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Community Project at Kannelmäki D-station

Wellbeing - Experienced by the Visitors

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<p>The purpose of this Bachelor's thesis was to investigate how the visitors at the Kannelmäki D-station experience wellbeing and the Kannelmäki Community Project. This study was implemented in cooperation with Helsinki Deaconess Institute's Kannelmäki D-station. Furthermore, our objective was to investigate the possible connection between the visitors' wellbeing at the Kannelmäki Community Project.</p> <p>The purpose of the thesis is to serve the interest of both visitors and Kannelmäki D-station in developing their activities into a visitor-oriented direction. In addition, the thesis can be used in a possible extension application for the Kannelmäki Community Project 2017-2019.</p> <p>This Bachelor's thesis was carried out as a qualitative research. The theoretical framework concentrated mainly on themes such as disadvantaged, subjective wellbeing and empowerment. These particular themes are connected with the objectives by Kannelmäki Community Project. The study material was collected by interviewing five visitors from the Kannelmäki D-station in December 2017. The method used was a theme interview, which provided an opportunity for the D-station's visitors to explain their own subjective experiences from the themes. The collected material was transcribed and analysed using the content analysis as a method. The results provided an insight of the visitors' wellbeing and quality of life as well as the Kannelmäki Community Project.</p> <p>The results indicate that the community project and D-station have provided an alternative place for pastime. According to the visitors' experiences the D-station is a meeting place for people with different backgrounds and ages and it has calmed down the Sitra-plaza area that has previously been considered as a disorderly and uneasy place. Particularly, the one euro lunch was experienced as important and meaningful in relation to the themes of wellbeing and the sense of community.</p> <p>Health was a new theme that rose from the interviews that the interviewees experienced being linked to poverty and loneliness. This theme could provide a worthwhile topic for future studies, which could provide useful information to develop the activities to promote healthcare issues for people with multiple backgrounds at the D-station.</p>	
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<p>Opinnäytetyön tavoitteena oli selvittää Kannelmäen D-aseman kävijöiden subjektiivisia kokemuksia hyvinvoinnista ja Kannelmäen yhteisöhankeesta. Tämä opinnäytetyö on tehty yhteistyössä Helsingin Diakonissalaitoksen D-asema Kannelmäen kanssa. Tavoitteenamme oli lisäksi selvittää kävijöiden kokemusten mahdollisia yhteyksiä Kannelmäen yhteisöhankeeseen.</p> <p>Opinnäytetyön tarkoitus on palvella sekä kävijöiden, että Kannelmäen D-aseman etua toiminnan kehittämässä kävijälähtöiseen suuntaan ja erityisesti tuoda kävijöiden ääni kuuluviin. Opinnäytetyötä voidaan käyttää Kannelmäen yhteisöhankeeseen (2017–2019) päätyttyä mahdollisessa hankkeen jatkohakemuksessa.</p> <p>Opinnäytetyö on laadullinen tutkimus, jonka teoreettinen viitekehys perustuu pääasiassa huono-osaisuuden, hyvinvoinnin ja voimaannuttamisen teemoihin. Nämä teemat ovat sidoksissa Kannelmäen yhteisöhankeeseen tavoitteisiin. Tutkimuksen aineisto on kerätty haastatteleamalla viittä Kannelmäen D-aseman kävijää joulukuussa 2017. Menetelmänä käytettiin teemahaastattelua, joka antoi haastateltaville mahdollisuuden kuvata subjektiivisia kokemuksiaan tutkimuksen teemoista. Kerätty aineisto litteroitiin ja analysoitiin käyttäen sisällön analyysiä menetelmänä. Tutkimuksen tulokset antoivat tietoa kävijöiden hyvinvoinnista ja elämänlaadusta sekä kokemuksista Kannelmäen D-aseman yhteisöhankeesta.</p> <p>Tutkimuksen tulokset osoittavat, että Kannelmäen yhteisöhanke ja D-asema on tuonut alueelle vaihtoehtoisen paikan ajanviettoon. Tämä on kävijöiden kokemuksen mukaan rauhoittanut levottomaksi koettua Kannelmäen Sitra-torin aluetta sekä tuonut paikan, jossa voi tavata eri-ikäisiä ja taustaisia ihmisiä. Erityisesti Kannelmäen D-asemalla tarjottava euron lounas koettiin tärkeäksi ja merkittäväksi hyvinvoinnin ja yhteisöllisyyden teemaan liittyen. Haastatteluista nousi uutena teemana terveys, jonka haastateltavat kokivat olevan yhteydessä köyhyyteen ja yksinäisyyteen. Jatkossa tätä teemaa voitaisiin tutkia ja saada täten tietoa, kuinka Kannelmäen D-aseman toimintaa voitaisiin kehittää erilaisista taustoista tulevien kävijöiden terveyden edistämiseksi.</p>	
Avainsanat	huono-osaisuus, subjektiivinen hyvinvointi, yhteisöllisyys, yhteisöhanke

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1 Introduction

Our thesis examines the visitors' experiences of wellbeing and the Kannelmäki Community Project in the low threshold service at D-station Kannelmäki. Our research question is Wellbeing - experienced by the visitors in the Community Project at Kannelmäki D-station. The topic was developed together with community worker Kaisu Laamanen at D-station Kannelmäki during the summer of 2017. We are interested in how the visitors at the D-station Kannelmäki experience wellbeing and the D-station Community Project, and how they view wellbeing in general and what kinds of factors affect their own subjective wellbeing. We are also keen to discover if there are any specific factors that the community project may have in visitors' lives, whether it could improve their wellbeing and enhance their quality of life.

D-station Kannelmäki together with the Helsinki Deaconess Institute, No Fixed Abode NGO and other co-partners launched a new project at the beginning of 2017. Helsinki Deaconess Institute (HDI) has supported the most vulnerable individuals and groups for 150 years. Helsinki Deaconess Institute has been developing services for individuals in disadvantaged position since the year 1867 (Paaskoski 2017: 14). HDI is a public utility foundation and it produces services mainly together with the state, municipalities, companies, other partners and investors. (Helsinki Deaconess Institute 2017a). HDI is specialized in segments of society with demanding needs. (Helsinki Deaconess Institute 2017b.) HDI's operating environment in the Helsinki area demands a lot of knowledge of different services that are meant for people suffering from diverse problems. There are four D-stations in the Helsinki area (Helsinki Deaconess Institute 2017e).

One of the Kannelmäki Community Project's aims is to reduce citizen's social exclusion in the Kaarela area, located in the Western part of Helsinki (Kannelmäki Community Project n.d.: 3–4). The D-station Kannelmäki is interested in receiving information on the experiences of their service users and the possible outcomes of their community project. Our thesis can be utilized in many ways. It provides more information on experiences of the service users and their experience on wellbeing. Our thesis may also provide a platform for the service users to have their voices heard and it can also be utilised when measuring the community projects' achieved objectives.

Our study is based on the theoretical framework of qualitative research methods and on theme interviews planned for the visitors and the service users of D-station Kannelmäki.

The objective of our thesis is to provide more information on these experiences and assist the development of the D-station Kannelmäki's activity towards the projects' objectives and the service user's wishes with this information our thesis provides. For these reasons we have chosen qualitative research method and theme interviews to find reliable and required information for our study.

Debate around the phenomenon disadvantage has been going on for a quite long time. Etelä-Suomen Sanomat (ESS) published an article in January written by Emmi Tuomisto claiming that disadvantaged position is an accumulation of bad coincidences. Tuomisto (2017) writes how disadvantaged can be viewed at from multiple perspectives and she focuses on the welfare research expert Sakari Kainulainen's perceptions on humane disadvantaged, such as loneliness and exclusion which are difficult to tackle. (Tuomisto 2017.) Civic activities such as D-station focus on responding to this need, trying to provide the possibility to participate and have sense of community, as well as to prevent the thread of disadvantaged.

In order to be able to examine the visitors' experiences on wellbeing, we focus mainly on the wellbeing theory by Erik Allardt (1976). We investigated the experiences of visitors by using a theme interview as a method, the interviews were transcribed and analysed by using analysis of the contents as an analytical method. We interviewed five visitors in total. In addition, we were open-minded for new themes that could possibly be raised from the interviews. New themes that were raised from the interviews were health, intoxicants and security. These themes appeared in all interviews.

The Ministry of Social Affairs and Health has set objectives to diminish and prevent social exclusion and poverty as is the European Union, which has a strategy called Europe 2020 Strategy (Ministry of Social Affairs and Health 2017). Projects such as the Kannelmäki Community Project have objectives which are in line with national and international policies. The topic of our thesis is relevant and also related to the current national objectives. Our thesis can be used in prospective further application for the community project at D-station Kannelmäki and the topic of our thesis highlights the important societal objective of reducing the number of people living in relative poverty and those who are at risk of social exclusion.

2 The D-station Kannelmäki and the Kannelmäki Community Project

2.1 The Background of the Kannelmäki Community Project

Our study concentrates on the D-station Kannelmäki and their Community Project. D-station Kannelmäki offers a low threshold services meant for citizens of Helsinki city and specifically for the people in the disadvantaged position living in the Kaarela area in Western part of Helsinki. Kannelmäki D-station is a civic activity centre, which among other things offers a space for citizen activities. Their main objective is to increase citizen's sense of community and improve their opportunity for participation. (Helsinki Deaconess Institute 2017c). D-station Kannelmäki is run by Helsinki Deaconess Institute and No Fixed Abode NGO, and services within the D-station are provided by the City of Helsinki, Kannelmäki parish, as well as Helsinki Deaconess Institute's sister organisation Hoiva Oy (Kannelmäki Community Project n.d.: 3–13; Vva ry 2017).

The Kannelmäki D-station was opened during the spring 2016 and at that time there were two community workers. In the beginning of this year 2017, the D-station Kannelmäki initiated a community project, which is called the Kannelmäki Community Project. The actual Kannelmäki Community Project received funding in the end of the year 2016. The funding was granted by the Finland's Slot Machine Association for a certain period of time, which is from the January 2017 to December 2019 (Kannelmäki Community Project n.d.: 1). The Kannelmäki D-station employs four people at the moment, three of the workers are employees of the Helsinki Deaconess Institute, and one is an employee of Vva Ry (D-station Kannelmäki - Kannelmäki Community Project 2017). According to the projects grant application the main objectives for the project are to conduct a low threshold operation in Kannelmäki. This provides an opportunity to connect with the disadvantaged residents group and to promote their social wellbeing and health. D-station also generates empowering and participative self-organized collective action. A lot of fieldwork was done prior to applying for funding including interviewing local people, in order to hear the view on the local needs. This was done by No Fixed Abode NGO, Helsinki Deaconess Institute and the City of Helsinki. (Kannelmäki Community Project n.d.: 3–13.)

The Kannelmäki Community Project at D-station Kannelmäki provides facilities and planned activities for all the visitors. It also supports the activities that are planned by the visitors or inhabitants in the area. D-station Kannelmäki is mainly open on weekdays, during that time some of the project workers are available for the visitors. The facilities

can also be used outside of the opening hours. This is due to the reason that one of the project's objective is to offer the facilities for the members of the society, for example, for different clubs. The Kannelmäki Community Project has a weekly plan, which may vary, however the doors are open from Monday to Friday and the visitors can prepare daily lunches for a euro. This weekly plan is published on their Facebook-website. They use Facebook as one of their information channel for their visitors or people who are interested in their activities. They also have an Instagram account. Partners of the project, such as the City of Helsinki and Kannelmäki parish, offer other services free of charge, such as health counselling, appointments with a Social Worker and with the substance abuse and mental health professionals. One has also an opportunity to meet the Deacon of the Church.

The Kannelmäki D-station also has volunteers who help around with different matters and activities, for example, guiding with a board game club for families with children. The D-station Kannelmäki and the workers are open for events and ideas. There are different types of events arranged and organized by different people in every month and there is also some organized trips for the visitors. One of the weekly activities is the meeting, which is meant for everyone. This weekly meeting is a place where visitors have an opportunity to present their ideas and to be part of a decision-making process. (D-station Kannelmäki - Kannelmäki Community Project 2017: Helsinki Deaconess Institute 2017c.)

These planned activities are linked to the objectives presented in the grant application of the Kannelmäki Community Project. There were six main categories mentioned in the application; the day activities in the day centre, which can offer meaningful civic activities, finding out visitors' own interests by using community training methods, to support people in the risk of exclusion, the mutual support and learning among peers, to strengthen the sense of community and wellbeing in Kannelmäki and to find the people in need of support by using outreach work. (Kannelmäki Community Project n.d.: 6–7.)

2.2 Short Introduction to the Active Citizens Programme

One of the main features for the D-stations is promoting the sense of community and enables the civic activities, which they call the Active Citizens Programme. D-stations are meant for citizens to improve and increase their own community's social inclusion

and individual's capabilities and their life management skills. (Helsinki Deaconess Institute 2017c).

A Civic Activity is an activity done by an individual or a community, it is a public activity. According to Harju (2010) one of the hallmarks of civic activity is acting together. Harju (2010) margins the definition of civic activity to an activity, which is done together for the common good. (Harju 2010: 9–11.) Civic activities aim to work against social exclusion and it can be self-organised by the citizens or organised activities by the professionals. In practical terms, these organised activities can be, for example, mutual support, everyday assistance, or peer-to-peer work. The main goal of civic activity is to empower individuals and communities. Community activities can prevent and even amend the social problems caused by social exclusion. This type of collaborative work approach aims to influence people's everyday lives and it also concentrates on preventing social problems, developing local services, support citizens' own initiative and social networks, and also to strengthen the experience of plenipotentiary citizenship. (Hyväri & Nylund 2010: 27–31.) Civic activities take place in communities. Community consists of a group of people who have something in common such as a living area, family, hobby or common interest. (Hyväri & Vuokila-Oikkonen 2010: 32–33.)

Our study concentrates on the community at the D-station Kannelmäki. The main unifying factor in the community at the D-station is the area. According to the Kannelmäki Community Project's objectives the main target group is the residents of the area surrounding Kannelmäki, mainly visitors from the Western part of Helsinki, who have multiple problems and may be in a disadvantaged position. The indirect target group is the residents of the neighbourhood. (Kannelmäki Community Project n.d.: 1–4.)

One of the objectives of the Kannelmäki Community Project is to increase the residents' overall sense of security. Previous research indicates that the residents of the Kannelmäki area perceive their area of residence as unsafe. (Kannelmäki Community Project n.d.: 1–4). Our study method is theme interviews for the visitors at D-station Kannelmäki and one of the interests is on their subjective experiences of the area. Do the visitors experience sense of security or not?

Civic activities are most often driven by the third sectors associations and foundations. These third sector associations and foundations do not seek profit and they have high ethical standards. They promote the sense of community, have low threshold services and volunteer work is typical for their operation. (Harju 2010: 15–16). The motivation

behind the interest of civic activity lays on many different reasons, most often on personal reasons. One must have own motivation, enthusiasm and interest to act for common good, interest on participate, learn and create meanings in life. The power of civic activity generates from the motivation of citizens' needs and desire to participate and act to increase their own quality of life whilst also the fellow citizens'. (Harju 2010: 39–41.)

The Helsinki Deaconess Institute is an active producer of Active Citizenship and Community Programmes. Their motto is "A dignified tomorrow for everyone" (Helsinki Deaconess Institute 2017f.) They continuously create new content and models of civic activity with all the citizens interested in civic activities and also with the service users. The Helsinki Deaconess Institute has an expanding group of volunteers who are interested in people's wellbeing as well as their own wellbeing. They have professionals and volunteers working together to improve the quality of life and common good. (Helsinki Deaconess Institute 2017f.) D-stations are one of the civic activity arenas they have created together with the service users and professionals.

3 Finland's Social Policy

Finland is one of the Welfare states. Welfare state's objective is mainly to prevent or alleviate poverty (Castles, Leibfried, Lewis, Obinger & Pierson 2012: 20). One could say that welfare state's ideology is to take care of its citizens.

One of the objectives in Finnish social policy is to reduce social problems, such as social exclusion and poverty, and to distribute economic wellbeing for safeguarding the health and livelihood of the population. Objectives of Finland's social policy are implemented in practice through the services, social security and labour law. (Moisio 2017.) Finnish Constitution (731/1999) obligates, in the code 22, the public authorities to ensure the implementation of fundamental rights and human rights. The Constitution obligates social policy makers to make decisions which reduce poverty, social exclusion and the status of disadvantaged people. (Saari 2015: 115.)

The European Union has set an objective, in 2010, to reduce poverty and social exclusion. Due to that objective Finland has set an objective to reduce the number of individuals at risk of poverty or social exclusion by the amount of 150 000 individuals by the year 2020. (Ilmakunnas & Moisio 2014: 306–307.) The City of Helsinki has obligation to follow the same objectives. They have been striving for narrowing the regional socio-economic disparities. Specifically, for this reason they have made efforts to make population structures more diverse in the residential areas. The main factors influencing the development of regional socio-economic disparities are housing, unemployment, and immigration (Vilkama, Lönnqvist, Väliniemi-Laursson & Tuominen 2014: 10–11.) According to previous research, the results indicate that differences in the socio-economic and ethnic structure of the regions relate to the resident's experiences of insecurity, also the accumulation of disadvantaged is seen as a negative development trend.

The City of Helsinki has sought to avoid socio-economic disparities by making political decisions. (Vilkama et al 2014: 57–58). Previous researches indicate that the Metropolitan areas regional structure is relatively stable, and the current differentiation trend has produced differences that appear as regional accumulation risks of the disadvantaged. (Vilkama et al 2014: 65–66). These research results and the social policy objectives are important for civic activity operators which they can take into account when planning to open new low threshold day centres or planning activities for their target group.

4 Sense of community and social cohesion

Civic participation in community life and within the organisations in the community is generally considered having positive outcomes for participants and wellbeing. O'Connor (2013) lists four social capital's dimensions: Sense of community, collective efficacy, neighbouring and participation.

Sense of community is a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together. (O'Connor 2013: 974–975)

One might question how sense of community has been connected with positive outcomes from community participation to collaboration at work to health and wellbeing. However, having this emotional connection to each other and working together towards something important and achieving the goal together is extremely satisfactory and this makes people work harder so the collective efficacy is on a maximum level. Trying to deliberately intervene in the local communities might not be fruitful if it is done by penetrating into the personal relations. However, if the intervention is done properly and the organisations stimulate the participation to a greater extent than social ties or neighbouring do, it is possible for an organisation to succeed. (O'Connor 2013: 975–976.)

Social cohesion is a very fashionable term at the moment. This multidimensional concept includes connotations such as social exclusion, social inclusion, social integration and marginalisation. Mobility and migration have made us ask 'who we are and where we are coming from', these thoughts have perhaps made people more inclined to seek their own communities and find the sense of belonging. The fragmentation of society through urbanisation, consumerism, self-orientation etc. and the lack of bond between human beings in western world have made us crave togetherness. Social cohesion is the concept that indeed refers to our need for more homogeneity in society. It could be argued that if a group exists, it must be cohesive to some degree.

Freidkin (2004) argues that a theory of social cohesion requires an understanding of the attitudes and behaviours of the individuals participating in group activity. Whilst, one must also have the comprehension of social processes or environments within organisations that affect individuals' attitudes and behaviours. Similarly, Berger-Schmitt (2000) echoes the idea that social cohesion is not limited to issues relating to the nature and quality of

relationships among individuals, but also between social units and associations. (Healy, Arunachalam & Mizukami 2016: 5.) Societies that are characterised by significant inequalities, for instance in relation to class and income, and also ethnic divisions will face tougher challenges in creating social cohesion. (Healy et al 2016: 7.) These factors are familiar in Kannelmäki.

The idea of having 'us' and 'them' is common in sense of community. Laitinen & Pessi (2011) emphasise that the community establishes itself by dissociating from others. This demarcation brings security within the community and sustains solidarity and enhances the social capital. Simultaneously, when person is left outside a community, it can be mentally traumatic experience. This happen often in religious communities. One of the major forces in sense of community is helping others. People have a natural feeling of helping and one can argue that where there are communities there are altruism. (Saari 2011: 295–297.) The importance of sense of community has been noticed in a political level as well and third sector organisations have been encouraged to provide more services due to the public fund reductions (Saari 2011: 291).

Erik Allardt (1976) discusses solidarity and its symmetry. Human beings have a need for solidarity and companionship. When relationships include care and loving we can talk about unity. When someone falls outside this unity she or he does not feel the belonging. There is also a risk involved when talking about small groups and their unity. (Allardt 1976: 38.) Sometimes the bond and unity can be too tight and restricted in order to see beyond the group's beliefs and habits. Symmetrical solidarity is a need and when a person meets relationships that become symmetrical, in other words they include love and care, one can talk about the sense of community, which is something we all, as human beings require (Allardt 1976: 43). The lack of community can have direct implications on person. Clinical researches have shown many neurosis and psychosis being a result of a social exclusion and person been marginalised from a group unity. Equally, the isolated small groups who rely on members' reciprocal solidarity can be extremely problematic. (Allardt 1976: 44.)

5 Disadvantaged

The concept of disadvantaged is a broad concept, for example, disadvantaged can be a person or a group of people (Cok Vrooman & Hoff 2012: 1262). The concept of disadvantaged binds other concepts into itself. In this chapter, we intend to further explore the concept of disadvantaged and the other concepts binding to it, such as social exclusion, homelessness, poverty and loneliness. According to Kainulainen & Saari (2013), the concept of disadvantaged is closely related to the concept of social exclusion and poverty. They note that the concept of disadvantaged is a synonym for the concepts of social exclusion and poverty when these are revised in a broader point of view (Kainulainen & Saari 2013: 23). The purpose of our study is not to explore the reasons and influences of disadvantaged people, but this subject is essential to our research. Therefore, it is critical to clarify what this concept means.

While exploring the definition of the concept of disadvantaged one comes across with the concept of wellbeing. The concept of wellbeing is the opposite definition of disadvantaged and therefore, it is interesting to see how it is related to the theoretical framework of disadvantaged. We are going to further explore the concept of wellbeing in chapter six. Information on wellbeing is based on people's everyday life experiences. Wellbeing is traditionally described at an objective level. Numerical information about wellbeing is readily available, but subjective information experienced by people themselves concerning wellbeing or disadvantaged position cannot be found as easily. (Turunen, Hoppaia, Luhtamäki, Nenonen & Tuomaala 2010: 17). Information available of the concept of disadvantaged is also based on objective point of view, as well as information on wellbeing. According to Kainulainen & Saari (2013) previous research indicates that there are connections between socio-economic factors and the phenomenon of disadvantaged. Socio-economic issues linked to the concept of disadvantaged are, for example, labour market position, job sector, low income level, education level, age, sex, health condition and background. (Kainulainen & Saari 2013: 23–24).

Most common way to measure the number of disadvantaged in Finland is the household income. The person is defined as disadvantaged when one's income falls or stays below the limit of livelihood set by the Government. There are also other ways to define the phenomenon of disadvantaged by measuring the person's experienced wellbeing, quality of life, one's social participation and one's own capabilities. Previous research indicates that there are connections between socio-economic factors and the phenomenon

of disadvantaged. Also, problems in life management are seen common among disadvantaged people. (Kainulainen & Saari 2013: 23; Saari 2015: 35–39.) According to Blomgren (2005), factors that characterize the person in a disadvantaged position have been considered mainly through problems like unemployment, poverty, housing problems and family problems. These are the key factors developing disadvantaged position. The most important factors affecting one's attachment in the society are work and family (Blomgren 2005: 21).

As mentioned, the concept of disadvantaged is multidimensional and a broad concept and it is closely linked to the concept of social exclusion. Cok Vrooman & Hoff (2012) state, that people who, as individuals or as a group, experience an accumulation of disadvantage in the society are socially excluded from the society they live in (Cok Vrooman & Hoff 2012: 1262). Therefore, the next subchapter focuses on the concept of social exclusion, and the differences between the concept of disadvantaged and social exclusion.

5.1 Social exclusion

The concept of social exclusion can be described as follows: the person who is drifting aside from social relations, from using power or influencing, from participating on consuming and from community activities or working life, is seen socially excluded. This may not only mean a person, even groups can be excluded from the society. Social exclusion is seen as a negative term. This negative term is often replaced by the term disadvantaged. (Laine, Hyväri & Vuokila Oikkonen 2010: 11–18.)

According to Blomgren (2005), the concept of social exclusion emphasizes the multidimensionality of disadvantaged. In the 1990s, the concept of social exclusion became familiar in defining the concept of disadvantaged. The concept of social exclusion relates more to the non-economic dimensions of wellbeing. (Blomgren 2015: 19.) Cok Vrooman & Hoff (2012) claim that socially excluded people are deprived simultaneously on several dimensions, such as social participation, basic social rights, material goods and services. This implies that there is a connection to poverty. (Cok Vrooman & Hoffman 2012: 1264.) According to Kronborg Bak & Elm Larsen (2015), social exclusion can be seen as a complex and multi-dimensional process, which involves the lack of resources, rights, goods and services, and the inability to participate in a society, in its economic, social, cultural or political arenas (Kronborg Bak & Elm Larsen 2015: 20–21).

Kainulainen & Saari (2013) have defined that the concept of social exclusion is a synonym for the concept of disadvantaged, while comparing these concepts there are numerous similarities in the position of people who are disadvantaged or socially excluded from the society. However, there is also a discussion of the term social exclusion, which can be viewed in a negative light according to Laine et al. (2010). Therefore, we have chosen to use the term disadvantaged in our thesis work.

The concept of social exclusion can be combined with more non-economic perspectives than the concept of disadvantaged, but there are some concepts binding them together, for example loneliness, homelessness and poverty. These are the concepts we will discuss in the following subchapters.

5.2 Homelessness

The concept of "private housing" is a private space for which the occupant of the property may decide what to do with it. For some people, this place may be called "a home". Long-term homeless are the utmost disadvantaged in the Finnish society and most often live in public utilities, temporary shelters, with friends and relatives, or they are in a situation of getting out of the prison. (Saari 2015: 22–25.) Long-term homeless is a person whose homelessness has been prolonged or threatened to prolong for more than a year for social or health reasons, or who has had periods of homelessness repeatedly during the last three years. Homelessness makes a person rootless because he or she does not have a home. (Saari 2015: 22–23.) Previous research indicates that Finns assume the biggest cause of homelessness is addictions. The second biggest cause is excessive indebtedness, structural unemployment and high levels of rent. (Saari 2015: 139.)

Homelessness is considered as a social problem in Finland and there is no permanent political and institutional solution, because its prevalence is linked to the complex issues of housing, labour and capital markets, and to the problems of people's life management. Previous studies indicate that long-term homeless people have problems in life management and social skills, as well as significant part of them have a substance abuse and mental health problems which cause them difficulties to access housing markets. The idea of a Finnish housing policy is "the housing first principle". (Saari 2015: 136–148.) This approach was introduced as the solution for the most vulnerable homeless people

in Finland in 2007. The Ministry of the Environment launched an Action Plan to decrease and prevent homelessness in 2016. (Housing First Europe Hub 2017.)

5.3 Poverty

As mentioned earlier in our study, Finland is one of the world's welfare states; nevertheless, the income gap between its populations has been increasing. People living on subsidies are lagging the income development. According to EU's definition, the people living on income under the 60% of the median of the population of their country are defined as poor. Poverty in Helsinki has grown faster than in other cities in Finland. While well-being and prosperity keep increasing, the disadvantaged, homelessness, poverty and substance abuse problems increase as well. There are numerous reasons for this especially in Helsinki region where the population is aging and there are more single households as well as single parents. (Keskinen, Laine, Tuominen & Hakkarainen 2009: 185–187.)

Kronborg Bak and Elm Larsen (2015) have defined a poor person in their article "Social exclusion or poverty individualization? An empirical test of two recent and competing poverty theories?" as follows:

The poor are those individuals who as a result of economic or material causes have an enforced low standard of living that seriously restricts the possibilities for participation in normal activities and, therefore, restricts the options of individuals or households in relation to consumption, leisure time activities, etc., to a minimum, particularly when poverty has a long duration. (Kronborg Bak & Elm Larsen 2015: 19).

People in poverty are living in various situations and their risk of exclusion is real. The most risk lies on group of people that are unemployed, chronically ill and are already excluded, for example, homeless, people with substance abuse or mental health problems, or people with multiple problems. (Keskinen et al. 2009: 188–189.) According to Sallila (2009), if a person must live for a long period under the absolute poverty line, one's capacity to live and work will degenerate, and one's housing level will regress, and person drifts to a socioeconomically disadvantaged situation (Sallila 2009: 57).

According to Saari (2015), theoretical perspectives aim to locate poverty, and there are two perspectives of poverty that can be considered while locating poverty. These are an objective and a subjective perspective of poverty. Objective perspectives include self-

independent factors such as the duration of unemployment, income and housing issues, and subjective perspectives are related to person's self-interpretation of their own life situation. In research the focus is on discovered shortages. First, in basic needs, this determined as physical health and mental autonomy. Second, in mediating needs, which are determined as food, water, housing, income, mental and physical security, education and health care, and services related to the various phases of life span (birth, childhood, old age). (Saari 2015: 72–74.)

5.4 Loneliness

For most people, loneliness is not a voluntary choice and it can be seen as a welfare deficit. Loneliness can be viewed objectively or subjectively, as a person's own experience. In this case, we are talking about experienced loneliness, for example, people living alone might not feel themselves lonely. According to earlier studies, lonely people are less happy than those not feeling lonely. Studies indicate that a tenth of Finns are dissatisfied with their relationships which indicates that most of Finns are satisfied and do not feel themselves lonely. (Saari 2010: 22–28.) According to Rönkä (2017), loneliness is a negative and painful feeling experienced by most people, but some may have the state of loneliness as ongoing experience. Experience of loneliness depends on the persons subjective experience, whether the loneliness is a chosen or a forced state. (Rönkä 2017: 19.)

Saari (2010) defines loneliness as follows; loneliness means the lack of social relationships that diminish the experienced wellbeing of a person. The key goals for social wellbeing are status, acceptance and affection, which is the care that other people indicate. The importance of social acceptance is significant to a lonely person. Earlier studies indicate that loneliness causes health hazards such as hypertension and weight gain (Saari 2010: 43–45). According to Rönkä (2017) the consequences of loneliness may show physical health problems; depressive mood and the most extreme form may be suicidal behaviour. Humans are social beings and they have a need for positive reciprocal social relationships, if one's social needs are not being satisfied it finally causes loneliness. (Rönkä 2017: 19–20.)

The prosperity of society increases material wellbeing and at the same time the socio-economic status of people increases. Previous research indicates that prosperity has caused the lack of social relations, and loneliness is increasing a welfare deficit. A single-

person household in the Finnish society has increased from 15% to 25% between 1950 and 2008. One in four lived alone in Finland in 2008. (Saari 2010: 102–108; Väliniemi-Laurson, Borg & Keskinen 2016: 17.) Growth in single-person households is a global phenomenon especially in urban areas dictated by high cost of living (Väliniemi-Laurson et al. 2016: 28).

According to Saari (2010), over 65 years of age, unemployed and single parents feel lonelier than average. Previous studies indicate that married couples and successfully employed experience less loneliness, also education and habitation reduce the impact on experiencing loneliness. The inhabitants of the largest cities and sparsely populated areas feel lonelier. Statistics indicate that there is a connection between social relationships and loneliness. According to surveys, lonely people consider themselves passive and they have less social relationships. (Saari 2010: 124–128.) Loneliness impairs normal capabilities of a human being such as self-respect, life management and ability to function (Saari 2010: 237).

6 Wellbeing

6.1 Subjective wellbeing

According to Diener, Oishi & Lucas (2009) subjective wellbeing is explained as a person's cognitive and affective evaluation of his or her life. Evaluations include emotional reactions as well as cognitive judgments of satisfaction. The more pleasant and positive emotions one experiences the higher wellbeing they have. (Diener, Oishi & Lucas 2009: 167.)

Amartya Sen is one of the leading scholars in wellbeing studies. Sen (1999) uses terminology such as functioning and commodities. A functioning can be a pattern of activity or simply as a way of being, what a person is able to do or to be. Commodities on the other hand represent the external goods. The state of a person is given by the functions he or she has already achieved. (Ransome 2010: 46.)

According to Wayne Sumner (1996), being satisfied with your life involves two components; experiential and cognitive. The first involves people feeling fulfilled with their own lives and the latter is people's own judgment that their lives are going well according to their own standards. Sumner continues, that feeling truly satisfied a person must be authentically happy. (Bradley 2015: 28.) Feeling of disregard, constant understating and being on defensive are emotions for people that do not feel satisfied with their lives. They are yet to find what make their lives meaningful. They also question what dignity is and how to respect other people.

Erik Allardt (1976) developed a wellbeing model, which include three different categories; having (material resources), being (fulfilling oneself) and loving (uniting). Later doing (meaningful doing) was added to the list. (Allardt 1976: 37). Wellbeing consists of daily errands, such as job, health, education etc. One must remember that people have more choices nowadays and possibilities to make their own choices than previously. It is imperative to differentiate the terms standard of living and quality of life. When one talks about the quality of life it means that the basic needs, which are determined by the human relations such as friendships and fulfilling one's life, are satisfied. Whereas, the standard of living is connected to the basic needs and to be able to satisfy those needs that lead to better health and getting nutritious food. (Allardt 1976: 32–33.) Allardt argues that a low standard of living affects the person's behaviour and also his or her social organisation. For instance, people living in war zones or in the middle of famine are able

to block all their other needs and urges because they focus on surviving the day and getting food. They alter their behaviour. (Allardt 1976: 41.)

Although, Allardt agrees that certain living standards and material resources are essential and primary for wellbeing analysis, he dismisses the claim that one could not achieve the wellbeing and feel loved without them. (Allardt 1976: 41). Interestingly, the urbanisation has provided the possibility to earn more money and increased the chance for higher living standards. However, simultaneously it has hindered the chance to find love. (Allardt 1976: 60.) Insecurity is a state where one or two basic needs are not fulfilled. According to surveys the financial insecurity has always been highest on the list. The interviewees have also mentioned the insecurity when there is no network around, where loneliness was one of the major factors for person feeling insecure. (Allardt 1976: 144.) Later scholars have brought up essential factors for wellbeing such as social relations, inclusion, self-determination, safety and so forth. More studies are needed to understand subjective wellbeing. (Turunen et al. 2010: 24–25.)

Several studies have confirmed that love and being in a relationship enhance person's wellbeing. Humans need to belong and being in a relationship is a natural way to feel loved and belonging to a unit. Myers and Diener (1995) discussed that married people were happier than divorced or singletons (Diener et al. 2009: 452.) Love really is an essential platform for happiness and good life. Therefore, a person who falls behind and lacks any relationships, whether intimate ones or friendships, is likely to suffer from loneliness and develop anxieties and depression.

The link between socioeconomic status and wellbeing was established already back in the late 19th century by sociologist Max Weber. The class differences are much more visible for instance in The Great Britain than in Finland. Our welfare state has enabled to accommodate the working and family lives together, and has provided an opportunity to participate in the society. This obviously has increased the level of our satisfaction but also diminished the inequality. (Saari 2015: 36.) However, the latest polls show that the income gap has widened again in Finland and the current trend in Finnish politics supports the high earners and the families in lower income levels have seen their financial support being reduced. This increases the inequality and has a direct impact on growing loneliness and wellbeing. People are divided into different categories based on their status in the labour market or depending on their cultural background i.e. ethnicity and religion. How one feels about their own status depends on their own individual experiences.

It is a very subjective experience, but it is connected to the structural divisions and cultural differences. (Saari 2016: 34.)

According to Turunen et al. (2010) polarisation has happened in Helsinki and the Metropolitan area, where people have been divided into socioeconomically unequal suburbs where the income gap has widened, and people have drifted further apart. In other words, disadvantaged people are inhabiting deprived areas when simultaneously the so called elite areas are developing in other parts of the capital. Mari Vaattosaari's studies show that 10% of the capital area is already disadvantaged (Turunen et al. 2010: 22.) Long term unemployment and a growing immigration are already visible problems in these areas. Kannelmäki is one of these areas that have suffered from polarisation.

Perhaps we should look at the underlying values in our society when trying to further social wellbeing and getting people to participate and consider whether there are factors that could increase loneliness. One possibility is materialism. Why are we so obsessed with the latest fashion trends and high tech? This kind of attitude promotes the divide between socioeconomic classes; materialism causes plenty of envy and competition. Also, altruism has dwindled, and people are more self-centred and ignorant. (Saari 2011: 304.) Although Emile Durkham, the French sociologist, believes that where ever there are communities, there is always altruism because there is solidarity (Saari 2011: 297).

Life management and wellbeing have become more of an individual's own responsibility. For instance, unemployment is seen increasingly as a person's own fault and same goes with poor health and wellbeing. We are constantly provided plenty of health information by the professionals, therefore the unhealthy individuals cannot blame the lack of advice being available and this has made people to question the choices of disadvantaged.

6.2 Happiness

Many confuse wellbeing consisting just of happiness; however, that is not the only requirement for wellbeing. Haybron (2013) argues that wellbeing is about our values, what matters the most, for example, our families and friends. (Haybron 2013: 77–78.) Bertrand Russell wrote in his book *The Conquest of Happiness* (1930) that people are unhappy for various reasons, whether it is due to boredom, bitterness, fear and so forth. However, happiness is to do with one being interested in other people and different things. According to Russell, the more interested one is towards various things the more reasons she

or he has to feel happy. The other thing that makes one happy is the feeling of being loved. And the third is work. Working prevents people feeling bored but it also provides the feeling of succeeding and feeling valued. People are happiest when they are engaged in interesting activities. Happiness is not something Russell believes that we should take for granted instead one must work hard to achieve it. (Mattila 2009.)

Fordyce (1977, 1983) created a program based on the idea that people's subjective well-being can be increased if they learn to emulate the traits of happy people. This include socialising, developing a positive outlook and working on a healthy personality. Fordyce found out that this experiment increased happiness compared to a placebo control. More significantly, he found lasting effects in follow-up evaluations up to 28 months after the study. (Diener et al. 2009: 191.)

Happiness has always been linked to wellbeing. Many scholars believe that happiness has a direct impact in various positive things. Pressman and Cohen for instance had shown benefits of positive effect on health; happy people having less pain and flu symptoms (Diener et al. 2009: 191). Interestingly though, sometimes money or educational achievements do not bring happiness, whereas cheery people stay in happy romantic relationships longer than miserable ones. Culture has an enormous impact on subjective wellbeing, for example social relations are more important in Japan than in America and self-esteem is not associated in life satisfaction as often in collectivist cultures than in individualistic cultures (Diener et al. 2009: 191.)

6.3 Empowerment

According to Luttrell, Quiroz, Scrutton & Bird (2009), empowerment refers to the consciousness of individuals and the power to express and act on one's desire. It is widely used in development organisations. The aim is to have an emancipation process where the disadvantaged are empowered to access the resources and participate actively, in other words exercise their rights. (Luttrell, Quiroz, Scrutton & Bird 2009: 2.) Obviously, empowerment is seen differently in undeveloped oppressed countries; however, it is an important method to use in developed countries such as Finland. With the help of empowerment, the excluded social groups have managed to emerge.

There has been plenty of discussion whether empowerment is a process or an outcome, or perhaps both. Luttrell et al. (2009) discuss that participation can be empowering on its

own. It is the activity that makes people enhance their social wellbeing and with this participation a person feel valued and included which have a direct impact on their mental health. (Luttrell et al. 2009: 5.)

Motivation and will are the essentials for empowerment. However, one must separate these terms because even when a person who is fully motivated might get distracted by other thoughts and loses his or her concentration. (Räsänen 2014: 251.) In other words, a person wants to do something but cannot act in such way. This is a current dilemma when dealing with people with addictions. Some people argue that individual's own choices are the major factors in people's wellbeing. Excessive smoking and substance abuse are causes that normally have a negative impact on people's lives, so does over-eating and lack of exercise. No one forces anyone to grab a bottle or a cigarette; these are choices that affect people's mental, physical and social wellbeing. Susanne Uusitalo (2011) discusses this phenomenon and calls it as weakness of will. Even the smartest person might make a mistake when experiencing these major emotions (Saari 2011: 268.) By empowering those, who might have alcoholism or other addictions in their genes and are more prone to cave in to temptations, would be beneficial.

Often there is a deficit in wellbeing or a lack of any significant factor in the life of disadvantaged which create an ever-deepening continuum throughout the life span. (Räsänen 2014: 254). Therefore, empowerment is essential to get people involved. Free education has long guaranteed an equal society in Finland; however, urbanisation and the increasing income gaps have unfortunately triggered an embrittlement in our equal and unbiased culture. Our attitude is the key influence on our actions. With the right attitude, an individual sees him or herself coping with challenges. We must believe in our abilities and skills and learn from our previous experiences. (Räsänen 2014: 251.)

Also, the social environment has a major influence on people's lives. With the right interaction between an individual and environment in right circumstances, a person can find his or her own strengths. (Räsänen 2014: 123–126). As Tom Erik Arnkil (2003) states, the aim of early intervention could empower the involved persons, families and networks to constrain the worsening situations. Therefore, early intervention should target the resources of the child and family but also the personal and professional networks. The purpose of early intervention is to counteract processes that point to exclusion. (Arnkil, 2003: 2.)

7 Implementation of the Thesis

7.1 Research questions and objectives

D-station Kannelmäki is a low threshold place for everyone to visit regardless of the gender, age, ethnicity, background, socioeconomic status and so forth. It provides a welcoming place for everyone from Monday to Friday during the day. We were interested in our research to find out:

- a) How do the visitors of D-station Kannelmäki experience their own subjective wellbeing?
- b) Does the community project have impact on the visitors' subjective experience of wellbeing?

Therefore, we approached our research questions with themes such as disadvantaged and wellbeing. It was imperative to discuss topics such as loneliness, homelessness and poverty to discover whether these have an impact on visitors' lives. In addition, the subjective wellbeing, happiness and empowerment were important aspects for our study. We also studied what kind of relevance participation and sense of community have for people and for their wellbeing. We were interested in the role of D-station; what kinds of affects it has for the visitors' wellbeing.

Our objectives for this research was to explore the influence of D-station Kannelmäki in visitors' lives, whether it had any positive or negative impacts, and to provide a platform for the visitors to express their own views about the D-station, to offer constructive feedback and ideas to develop the service further. Our personal interests have been in community projects and wellbeing and we hope that this research will provide us a deeper understanding of the disadvantaged suburbs in Finland, and how they could be improved in the future. Hopefully, this study will offer something new for HDI, which could perhaps develop the D-station even further.

7.2 Research methods and data collection

The purpose of our thesis is to study people's experiences, the meanings of different things and phenomena related to our study topics. The difference between qualitative and quantitative research can be briefly defined in the following way; qualitative research explores meanings, while quantitative research studies numbers. (Hirsijärvi, Remes &

Sajavaara 2010: 137). We studied the experiences of visitors of the D-station Kannelmäki. Specifically, for this reason our thesis can be classified as a qualitative research.

A qualitative study describes the phenomena of a holistic life affected by the value of an individual or community. The objective of a qualitative research is to find facts or verify claims that already exist. (Hirsijärvi et al. 2010: 161.) A qualitative research examines a single case and aims to describe, understand and interpret the phenomenon being studied. The interpretation of qualitative research is descriptive in nature. (Kananen 2014: 1820.) The key elements for a qualitative research are that people are the subject of collecting information among other things, through various interview methods. As in a qualitative research, one of our objectives is to bring out the voice of the ones studied. Therefore, we chose to use theme interviews where the target group is chosen according to the purpose. One must take into account that each case is always a unique case. (Hirsijärvi et al. 2010: 164). We interviewed five persons and the interviewees were men and women from different background. They were all visitors of D-station Kannelmäki.

We used the theme interviews to collect the data from the visitors at D-station. It was important to find a quiet place for each interview to provide a safe environment where the interviewees would feel relaxed and there would not be any disturbances. The semi-structured questions were the same for everyone and the answers were not bound to any restricted options, but instead the interviewees had the opportunity to answer in their own words. The answers were descriptions of their own subjective experiences. The theme interview is possible to execute when the interviewee has experienced the situation (subjective wellbeing) and the researcher has examined the essential structures and process of the phenomenon. Based on the analysis the researcher assembles the frame for the interview and gathers the interviewee's subjective experiences together. (Hirsijärvi & Hurme 2008: 47.)

Theme interview is a general interview approach. It does not require any experimentally generated collective experience and it does not bind the research to either qualitative or quantitative framework. Also, the number of interviews is not specified in the research. Although, the theme interview is not structured it must include the same aspect for all the interviewees, which is wellbeing in our research. (Hirsijärvi & Hurme 2008: 4.)

7.3 Analysing the interviews

The method we used in our research was theme interviews to identify the visitors' subjective views and experiences about wellbeing. We have based the theoretical framework of our thesis on already existing empirical knowledge of issues and phenomena that handles the aims and purpose at Kannelmäki Community Project. We examined the experiences and views that the theme interviews raise in relation to the theoretical framework. Our aim was to discover what kind of experiences the visitors' at Kannelmäki D-station have about wellbeing and D-station, whether wellbeing is connected with visiting D-station. Also, we want to find out the visitors' experiences about sense of community and whether they get the opportunity to have their voices heard. Furthermore, to hear the visitors' thoughts and ideas how they would change and improve their life management and participation.

The interviews were recorded and carefully transcribed. The interviewees agreed to participate anonymously and we, as the researchers, signed the confidentiality agreement, and also agreed to destroy the audio and written material once our thesis is completed.

As mentioned we recorded all the interviews, which made it easier to analyse them. We transcribed the interviews totalling 56 pages. The transcription was extensive and exact, everything that was related to our study was written down. As we are interested in the content rather than the expressions and interaction, we used the basic level transcription, which left out the fillers, repeats and cut-off words and concentrated on the utterances. This will provide the basics for the future researches; however, the updated material and interviews will then be needed in order to find out the latest subjective experiences. (Tietoarkisto 2017.)

We analysed the transcribed theme interviews by dividing them into themes by different colours and highlighting them. Our favoured method to analyse the collected material was the content analysis that is guided by the theory related data analysis, which aim is to clearly describe the investigated phenomenon. (Tuomi & Sarajärvi 2009: 108). In the theory related data analysis, the theory assists the analysis and it also guides the production of the analysis. The theory related data analysis can be utilised especially when clarifying the experiences of persons in which case the research analysis combines the material and the established theoretical models. The analysis can also provide new information through phenomenographic inference. In the theory related data analysis, the

prior knowledge about the studied phenomenon affect the implementation of the research, when one must take into consideration both the acquired material and the previous theory. (Tuomi & Sarajärvi 2009: 96–99; 117.) After dividing the data into themes we analysed the material in relation to the theory.

We chose to use quotes to highlight the interviewees' experiences. Our interviewees were all native Finnish speakers as well as the researchers, so our chosen language was Finnish, therefore we translated quotes from the interviews in English. Nikander (2010) highlights the challenges of translating the transcriptions. As everyone who has ever translated, is surely aware that some words cannot be translated, and the meaning of the word can unfortunately lose its original meaning and get an additional spice on it. As Nikander (2010) points out, one must consider the cultural references where there is impossible to find equal terms in another language. (Ruusuvuori, Nikander & Hyvärinen eds. 2010: 440.)

7.4 Reliability and Ethicality

The concepts validity and reliability are concepts we use to measure our thesis work. Validity is the concept to indicate if the used research method has been the right one to measure the question or the intended cause. Reliability means repeatability in the results of the research. Overall, reliability of the qualitative study can be strengthened by explaining all the detailed information of the research method and, for example, the circumstances of the interviews such as possible distractions, misinterpretations, and the interviewee's own role. (Hirsijärvi, Remes & Sajavaara 2010: 231–233).

The main points in assessing the reliability of the study are the question of the study, collection of material, information providers, research ethics, analysis of the material and reporting research findings (Tuomi & Sarajärvi 2009: 140–141).

We have followed the guidelines of responsible conduct of research in our thesis and in the different phases of our thesis work. These guidelines have been updated by the Finnish Advisory Board on Research Integrity (TENK), in co-operation with the Finnish research community (The Finnish Advisory Board on Research Integrity 2012: 28). According to the guidelines of responsible conduct of research, the outcomes and results of the research or a study can be ethically reliable and accepted only if one follows the guidelines of the responsible conduct of research. The main concepts and principles

such as accuracy, honesty and integrity, meticulousness in general, openness and responsibility, must be considered in all phases of the work process of the research. (The Finnish Advisory Board on Research Integrity 2012: 30.)

In the beginning of our thesis work process we have agreed the frames of our thesis with our co-partner in working life, which is the D-station Kannelmäki. We have kept them informed in all the stages as the process has developed, and asked opinions to ensure that we use the correct information in our work. The theoretical background of our thesis has been carefully chosen and the information used has been referred with respect for the original publication, and citing has conducted according to the written work instructions (2017) of Metropolia University of Applied Sciences. (The Finnish Advisory Board on Research Integrity 2012: 30.)

Before conducting the theme interviews we applied the research permit for our study, and the opinion of the Ethics Committee of the Deaconess Institute. The theme interviews took place at the D-station Kannelmäki in the beginning of December 2017. We requested a private space for the interviews to ensure the privacy and for the means to follow the ethical principles. All the possible participants were informed of the reasons and methods of our thesis work and the theme interviews. The interviewees were informed and asked to write an agreement beforehand, and they were also informed that they have the right to refuse or cancel their involvement anytime. Presentation and evaluation of our study results are done using integrity and manner of meticulousness and accuracy as the research ethics require. (The Finnish Advisory Board on Research Integrity 2012: 30–31.)

8 Results

In this chapter we present the results from the interviews. We met and discussed with numerous visitors at the D-station and executed the interviews with five people including both men and women. The results are collected from these interviews, however the answers do not represent a collective view instead we, as researchers, have raised the essential matters from the themes mentioned in our thesis. We present the results one theme at the time.

8.1 Homelessness

The concept of homelessness was one of the sub themes in our theme interviews, it is also one of the perspectives in phenomenon of the disadvantaged. Socio-economic factors and skills of life management can influence on the person's capability to maintain their own housing (Kainulainen & Saari 2013: 23.) The concept of homelessness was familiar for all of the interviewees. None of them were homeless at the moment, but most of them could identify a person who had been homeless or had seen people without a permanent place to stay. Some of the interviewed had own experiences of short-term homelessness.

“Suomessa periaatteessa on sille hyvä sosiaaliturva ja periaatteessa kenenkään ei tarvitsisi elää kadulla, mutta sitten kuitenkin on olemassa asunnottomii ihmisiä...mul on ollu myös itsellä sellanen ajanjakso... virallisesti oltu kaks kuukautta asunnottomia.”

“In Finland, in principle, there is a good social security and, basically, no one would have to live on the street, but then again there are homeless people... I have also had that kind of period myself ... officially been homeless for two months.”

According to Saari (2015) the increased homelessness has affected in the Finnish housing policy, which is “the housing first principle”. The aim is to step by step to find an apartment for the people who are homeless and are, for example, going through rehabilitation process. (Saari 2015:148.) No Fixed Abode NGO works against long-term homelessness and they are one of the co-partners in community project at D-station Kannelmäki (Vva ry 2017). Some of the interviewed were familiar with the services of No Fixed Abode NGO and had also recommended their services to others. Life-management and risk of losing one's own apartment rose from the interviewees. Individuals over-

all economic situation has a huge impact for the fact that one has the possibility to maintain one's own apartment. Experiences of mistrust for the authorities came across from the interviews as well as the possibility of maintaining one's apartment and life management.

“Mullakin ollut vaikeuksii pitää tota vuokra-asuntoo, et on kyl täs on ollu ihan veitsen terällä sellasii tilanteita...Sit mä oon niinku ihan hukassa, jos mul menee toi kämppä, et sit mul kyl menee ihan pohja.”

“I have had difficulties in keeping that rental apartment, so that there has been many touch and go type of situations...Then I am totally lost, if I lose that apartment, then I will totally hit the bottom”

Interviewed experienced that authorities have power on the individual's economic situation, which makes the person vulnerable and unable to plan their consumption and this may also influence their capability to increase their life management. The concept of poverty is closely linked to the concept of homelessness as well as life management.

8.2 Poverty

Finland is one of the welfare states, nevertheless the topic of poverty raised much discussion in our theme interviews. The Finnish welfare system and lack of humanity in making decisions were brought out many times by the interviewees. Although, interviewees saw that experience of poverty is related to their own subjective perspective of poverty.

“Vaikka on olemassa joku virallinen köyhyysraja et miten me määritellään köyhyyttä niin sitte mä uskon että jotenki tosi ratkasevaa on se oma kokemus siitä, että kokeeko joutuvansa elämään elämää liian tiukilla silleen taloudellisesti.”

“Even if there is an official poverty line, how do we define poverty, so I believe that the own experience is really crucial that if you feel that they are living their lives financially too tight.”

Most of the interviewed persons had own experience from poverty. Our interviewees saw poverty from subjective perspective of poverty which is one's own self-interpretation of their own life situation (Saari 2015: 73–74). This means, for example, lack of money, lack of resources to buy daily supplies or anything extra. Interviewed experienced that certain continuous income gives security and increases one's wellbeing.

“No kyl se aika paljon joutuu luopuu monista asioista ja kyl se tietty toimeentulo ni kyl se kuitenkin antaa sellasta turvaa, et kyl se aikamoist elää, et sä joudut venyttää sitä pennii ja pysty mitään hankkii kotiin ja muuta tällästä näin...ei voi tehdä ei voi matkustella ei voi oikee tehdä mitään tällästä näin ja sit se aiheuttaa tietysti sitten sitä masentuneisuutta ja muuta.”

“Well, that is pretty much that you have to give up many things and the certain income gives security, that it is quite a life, that you do have to stretch every penny and you cannot buy anything for your home and things like that... cannot travel cannot do anything like this and this will naturally cause depression and other things.”

Subjective perspectives of poverty raised discussion concerning connection between health and poverty. Interviewees brought up the connection with money and health; one's possibility to take care oneself in a proper way, to have a possibility to have right kind of doctor's treatment in one's multiple health issues as well as the connection with possible mental health factors. Some of the interviewed felt there is connection between depression and poverty. Also, as mentioned earlier, interviewed felt that authorities have power on them in the way they make decisions. They feel authorities have no longer humanity in their actions and decisions are made faceless, so that client cannot really have any contact with the employees who make decisions over their situation. This seems to create fear and lessens the feel of life control.

“Ni sit ku on viimeinen kymppi menossa lompakossa, eikä oo aavistustakaan, koska seuraavan kerran saa rahaa ja kuinka kauan ne papereita käsittelee...Se tekee täst niinku kurjaa, jos niinku suurinpiirteen yleensä edes tietäis, et millon on se niin sanottu tilipäivä, ni sit pystyis pärjään paljon paremmin. Mut se ku pitää loppukuusta arvailla, ett kauanko viimesen kympin pitää riittää, ni se tekee elämästä tosi kurjaa.”

“Then when you have the last tenner in a wallet and you have no idea when to get the money and how long they handle the documents... It makes this so miserable if you don't even know when the so-called payday is, then you would do much better. But you have to guess in the end of the month that how long the last tenner must last and that makes life really miserable.”

Kronborg Bak's and Elm Larsen's (2015) state that poor have been enforced to low standard of living and they are restricted from possibilities for participation in normal activities due to economic or material causes (Kronborg Bak & Elm Larsen 2015: 19). Objective perspectives affect on one's economic life situation. According to Saari (2015) objective perspectives of poverty are factors like one's income, duration of employment and housing issues (Saari 2015: 73.) This was seen in our interviewees where a few of the interviewed mentioned that poverty purely means that one has no money but also one's own life situation affects on the fact whether one have money or not. It was also

seen that all of the interviewed had subjective experiences for not having any money, but some felt that one's own attitude can affect the way one feel even though there is less money to spend.

8.3 Loneliness

As many matters, loneliness can be seen objectively and subjectively. In our case we were interested in what kind of experiences our interviewed had on loneliness. Loneliness can be chosen or forced (Rönkä 2017: 19). This theme seemed to raise discussion and most of the interviewed had felt some type of loneliness. However, a few of them chose to be alone in times due to the reason them being so sociable that sometimes one desires to be alone. As said, most of the interviewed had experienced loneliness and had experience of forced loneliness.

“Se on ihan meikäläisen arkipäivää...sitä, että pyörin tossa omaa pientä ympyrää...Hyvin pienet ympyrät.”

“It is everyday life for me ... that I have a small circle to go around...very small circles.”

Loneliness has a holistic impact on the wellbeing of the individual, it can have health effects and physical health problems such as depressive mood, which may increase due to loneliness (Saari 2010: 45, Rönkä 2017: 19). This rose from our discussions with the interviewees. Some linked loneliness to depression, which then affects on the individual's strengths and finally causes the continuing loneliness, and this can cause other health issues.

“Mä ainakin koen olevani aika yksinäinen... aika yksiksee täällä oon liikunu...kyl se aiheuttaa masentuneisuutta, eikä oikein jaksa tarttua mihinkään ja olla hirveen aktiivinen.”

“I feel that I am pretty lonely ... I have been going around alone ... yes it causes depression, and you do not really have energy to hold on to anything and be that active.”

The fact that one may feel lonely in a group came up in most of the interviews. According to Saari (2010) earlier surveys indicate that lonely people consider themselves passive and they have less social relationships (Saari 2010: 127–128). He also states that loneliness effect on person's capabilities to function, have self-respect and life management (Saari 2010: 237). These factors may affect one's will and capability to function in a

group. People may choose not to take contact to others and prefer to be passive. This may be chosen or forced state of loneliness. This diminishes one's experience of social wellbeing. Erik Allardt (1976) discusses that humans have a need for solidarity and companionship and that the lack of community can have direct implications on person's wellbeing (Allardt 1976: 44).

“Yksinäisyydestä tulee mieleen.. toinen sana ulkopuolisuus, semmonen jos kokee, että kun on jossain porukassa, että jollain tavalla ei niin kun kuulu siihen tai erottautuu siitä jotenkin... tai sitte jotenki se että yksinäine voi tuntea yksinäiseks vaikka ei olis yksin, jotenkin vaikka olis silleen ihmisii ympärillä ja elämässä niin välillä voi olla sellasii päivii tai hetkii et tuntuu jotenkin yksinäiseltä.”

“Loneliness reminds me... there's another word outsider, the kind of that, if you are in a group, in a way you do not belong to it or you feel isolated...or then you can feel loneliness even though you are not alone, somehow even if you have people around you and in your life there may be the kind of days or moments that you do feel lonely somehow.”

According to Saari (2010), key goals for social wellbeing are, for example, acceptance and affection from others (Saari 2010: 44). Without attention from others, one's social need cannot be fulfilled, and this may cause experiences of loneliness in a group, feeling of being an outsider – not being one of them. Even though our interviewees had social contacts in the D-station Kannelmäki, these theme interviews indicate that all the interviewed have subjective experiences of loneliness. Also, their need for social contacts varied a lot. Some may feel themselves lonely even if they are in a group, but some may not, some may have lonely moments which one experiences as stressful, whereas some desire to be alone. Overall, all of the interviewed were familiar of the phenomenon loneliness and it had some kind of effect on their lives. All of the interviewed experienced and brought up the view that social relations were in some way important to them. Some said that the D-station is a friendly place to have an opportunity to meet others from different backgrounds and some considered it as a good thing that the age of the visitors varied.

8.4 Community Project and D-station Kannelmäki

We were interested in finding out the D-station Kannelmäki's visitor's subjective experiences of wellbeing and how they have experienced the Kannelmäki area and its services and the D-station Kannelmäki's services. Do the visitors of Kannelmäki D-station feel they have possibilities to affect on the services in Kannelmäki area and do the services promote their subjective experience of wellbeing?

According to the interviewees Kannelmäki area offers multiple services. Interviewed felt that the areas services are good, but they felt they cannot influence on the services in the Kannelmäki area. All the interviewed had noticed that the main plaza area of Kannelmäki had a negative reputation. The sense of security rose as a topic from the interviewees during this theme of Kannelmäki and its services. D-station Kannelmäki is a low threshold service, activity centre close to Kannelmäki train station and Sitra-plaza area. According to community project's grant application, previous research indicates that people living in the area feel that the area is unsafe, therefore one of the community project's objective is to increase the residents' overall sense of security (Kannelmäki Community Project n.d.: 4). Interviewed brought out that they did not experience the area unsafe, but they knew or had heard that there had been situations, such as harassment, for other people. Few of the interviewed felt that D-station has affected on the plaza area in a positive way.

”Tossahan ne roikkuu Alepan edessä ja vanhukset pelkää ja papat pelkää ja vanhuksia ryöstellään ... Siis eihän nää niin sanotut kunnan juopot tee kenellekkään pahaa mutta vanhoja ihmisiä pelottaa kun ne roikkuu tossa...nyt on hyvä et tuli tää D-asema et joku paikka on muu. Et tää D-asema on pelastanu paljon tilannetta ja ilmaa.”

“There they hang around in front of Alepa and the elderly are afraid and the grandpas are afraid and the elderly is been robbed ...Well it is so that proper drunks won't do harm to anyone, but old people are afraid when they hang around there...now it's good that this D-station came that one have some other place. So this D-station has saved the situation and cleaned the air.”

The D-station Kannelmäki is open to everyone and the workers are open to new ideas. Community project aims at reducing citizen's social exclusion in the Kaarela area, to promote their social wellbeing and health and strengthen the sense of community (Kannelmäki Community Project n.d.: 1-4). All the interviewed experienced that the D-stations' community project is a good thing, especially the one euro lunch meant a lot for all the interviewed persons. Eating together, having the possibility to eat healthy and cheap food were the main factors that made the place interesting for them. The importance of sense of community and social contacts were brought up by the interviewees, they also felt that it is good to have a gathering place like D-station.

”Tää on sinänsä ollu hyvä projekti tää D-asema, ihan sen takia just että kun porukka notku tos torilla...se on esimerkiks hyvä kun joutu tälläseen tilanteeseen niin et on ees se euron ruoka...Mun mielestä tärkeintä on se yhteishenki ja sitten se että täällä ei niinku ketään saa mollata toista...Jokainen saa olla oma itsensä.”

“This has been a good project this D-station, it's just because the group does not hang around the plaza... it's a good example that when you get in a situation like this you will at least have this euro's lunch... I think the most important thing is the togetherness and then the fact that nobody's here is allowed to pick apart... everyone is allowed to be what they are.”

Interviewed felt that they were welcome, and they had the possibility to influence the activities and they were heard, if they so wished. Some of the interviewed felt the common activities were important to them and some felt that the place was great just as it was. The D-station Kannelmäki has a weekly meeting for all the visitors where one has the possibility to share ideas and opinions and the workers are also available during the opening hours. There is also a mailbox where one may leave messages as well as other ways for sharing information.

”Meil ei ollu ennen sellasta kokoontumispaikkaa muu ku toi kapakat.. ja sit tuota toi on erilainen vaihtoehto ku kapakat tai sitten puhumattakaan tosta Alepan edustasta..sit saa ite toivoo ja kehitellä ja se on se kokous aina ja saa esittää toivomuksia...”

”We did not have the kind of meeting place before other than the pubs... and this is a different kind of option for pubs or let alone for the front of Alepa... You can wish and develop and then there is always the meeting and you can make wishes ...”

The D-station Kannelmäki has brought alternative choice to spend time and see other people according to the interviews. The theme of intoxicants rose from the discussions with the interviewed. One of the services of D-station Kannelmäki is to provide health information to for substance abuse users, but one is not allowed to use intoxicants in the premises or not even in the surrounding area. The motto of the Helsinki Deaconess Institute “A dignified tomorrow for everyone” could be identified from the discussions and experiences the interviewed expressed (Helsinki Deaconess Institute 2017f). This could be seen through the facts that one gets to be oneself and can feel welcomed, that the atmosphere is good and welcoming, and the personnel of D-station are genuinely interested in the visitor's ideas and life management.

8.5 Subjective wellbeing

People experience wellbeing in many ways. Subjective wellbeing is explained as a person's cognitive and affective evaluation of his or her life and the more positive emotions one experiences the higher the wellbeing they have (Dienet et al. 2009: 167.) According to Amartya Sen wellbeing consists of functioning and commodities. The first being an

activity or what a person is able to do or to be and the latter represent the external goods (Ransome 2010: 46.) Therefore, it came apparent in our study that working was important.

”mä nyt oon miettinyt ollu täs useamman vuoden ja sit ku työttömäks jäin ni se oli aika kova pala...ni kylhän se työ niin tärkeä juttu on, että sit, kun mä oikeestaan en ikinä ollu työttömänä se oli siinki mielessä kova isku. itsetunto ollu ihan nollassa ja itseluottamus menny.”

“I have been thinking for several years now that when I became unemployed it was a huge blow. Work is such an important part. And I had never been unemployed before, so it was difficult. My self-esteem has been low, and my self-confidence has gone.”

Erik Allardt’s wellbeing model (having, being, loving, and doing) confirms the importance of working. It makes a person feeling valued when they are doing something meaningful in their lives. Also, fulfilling their daily lives with interesting activities is important. (Allardt 1976: 37.)

”Kyl mun täytyy jotenkin vaan piristyy ja mennä johonkin harrastusten pariin ja saada jotain sisältöä mun elämään, ku ei tääkään nyt pitemmän päälle... pitäis saada virikettä.”

”I have to cheer up somehow and get out and have a hobby. I need some sort of fulfilment in my life because this will not work out in a long run. I need some stimulation.”

Despite having periods where things have been harder, for instance a partner losing a job and being officially homeless, one can still have a very positive outlook on life, having trust and respect to Finnish social policy. Allardt agrees that although certain living standards and material resources are essential for wellbeing, he dismisses the claim that one could not achieve wellbeing without them. (Allardt 1976: 41).

”hyvinvointi varmaan niin kun kumpuaa paljon just sellasesta kiitollisuudesta ja tyytyväisyydestä mitä omassa elämässä on, et jotenkin et jos osaa nähdä niitä asioita enemmän kiinnittää huomioon siihen mitä on kun siihen mitä ei oo...”

”I suppose wellbeing stems from being thankful and satisfied what I have in my life. If people could just notice the things they have and not what they do not have.”

The importance of social network and having close friends and loved ones are imperative for a person’s wellbeing. Allardt discusses basic needs and quality of life that are determined by the human relations such as friendships. (Allardt 1976: 32-33). One part of his

wellbeing model is indeed loving, which unite people and this formation directly affects the wellbeing.

”Hyvinvointi se on niin suhteellista, henkinen hyvinvointi, se on semmonen, että onneks on olemassa semmonen ystäväpiiri, missä voi puhua vilpittömästi.”

”Wellbeing is so relative, mental wellbeing is like, that luckily there is a circle of friends that I we can talk openly and truly.”

Therefore, a person who falls behind and lacks any relationships is likely to develop anxieties and depression.

”Kun itellä on hyvä mieli niin on hyvä muillekin.”

”When one feels good then one is good to others as well.”

Socioeconomic status has been one of the studied factors in wellbeing. Our welfare state has offered everyone an opportunity to participate in the society, which has increased our life satisfaction and also diminished inequality (Saari 2015: 36). However, the income gap has widened lately which has caused dents in people’s wellbeing. This financial inequality has also created polarisation especially in the capital area where disadvantaged and wealthy people live in different areas and this have caused people in different socio-economic classes drifting further apart. (Turunen et al. 2010:22.) This has a direct impact on areas.

”Tulee ulkopuolelta jotain sellasii kommentteja mitä on kuullu Kannelmäestä että semmonen vähän levoton paikka tai Sitra-tori, jotenkin kyl sekin vaikuttaa mitä sieltä ulkopuolelta tulee.”

”There are comments coming from outside about the reputation of Kannelmäki and Sitra-tori, saying that they are restless, it does affect me.”

How one feels about their own status depends on their own individual experiences, but it is connected to the structural division (Saari 2016: 34). If a person is constantly reminded about his or her socioeconomic status or the current disadvantaged situation, it does not enhance the subjective wellbeing.

8.6 Happiness

Happiness has always been linked to wellbeing and happiness has a direct impact on various positive things such as on one’s health. Pressman and Cohen have shown that

happy people have less pain and flu symptoms and Fordyce showed that wellbeing can be increased if one emulates the traits of happy people. This include socialising, developing positive outlook on life and working on a healthy personality. (Diener et al. 2009: 191.)

”Kyllä onni on ihan oikeesti se koostuu pienistä asioista, että ei odota mitään turhia isoja asioita, vaan onni tulee ihan pienistä asioista, joku muistaa sua tai hymyilee ku tulee vastaan ja sanoo nätisti päivää tai ne on niin pieniä asioita mistä se onni koostuu.”

“Happiness consists of little things. One should not expect big things in vain, the happiness comes from little things for instance when someone remembers you or smiles at you on the street or says hello, they are the little things.”

According to Bertrand Russell (1930) the happiness consists of being interested in various things, feeling of being loved and being able to work because it reduces boredom and provides the feeling of succeeding and being valued. People are happiest when they are engaged in interesting activities. Russell also adds that people should not take happiness for granted but instead work hard to achieve it (Mattila 2009.)

“En koe olevani onnellinen tällä hetkellä (naurua) kyl mä niinku kaipaen tai oon kavannut sellasta normaali elämää ja sit justiinsa toi yksinäisyys ja muuta sitten niinku ei oo kunnolla ees parisuhdetta ja pitkät suhteet meni silloin aikoinaan ja jos mä nyt sanon siitä mä nyt oon onnellinen, et mulla on hyvä perhe ketkä on jaksanut mua tukee, että mut en koe itse et mä olisin hirveen onnellinen elämäni tällä hetkellä. Puuttuu niin paljon työ...”

”I do not feel being happy at the moment (laughing), I have missed that kind of normal life and there is the loneliness and there is no proper relationship, the stable relationships disappeared ages ago. I suppose I could say I am happy because I have a great family who have always supported me but no, I do not feel myself happy with my life at the moment. There is so much missing, the job...”

Diener et al. compared wellbeing between married people to singletons and found out that married people were indeed happier. Love is an essential platform for happiness. (Diener et al. 2009: 452.)

“Oli perhettä, oli talo, oli työtä, oli lapsia, ne katos tossa eron yhteydessä.. sit sairastuin masennukseen.”

“I had a house, a job, and children, and then they just disappeared through the divorce, then I was diagnosed with depression.”

It became obvious that loved ones, family, relatives, friends are extremely important and these social circumstances affect to a person's happiness and wellbeing. One of the interviewees also mentioned how faith played a part in happiness.

“No varmasti monet asiat mitä tos just tuli hyvinvoinnin kohdalla myös sanottuu, et aika lailla näitä samoja just ne läheiset ihmiset ja usko.”

“Well, many same things that was mentioned on wellbeing, it is having the closed ones and faith.”

When interviewees were asked about the happiness no one mentioned money as the first priority but as a secondary matter that could assist with being able to do something. Everybody stated that social relations were the most important factor in experiencing happiness.

8.7 Sense of community

Civic participation in community life and within the organisations in the community is generally considered having positive outcomes for participants and wellbeing. According to O'Connor sense of community is a feeling that members matter to one another and to the group, it is a feeling of belonging (O'Connor 2013: 974-975). Members work together to achieve the goal together.

“Osallisuus ainakin johonkin on sillee tärkeetä että vaikka ei tarvis olla osallisena ihan kaikissa asioissa mitä ympärillä tapahtuu niin se on tärkeetä, että saa tuntea kuuluvansa johonkin ryhmään, olla siinä osallisena, ja yhteisöllisyys kyl myös tärkeetä...yhteisöllisyydestä tulee semmonen kollektiivinen tunne mikä siinä yhteisössä vallitsee niin mä uskon et se luo kaikille sen yhteisön jäsenille sellasta hyvää mieltä ja tietynlaista turvallisuuden tunnetta.”

“Participation is important, not that you have to participate in everything that happens around you, but it is important to have a feeling to belong to a group and participate. Also, the sense of community is important. It gives you a collective feeling about the community and I believe it gives a good feeling for all its members and a feeling of security.”

Sense of community has related to positive outcomes from community participation to collaboration at work to health and wellbeing. Human beings are sociable, and they want to spend time in groups and have the sense of belonging. As O'Connor suggests that sometimes the interventions from different organisations might not succeed unless they

are done properly and the organisations, in our study D-station, stimulate the participation more than other people or places in the community (O'Connor 2013: 975-976).

"Se koko yhteisö. ...Ja sit retket ja teatteri harrastus tulee sinne ja erilaiset taidepläjäykset ja näin pois päin. Niin siinä on ihan ihan kaikkee ja sit saa ite toivoo ja kehitellä ja se on se kokous aina ja saa esittää toivomuksia ja eri.. ja jos meitä on useempia niin ne yleensä menee läpi jos on useempi ja toivoo."

"The whole community, the day trips, and the theatre group comes over and the art stuff and so forth. So, there is loads of everything and then you can make wishes and you can give your own ideas and develop everything, and then there is the meeting where you can make wishes. And the more similar ideas we have in the meeting the better because then they may go through."

Social cohesion is the nature and quality of relationships among individuals, but also social units and associations. (Healy, Arunachalam & Mizukami 2016: 5.) Societies that are characterised by significant inequalities, for instance in relation to class and income will face tougher challenges in creating social cohesion (Healy et al 2016: 7). These factors are familiar in Kannelmäki.

"Meil ei ollu ennen sellasta kokoontumispaikkaa muu ku toi kapakat.. ja sit tuota toi on niinku erilainen vaihtoehto ku kapakat tai sitten puhumattakaan tosta Alepan edustasta."

"We did not use to have any other meeting place than bars, so this gives an alternative to bars, not to mention Alepa."

The idea of having 'us' and 'them' is common in sense of community. Laitinen & Pessi (2011) emphasise that the community establishes itself by dissociating from others, which brings security and solidarity (Saari 2011:291).

9 Conclusion

The concept of wellbeing is the opposite definition of disadvantaged. Some argue that wellbeing is good when all the basic needs are fulfilled, and one does not endure from social exclusion such as poverty, loneliness or homelessness. However, recently more emphasis has been placed on subjective wellbeing how people themselves feel about their own wellbeing and how they measure it. Therefore, it is imperative to investigate the person's own subjective experiences of wellbeing. Subjective wellbeing is explained as a person's cognitive and affective evaluation of his or her life. Evaluations consist of emotional reactions and cognitive judgments of satisfaction. The more positive emotions one experiences the higher wellbeing one normally has. (Diener et al. 2009: 167.)

We were interested in how the visitors' of D-station Kannelmäki experience their own subjective wellbeing and the possible impact the community project may have in the visitors' lives. According to the results received, the wellbeing of closed ones was regarded highly and had a major impact on the lives of interviewees. Subjective wellbeing includes the person's own intrinsic values and how they regard factors such as good life, happiness and pleasure. The results indicate that happiness consist of little things, as Russell (1930) pointed out that people are happiest when engaged in interesting activities. (Mattila 2009).

The research results indicated that all the themes were connected. There is an ongoing debate about disadvantaged and its sub themes such as loneliness, poverty and homelessness in Finland. European Union, Finland included, has a strategy to diminish and prevent poverty and social exclusion. According to the welfare research expert Sakari Kainulainen, the themes such as loneliness and social exclusion are difficult to tackle. (Tuomisto 2017.) As our results show the more people feel disadvantaged the more they suffer from loneliness and lack of participation. These are the areas where D-station as a low threshold civic activity centre have made improvements in visitors' subjective wellbeing. Civic activities aim to work against social exclusion and according to Harju (2010) acting together is one of the hallmarks of civic activity (Harju 2010: 9–11). It came apparent in our research how lack of money, loneliness and sense of community affected people's lives and how D-station provided a secure and respectful place where everyone was welcomed. It did not matter what the person's background was and why or how often they visited D-station.

The themes we had around our topic were all relevant and there was a connection in each of these themes to the lives of the visitors at Kannelmäki D-station. All the interviews and the mutual atmosphere at the D-station highlighted the massive changes and budget cuts in the recent social policy. Many agreed that they were worse off than before and found it challenging to live with the current benefits. They gave plenty of praise to D-station for their one euro lunch and the bread they distributed free of charge every Friday. These provided security not to go hungry at the end of the month, and in addition the daily lunch was able to have on credit. Visitors felt that D-station was definitely looking after them.

The theoretical frame work of our thesis was based mainly on Erik Allardt's (1976) well-being model, which consists of having, being, loving and doing. This model has succeeded to pack the essentials together and offers a great platform for wellbeing. Close relations, life management and feeling safe are imperative ingredients for human being, hence many organisations provide empowering social activities with peer support that could enhance people's wellbeing. People may have already regarded themselves disadvantaged and began to seek help, or their families or other network have managed to intervene early and guide them to the right direction, and they have found themselves from a low threshold organisation such as Kannelmäki D-station. Results indicate that fulfilment and meaningful activities in people's lives were essential such as work, hobbies and social relations as Allardt (1976) describes in his wellbeing theory.

According to the research results the Kannelmäki Community Project had positive impact on their lives. Many described how they felt safe at D-station and how they could be themselves without the staff members or other visitors judging them. This indeed was imperative due to the low self-confidence, general disrespect from society and many anxieties and depression many visitors experienced in their lives. The strong feeling of belonging to a group and to be part of the community made the visits worthwhile, and also the feeling cared for by others.

10 Discussion

Our study provided an interesting insight of the Community Project D-station in Kannelmäki. During this research we learnt so many aspects of different lives and met so many powerful and impressive characters that we are grateful that we were able to get to know them and get familiar with the actual community project and what it entails. We were truly impressed the work that was done at the D-station, all the services from daily staff members to volunteers, from social workers to nurses and the noticeable desire to help visitors with finding a home, changing the needles, offering a meal for one euro and simply offer a warm, safe and welcoming environment for people to be part of a community and socialise with others.

It was interesting to learn how visitors were bitter and frustrated about the current changes in Finnish social policy that have made cuts in their own budgets. They felt the state is against them, which Laitinen & Pessi (2011) highlight being very common in sense of community. 'Us' and 'them' is a common concept where the community dissociates themselves from others. (Saari 2011: 295–297.) This was rather unfortunate to notice, and we felt many negative emotions among the visitors. Many were sad and frustrated, and felt they were let down by the current social policy. Having said this, many were aware of their own failures such as excessive drinking, lack of motivation, negative attitude against the state, poor financial skills and so forth. Therefore, empowerment is extremely important to get people back on their feet and help them with their own life-management.

We agree that Kannelmäki D-station has managed to intervene in the community in a very positive manner and helped the empowerment process. Many question whether it is ethically correct for the society to intervene in people's lives. However, we felt that it was indeed extremely welcoming for the area, which is generally viewed as disadvantaged and poor. The style of empowerment includes working more in the local areas with the communities where the actual help is needed and guiding the visitors towards self-motivation. They have formed these working partnerships with the visitors where the main focus is on visitors' rights and needs. The idea is to make the visitors understand that they should become active in the community, and it could lead them to taking responsibility of their own lives, while they will get the support from the worker. However, the worker cannot make the decisions for them but can guide the visitor to the right direction. D-station has succeeded with this method. According to our study, D-station provides a place for services to people who first of all were ready to help themselves and

secondly it provides an environment that encourages visitors to empower themselves and take the responsibility of their own lives.

During our numerous visits we encountered so many people from drug addicts to long-term unemployed, from single mums to ex-convicts and began to build fruitful liaisons with the regulars and heard so many life stories. Our research provides a useful platform for the varied clientele to have their voices to be heard. Although, many interviewees regarded D-station as a safe and friendly place, a slight concern was raised about the unpredictability of the intoxicated visitors in the premises. We had the same concern and felt that it was imperative to remain the place free of substances due to the versatility of the visitors.

We feel that the qualitative research and theme interviews were the right methods to use in our research because they provided the most extensive material of visitors' own subjective experiences. Our research results are reliable as they relate to the interviewees' experiences and we have followed the ethical guidelines. Although, we are satisfied with our work we feel that we could have spent more time in different D-stations which could have provided new aspects and ideas to our thesis. Unfortunately, this was impossible due to our tight schedule. We have appreciated the cooperation with our working life partner who have provided support and supervision throughout our thesis process.

To conclude our discussion, we would like to highlight a theme that rose from the theme interviews which indicated that health had a major priority in the lives of the interviewees. This theme was strongly connected in other research themes and it could provide a worthwhile topic for future researches. This future research could provide useful information to develop the activities to promote healthcare issues for people with multiple backgrounds at the D-station.

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Notification for the Participants

TIEDOTE

Olemme sosionomiopiskelijat Pia Suokas ja Viveka Talliniemi Metropolia Ammattikorkeakoulusta. Teemme opinnäytetyötämme Kannelmäen D-aseman kävijöiden hyvinvointiin liittyvistä kokemuksista sekä heidän kokemuksistaan Kannelmäen yhteisöhankeesta. Tutkimustamme varten tarkoituksemme on haastatella kävijöitä kartoittaen heidän henkilökohtaisia kokemuksiaan yhteisöhankeesta.

Tarkoituksenamme on selvittää, onko kävijöiden hyvinvoinnin kokemuksella ja yhteisöhankeella mahdollisesti yhteyksiä. Tutkimuksen tarkoituksena on erityisesti tuoda kävijöiden äänet kuuluviin. Opinnäytetyön tarkoitus on palvella sekä kävijöiden, että Kannelmäen D-aseman etua toiminnan kehittämiseksi kävijälähtöiseen suuntaan.

Olisiko sinulla kiinnostusta osallistua lyhyeen haastatteluun, jolla on merkitystä tulevaisuuden kehittämiseen?

Haastatteluun osallistuminen on luottamuksellista ja täysin vapaaehtoista. Osallistujat eivät joudu sitoutumaan mihinkään ja osallistujat saavat myös keskeyttää haastattelun ja perua osallistumisensa missä vaiheessa tahansa. Haastatteluja ei kuvata, mutta ne nauhoitetaan dokumentoinnin helpottamista varten. Ääninäytteet tuhotaan opinnäytetyömme valmistuttua.

Meitä tutkimuksen tekijöitä velvoittaa salassapitovelvollisuus sekä sosiaalialan ammattieettiset ohjeet.

Otathan yhteyttä meihin tai tule tapaamaan meitä perjantaina 1.12.2017 Kannelmäen D-asemalle! Voit myös jättää yhteystietosi D-aseman henkilöstölle, niin otamme sinuun yhteyttä.

Kiittäen,

Pia Suokas: pia.suokas@metropolia.fi

Viveka Talliniemi: viveka.talliniemi@metropolia.fi

Theme Interview Questions

TUTKIMUSMENETELMÄNÄ TEEMAHAASTATTELU

Kvalitatiivisen opinnäytetyömme tutkimusmenetelmäksi valitsimme teemahaastattelun. Tämä menetelmä antaa meille mahdollisuuden selvittää tutkimuskysymykseemme liittyvistä teemoista haastateltavan omia näkemyksiä ja kokemuksia, haastateltava on merkityksiä luova osapuoli. Haastattelussa voi myös tarvittaessa voimme esittää tarkentavia kysymyksiä. (Hirsijärvi & Hurme 2001: 35.). Puolistrukturoidussa teemahaastattelussa teema-alueet ovat kaikille haastateltaville samat (Hirsijärvi & Hurme 2001: 48). Haastattelut on tarkoitus toteuttaa D-asema Kannelmäen tiloissa yksilöhaastatteluina ja nämä nauhoitetaan.

Olemme valikoineet puolistrukturoituun teemahaastatteluun pää- ja alateemat, jotka tuomme alla esille. Teemat olemme valinneet opinnäytetyömme teoreettisesta viitekehystä. Jokaisen pää- ja alateeman alle olemme keränneet teemahaastatteluja varten haastattelukysymyksiä, jotka muodostavat haastattelurungon.

Lähteet:

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TEEMAHAASTATTELURUNKO

Pääteema 1: Huono-osaisuus

Alateemat:

- Yksinäisyys
- Asunnottomuus
- köyhyys

Kysymykset:

- Miten kuvailisit termin yksinäisyys?
- Oletko kokenut yksinäisyyttä? Mitä vaikutuksia yksinäisyydellä on elämääsi?
- Onko sinulla kokemuksia asunnottomuudesta? Minkälaisia kokemuksia?

- Miten määrittelisit termin köyhyyden?
- Onko sinulla henkilökohtaista kokemusta köyhyydestä? Miten se on vaikuttanut elämääsi?
- Millaiseksi koet Kannelmäen alueen ja Sitra-torin?

Pääteema 2: Hyvinvointi

Alateemat:

- Henkilökohtaisesti koettu hyvinvointi
- Onnellisuus

Kysymykset:

- Miten määrittelisit hyvinvoinnin käsitteen?
- Mikä on henkilökohtainen kokemuksesi hyvinvoinnista?
- Mitkä asiat vaikuttavat omaan hyvinvointiin?
- Mitä on onnellisuus?
- Koetko olevasi onnellinen?
- Mitkä asiat vaikuttavat onnellisuuteesi?

Pääteema 3: Yhteisöllisyys & osallisuus

Alateemat:

- Verkosto: perhe, sosiaaliset suhteet, elinympäristö, työelämä & harrastukset
- Osallistuminen tapahtumiin ja alueen palveluihin
- Mahdollisuus vaikuttaa ja tulla kuulluksi

Kysymykset:

- Ketkä kuuluvat sosiaaliseen verkostosi?
- Pidätkö tärkeänä sosiaalisia suhteita?
- Mikä on sosiaalisten suhteiden vaikutus elämääsi?
- Miten kuvailisit termiä osallisuus?
- Miten kuvailisit termiä yhteisöllisyys?
- Mitä osallistuminen sinulle merkitsee?
- Tarjoaako kannelmäki sinulle sopivia palveluita? Minkälaisia? Mitä toivoisit palveluilta?
- Koetko, että saat vaikuttaa palveluihin ja tulet kuulluksi? Miten?

Pääteema 4: D-asema Kannelmäki

Alateema:

- Yhteisöhanke

Kysymykset:

- Mistä syystä käyt Kannelmäen D-asemalla?
- Kuinka usein käyt Kannelmäen D-asemalla?
- Oletko huomannut muutoksia omassa elämänlaadussa aloitettuasi käymään Kannelmäen D-asemalla?
- Mitä Kannelmäen D-asema on tuonut elämääsi?
- Suositteletko D-asemaa muille? Miksi?
- Minkä koet olevan tärkeintä Kannelmäen D-asemalla?
- Mitä muuttaisit Kannelmäen D-aseman toiminnassa?

FRAME FOR THE THEME INTERVIEW

Theme 1: Disadvantaged

Subthemes:

- Loneliness
- Homelessness
- Poverty

Questions:

- How would you describe the term loneliness?
- Have you experienced loneliness? What consequences loneliness have in your life?
- Have you got experiences of homelessness? What kind of experiences?
- How would you describe the term poverty?
- Have you got own experiences of poverty? How has it affected your life?
- How do you find the area of Kannelmäki and the Sitra-plaza?

Theme 2: Wellbeing

Subthemes:

- Subjective wellbeing
- Happiness

Questions:

- How would you define wellbeing?
- What is your personal experience of wellbeing?
- Which things affect your own wellbeing?
- What is happiness?
- Do you feel happy?
- Which things affect your happiness?

Theme 3: Sense of community & participation

Subthemes:

- Network: family, social relations, environment, work life & hobbies
- Participation to activities and the services in the area
- Opportunity to influence and to be heard

Questions:

- Who belongs to your social network?
- Do you regard social relations important?
- What is the effect on social relations to your life?
- How would you describe the term participation?
- How would you describe the term sense of community?
- What does participation mean to you?
- Does Kannelmäki offer suitable services for you? What kind of services? What would you hope for the services?
- Do you feel you can influence the services and you will be heard? How?

Theme 4: Kannelmäki D-station

Subtheme:

- Community Project

Questions:

- What are the reasons for visiting Kannelmäki D-station?
- How often do you visit Kannelmäki D-station?
- Have you noticed any changes in your own quality of life after you started visiting Kannelmäki D-station?
- What has Kannelmäki D-station provided to your life?
- Would you recommend Kannelmäki D-station to others? Why?
- What do you find being the most important at Kannelmäki D-station?
- What would you change about the activities at Kannelmäki D-station?

Consent Form

HAASTATTELULUPA

Olemme sosionomiopiskelijat Pia Suokas ja Viveka Talliniemi Metropolian Ammattikorkeakoulusta. Teemme opinnäytetyötämme Kannelmäen D-aseman kävijöiden hyvinvointiin liittyvistä kokemuksista sekä heidän kokemuksistaan Kannelmäen yhteisöhankeesta. Tutkimustamme varten haastattelemme kävijöitä kartoittaen heidän henkilökohtaisia kokemuksiaan yhteisöhankeesta. Tarkoituksenamme on selvittää, onko kävijöiden hyvinvoinnin kokemuksella ja yhteisöhankeella mahdollisesti yhteyksiä. Tutkimuksen tarkoituksena on tuoda kävijöiden äänet kuuluviin.

Haastatteluun osallistuminen on luottamuksellista ja täysin vapaaehtoista. Osallistujat eivät joudu sitoutumaan mihinkään ja osallistujat saavat myös keskeyttää haastattelun ja perua osallistumisensa missä vaiheessa tahansa. Tarkoituksenamme on haastatella 5-10 henkilöä. Haastatteluja ei kuvata, mutta ne nauhoitetaan dokumentoinnin helpottamiseksi varten. Ääninäytteet tuhoetaan opinnäytetyömme valmistuttua.

Tutkimuksen tekijöitä velvoittaa salassapitovelvollisuus sekä sosiaalialan ammattieettiset ohjeet. Tarkoituksenamme on aloittaa haastattelut joulukuussa 2017. Pyydämme teiltä lupaa haastatteluun ja sen nauhoittamiseen.

Annan suostumukseni haastatteluun, sen nauhoitukseen sekä antamieni tietojen hyödyntämiseen opinnäytetyössänne.

Paikka ja aika

Allekirjoitus ja nimenselvennys

Kiitos osallistumisestasi.

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