication and it can be verbal or nonverbal. One needs to be aware of these dimensions. Verbal communication includes speech and written text. Nonverbal includes body-language, voice, gestures, facial expressions and body positioning. Research done in Helsingin aikuisopisto shows that when all these are supporting the message delivered the chance of it getting through in the meant way is better. Most important of these communication dimensions are in order body-language, voice and only after these two comes the actual words. (Mandalios, Nummela, Sipilä 2011, p.40-41.)

2.5   Cultural competence

One specific aspect that has to be taken account of in any work that revolves around immigrants and even more so when doing multicultural counselling is the differences in their cultural backgrounds. A five-year study in Savonia UAS aiming to better the integration of immigrants concluded that too often the professionals felt inadequate to face the vast cultural differences of their clients (Kuronen 2007, p. 85-97). This account is not isolated and it can have devastating effects on the clients. Many books and articles have discussed the requirements of a multicultural counsellor, one of the important reasons for this being that there is evidence suggesting that many ethnic-minority clients do not use counselling services or are dissatisfied with them due to inadequate attention to cultural differences and may therefore terminate their counselling prematurely (Launikari & Puukari 2007). We can also note that feeling inadequate in your work is not good for one's professional self-esteem, and working in such conditions can be more tiring. Multicultural counselling is in its own right a challenge. A challenge that can be even harder to master without being culturally competent.

To put in in short, the culturally competent counsellor must first be aware of one's own culture, values, norms and attitudes, or in other words one's worldview. This can be reached through reflection, but it's still not enough as the counsellor must also be aware of the client's worldview. By applying this knowledge, the counsellor can then choose the right methods that suit the given context. It must be understood that it consumes countless of work hours and self-reflection to be culturally competent. (Lairio 2007, p.49-57.)

3   Challenges in multicultural counselling

3.1   Challenges in multicultural counselling

Cross-cultural communication is something that takes place when we are involved in communication with individuals from groups that we perceive are from different culture, or in short are viewed as "different". Cross-cultural communication can be seen like a type of negotiating process between different cultures.

Cultural differences can be vast and make cross-cultural communication challenging at times. Difference in used language and how it is seen itself is a big challenge. Other important factors that can affect communication and styles within it can be different gender roles, use of body language, religion, perceptions of time and different understanding is subjects like work. (Garcea 2005, p.57.)

Working efficiently in multicultural environments demands certain understanding from the worker. Counsellor's understandings of cultural differences and also his/hers own culture plays a critical role in multicultural counselling situations. Essential things to be aware of and preferably know when doing multicultural counselling are among others the country of origin of the client and the majority culture there, ethnicity if known, religion, perceived gender, generation, perceived socio-economic class and possible difference in time perception. (Mandalios, Nummela, Sipilä 2011, p.43.)

There are real and possible dangers in stereotyping people based on culture they represent. Whatever the cultural differences might be the overall understanding is that individual differences between humans are far greater than cultural differences. Counsellors have to see each and every client as an individual. (Gothoni & Siirto 2016, p. 142.)

3.2   Hofstede's model of cultural differences

Dutchman Geert Hofstede has conducted one the most comprehensive studies in national values and cultural differences ever made. His model of cultural dimensions and differences between nations are originally based on interviews of 100.000 IBM workers in 72 different countries. Hofstede Centre which is also active in Finland continues to develop the models all the time. (Hofstede Insights (1) 2017.)

Hofstede created the model to understand and simplify the understandings of national cultural diversity. His model of dimensions of culture is now one of the most used models of mapping and understanding national cultural differences. It has and can be used in business and basically all other areas of life where different cultures meet. (Hofstede 1997, p. 11-13.)

3.3   Hofstede's fundamental cultural dimensions

Hofstede created these dimensions to simplify cultural differences to a level that could be easily understood and compared. Understanding the basics of these dimensions and how they can affect people's actions can give valuable cultural competence to counsellors facing situations of cross-cultural communication and multicultural counselling.

Power distance is about equality, hierarchy and how the power in society is distributed. People in high power distance cultures tend to accept hierarchical order and fixed place in society and need no justification to it. In low power distance cultures people are driven to equality and actively fight injustices in power distribution. (Hofstede Insights (2) 2017.)

Individualism vs. communality, the second dimension shows the degree of how people see themselves in relation to family and community. In individual cultures the importance is in "I" when in communal cultures is about "we". It is about how we understand family, decision making and taking care of ourselves and "surviving". (Hofstede Insights (2) 2017.)

Masculine vs. feminine? Masculine cultures are seen as more competitive and put strong emphasis on achievement, general hardness, heroism, patriarchy and material rewards for success. Feminine cultures are about cooperation and consensus, equality, modesty, caring of the weak and quality of life. Scandinavian welfare cultures can be seen as examples of the more feminine cultures. (Hofstede Insights (2) 2017.)

Uncertainty avoidance is a dimension of at what degree people in society/culture deal with the uncertainty of future. It's about planning and trying to control the future versus letting the future happen and then see what to do with it. (Hofstede Insights (2) 2017.)

Long term orientation vs. short term orientation is about how we view the past in relation to the future. Cultures scoring high in this prefer time-honoured traditions and rules and generally feel suspicious about change. Cultures scoring low in this dimension encourage change and new styles of education to prepare for future that is new, not the same as the old. (Hofstede Insights (2) 2017.)

Indulgence is about societies or cultures way of dealing with gratification, enjoying life and having fun. Scoring low on this means cultural suppression of gratification and strict norms and regulation on thing related. Cultures scoring high place value on the enjoyment of life and pleasure in itself. (Hofstede Insights (2) 2017.)
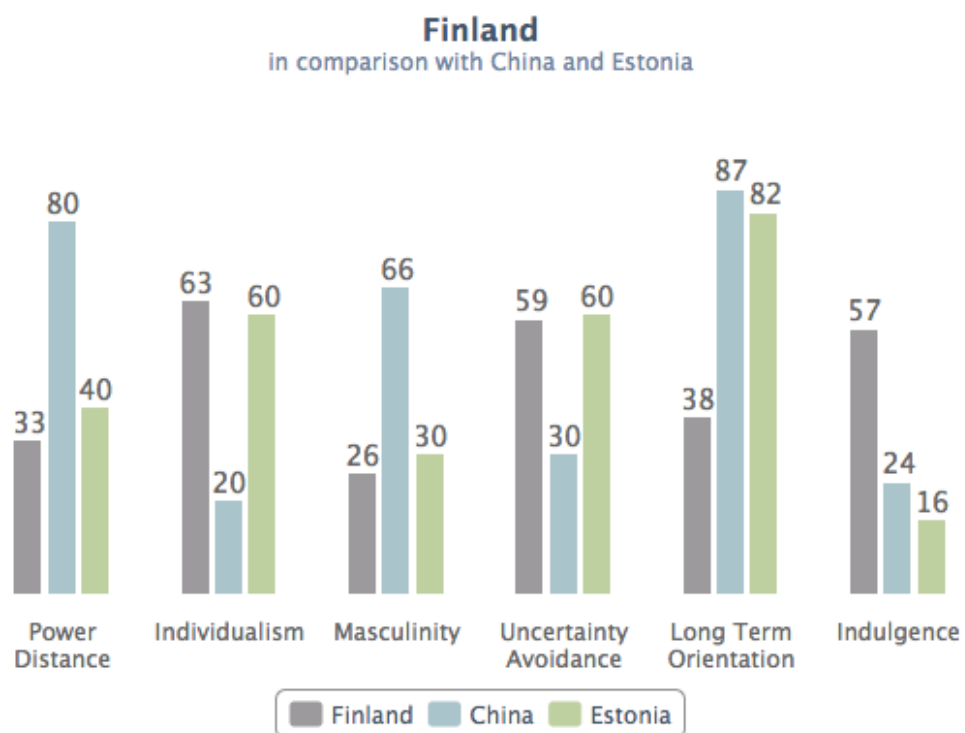

Figure 1. Cultural differences comparison according to Hofstede's model between Finland, China and Estonia. 2017. Adapted from https://geert-hofstede.com/finland.html.

Hofstede's cultural dimensions' model and the online data from the website are of course not all inclusive and in our view give only a superficial but still useful point of view and perspective to help the understanding of the common cultural differences. When looked from the perspectives of integration and acculturation it shows some signs that people from certain cultures can have in a sense shorter or longer distance than others to getting used to and becoming fully integrated for example to Finnish mainstream culture. Hofstede's model has its weaknesses also. It uses very rough averages, does not take into account any individual characteristics like personal experience, values and sub-cultures and promotes a kind of stereotypical understanding of cultures. This is similar or close to what Gothoni and Siirto (2016 p.142) described earlier when talking about the danger

of stereotypes. Because of these we see that this model should only be used as a reference and maybe as a starting point of looking at and understanding cultural differences and acquiring the knowledge towards being a culturally competent counsellor.

3.4   Health and immigration

In addition to the possible cultural and linguistic barriers, there might be even additional challenges to counselling as well. One big issue is health. First off, good health should be understood as dynamic physical, psychological, mental and social wellbeing and not as absence of sickness. Mental health issues vary from eating disorders to anxiety, but mental health is an ever shifting whole that is larger than a mental health problem. (Snellmann et al. 2014.)

Immigration and integration is usually a stressful process. An immigrant is bound to have acculturation related stress at some point of the integration process. It is imperative that the immigrant has the means to survive the stress. It should be noted that the immigrant does not only move from geographical borders, but can also move from a very different medicinal culture, as mental health is a cultural concept. In the worst examples this can lead to untreated mental health problems, as the issues are not seen as mental health problems. (Kerkkäinen & Säävälä 2015.)

Issues of mental health are found to be dependent on the reason for immigration. Asylum seekers and refugees are reported to have the highest percentage of mental health issues among immigrants. It has been estimated that 20 - 25% of refugees and asylum seekers suffer from diagnosable mental health issue. (Snellman et al. 2014) Studies concentrating solely on Finnish immigrants reinforce the image of a universal phenomenon - refugees and asylum seekers have more mental health issues than the mainstream population. This is often due to the trauma and uncertainty faced in the country of emigration. (Kerkkäinen & Säävälä 2015.)

Disability and the concept of disability are different and vary within different cultures. In every country of emigration the studies on disability are on a different level than in Finland. In some countries of emigration, there simply is not enough information available on different disabilities. This can lead to unrealistic expectations towards Finnish doctors, the Finnish medicinal system. (Tukikeskus Hilma 2017.)

4   Psychomotricity, the salutogenic approach and the Kepeli project

4.1   Psychomotricity

Name of the concept psychomotricity comes from the words psyche and motorics and it is emphasizing the active connection of mind and body and movement (Koljonen n.d). In this thesis we use psychomotricity as a frame of looking at learning, participating and empowerment. Psychomotricity is a holistic and biopsychosocial approach that Koljonen has described as a road to yourself and a bridge to other people (Koljonen nd). The background of psychomotric frame of reference comes from a compilation of different disciplines, sciences and theories from pedagogy, sports science, psychology, medicine and behavioural sciences (Koljonen n.d).

In the essence psychomotricity suits all ages and client groups. This is supported by the facts of human development. Development starts from birth and ends in death. It is a continuous change process in the functional capacity. Development is related to age, but it is not dependent on age. (Gallahue & Ozmun 2006.)

A bigger aim of psychomotricity is to enhance human development through perception and movement. The goal is to reach the whole persona through connecting physical exercises to the situations of learning and participation. Different learners can work in same teams where competition is not enforced. Therefore the ideal is that anyone can participate from their own starting points using their own strengths. Learners own initiative and confidence is supported. Working in pairs and teams is essential. This benefits the learner from a social standpoint. The exercises are planned so that there is always room for creativity and individual solution forming (Koljonen 2000, p.21). We see the combination of the aforementioned factors as the encompassing ideas behind psychomotricity. The very same ideals are the cornerstones of the salutogenic approach.

4.2   Salutogenic approach

One profound aspect in theoretical understanding of psychomotricity is its salutogenic perspective towards life, health and wellbeing. Salutogenic approach was first introduced to the scientific world by Aaron Antonovsky from the field of medical sociology and he saw it as an approach where it is more important to look at the resources of people and

how they can be used to create health than it is to look for risks, disease and something that is missing in them. (Lindström & Eriksson 2005.)

In this thesis we are looking psychomotricity in learning and participation context and there is great potential in adapting salutogenic approach to facilitating groups, counselling and cross-cultural communication. Salutogenic approach in psychomotric frame according to Zimmer is focusing on things that protect and increase health and wellbeing instead of focusing on pathogenic view emphasising on risk-factors and problems that cause ill health and sickness. (Zimmer 2011, p.27.)

In psychomotricity and salutogenic approach health and wellbeing are not just the absence of risks and sickness. Looking wellbeing and health through these is called the pathogenic view. Psychomotricity looks pathogenic view as an outdated paradigm because it does not take in account anything that could possibly protect, increase and raise wellbeing and health. Pathogenic approach is rooted on searching for problems and fixing them. (Zimmer 2011, p.27-28.)

The juxtaposition between pathogenic and salutogenic perspectives can be seen in variety of issues and the relations of them can be understood on wider perspectives also. For example, in school world and exams the pathogenic way would be the current style of trying to find through exams the things that students do not know and judge them based on that. Salutogenic approach in this scenario could be that every student would write on things they have learned and then they would be judged from there. Another example could be from counselling situations and especially multicultural counselling situations where Kepeli is concerned. The pathogenic approach would be to look and create the session based on what is missing from the participants like language skills, knowledge of culture, group skills and so on. Salutogenic approach would be strengths based, looking at things what the people can do and focus on things where nobody would fail, and the experiences would be positive. This would provide a positive connotations with education and learning itself and make participation useful to them, that they would gain something by participating.

Understanding psychomotricity and salutogenic approach and using the knowledge and techniques connected to them can be seen from the points of views of learning, participation and personal empowerment as a new way of approaching integration and personal acculturation process of immigrants. Showing and teaching people to using one's

own body, experiencing it in new ways and knowing how it functions in versatile ways can possibly strengthen individual's self-perception, confidence and trust in one's own abilities. Doing psychomotor exercises in groups can give a space to interact with others in safe environment and enhance social competences of individual. (Koljonen n.d.)

4.3   Working life partner: Kepeli project

This thesis is done in co-operation with our working life partner Metropolia University of Applied Sciences Kepeli project. The thesis focuses on the challenges experienced by counsellors in situations of multicultural counselling. Kepeli project, running from 2016 to 2018 is funded by EU program AMIF. (Kepeli (1) 2017.)

Kepeli projects main purpose is to promote integration through developing bodily and game related exercises and methods which are to be used with immigrants with currently low Finnish language skills. Kepeli's main vision and aim is to encourage and support integration of the newly arrived immigrants and it is trying to create new ways and styles of cross-cultural communication using creativity and physical activities. Kepeli uses before mentioned as tools for learning Finnish language, culture and lifestyle. Simultaneously Kepeli is trying to aid in the overall empowerment process of the participants. (Kepeli (2) 2017.)

Kepeli project works closely with its three main partner organizations Pro Tukipiste, Urheiluopisto Kisakeskus and African Care Ry. Pro Tukipiste is a NGO and a support organization and service provider for active and former sex workers and for people who are in some way connected to this area of work. Pro Tukipiste has branches in Helsinki, Turku and Tampere (Pro Tukipiste, 2017). African Care Ry, located in Vuosaari Helsinki is also an NGO and it houses and provides lots of different services, activities, peer support and groups for immigrants and women in particular (African Care 2017). Urheiluopisto Kisakeskus located in the city of Raasepori is a sports academy centre. It was established in 1957 and is a home for numerous different sports classes, coaching and related education programs from hobby to professional levels (Urheiluopisto Kisakeskus, 2017).

Kepeli has also other partners and collaborators including NGO's and metropolitan municipalities and the project is growing steadily (Kepeli (1) 2017). Together with these organizations and partners Kepeli and them are trying to explore the possibilities of using

creative methods, game like exercises and psychomotric domain of learning to tackle some of the challenges counsellors and facilitators can face when working with not yet fully integrated clients from different cultures, and with no common language. In this thesis we are recording stories from actual counselling situations and common themes that arise from the experiences of using Kepeli methods and in multicultural counselling situations in general. Our aim is to find some overall intrinsic/tacit knowledge that would be beneficial to coming counsellors. This thesis with another one from Metropolia concentrating on on the Kepeli methods and exercises are to be used later to help in compiling a Kepeli guidebook for counsellors facing these multicultural situations and possible challenges.

4.4 Kepeli, psychomotricity & the salutogenic approach

One example of a Kepeli exercise that touches both psychomotricity and salutogenic approach is an exercise called "Kuvista Sanoja, words from pictures". In this exercise the main goal is improving language skills. It uses pictures as a material. Each participant chooses a picture and start to think or write down things about the picture. This is in line with the salutogenic perspective that the participant can choose themselves what kind of picture do they like and what is important or relevant to them in the pictures. It makes every time the exercise is played out unique. The psychomotric dimension is the next part of the exercise where every participant shows their picture to others and somehow without using words acts out one thing about it. Then the others try to guess what it possibly is. This gives the participant a chance to express themselves physically in a safe and fun way (Kepeli (3) 2017).

4.5 Empowerment

Empowerment is a process where those who do not possess power are helped to become more powerful. It implies a certain power deficit that can be helped by interacting with a working professional. Empowerment can be personal or political. The social distance of the service user and professional is minimized by working in non-oppressive and transparent ways. (Pierson & Martin 2010, p. 205.)

Problems of disempowerment are partly seen as issues with low level of education resulting in illiteracy and communication issues. To empower is to help the service user to manage future problems independently. (Pierson & Martin 2010, p. 206.)

We suggest that the combination of the holistic approach of psychomotricity and the salutogenic worldview produces a unique, individual and fresh starting point to multicultural counselling. Given that the goal of the facilitation in Kepeli-exercises is to teach the Finnish language and culture to the immigrant, so that one can be an active citizen. The wanted end result can be seen as empowerment.

5   The research

5.1   Purpose of the research

The purpose for our research came from our working life partner, the Kepeli-project. As Kepeli exercises are targeted to new counsellors, they want to have more information available about the given exercises for fresh counsellors. Our contacts within the Kepeli-project are working on a printed manual. For the use of this manual we set out to find data about the challenges of multicultural counselling. An added purpose to this was to create a short video for the Kepeli website about the data that we had uncovered.

Our working life partner Kepeli-project organized two pedagogical group counselling workshops. They were both held in Metropolia facilities in Helsinki. The idea of these workshops was to learn about Kepeli exercises in action, and to discuss about the challenges of multicultural counselling. We were invited to take part in these workshops and collect the experiences of the workers involved. The participants were mainly from the partner organizations of Kepeli, but included also new participants from the NGO sector connected to the immigrant work done in the capital area. This heterogeneous group would become our focus group for our qualitative research. Both sessions had similar structure. They were run by two Kepeli-project affiliates. The sessions were comprised of getting to know and participate in different Kepeli exercises which were followed by reflection and discussions. We gathered our data for this thesis from the discussions, reflections and discourse that took place.

We collected most of the data manually by making notes. We had a video camera set up to support the data gathering. We were mostly interested in the felt experiences and stories of the participating workers. What were the challenges as they felt them, and how could the challenges be solved? By recording these experiences of challenges and solutions we projected a clearer image of the issues that exist in the field. This in return would be used to help counsellors in the field, new and old.

In the first session there were 11 participants. The length of the workshop was four hours. This workshop concentrated mainly on the theme of challenges with in multicultural counselling situations. The second workshop had 12 participants. The length was also four hours. This second workshop was themed more towards about the solutions to the given challenges.

5.2   Non-participatory observation

Non-participatory observation is a form of data collection in qualitative research. The participants know that they are a part of a research and a permission to be observed is given by them. The researcher is an outsider and does not participate. (Tuomi & Sarajärvi 2012, pp.81-82.)

We chose to conduct our research through non-participatory observation, so that we could tap into the tacit knowledge of the participants as we observed the discussions that were held. This was also the wish of our working life partner. By putting ourselves on the background we could be certain that we would not lead the data collection into a desired direction. We strongly believed that more information would emerge by letting the participants discuss about the phenomena as a group, rather than have us interview them individually. Lastly, we were given a unique situation by our working life partner to have a room filled with people versed in immigration related work discuss about the challenges of counselling when working with immigrants. We made sure that everyone understood that we were there to record what the participants spoke out. We then asked for the permission to do so. We concluded that no real names or places where to be published, so that the anonymity of the participants would remain intact. All of the participants agreed to having us being there and recording the conversations had.

5.3   Theory based content analysis

Content analysis is done order to analyse documents in an objective and a systematic manner. In this context documents can mean almost any form of written material. (Tuomi & Sarajärvi 2012, p. 103.)

Theory based content analysis is a traditional model for content analysis. It relies on a certain theory, model or authority. The given theory is described in the research and it is used to define the concepts used in the research. In other words the researched subject is defined by something that is already known. The idea behind this analysis is usually to test old knowledge in a new context. (Tuomi & Sarajärvi 2012, p.97.)

We derived our theory from Annika Forsander's (2002, p.83) three challenges of integration. We saw this as a natural order of categorizing challenges of multicultural counselling, as the aim of multicultural counselling is to integrate the immigrant to the Finnish society. Our subgroups for the categorization before collecting the data were directly derived as they were:

1. The racist attitudes of the majority culture.
2. The welfare state's bureaucracy passivates the immigrant.
3. The lack of wanted abilities, such as language skills, professional skills and everyday knowledge of the majority culture.

7.6 Categorization of the data

In order to categorise the data we followed the guidelines for qualitative research and data analysis presented by Tuomi & Sarajärvi (2012, p.118).

The first task was to transcribe the notes that we made on paper from the observation to a computer and translate them from Finnish to English. We removed the names and specific places that were mentioned in the observation. From our notes we formed a 12 page document. Many of the collected challenges came from long stories that had to be compressed in order to categories them.

For example:

The original statement

A worker has brought one of her customers to KELA in order to solve the customer's matters. The customer has brought her son with her. When the customers turn comes and everything is ready to begin, the customer is already in sleep. Is the customer waiting for the worker or her son to deal with her matters for her? How to deal with this situation and make the customer participate in her own matters?

Compressed statement

The client has outsourced the handling of one's personal matters to workers or family members and is an outsider in one's own matters.

Subgroup

Lack of everyday knowledge of the majority culture.

Some challenges were derived from the conversations that followed such stories, and were rather compressed in their initial form. All in all we gathered a total of 43 challenges from the workshops and categorized them by using our subgroups as categories.

From our initial list of three subgroups presented by Forsander we removed the category for racist attitudes of the majority culture as we did not find any challenges that would point there. We also added three new categories. First was the organizational challenges. Especially the non-governmental organizations can face unique challenges due to scarce resources and the lack of coherence in the working field. For the sake of clarity we divided our category of lack of wanted abilities, such as language skills, professional

skills and everyday knowledge of the majority culture into two; separating the lack of wanted abilities and cultural differences. Finally, we formed a completely new category from the challenges that stemmed from situations where the counsellor felt inadequate due to the lack of professional competence. We tried to create as mutually exclusive categories as we could so we could fit all the available data we had inside the categories.

We were then left with our five categories.

1. Lack of everyday knowledge of the majority culture
2. Lack of wanted abilities, such as language skills and professional skills.
3. Professional competence
4. Organizational challenges
5. The welfare state's bureaucracy passivates the client

5.4   The five categories

Lack of everyday knowledge of the majority culture

In this category the immigrant is seen as lacking understanding, knowledge and competence in working with the representative of a majority culture. We separated this category from the first subgroup in order to provide a clearer image of the challenges. These challenges revolve strictly on the issues related to cultural differences, where the lack of integration directly relates to multifaceted problems. Understanding the Finnish welfare system for example, or the role of a counsellor in it.

Lack of wanted abilities

Such as language skills and professional skills. In this explanation model the reason behind why the immigrant is unable to attain an equal status in the society and the labour market with the majority culture is that the immigrant is seen to lack certain crucial skills. They are too uneducated and incompetent. The solution is seen in extensive integration education (Annika Forsander 2002, p.82). As mentioned before, this subgroup became separate of the lack of everyday knowledge of the majority culture. We created the divide to pinpoint the challenges more accurately. Although they are rather intertwined, the lack of language skills for example lead to different types of challenges than those related to the lack of knowledge of the Finnish culture, and we were able to differentiate the two clearly.

Professional competence

These challenges rose from the participants own feelings of inadequacy. They were often universal to all social work, like how to separate the professional self and the personal self in the working life, or the lack of authority when counselling a group. Here are also the challenges related to cultural competence and knowledge of the counsellors themselves. Yet we saw these as key challenges to multicultural work as well, as did the participants. We think the that the possible solutions to this group of challenges lie in the acquirement of professional knowledge through education for example Hofstede's models of cultural differences and overall cultural knowledge and experience.

Organizational challenges

In our fourth category we listed the challenges that stem from the organization that is providing the integrational services to the immigrant. These came to range from the bureaucracy of the organization, the lack of coherence within the organization to the lack of resources within the organization. Many of the Kepeli project affiliates represent the non-governmental sector of service providers, and these challenges came to reflect largely that side of organizing services for the immigrants.

Welfare state's bureaucracy passivates the client

In this model the reason behind inequality is due to the non-participatory structures of the welfare state. The naturally active immigrant is seen as a passive long term client, and is treated as such (Annika Forsander 2002, p.82). This challenge might at first hand seem like an overlap of the professional competence challenge, but we chose to stick with it as we saw challenges that related directly on how the immigrant is perceived by the worker.

6 Results

6.1 Interpreting the data

In figure 2 below all the challenges are presented in visual form. In the figure 2 you can see the main challenges being the lack of everyday knowledge of the majority culture and the lack of wanted/expected abilities of the clients. These findings align with our working life partner Kepeli project and their focus on language skills and learning the

Finnish culture. Concentrating on these two main challenges can be justified when look-ing our findings.

Professional competence of the counsellor was also a major challenge. We think that education and cultural knowledge is a key to this challenge. Organizational challenges and bureaucracy and state related challenges were seen as real challenges but they were in minority compared to the previous ones.

Challenge	Count
Lack of everyday knowledge of the majority culture	15
Lack of wanted abilities	12
Professional competence	9
Organizational challenges	4
Welfare state's bureaucracy passivates the client	3

For further explanation and to support our categorization we present example story from each category recorded in the workshops. A full list of the compressed challenges can be found as an appendix.

1. **Lack of everyday knowledge of the majority culture**. A total of 15 challenges listed. The results show that numerically the largest challenge was due to cultural differences, that the customers did not know how to act within the frames of the majority culture, and that the counsellors found it often challenging to work with such customers.

Example: A conflict has developed between two women of immigrant background. The origin of the conflict is unknown. It most likely spun out of jealousness or a simple mis-understanding. One of the women have been accused of witchcraft, a slur that in some cultures is considered to be one of the worst insults that you can call someone. Belief in

witchcraft or and similar phenomena are commonplace in the cultures involved. The conflict has escalated in time, in a way that is unfamiliar to the worker. Rumors have started to spread in the rather tight knit community. People who were originally uninvolved in the conflict have been dragged in, and have been forced to choose sides. In a small community it's hard to avoid contact with the other side of the conflict. Eventually the conflict has touched the whole community. The situation has now reached a critical point where there has been physical violence.

2**. Lack of wanted abilities**, such as language skills and professional skills. A total of 12 challenges listed.

By a small margin the second biggest category was the lack of wanted skills, mainly the lack of Finnish language skills.

Example: Evaluations of the work done tend to be insufficient. They usually consist of empty talk that does not reflect reality. If everything is always good and you get no pointers on how to improve the exercise, then something is wrong.

3. **Professional competence**. A total of 9 challenges listed.

A relatively talked about challenge was the professional competence category. It shows that the third largest category consisted of issues stemming from the counsellors themselves.

Example: A couple has arrived to an office of an organization dedicated to help immigrants, specializing on those with disabilities. The wife seems stressed. Suddenly the talk turns to the problems with in the relationship. The wife is tired as the husband requires constant aid in everyday life. There is talk of divorce, talk of couple's therapy and an outside assistant for the man. The husband rejects the wife's ideas, and the wife expects the female worker to be on the side of the woman.

4**. Organizational challenges**. A total of 4 challenges listed.

Organizational challenges were numerically in the minority. Still, they were seen as rather large individual concepts.

Example: An organization that provided workshops where immigrants could learn the Finnish language free of charge got its budget from the EU level. Now under stricter rule, the organization is required to have clear statistics of the participants where all the participants' passports are required. This has killed the approachable atmosphere and the workshops are losing participants.

5. **The welfare state's bureaucracy passivates the client**. A total of 3 challenges listed.

The least talked about issue was the one where the welfare state's bureaucracy is seen as passivating the naturally active immigrant.

Example: It has become customary for the housing unit to organize an annual trip to Linnanmäki amusement park. This year a large number of people suddenly don't want to go there. The reason being that they would rather do something else. The workers have assumed that everyone has enjoyed the trip in the past and would love to go there in the future, so they did not ask around for other options.

7   Conclusions

The aim of our study was to answer the question; what kind of challenges can and do Kepeli counsellors face when in multicultural counselling situations? We were able to unearth a reasonable amount of different challenges and categorize them. The overall results of the project as a whole are mixed. On one perspective we found and brought to the surface many challenges that are present in multicultural counselling that stem from real-life situations and from the tacit knowledge of people who work closely with immigrant clients. These challenges now that they have been themed accordingly can answer to the need of this study and can now be studied and used later on by Kepeli to prepare counsellors for these kinds of challenges and situations. On the other hand the findings are unique memories of situations and can't be used to generalize multicultural counselling or challenges that can arise in the multicultural counselling situations.

What do these results tell then? It's questionable to say which one is the biggest challenge on the basis of these results. We can however say which one was numerically the largest and most talked about challenge. The lack of knowledge and skills amount to 27

challenges of the 43 listed. This walks hand in hand with our original theory base in the research, where the lack of wanted skills and abilities were seen as one of the three reasons why immigrants can't integrate into the society. It can be interpreted like the work done by Kepeli is hitting its marks. They are aiming to target these challenges and are certainly finding them, at least by the basis of our research. It also solidifies the importance and the need of cultural competence education for example the Hofstede's models on cultural differences for the counsellors working with newly arrived immigrants (Hofstede Insights (2) 2017). Added to that we can speculate that there is a need for different options to solve the issues behind the perceived skill and knowledge deficit of the clients.

From our findings we can argue that there is a need to look at the perceived lack of skills of the clients in more salutogenic way (Zimmer 2011, p.27) and move away from the pathogenic mind-set of skill deficits and towards the strengths based view which can possibly lead towards better integration and empowerment.

Main portion of the challenges we observed were seen to derive from the clients.
That is itself an important discovery and shows the pathogenic approach (Zimmer 2011, pp.27-28) that is looking for deficits and faults from the clients deeply rooted in the descriptions of challenges from the observed workers. Whether it is conscious or not, or whether it is only applicable to the observed group can only be speculated. Yet we suggest that the issue of pointing blame solely on the clients is not productive nor overall sustainable and should be taken seriously into account. If we wish to integrate and empower people through our work, it should be taken in consideration to at least talk about the possible effect of the pathogenic mind-set.

Psychomotric activities by design do not concentrate on the lack of abilities (Koljonen 2000, p.21). The challenges concerning especially the category of lack of wanted abilities, brought forward by the observed show to us that more emphasis could possibly be placed on using exercises from the psychometric domain as alternatives for example in language learning in a greater extent. The worker using the activities ought to be also able to embody and understand the mind-set of salutogenic approach in order to fully capitalize on the psychomotric activities. We suggest that it's crucial for the worker using exercises like those that Kepeli offers (Kepeli (3) 2017) to fully realize that the salutogenic approach and the psychomotricity in essence walk hand in hand.

One of the big three challenges in our original theory base by Annika Forsander (2002, p. 82) was how the welfare state is seen as passivating the immigrant. In our research we did not find this to be a heated subject. Comparing to other challenges it was mentioned three times. Other than this, we had to drop out the third challenge listed by Forsander (2002, p.82) which was the racist attitudes towards immigrants since we found no challenges that would fit the category. Could it be that it is hard to see these challenges when you are yourself working inside the structures of the welfare state? That it is hard to question the methods used and the perception of the clients when working for them? Perhaps this is also something that should be talked about and reflected among the workers. Another issue that was highlighted by its absence in our study, were the mental health problems that were proven to be rather high especially among refugees, but as well as with other immigrants (Snellman et al. 2014). They were not mentioned at all by our observed group. This is another factor worth reflecting among the workers.

The organizational challenges were small numerically, but they consisted of large themes. Such as lack of resources and lack of coherence in the field. The workshops provided by Kepeli can be seen as opportunities for networking and creating resources. We suggest that more focus should be given into such activities. Some of the challenges dwelled on bureaucratic issues relating to national or European legislation, and for that are hard to change immediately.

The category for professional competence gained reasonable attention in our research. It was the third largest numerically. The lack of cultural competence can tell about the diverse education basis of the third sector workers. It can also point out to the lack of specific cultural education or experience in the field and other feelings of insecurity. On the note of cultural competence of the counsellor's education looks like a possible answer to that side of the challenges. Either way, recognizing cultural competence as a concept and reflecting upon it is crucial to attain cultural competence (Lairio 2007, pp.49-57).

Hofstede's dimensions of cultural differences (Hostede Insights (2) 2017) were created to help people from different cultural backgrounds to communicate better, understand each other and avoid misunderstandings that can lead to challenges. Understanding where you and the client are coming from even on a superficial level can possibly help to make the communication better and the messages delivered more clearly. We see

that its helpful for counsellors facing multicultural situations daily to know the basic elements of cultural differences to firstly understand your own culture and how it affects your decisions and worldview and secondly to be able to know the some possible differences for example of individual vs. communal cultures or feminine and masculine cultures to ease the communication and understandings between two cultures (Hostede Insights (2) 2017).

We also suggest that the assisting role of the third sector compared to the public sector might be a source of such insecurity. All in all we can see that there is a need for more workshops and focused training like the ones we witnessed while doing our observation.

Kepelis workshops are done in such a way that it encourages counsellors attaining to talk about these challenges in their own perspectives and from the point-of-view of their own working community. They are encouraged to start to become conscious of them. Only after that it is possible to start to think about clear solutions to the challenges presented.

8   Discussion

We were overall pleased with our results. Our results to us justified that our topic is something worth researching. That projects like Kepeli have a place in the integration process and that the salutogenic approach along with psychomotricity can be of actual use in immigration work. After researching, reflecting, discussing and conducting the study we are now in a position where we see that by bringing more psychomotricity and salutogenic perspective into the whole social field could possibly have a big impact on the ways we work and our perception of the clients.

We see the weaknesses of our research in our research methods. Observation alone may not lead to a complete full image of the challenges felt by the focus group. Supplementing the study with interviews could lead to a more precise picture of the challenges. Our theory base for our content analysis is getting old and is tightly tied to the challenges of integration of its time. Like we stated before integration is a living entity and changes with the society.

To conclude our research we can see that there is a need for workshops such as the ones we observed organized by the Kepeli-project. Workers themselves see the need to learn about new solutions to the challenges we categorized and were motivated to participate. Our research solidifies in our case the fact that the challenges consisting of the lack of skills and knowledge of the majority culture is numerically large. To this large challenge a large number of varying solutions should be presented. Here projects like the Kepeli are in a key position in providing possibilities for networking and training.

On the basis of our results we strongly suggest that workers using or interested in using psychomotric inspired exercises also familiarize themselves with the salutogenic approach. In our research the absence of racism and seeing the welfare system as a passivating agent can be suggested as being a good thing, or that the workers themselves do not actually reflect these themes enough. There should be further discussion about the need and level of cultural competence training of the workers, and how the workers themselves see their roles in the client's integration process and its different stages.

8.1   Further research

One of our findings that maybe took us by little surprise was that the majority of the challenges we recorded were seen as coming from the clients. Categories one and two point the blame of the challenge to the client and lack of something in them. This can be seen as a challenge in itself and an aspect that would benefit from further research. Maybe doing some type of questionnaire to the Kepeli counsellors and focusing the questions on the issue would be a good next step. Of course big conclusions on the subject can't be drawn from our study but the question that arises is relevant. We see this as an important issue that raises other questions like should the counsellors working in the third sector think and be more consciously aware about their role in service web, and what is really expected from them when they are taking part on the integration of the individual clients.

Familiarising the counsellors with the salutogenic perspective could be one thing to consider to peel away the division we can see between the counsellor and clients. By not focusing on the things missing in the clients but things they do possess and starting with strengthening those these challenges can maybe start to dissolve in the future. One other big question that came up when interpreting the data and the whole process was that real solutions to these challenges were absent. It shows that the counsellors were aware

of the challenges but had at the moment no clear solutions on how to tackle them. This could be a good and logical place to also do further research.

Good feedback was given to us during the process and the counsellors who attained the workshops thought that the study was important and saw the need. Categorizing and making the challenges visible was according to the feedback a good way to bring the subject up and make the challenges more clear.

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Compressed challenges

Lack of wanted abilities, such as language skills and professional skills

Hallintokieli/virallinen kirjakieli on liian monimutkaista mutta silti sitä opetellaan/opetetaan.

The vocabulary used in literature and by the officials is too complex, but is still taught.

Arkikieli VS. opetettu virallinen kieli. Voi olla, että ne eivät kohtaa.

The language used officially and unofficially are often two separate entities.

Opiskelija/asiakas näkee vain kielitaitonsa puutteet (kieli ei koskaan valmis kantasuomalaiseen verrattuna).

The client only sees the lack of one's language skills.

Suomalainen byrokratia on vaikea selittää asiakkaalle.

Finnish bureaucracy is hard to explain.

Vanhemmilta ei välity yhteiskuntatietämystä kuten kantasuomalaisilla: yleistieto yhteiskunnasta, työnhaku, miten "maailma" toimii, byrokratia.

Societal know how of the Finnish system does not transport from the parents to the children.

Esteettömyys on ilmapiirikysymys: asiakas ei uskalla puhua koska kielen taso / kulttuurin tuntemus heikko.

The client is afraid to demand disability related needs due to the lack of language or cultural barriers.

Asiakas ei ymmärrä systeemin/palvelujärjestelmän toimintaa.

Client does not understand how welfare related systems work.

Asiakas on kahden kulttuurin välissä/ristipaineessa eikä osaa olla kumpikaan.

Client is between two cultures.

harjoitteissa vaadittu kielen taso on liian kova/käytetään liian monimutkaista kieltä / Abstrakteja käsitteitä.

The language skills needed in given exercises is too demanding. The use of abstract concepts is challenging.

Asiakkaalla ei kykyä reflektoida.

The client does not have the ability to reflect.

Tulkin käyttö: varmuus spesifistä sanastosta vaikea todentaa esim. vammaistyö, sosiaalityö ammattisanasto, lääketieteelliset asiat.

When using an interpreter, it is hard to be certain that specific language is translated. Language relating to social work or medical terms for example.

Arviointi ja vaikuttavuus haastavaa. Asiakkaalla ei ole tarvittavaa kielitaitoa antamaan kunnollista palautetta.

The evaluation of the work done is challenging. The client does not posess the language skills needed to give needed feedback.

Lack of everyday knowledge of the majority culture

Kirjoittamattomat säännöt voivat tuottaa asiakkaalle ongelmia.
Unwritten rules may cause problems for the client.

Uskonto voi rajoittaa kotoutumista: mies-/naisammatit ja harrastukset, asiakkaan mieli muuttuu/itse valitsemisen vaikeus, luvan saaminen perheeltä/puolisolta/suvulta, vastuun ottaminen valinnoista ja niissä pysyminen voi olla haasteellista.

Religion can limit integration: Some hobbies or professions are only seen fit for males or females. Clients opinions shifts and making own decisions and sticking to them is challenging, as the client might need permission from the family.

Asiakkailla voi olla negatiivinen kehonkuva/suhtautuminen vammaisuuteen/kuntoutukseen. Kulttuurierot vammaisuuteen liittyen.

Clients might have a negative perception of disability or rehabilitation. There are cultural differences on how we view disability.

Kulttuurierot konfliktitilanteessa vaikeuttavat asian hoitoa.
Cultural differences on how conflict situations are resolved.

Asiakas on ulkoistanut asioiden hoitamisen perheelleen tai työntekijöille, itse täysin ul-kopuolinen.
The client has outsourced the handling of one's personal matters to workers or family members and is an outsider in one's own matters.

Asiakas ei tunnusta että ei osaa/ymmärrä mistä on kyse: kulttuurierot kasvojen mene-tyksestä/avun tarpeesta.
The client does not ask for help or is unable to say that one does not understand or can't perform a specific task.

Asiakas ei luota työntekijöihin.
The client does not trust workers.

Naiselta voi olla vaikea ottaa ohjeistusta vastaan.
The client won't take guidance from a female worker.

Koskettaminen voi olla haaste, kulttuurierot koskettamiseen liittyen.
Touching might be a challenge.

Asiakas ei uskalla antaa palautetta/negatiivista palautetta.
The client is afraid to give negative feedback or any feedback at all.

Asiakkaan ikä vaikuttaa: kulttuurierot ihmisten iän merkityksestä kanssakäymiseen.
Age matters. Cultural differences on how to interact with old or young people.

Asiakkaalla voi olla kohtuuttomat odotukset: odottaa, että työntekijä hoitaa asian kuin asian.
The client has unreasonable expectations. Expects the worker to do everything for the client.

Yksilöt vastustavat harjoitteita/keskusteluja.
Individuals resist participating in exercises or discussions.

Suhde liikkumiseen voi olla negatiivinen.
Relationship to movement might be negative.

ryhmäpaine, voi olla vaikeaa erottua ryhmästä.
Peer pressure might make it hard to stick out from the group.

The welfare state's bureaucracy passivates the immigrant.

Selkokielen merkitystä liioitellaan.
The use of plain language is exaggerated.

Asiakkailta ei kysytä mielipidettä vaan ohjaaja tietää mitä asiakkaat haluavat.
Opinions are not asked and the worker knows what clients need.

Työyhteisö missä asiakas on, ajattelee asioista (ymmärtäää, on suvaitsevaisempi, kullt-
tucompetence) erilailla kuin peruskansalaiset/yhteiskunta eli ristiriitaa palvelun ja perus-
maailman välillä.
The working community of social work may not share the open minded values of every-
day life in Finland in all aspects.

Organizational challenges

Resurssit on tiukat, kiire tappaa luovuuden.
Resources are tight. Constant hurry kills creativity.

Luovuutta ja joustoa puuttuu, vaikea omaksua uusia ideoita/lähestymistapoja.
Creativity and flexibility is lacking. Hard to take in new ideas and approaches.

Onko tavoitteet organisaation vai asiakkaiden.
Are the goals for the organization or for the client.

EU tasolta tuleva tilastoinnin tarve tappaa lähestyttävän ilmapiirin.

High level bureaucracy makes the atmosphere unapproachable (id required for the sake of measurement).

Professional Competence

Teemat ja harjoitteet, joita olisi tarkoitus käsitellä/vetää, eivät sovi ryhmälle.
Themes and exercises do not fit the group.

Osallisuus ryhmiin on subjektiivinen kokemus, asiakas näyttää osallistuvan mutta kokee olevansa itse ulkopuolinen.
Participation to group activity is a subjective experience. The client might seem to participate but feels like an outsider.

Työ ja arkiminän erottelu haaste.
The counsellors challenge of what is private and what is personal.

Moniongelmaisen asiakkaan asioiden priorisointi/ tärkeysjärjestykseen laittaminen voi olla vaikea selittää.
Prioritizing the issues of a client with multiple problems might be hard to explain.

Tuen määrän vaihtelu on haasteellista.
The shifting amount of support for the client is challenging.

Toiminnan konteksti asikastilanteessa/ryhmässä on kulttuurisidonnaista.
The context of the activity is bound to western culture.

Auktoriteetin puute, nuori ohjaaja.
Lack of authority, young counsellor.

Miten toimia kun sääntöjä rikotaan.
What to do when rules are broken.

Miten sitouttaa ihmiset toimintaan.
How to get people to stay active and participate in long term.