An analysis of participants' experiences of HELMO workshops

Bakajic, Maria

Becker, Theresa

Boahen, Saana

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Laurea University of Applied Sciences
Otaniemi

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Maria Bakajic, Theresa Becker, Saana Boahen

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The purpose of this study was to examine the experiences of social workers, day care professionals and third country nationals gained through participation in the workshops organized by Helsinki Multicultural Education Services (HELMO). The informant group of this study consisted of 17 workshop participants representing the mentioned target groups. The thesis was done under the Third Sector Project at Laurea. The research topic was decided in cooperation with the working life partner HELMO project. The working life partner wished to have a neutral party to gather in-depth feedback from the participants. The collection of feedback can benefit the working life partner by increasing the validity and reliability of the project. Additionally, the findings of this research can be used to further develop the HELMO project in the future. The research findings will be released in a form of a publication in order to be used for advertising purposes.

The theoretical background of this study was built around the concepts of cultural competence, intercultural communication and anti-oppressive practice. The principles of anti-oppressive practice were also used in framing the interview questions by using the three components of empowerment, partnership and social change. The nature of this study was qualitative and the data was gathered by using the method of semi-structured interviews. The collected data was analyzed by applying the data-driven content analysis.

The findings of this study indicated that the workshop participation enhanced the participants' development of intercultural awareness and the realization concerning the influence of culture on one's behavior. Additionally, the findings showed that the informants experienced a sense of professional empowerment by having an opportunity to interact with professionals from the same field of work. The presence of immigrant perspective was highly valued by the informants from all target groups. However, the findings pointed out the wish to have even more direct contact with experience specialists. The findings illustrate that the representatives of the target groups could be included to further develop the content of the workshops. By involving the participants to create substance for the workshops, the usefulness of the workshop participation could be ensured.

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Tämän tutkimuksen tarkoituksena oli tarkastella sosiaalityöntekijöiden, päiväkodin henkilö-kunnan ja kolmansien maiden kansalaisten kokemuksia osallistumisesta Helsingin Monikulttuu-risuuskoulutus ja palvelukeskushankkeen (HELMO) järjestämiin työpajoihin. Tutkittavien ryh-mä koostui 17:sta työpajoihin osallistuneesta henkilöstä. Tutkimus tehtiin osana Laurean Third Sector Project -hanketta. Tutkimuksen aihe päätettiin yhteistyössä työelämän kumppa-nin, HELMO -projektin kanssa. Työelämän kumppanin toiveena oli kolmannen osapuolen to-teuttama palautteen kerääminen, joka voi hyödyttää työelämän kumppania lisäämällä projek-tin validiteettia ja uskottavuutta. Tutkimuksen tuloksia voidaan jatkossa hyödyntää myös HELMO -projektin kehittämisessä. Lisäksi tuloksista julkaistaan myös mainoskäyttöön suunni-teltu esite.

Tutkimuksen teoreettinen tausta rakentui kulttuurisen osaamisen, kulttuurien välisen kom-munikoinnin ja syrjinnän vastaisuuden käsitteiden ympärille. Kolmea syrjinnän vastaisuuden peruskäsitettä (Principles of Anti-oppressive practice), voimaantumista, yhteistyötä ja yhteis-kunnallista muutosta, käytettiin haastattelurungon luomiseen. Tämä tutkimus oli kvalitatiivi-nen ja tutkimuksen materiaali kerättiin semi-strukturoitujen haastattelujen avulla. Haastatte-lumateriaali analysoitiin käyttämällä aineistolähtöistä sisällönanalyysiä.

Tutkimuksen havainnot viittaavat siihen, että työpajoihin osallistuminen edisti osallistujien kehittymistä kulttuuritietoisuudessa ja ymmärrystä kulttuurin vaikutuksesta käyttäytymiseen. Osallistujat myös kertoivat tunteneensa ammatillista voimaantumista saadessaan jakaa koke-muksia asiakastyöstä saman alan työntekijöiden kanssa. Kaikki kolme kohderyhmää arvostivat maahanmuuttajanäkökulman läsnäoloa. Tutkimustulokset kuitenkin viittaavat myös siihen, että osallistujat olisivat toivoneet lisää mahdollisuuksia kokemusasiantuntijoiden kanssa kommunikointiin. Havaintojen pohjalta voidaan todeta, että osallistamalla kohderyhmiä jo työpajojen suunnitteluvaiheessa, voitaisiin työpajojen tarpeellisuus ja kysyntään vastaavuus taata suuremmalla todennäköisyydellä.

Asiasanat: työpajakokemus, monikulttuurinen osaaminen, kulttuurien välinen kommunikointi, syrjinnän vastaisuus, HELMO -projekti

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1   Introduction

Finland is known for being a country with extensive welfare services which are offered to the inhabitants of the country from birth to old age. A rather new, but continuously growing client group in the service sector are immigrants who are often required to deal with the official service providers from the beginning of their residency. The power differences between the client and the service providers can be substantial since the service providers often have power to make decisions concerning the client's everyday life (Ekholm & Salmenkangas 2008, 72). In addition, immigrant clients might be unaware of the roles and expectations of the client in service situations, and therefore the encounters can be accompanied with insecurity or even fear.

Due to the increasing number of immigrant clients in the service sector, cultural competence and understanding of intercultural communication are becoming a progressively important part of the professionalism of service providers, such as social workers and day care workers. The improvement of multicultural working skills of the employees in the service sector can be seen as a way to increase the quality of the services directed to both immigrant and native clients.

Helsinki Multicultural Education Services (HELMO) was a one-year pilot project designed and coordinated by African and African European Association AFAES ry, which aimed at increasing the cultural competence of social and day care professionals and strengthening the participation of third country nationals in Finland. The project was funded by the SOLID Fund for the Integration of Third-Country Nationals, the City of Helsinki and AFAES ry. Among other activities, such as seminars and exhibitions, 21 multicultural workshops for the three mentioned target groups were organized by HELMO project during the year 2013. The aim of the workshops was to enhance intercultural dialogue and support two-way integration of immigrants through music, drama and lectures led by immigrant trainers with diverse backgrounds.

The purpose of this study is to examine the experiences and feelings of professionals in the field of social work and day care, as well as third country nationals, who have participated in the HELMO workshops. The approach of exploring the experiences of the workshop participants was suggested by HELMO project as feedback collected by a neutral party can further assist to develop the content of the workshops. The data is collected by conducting 17 in-depth semi-structured interviews. The theoretical framework of this study focuses on the concepts of intercultural communication, cultural competence and anti-oppressive practice. Furthermore, the aspects of anti-oppressive practice are used to create the general structure

of the interview questions which concentrate on finding out the possible influence of the workshops in the informants' personal views and professionalism.

Prior to the start of this research process, the intention was to find a working life partner who would offer active and participatory activities for multicultural clientele. The HELMO project was contacted since the workshop activities offered to the target groups corresponded with the personal interests of the three of us. Additionally, the underlying motivational factor throughout this research was the reciprocal benefit of our completion of studies and HELMO's acquisition of neutral feedback about the workshop activities. The findings of this research will be used for advertising and reporting of the activities of the working life partner also in the future.

2   The background of the thesis

2.1   Terminology

In this study, the terms '*immigrant*' and '*person with immigrant background*' are used concurrently. The terms refer to a person of a foreign origin who has immigrated to Finland for various reasons. Neither of the mentioned terms is free of connotations and a great variety of people are grouped under the terms. However, the terms '*immigrant*' and '*person with immigrant background*' were chosen to be used in this research due to their general nature. As the participants and trainers of the workshops have diverse backgrounds and origins, they cannot be labeled under more specific terms.

Further, the term '*third country national*' is used by the working life partner of the research and refers to a person who is not a citizen of a country within the European Union and therefore does not have the Union right to freedom of movement (European Migration Network 2013). According to the European Commission (2002 in Eurofound 2013), third country nationals are often in a disadvantageous position compared to the native citizens, having a lower participation in the labor market. Therefore the member countries of European Union have developed integration policies and programs.

The term '*experience specialist*' is used in this study when referring to a person who possesses experience of being an (immigrant) client of the social service system in Finland. The term is a straight translation from the Finnish word '*kokemusasiantuntija*', which often arose in the interview data for instance in relation to the HELMO workshop trainers with immigrant background.

2.2 HELMO project

Helsinki Multicultural Education Services, HELMO, was a project designed and coordinated by the Africans and African-Europeans in Europe Association AFAEAS ry. AFAES ry was founded in Helsinki in 2003 and it is a registered multicultural association in Finland. HELMO project was funded by the SOLID Fund for the Integration of Third-country Nationals, City of Helsinki and AFAES ry. (HELMO 2013)

HELMO project took place from 1.1.2013 until 31.12.2013. The project was "a multicultural education project aiming to increase multicultural dialogue and cultural understanding via a range of activities in Helsinki." (HELMO 2013) Additionally, the activities targeted at equality and adoption of well-functioning practices. The project further aimed at fostering the involvement of third country nationals in Finland and promoting the interaction between them and native Finns. The interaction between the third country nationals and native Finns was intended to enhance the two-way integration process. This process does not only refer to the abilities of arriving immigrants to integrate to Finland but also emphasizes the importance of intercultural acceptance and know-how of the Finnish society.

During the year 2013, 21 multicultural workshops were organized and implemented within the HELMO project. The workshops were held in the premises of Nuorisokeskus HAPPI in Helsinki and at the office of HELMO project. The trainers of the workshops were immigrants living in Finland. Moreover, the trainers were professionals in various fields and possessed experience in leading workshops. The workshops were offered for three different target groups: Finnish social workers, Finnish day care workers and third country nationals who are about to enter the working life in Finland.

The content of the workshops was created in cooperation with professionals from social and day care fields and the topics aimed to answer the possible needs and challenges in social and day care field. Intercultural communication, stereotypes, racism, integration and cultural understanding related to health, family and marriage were the most vital issues addressed in the workshops. The specific content of the workshops alternated between the target groups, but all workshops were implemented by using various creative methods. In addition to the workshops, HELMO project aspired to promote the development of a multicultural capital area through five public exhibitions and two public seminars which focused on topics such as multiculturalism and racism. The exhibitions as well as the seminars aimed at increasing the dialogue amongst native Finns and the representatives of different cultures residing in Finland. (HELMO 2013)

HELMO project was carried out in cooperation with Neliapila ry, which consists of AFAES ry, the Finnish-Filipino Friends organization, the Finnish-Thai Association and the Finnish-Chinese Association. Further cooperation existed between HELMO project and the City of Helsinki, Laurea University of Applied Sciences, volunteers and other multicultural organizations. The project was supervised by a steering group which consisted of members from 4H Liitto, Ministry of the Interior, Caisa Cultural Center, the Universal Peace Federation, AFAES ry, Kassandra ry and the City of Helsinki (HELMO 2013). HELMO project was intended to benefit third country nationals living in Finland, social and day care workers, workshop trainers and migrant organizations which cooperated with the project. The Finnish nationals exposed to the activities of the project were provided with tools to foster and increase intercultural understanding amongst themselves, their environment and representatives of different cultures living in Finland through intercultural dialogue.

This study was the only comprehensive participant based evaluation conducted within the HELMO project. The data collected by a neutral party could profit the working life partner by increasing the validity and reliability of the project. Moreover, the findings of this study could be used in the future to develop the project activities to better respond to the expectations of the participants. Additionally, the findings are intended to be used for advertising purposes by creating a publication about multicultural education offered by HELMO project. The publication will include some examples of the collected participant feedback which can further increase the value of the workshops. The publication will be released in electronic and paper format both in English and Finnish in the beginning of the year 2014.

2.3   Description of the workshops

The workshops were the main activity organized by HELMO and the project reached in total 300 people. (HELMO 2013) Three workshops were organized every month, one for each target group. The length of each of the workshops was six hours, which included approximately three to four practices, lectures and activities. The aim of the workshop activities was to enrich the multicultural know-how of the participants from the social and day care field and to prepare them to encounter immigrant clients in their field of work. In the workshops for third country nationals, the activities were aimed to assist the participants to familiarize themselves with the society, culture and working life in Finland. The underlying idea was to increase the abilities of immigrants in the Finnish society and enhance the feeling of empowerment by encouraging them to take advantage of their personal strengths. (HELMO 2013)

The workshops were implemented with a variety of trainers. Some of them had developed their multicultural know-how from their personal experiences and due to the influence of personal experience, the content of the lectures and activities varied highly. Furthermore,

since the activities during the workshops were mainly participative, sharing of experiences and ideas between the participants was seen as one of the cornerstones of the workshops. Therefore, each of the workshops was shaped by the participants, and the personality and experiences of both the trainers and participants had a great impact on how the content of each workshop turned out to be.

The objective of the workshops was to shed light on the frontline position of the social and day care professionals in terms of encountering clients with immigrant background. Nearly every immigrant arriving to Finland has to deal with various officials, such as professionals in the field of social work. Therefore, professionals encountering immigrant clients are in an essential position in acting as positive mediators between the immigrants and the society and empowering the clients to function effectively in the new country. They have power to influence the lives of the clients in both positive and negative ways and by improving the cultural competence of the workers, positive interaction and a well-functioning relationship between the worker and the client is enabled. (Hendricks in Congress & González (ed.) 2013, 70) The influence of officials such as social workers could be extensive in the lives of immigrants who may not have a large social network in Finland. By improving the understanding and cooperation between the professionals and the immigrant clients, the workload of both parties is reduced. (Ekholm & Salmenkangas 2008, 72)

The aim of the HELMO workshops was to lessen the prejudices and the impact of possible preceding negative intercultural encounters, if such exist. Although the service providers and the clients often have a common goal, the roles and rules might differ greatly. The immigrant clients may not have experienced such a client-worker relationship before, and therefore the expectations might be unrealistic. The worker, on the other hand, can be confused if the immigrant client does not take the role he or she is expected to take in the cultural context of the host country. The lack of resources and time can also affect the quality of service and the readiness to understand different behavior. In such a situation also the language barrier can strain the relationship. (Ekholm & Salmenkangas 2008, 72) In the workshops, several types of challenges such as cultural differences, lack of time and different expectations of immigrant clients as well as professionals were addressed through a variety of participatory methods. Some of the methods encouraged the participants to look at the identified challenges from the perspective of others in order to increase the understanding towards a culturally different person.

Language can also be one of the challenges in client-worker relationships where the client has an immigrant background. Often both the client and the worker can stay unaware whether or not the other party has truly understood what has been said. Delivering the service to the client can become complicated in case the communication does not function effectively and

the same topics have to be discussed repeatedly. In such a situation misunderstandings occur easily and prejudices are created: the worker might see the immigrant client as time-consuming and unready to cooperate, whereas the client might feel that the worker does not want to help him or her. (Ekholm & Salmenkangas 2008, 73) In the workshops, the communication difficulties were approached through exercises that aimed at demonstrating the difficulty of language barriers and the misunderstandings the lack of common language can create.

Apart from active exercises, the workshops also consisted of short lectures about different topics regarding multiculturalism. All trainers had foreign backgrounds and had gathered their expertise in multiculturalism from both professional and personal life. The emphasis of the lecturers varied and therefore some trainers concentrated on talking about the representatives of one's own culture and their cultural habits whereas others took a more theoretical point of view.

2.4   Similar projects

In the end of the year 2012, 279 616 immigrants were living in Finland which is approximately 5,2 % of the whole population. The figure includes asylum seekers and quota refugees as well as people who have moved to Finland permanently due to work or marriage (Ministry of Interior 2013). Although the number of immigrants is small both on an international and national level, the changed structure of the population has already affected the working life and the street view in Finland. According to the publication by the Ministry of Employment and Economy (2012, 1), the number of foreign job seekers increased during the year 2011 by 3600 people. The total number of foreign job seekers in 2011 was 59 600 people, out of which 17 200 were registered in the Uusimaa region.

The preconceptions about people from different cultures in the Finnish job market exist even though the diversity of the workers is steadily increasing. (Ekholm & Salmenkangas 2008, 30) The increased diversity has created a demand for similar educational programs and courses such as HELMO project to offer assistance in improving the interaction between the majority population and immigrants in Finland. The underlying message of these courses and programs appears to be that diversity should be seen as a resource rather than a burden.

Several multicultural training courses and educational programs have been organized during the last years in the Uusimaa region especially for employees in the field of health care, social services and education. The courses have been organized both by governmental units as well as by individual organizations. One example of an on-going course is "Monikulttuurisuuden asiantuntijaksi"-education (Become a professional of multiculturalism) offered by

Väestöliitto (Väestöliitto 2013), which includes 12 days of teaching within one year. Topics range from immigration to intercultural communication and integration. Metropolia University of Applied Sciences also offers part-time studies for professionals in the field of social services and education, including two days of studies in a month about culturally sensitive working styles and analysis of today's multiculturalism in Finland (Metropolia University of Applied Sciences 2013).

In the field of education, a project called "Monikulttuurisuustaitojen kehittäminen kouluyhteisössä" (Developing multicultural skills in a school environment) is offered to schools by the Ministry of Education. The aim of the project is to develop the cross-cultural and intercultural communication skills of school staff and further their understanding about different cultures through a variety of activities and development methods. Municipalities can apply for funding to get the project to their schools. During the years 2007-2011, 52 municipalities took part in the project. As a result, the municipalities have, among other things, drawn up official development plans to improve the skills of the school staff, improved or increased the study places and classes for Finnish and other languages and organized theme days, field trips and cultural activities for the students. (Ministry of Education 2013)

Furthermore, a widely recognized educational method is the MOD-education, originally developed in Sweden in the 1980's. The abbreviation MOD refers to Moninaisuus (Diversity), Oivallus (Realization) and Dialogi (Dialogue). The education aims at improving the equality and adaptation of community diversity. The courses are organized by different agents, and during the year 2013 they are offered, for example, to all the employees of the city of Helsinki. Specific training sessions are also organized for youth workers, social workers and students in the social field. (MOD-koulutusohjelma 2013)

The main difference between the workshops offered by HELMO project and the above mentioned educational trainings is the immigrant background of the trainers of the HELMO workshops. The general trend of multicultural trainings has been to have predominantly Finnish lecturers to educate professionals in various fields about multiculturalism. HELMO project acknowledges that the immigrants themselves are in the most ideal position to represent their own cultures and to talk about issues related to multiculturalism. Therefore, the workshops are planned and organized entirely in cooperation with individuals with an immigrant background. The immigrant trainers are encouraged to utilize their expertise and views in all stages of the workshops. (HELMO 2013)

3   Theoretical framework

3.1   Justification of theoretical framework

The increasing international movement of people has generated diversity of cultures in socie-
ties. As societies are becoming more diverse and multicultural, individuals and professionals
in various fields are faced with the challenge of developing a variety of intercultural skills in
order to be able to function effectively in a multicultural environment. Multiculturalism can
cause challenges for the arriving immigrants as well as for the host culture. Immigrants are
confronted with the dilemma of balancing between maintaining their own culture and adapt-
ing to the host society. (Liu, Volcic & Gallois 2011, 240) The arrival of immigrants also has an
impact on the host cultural environment, and the host culture in turn may experience multi-
culturalism as a threat to their cultural dominance. (Liu et al. 2011, 25) In fact, according to
Liu et al., "the tension between the immigrants and host nationals often centres on the ex-
tent to which immigrants can maintain their heritage culture in the host society" (Liu et al.
2011, 25). Therefore, adaptation and 'cultural adjustments' are required from both parties
when the society is becoming increasingly diverse. Promotion of intercultural communication
and understanding can act as a way to alleviate cultural adaption of both immigrants and host
nationals. (Liu et al. 2011, 25)

HELMO project offered a platform for social and day care professionals as well as for third
country nationals to build cultural understanding and to develop intercultural skills in the in-
creasingly multicultural Finnish society. The professionals in the field of social and day care
work are in a position to encounter clients with immigrant backgrounds increasingly often
during the upcoming years. Therefore, it is essential for these specific groups to gain intercul-
tural know-how in order to be able to work in a culturally competent manner. (HELMO 2013)
HELMO project also addressed the development of intercultural skills and cultural adaption
through their activities by bringing together the workshop trainers with immigrant back-
grounds and the predominantly Finnish social and day care workers. The immigrants, who
have arrived to Finland for various reasons, possess valuable experience and varying perspec-
tive on the Finnish society. The different viewpoints introduced by the immigrant trainers
intended to assist the target group professionals to strengthen their intercultural understand-
ing. As a result of the multicultural dialogue in the workshops, the participants were encour-
aged to see the familiar environment from a new perspective, to develop capacity to encoun-
ter varying thought and perception patterns as well as to work across the cultural differences.
(HELMO 2013)

HELMO project also aspired to increase participation of third country nationals in Finland.
When examining this goal, the principles of anti-oppressive practice can be seen as the under-

lying theoretical framework. In a social work setting, anti-oppressive practice aims to take into consideration the negative effect of society's inbuilt inequalities and lessen the oppression in all levels in the client's everyday life (Adams, Dominelli & Payne (ed.) 2002, 6). The three main components of anti-oppressive practice, empowerment, partnership and social change, issue the power relations and oppression which appear in individuals' lives (Pötzsch 2004, 24). The arriving immigrants are often in a disadvantageous position in comparison to the majority population. Therefore the components of anti-oppressive practice relate well to the goal of HELMO project of increasing their participation in the society.

In the following section, the concepts of multicultural dialogue and cultural understanding will be presented and discussed in detail. Multicultural dialogue will be addressed under the framework of intercultural communication and cultural understanding will be reviewed under the concept of cultural competence. Furthermore, the principles of anti-oppressive practice will be examined in connection to HELMO project's goal of increasing the participation of third country nationals in the Finnish society.

3.2   Intercultural communication

3.2.1   Communication as an element of a culture

In order to be able to define the concept of intercultural communication, the nature of communication in the context of culture needs to be explored. Communication and culture have been described as inseparable as "culture is a code we learn and share, and learning and sharing require communication." (Jandt 2007 in Liu et al. 2011, 48) When looking at the definition of a culture, the term refers to a specific lifestyle of a group of people that has a pervasive influence on the human behavior. (Liu et al. 2011, 56) The pervasive nature of culture indicates the entirety of thoughts and experiences, as well as patterns of behavior of a specific group. (Jandt 2010, 15) Culture is not an inborn element in human beings but rather it refers to a process of learning, a "set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviors of a relatively large group of people" (Lustig & Koester 2013, 25). Belonging to a cultural group can be then described as the development of one's core values and understanding of proper and improper, as well as desirable and undesirable behavior patterns. (Liu et al. 2011, 55, 62) As every act of social behavior requires communication, the development of culturally accepted behavior and thought patterns occur through interaction with members of the same culture. (Liu et al. 2011, 29)

Due to the socialization process to a certain culture, the obtained behavior and thought patterns are consequently culturally oriented. Culture does not only influence the formation of the core understanding of the world, including values, beliefs, norms and social practices, but

it also has a great impact on communication patterns. (Liu et al. 2011, 62) As a result, the influence of culture on values and beliefs emerges in communication behaviors. Therefore, the position one takes in a particular situation depends on the cultural beliefs and values of what is considered a proper or improper way to behave. Communication patterns stemming from one's cultural values and beliefs are adequate in the context of the specific culture. (Liu et al. 2011, 50) However, misunderstandings may arise if the values and beliefs directing the communication of representatives of different cultures are not considered.

It can be difficult to recognize the effect of culture on communication patterns due to its widespread influence on human behavior. Consequently, the communication patterns could remain beyond conscious recognition. (Liu et al. 2011, 48) The inability to acknowledge that all communication occurs through culturally learned patterns could lead to misunderstandings and poor cooperation in multicultural settings. The participants of HELMO project, social and day care workers as well as third country nationals, regularly encounter people from various backgrounds. Due to the participants' position in the frontline of cultural interaction, it is essential to raise awareness about the impact culture has on communication patterns. Consequently, the increased awareness can aid to recognize differences and adapt the communication style to better respond to the diversity of encounters. (Liu et al. 2011, 51)

3.2.2 Elements of intercultural communication

In the light of the previous chapter about the influence of culture on communication, it can be stated that culture constructs the base of how the world is seen by its members. The interaction of individuals sharing the same cultural background is based on the commonly shared behavior and thought patterns. Similarities in the values, beliefs, norms and social practices enable the individuals to anticipate the reactions of others and act according to commonly shared assumptions of reality. (Bennett 1998, 2) Commonly, individuals prefer to communicate with others who belong to the same culture since their communication tends to be most successful due to similarities. (Maude 2011, 234-235)

The opposite of similarity-based, monocultural communication is intercultural communication. Intercultural communication refers to communication between representatives of diverse cultural backgrounds (Bennett 1998, 2). When representatives of different cultures communicate, they bring in their own cultural behavior and thought patterns which can differ greatly from one another (Mayde 2011, 3). Hence, the similarities that guide the monocultural communication may not exist, and the intercultural communication is characterized by differences (Bennett 1998, 2).

In intercultural communication encounters, the representatives of different cultures do not only bring in their cultural behavior and thought patterns but also their verbal and nonverbal language (Liu et al. 2011, 119). Language itself refers to a set of symbols a cultural group has defined to give meaning to objects, events, emotions and experiences. Different cultures have naturally agreed upon a different set of symbols. (Samovar et al. 2008, 14) Language plays an essential role in delivering thoughts, feelings, desires and intentions in social encounters (Liu et al. 2011, 118). Language also reflects an individual's culture, reveals where someone's roots are and offers an insight into his or her unique worldview. In addition, the choice of language can indicate the attitudes of the person using it and determine his or her behavioral patterns. (Maude 2011, 58-59)

The target groups of HELMO project are likely to face the challenge of language in their work and living environments. Misunderstandings in intercultural communication can occur if differences in communicational patterns are not recognized and aligned between the communicating individuals. Representatives of different cultures may send and understand messages in their own, culturally specific way which in turn can lead to additional misunderstandings and communication interferences. Linguistic ambiguity often contributes to the challenges in communication faced by individuals who are unfamiliar with the others' culture (Maude 2011, 64-65).

In order to be able to communicate effectively in intercultural situations, linguistic competences, as well as interactional competencies are required, as stated by Eerdmans (2003 in Maude 2011, 74-75). These competencies include becoming familiar with certain communicational traits of cultures one interacts with, as to be able to adjust to their norms and communicate appropriately. Therefore, the HELMO workshops aimed at highlighting the importance of multifaceted cultural understanding. The challenges related to language can be better confronted if one is knowledgeable about the influence of culture on language usage.

Often, verbal communication alone can be misleading and unclear. When individuals who do not share a common mother tongue are communicating, the message might be interpreted differently than the sender of the message intended. Especially in intercultural situations, the nonverbal communication tends to convey the meaning of the words spoken (Maude 2011, 84). Generally in conversations, individuals can control what is said to a great extent. On the contrary, one's gestures, facial expressions, body posture or body movements are often uncontrolled and without a person's conscious awareness. Thus, Maude (2011, 84) proposes the nonverbal communication to be more reliable than verbal communication alone. The rules of nonverbal behavior are learned through the culture one is surrounded by (Liu et al. 2011, 151). Since nonverbal communication is derived from one's culture, it can be misunderstood and misinterpreted easily when individuals from different cultural backgrounds are interact-

ing (Maude 2011, 85). Furthermore, nonverbal behavior that is commonly accepted in one culture may be unacceptable in another one. Hence, misunderstandings or disputes can be the consequence.

Misinterpretations are especially likely to occur when the meaning of a particular nonverbal behavior is different from the meaning of the same behavior in a diverse cultural setting (Maude 2011, 85). Therefore, it is crucial to recognize one's own nonverbal behavior. This awareness is significant when dealing with individuals or groups from various cultural backgrounds, as to ensure not to make a negative or wrong impression (Maude 2011, 92). As the participants of HELMO project are in contact with individuals and groups from various cultural backgrounds regularly, the understanding of the differences in nonverbal behavior is vital for conducting oneself in a culturally appropriate manner.

In order to avoid misunderstandings and enhance communication, it may be useful to explore certain features of various cultures one is dealing with, as to be able to adjust one's own nonverbal behavior. Maude (2011, 91) refers to working life when suggesting that a basic understanding of cultural differences, as well as of typical verbal and nonverbal patterns can be a vital aspect in regard to establishing positive working conditions. Further, only through the recognition of certain social and communicative regulations of a different culture, nonverbal messages are more likely to be interpreted accurately (Maude 2011, 94).

Nonverbal messages have several functions which may differ from those of verbal communication. Firstly, nonverbal communication can reveal universally common emotions such as fear, happiness, anger, surprise, disgust and sadness. However, the rules of demonstrating these emotions differ from one culture to another. (Liu et al. 2011, 140) Sometimes the nonverbal expression of emotions can reveal the reality and truth of what is felt by an individual, as nonverbal messages are more difficult to control than words. (Maude 2011, 97) As a result, verbal and nonverbal communication can appear contradictory. The skill of recognizing the contradiction in the verbal and nonverbal communication of the clients of the social and daycare workers could benefit the effectiveness and quality of the work. If one is able to sense the contradiction in the communication of a client, it is possible to encourage the client to openly express their concerns and to go beyond the culturally influenced communication barriers.

Individuals or groups from the same cultural background can easily interpret each other's nonverbal messages accurately. This may be due to the fact that representatives of the same culture have unconsciously learned from everyday interactions which nonverbal expressions are used simultaneously with specific words. (Anderson et al. 2003; Elfenbein & Ambady 2002 in Maude 2011, 93) On the contrary, individuals from different cultural backgrounds do not

possess this advantage of shared background and hence cannot interpret others' nonverbal signs as precisely. However, there are various nonverbal types of behavior that appear to have a common meaning in most cultures. Especially emotional messages, such as gasping, trembling or twitching are revealed unconsciously and express states which are universally understood. The significance of acknowledging the differences in communicational patterns and the ability to understand where misinterpretation and interferences may arise from, were essential aspects addressed at the workshops of HELMO project.

3.2.3   Principles of ethical intercultural communication

Despite the cultural differences in behavior and communication patterns, it is possible to increase the quality and effectiveness of intercultural communication. Chen and Starosta (Liu et al. 2011, 113) have developed a set of principles of ethical intercultural communication which can prepare individuals to better respond to the challenges of intercultural communication and lead to increased communication competency. The first principle of ethical intercultural communication has been described as mutuality. (Liu et al. 2011, 114) Mutuality refers to locating a common ground for interaction as well as gaining understanding of the perspective of an individual from a different cultural background. Building a sense of understanding as well as equal stance towards the culturally different individuals can enhance the success in intercultural communication. Yet, the success of intercultural communication depends on the adjustment of communication patterns of both parties involved. If one party demands a communication style solely resembling their cultural norms, the intercultural communication could lead to failure. HELMO project acted as an educational platform where various pitfalls relating to intercultural communication were explored. By offering activities such as situational role-play scenarios, the participants were encouraged to consider other cultural perspectives. Therefore, this exploration of varying perspectives can be seen as a way to promote the principle of mutuality and enhance the intercultural communication skills.

The second principle of ethical intercultural communication is non-judgementalism. (Liu et al. 2011, 114) Non-judgmentalism indicates the open mindedness towards culturally different behavior. What is essential to the principle of non-judgmentalism is the understanding and acceptance of diverse point of views, power positions and cultural values. Representatives of different cultures may possess practices that significantly differ from one's own cultural procedures. Even though similar practices may not be exercised in one's own culture, it is important to promote the recognition and appreciation of differences. In HELMO project, the promotion of non-judgmentalism occurred through the open atmosphere for experience and idea sharing. The participants, in cooperation with the immigrant trainers, were encouraged to share their viewpoints at any time in order to spread the understanding of different perspectives.

Honesty is the third principle of ethical intercultural communication. It refers to the ability to acknowledge matters as they are, rather than as one would like them to be. (Liu et al. 2011, 114) In order to adhere to honest behavior, one must acknowledge one's own biases towards an expected outcome in intercultural communication situations. The lack of honesty can impede progress and result in a distorted view about the reality of the situation. The activities of HELMO project that addressed the challenges of intercultural communication, offered the participants a platform to explore and become honest about their biases in intercultural communication situations. When the biases and expectations are acknowledged, it is possible to analyze the reality of certain situations more accurately in practice.

The fourth principle of ethical intercultural communication is respect. (Liu et al. 2011, 115) In intercultural communication, respect refers to the ability to value the differences of cultural practices. In projects such as HELMO, it was vital to create a comfortable environment for the participants to explore their views about multiculturalism and build on their intercultural communication skills in an open and respectful manner. Mutual respect towards the cultural differences in the project environment offered a chance to enhance the participants' abilities to perform respectfully towards the culturally different person also in their work and living environments.

3.3   Cultural competence

3.3.1   From ethnocentrism to ethnorelativism

The majority of cultural beliefs, values and communication patterns individuals possess are obtained subconsciously during the initial socialization period (Liu et al. 2011, 22). All cultures shape their members' views of which responses and behaviors are considered natural and appropriate (Lustig & Koester 2013, 137). Therefore, one's perception of the world is influenced by the culture one inhabits. Additionally, individuals have a tendency to believe that the values and beliefs of their culture are right and correct universally (Lustig & Koester 2010, 150). The perception of one's own culture as "central of reality" has been defined as ethnocentrism (Bennett 2004). In ethnocentric thinking, the beliefs and behaviors received in the primary socialization are absolute (Bennett 2004), and the goodness or badness of "culturally diverse behavior is assessed in relation to one's own cultural standards" (Diller 2011, 14). Diverse behavior can be seen as wrong in case it does not correspond to one's own perception of what is good and appropriate (Lustig & Koester 2010, 150).

The opposite of ethnocentric thinking is ethnorelativism (Bennett 2004). In ethnorelative thinking, "cultures can be understood relative to one another", (Bennett 1993 in Diller 2011,

15) and other cultures are assessed based on the context. (Gudykunst 2004 in Liu et al. 2011, 89) Assessment based on the context indicates that particular behavioral patterns of a culture may seem unusual to the outsider but when considering other elements of the culture, that particular behavior can be better understood (Liu et al. 2011, 89). Ethnorelativism also emphasizes that cultural differences are not necessarily good or bad but essentially different (Bennett in Diller 2011, 15).

The key element for shifting from ethnocentrism to ethnorelativism is the expansion of intercultural understanding and knowledge. According to Jaakkola's longitudinal study about the perception of Finns regarding immigrants (2009, 76), knowing individuals with a foreign background on a personal level reduced the negative stances towards immigration. The study results also indicated that there is a positive correlation between the number of immigrants the respondents knew and their level of tolerance towards people with foreign background (Jaakkola 2009, 35). The HELMO workshops organized for the social and day care workers intended to augment the understanding for the cultures and practices the arriving immigrants may have through the immigrant trainers. (HELMO 2013) The opportunity for direct intercultural communication in the workshops can induce a higher level of tolerance in the participants. The intercultural understanding and knowledge, in other words cultural competence, can further assist the participants to understand the variety of ways of perceiving the world, and it can promote the examination of one's own values and beliefs, that could have been considered as a universal definition of reality. (Liu et al. 2011, 23)

3.3.2 Definition of cultural competence

In the field of social work, the concept of cultural competence has been defined by the National Association of Social Workers as a "process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in a manner that recognizes, affirms, and values the worth of individuals, families, and communities and protects and preserves the dignity of each" (NASW 2007, 12). Cultural competence has also been described as a set of behaviors, attitudes, and policies that assist professionals, and enable them to work effectively in multicultural situations within the context of various agencies or systems (NASW 2007, 13).

In order to gain competence to function effectively in multicultural settings, new patterns of behavior should be acquired and one should learn to apply them in appropriate situations (NASW 2007, 13). According to Sue, the development of cultural competence in the field of social work includes three components: awareness, knowledge and skills (Sue 2006, 23-37). The three components of cultural competence are mainly directed to generate changes in behavior on an individual level. However, Sue (2006, 30) suggests that cultural competence

should not only be addressed on an individual level but also on the organizational and societal level. The effectiveness of training culturally competent individuals is reduced if the organizational and societal structures are monocultural, and culturally competent knowledge and skills of individuals are discouraged (Sue 2006, 30).

Cultural competence has been defined as "an ongoing, lifelong process for all social workers, as no one is born culturally competent" (Congress & Gonzalez (ed.) 2013, 66). Diller (2011, 16) states that the achievement of cultural competence relies on "the continual acquisition of knowledge, the development of new and more advanced skills and an ongoing self-evaluation of progress".

3.3.3   Components of cultural competence

The three components for developing individual cultural competence have been identified as awareness, knowledge and skills (Sue 2006, 23-37). The development of cultural competence is initiated by gaining awareness of one's own values, biases and assumptions about human behavior (Sue 2006, 25). The process of assessing one's personal perceptions is essential as one might possess an ethnocentric view subconsciously. The ethnocentric view could cause inadvertently imposing one's own views and values as correct and universal on culturally diverse groups. The process of becoming culturally competent requires active and constant assessment of one's own prejudices, stereotypes and preconceived notions (Sue 2006, 32-33).

Cultural awareness also signifies the appreciation of other cultures as well as acceptance and respect for culturally different practices (Sue 2006, 32). According to Diller, cultural differences are found in a variety of concepts such as values, ways of communication, perception of time and meanings of community (Diller 2011, 20). In order to be able to foster cultural competence, one should feel comfortable about the cultural differences that exist between themselves and representatives of other cultures (Sue 2006, 33). Moving towards cultural competence is actualized when the existence of differing realities is acknowledged without comparison and judgment (Diller 2011, 20).

Another domain of cultural competence is the knowledge component which refers to knowledge and comprehension of how culturally diverse people perceive the world. As Sue (2006, 34) states, when working with individuals or groups from a different ethnic background than one's own, it is crucial to possess specific knowledge about the person or group. Furthermore, it is vital that the history, experiences, cultural values and lifestyles of various culturally diverse groups one is working with, are explored in depth. Through familiarizing oneself with these components of an individual's life, behavior can be interpreted on grounds of its cultural context (Cross et al. 1989 in Diller 2011, 21-22). As becoming a culturally compe-

tent practitioner is a continuous process, one should strive to acquire new knowledge about matters regarding different groups steadily (Sue 2006, 34).

Moreover, in order to become culturally competent one needs to possess knowledge and an understanding of how certain groups are oppressed by others and of the impact it has for each of them. It also appears particularly essential for individuals working in the field of multiculturalism to recognize that ethnocentric monoculturalism can be an issue in how minority groups perceive the world and themselves (Sue 2006, 34). Furthermore, it is crucial that practitioners concerned with acquiring cultural competence possess knowledge in regard to services available and have an understanding of the basic components of the services. The services should aim at ensuring that the culturally diverse clients can have access to a variety of services that are appropriate to their norms and values (Sue 2006, 34). Therefore, a culturally competent practitioner needs to recognize institutional barriers and obstacles that may prevent or hinder culturally diverse individuals from receiving the appropriate services (Sue 2006, 35).

The third component of cultural competence is skills in working with culturally diverse people. Through the awareness about one's own values and biases, and knowledge about different cultural groups, the skills of acting appropriately in multicultural settings can be gained. In practice, the component refers to skills of choosing a culturally suitable technique in a right context and understanding that equality is based on equal access and opportunities rather than equal treatment. Alternative working models and techniques must be adapted in order to develop skills in working with culturally diverse clients, as the traditional methods applied to the majority population may not function with people from different cultures (Sue & Sue 2011, 45). In practice, this means the development of diverse verbal and nonverbal communication styles and responses, and the ability to communicate clearly by using accurate language. Further, one should aim at predicting the reactions of the clients when using different working methods and act accordingly to maximize the chances of positive client-worker relationship. In order to expand the effect of one's cultural competence from individual clients to the client systems, the ability of intervening in institutional practices in order to improve the situation of the clients is also needed (Sue & Sue 2011, 47).

Participation to the workshops of HELMO project provided a platform to generate greater recognition of one's own approaches to multiculturalism. As cultural competence has been described as an ongoing process, the activities of HELMO workshops promoted the component of awareness by portraying the Finnish society from the perspective of immigrants to the predominantly Finnish social and day care workers. The differentiating perspective could lead to recognition of possible ethnocentric views one might possess subconsciously. Additionally, the interaction with representatives of different cultures could increase knowledge about varying

cultural practices which is the second component of cultural competence. Consequently, the increased awareness and knowledge could reinforce the continuous process of developing culturally competent skills for social and day care work practice.

3.3.4   Research related to cultural competence

The issue of cultural competence in the service sector has been examined by several studies in the recent years. The interest of researchers to investigate the concept of cultural competence in various work settings implies the growing demand of being able to function in a culturally competent and sensitive manner. Furthermore, several projects have aimed at increasing culturally competent skills of service providers. In this section, some studies and projects related to cultural competence are presented. The portrayed studies and projects are chosen both from Finnish and international contexts. All the presented studies have been conducted in the day care or social work settings, and therefore some commonalities with the objectives of HELMO project can be identified. However, the immigrant perspective in cultural competence trainings seems to be imperceptible. For that reason, the presented studies and projects focus only on the day care and social work settings.

Cultural competence in day care environment was addressed in Monikulttuurinen varhaiskasvatus (MONIKU)-project in 2005-2007 with the aim of constructing an action model and a set of principles for multicultural early childhood education in the Helsinki metropolitan area. Further, the aim of the project was to assist the day care professionals in updating their knowledge about multiculturalism and strengthening their cultural competence. Alongside the increased cultural knowledge and competence, professionals can develop their interaction with culturally diverse parents and influence positively in the children's' identity construction. (MONIKU 2008, 3) During the project, a survey was conducted among the professionals in the day care field in order to find out the necessity for multicultural trainings. The respondents were asked for instance about their awareness in legal matters concerning multicultural early childhood education as well as their skills in supporting a bicultural child in identity development. The findings indicated a lack of knowledge and skills in many areas connected to intercultural communication and cultural competence in general. On the grounds of the gathered information, a multicultural training for the day care professionals was developed and implemented.

Monikulttuuriset lapset ja aikuiset päiväkodissa (MUCCA) project was a continuation to the MONIKU-project and took place in 2008-2010. A report by Kuusisto (2010, 6) examines the increasing multiculturalism and its influence to staff and children in day care environment in connection to the MUCCA project. The project consisted of interviews with staff members as well as seminars and trainings concerning multiculturalism and cultural competence. The

findings portray that day care professionals are required to possess an increased amount of knowledge about different cultures and religions. Further, the professionals are expected to be more aware of sensitive topics in regards to different cultural habits. (Kuusisto 2010, 28) The interviews with day care professionals also reveal that especially in kindergartens with children and staff from various cultural backgrounds, the practical knowledge is learnt through everyday communication. The need for cultural competence and knowledge arises from situations that emerge in case a child or a staff member does not speak Finnish or has strong religious or cultural principles which differ from Finnish habits. (Kuusisto 2010, 31;35;77) Further education of the staff members is in an essential position in increasing fluent communication and interaction between staff, children and parents. Additionally, aside the practical cultural knowledge, the day care professionals should aim at adopting an open-minded and respectable attitude towards other cultures and ethnicities. (Kuusisto 2010, 96-99)

A research conducted by Myllärinen (2011) reviews the experiences and perceptions of 10 Helsinki city's social workers about multicultural work and cultural competence. In the research, the examined areas of cultural competence are knowledge, experiences and attitudes. The findings of the research indicate that multicultural social work is seen as challenging and troublesome rather than being positive in nature. According to the research, the main challenges of multicultural social work arise from language barriers and cultural differences. However, as stated in the research, the majority of social workers have positive views about multicultural clients. Yet, some of the interviewed social workers have developed negative attitudes towards immigrant clients due to their professional experience. According to the research, the current social work education does not provide the future social workers with sufficient abilities to work with multicultural clients. The cultural competence of social work professionals rather develops through additional training and work experience. Therefore, the research findings point out that need for multicultural training exists in the field of social work in order to equip the social workers to function in a culturally competent manner.

Cultural Competence and Training in Mental Health Practice in Europe: Strategies to Implement Competence and Empower Practitioners publication composed by the International Organization for Migration (Peiro & Benedict 2009, 8) discusses the cultural competence of professionals in the field of mental health practice in Europe. Despite the specific focus on mental health practice, the publication discloses valuable points which can be transferred and utilized in the work of a variety of service providers. The publication points out that a set of European-wide principles of intercultural training should be formed. According to the publication, formal training that aims at increasing cultural competence should be offered for healthcare professionals and related professions. As stated in the publication, the approach of the training could vary depending on the specific needs of the professionals. The training

could either focus on general introduction regarding cultural competence through exercises that aim at increasing awareness, or the training could provide more specific information about certain populations in the form of 'cultural packages', for instance. (Peiro & Benedict 2009, 8)

Previous evaluation and feedback about cultural trainings presented in the publication identifies three different profiles of training participants. The first participant type is described as omniscient who finds it difficult to assess the previously gathered knowledge. The second type is portrayed as anxious in regards to re-evaluation and changing their relationship with others. The third participant type is characterized by inability to go beyond stereotypes. (Peiro & Benedict 2009, 8) As stated in the publication, training focusing on cultural competence engenders "cognitive and emotional changes" in all participant types and provides them with abilities to constantly reassess previous experiences and knowledge. According to the publication, the cultural competence training should not only be the goal of the professionals. The management level should also validate the necessity of cultural competence training in order to create an atmosphere where the acquired skills can be implemented in real life situations. (Peiro & Benedict 2009, 8)

3.4 Anti-oppressive practice

In this research, the principles of anti-oppressive practice were used as a framework when defining the aspects in the workshops which focus on increasing the participation of third country nationals in Finland. Immigrants were strongly linked to the HELMO workshops, since third country nationals themselves were one of the target groups of the project, and the workshop trainers all had an immigrant background and were therefore direct beneficiaries of the project. In addition, the potentially increased knowledge and cultural competence of social workers and day care workers could indirectly benefit immigrants living in Finland.

Anti-oppressive theory and practice was developed in the 1960's alongside the critical social theory with the ideology that active individuals can form a group of active citizens which is able to make a change in society by reducing the power differences and oppressive relations between individuals and groups (Dalrymple & Burke 2006, 10). Anti-oppressive practice aims to lessen the gap between different groups of people in the society, and advocates in behalf of the underprivileged individuals by promoting change in three levels: individual empowerment, partnership and wider social change (Dalrymple & Burke 2006, 18). This research viewed one of the goals of the HELMO project - increased participation of third country nationals - through the three components of anti-oppressive practice.

3.4.1 Oppression and power differences

Immigrants who arrive to Finland for various reasons can be socially in an uncertain stage and their access to power and resources can be limited due to the lack of knowledge and support networks. The oppressive power situation between the dominant group of Finnish people and immigrants appear in power differences. The lower statuses of immigrants are also emphasized due to their lack of language skills and knowledge about society's norms and rules. The oppressive approach is built into the society with interaction and people's behavior towards each other. (Dominelli 2002, 9) Therefore, even though upon the arrival an immigrant might not be aware that discrimination and oppression exists, he or she will quickly discover it in both social and legal level.

Arriving immigrants are especially vulnerable to oppression as they are faced with the challenge of balancing between maintaining their own culture and adapting to the host culture (Liu et al. 2011, 240). The dilemma of balancing in between two cultures has an impact on the reformation of one's identity in the host culture. Oppression affects the individual's mindset when he or she is forming an idea of him or herself as a person. (Dominelli 2002, 10-11) The interaction in both personal and social level has an impact to the development of the identity, and the direction of development is determined by the acceptance or rejection of oppression faced in the new country. Dominelli (2002, 11) lists three different reactions to oppression: acceptance, accommodation and rejection. Individuals can accept their situation without resistance, try to gain the most out of their status by adopting and accommodating themselves, or totally reject the existing social order which places them to the position of the oppressed. The aim of those who reject the oppression is to change the existing social order and improve their own status in the society. Dominelli continues (2002, 12) that the three different stages of mind can coexist and overlap, and a person might change the attitude depending on the situation.

A comprehensive idea of the link between an individual and social structure must be adapted before a person can truly understand his or her own situation. By understanding the connection, an oppressed person can both understand the situation he or she is in and also see the causes of the oppression. Without that knowledge, an oppressed individual can neither struggle against the inequalities in the structures, nor can he or she critically evaluate the situation or reach towards a change in the system. Moreover, an oppressed individual who better understands the similarities and differences of powerless and powerful people in the society is less likely to blame only oneself of the situation he or she is in. For instance, by gaining the knowledge about dual impact of individual and social structures in one's life, immigrants can strengthen their identity and have more power to reject the negative ideas labeled by the dominant society. (Dalrymple & Burke 2003, 12-13)

3.4.2   Components of anti-oppressive practice

The awareness of power relations in the society and dual perspective affecting the individual's life situation are the first steps towards empowerment. Anti-oppressive practice defines empowerment as a process leading to change. An empowered person is someone, who is aware of his or her own personal resources and who feels that he or she has control over her own life. Other people can help in the empowerment process by reducing the power differences experienced by the individual, but finally only the person himself can empower himself. Minor empowerment can be achieved without any structural changes in the society, but on a higher level, empowerment is linked to bigger social changes. In turn, empowerment can also be experienced in groups, where the personal empowerment builds up the group empowerment and leads to increased personal power of all the individuals in the group. (Dalrymple & Burke 2003, 48-52; Alaia et al. 2007, 9)

The activities of HELMO project could be seen as being built around the idea of empowerment on both individual and group level. By bringing motivated individuals together to talk about change, the trainers were in the position to enhance the development of empowerment in individuals. The workshop activities were aimed at awakening of feelings of self-actualization in the participants, regardless of their situation in the everyday power relations. For instance, the social worker participants who are dealing with imbalanced power relations at work on a daily basis could have come to a realization about society's inbuilt inequalities through drama exercises. The practical influence of power differences, the way different people are experiencing power and the levels in which power operates, can be easier understood through participative and concrete exercises as such (Fook 2002, 103).

The practitioners in social and health care field cannot directly give power to their clients but they are in an ideal position to help the clients to reduce the powerlessness in their lives. In practice this means by understanding the contextual power a social or a day care worker is holding in a client-worker relationship, he or she can aim at reducing the power differences and share the power with the client. Therefore, acknowledging the existence of oppression and power differences is essential (Dominelli 2002, 96). It is further important to understand that social or day care workers cannot empower the client without the contribution of the client, as empowerment is rather a collaborative process in which the client and the practitioner work in cooperation. (Dalrymple & Burke 2006, 56)

The immigrant trainers and participants of the workshops most probably already possessed an insight into the inequalities and structural power differences in the Finnish society. However, in order to maintain one's self-confidence and develop the sense of empowerment in an everyday life, people from minority groups ought to understand the phenomenon in a wider spec-

trum. Dalrymple and Burke (2003, 52-56) have divided the concept of empowerment into three levels: level of feelings, level of ideas and level of activity. The first level concentrates on the personal feelings about powerlessness and the individual feeling of empowerment. Change at this level should automatically lead to a change in the following two levels as well. During the HELMO workshops, both the trainers of the workshops and the immigrant participants received an opportunity to share their life experiences and discuss about their situation in the society. Dominelli (2002, 114) states, that "the inclusion of marginalized people occurs when individuals who are generally excluded from the broader society come together in a group for specific purposes and have their experiences and existence as individuals validated in the course of doing so." The possibility of sharing itself is empowering and could lead to increased confidence. The link between personal and social issues can already be done at this point. (Dalrymple & Burke 2006, 53)

The second level - level of ideas - promotes the feeling of self-worth and focuses on eco-supportive strategies. The idea is to strengthen the feeling of self and encourage the clients towards a self-initiative attitude. Dalrymple and Burke identify this level by the words "changed consciousness" (2003, 54), where the realization of the negative influence of the surrounding society should also emerge. The HELMO workshop activities motivated the participants towards the ideology of "I can" and through leadership they portrayed an immigrant person as an active agent rather than a passive object. The realization of power differences in a group of people, who share similar oppressive situations, includes a possibility of developing a wider range of opportunities and new ideas (Dominelli 2002, 109).

The third level - level of action - stands for a shift from personal to political stand. The self-awareness and increase of self-worth enable the individual to make social and political actions in order to change one's life situation. This can mean bigger structural changes, but may also refer to micro-level actions which will change one's personal life or the situation of a group. Understanding the importance of the third institutional level is essential to both the immigrant participants as well as the social and health care practitioners. The unique aspect of HELMO project was that the power differences were turned upside down by giving the power to the immigrant trainers. This approach in itself could have helped the immigrant participants as well as the social workers and day care practitioners to understand the existing social order and the power differences in the society.

The second component of anti-oppressive theory and practice is partnership. In a client-worker relationship, partnership can be understood as working together in trust from the beginning. Anti-oppressive practice emphasizes the importance of hearing clients' voices and ideas, including them as much as possible in the decision making process and seeing them as professionals of their own lives. (Dalrymple & Burke 2003, 64) True partnership contains more

than vague suggestions. In an ideal situation, the social or day care workers share the power with their clients willingly rather than by force, they involve the clients equally and try to also reach the individuals who are not even using the services yet. (Wallcraft 1990 in Dalrymple & Burke 2003, 73) The practitioners should not awake unrealistic expectations in their clients by promoting the model of partnership in case they are not honestly agreeing with the idea themselves.

In theory, the idea of involving clients and sharing power may sound idealistic but in reality multiple hardships could exist. The cooperation between the client and the worker might be challenging due to various reasons. Both the client and the worker might have conscious or unconscious assumptions developed from earlier negative experiences in similar situations. In addition, in many cases the clients' earlier experiences gained with official authorities may not be positive and the social worker or even a day care worker can be seen rather as a threat than a support. Realistically, the client-worker relationship can hardly ever be totally free of power differences. The worker's duty therefore is to make sure that the partnership is empowering rather than disempowering. The practitioners in the field of social and health care as well as the immigrants themselves must internalize how power imbalances between workers and the clients can emerge, and work against them through transparency and openness. The aspect of sharing power is essential for the partnership to be empowering. (Dalrymple & Burke 2003, 64-67)

The HELMO workshops promoted partnership in two ways: by educating the social and day care workers to encounter the immigrant clients competently and by bringing them and immigrants together in the form of trainers and participants of the workshops. The increased knowledge of cultural differences and intercultural communication can enhance the skills of the participants who face similar client groups in their field of work. Drama was one method used in portraying client-worker encounters in practice. The method enabled the participants to see a situation from a different point of view and offered a chance for detailed consideration of the usage of certain words and gestures. The group discussion in such a situation also offered grounds for continual learning, as ideas and opinions can be shared. The grouping method used in the HELMO workshops is described by Zastrow (2010, 5-6) as *a representative group*. The aim of such a grouping situation is to gather representatives of different perspectives together in order to improve the understanding and interaction between the represented groups. In the best case, a group with a focus on representatives can further enhance communication in society in general. After taking part to the activity, the participants had a chance to develop their approaches and practical working methods in a way that the client is encountered on more equal grounds and the power differences are balanced. Finally, by educating the practitioners about the idea of equal partnership, the workshop activities aimed towards the increased participation of third country nationals in Finland.

The second aspect of promoting partnership in the HELMO workshops was the cooperation of immigrant trainers, social work and day care practitioners. This setting approached two of the main goals of HELMO project: strengthening the intercultural dialogue and fostering the two-way interaction between the Finnish people and the third country nationals (HELMO 2013). Further, the setting in the workshop challenged the participants to see the immigrants from a different perspective, as they are often in a less powerful position in the worker-client relationship and dependent on the help and assistance of the social and day care worker. Due to the challenges of the clientele, the participants of the workshops may have developed unconscious or conscious ideas of immigrants being less capable members of the society. (Dominelli 2002, 99) Hence, the cooperation and interaction in the workshops between the trainers and the participants promoted the partnership described under the anti-oppressive theory.

Essentially, anti-oppressive practice is all about change. A practitioner in the field of social and health care ought to understand that their actions as well as their passivity have an impact on their clients' lives and in the existing social system. (Dominelli 2002, 152) Social workers using anti-oppressive practice as the basis of their actions, should challenge the existing system and question the practices critically in order to be aware of the impacts they might have to an individual or to a group of people. By changing one's actions, the social and day care workers are able to involve the immigrant clients more actively to the decision making processes and in the worker-client relationship. Through the increased involvement, equality between the different groups in the society can be created. A social worker should inform the clients about the power-relations between the dominant and minority groups in the society and strive for increased self-awareness and understanding amongst the clientele. The process of empowerment starts from making the links between the personal lives and the structures of the society visible to the client. (Dalrymple & Burke 1995, 161-164) By offering the participants a possibility to consider their own values and views in an encouraging and empowering environment, the HELMO workshops guided them from personal self-realization in micro-level towards institutional, macro-level changes.

4   Study design

4.1   Purpose of the study and research question

The purpose of this study was to discover what kind of experiences the participating social and day care workers as well as third country nationals gained from the HELMO workshops. The approach of collecting experiences and feedback was requested by the working life partner. The working life partner expressed their wish to have a neutral party to gather in-depth

feedback from the participants in order to gain better understanding of the functionality of the organized workshops. Therefore, the research question of the study is "How did the participating social workers, day care workers and third country nationals experience the HELMO workshops?".

This study was the only thorough participant based evaluation conducted within the HELMO project. The data collected by a neutral actor could benefit the working life partner by increasing the validity and reliability of the project. Additionally, the findings of this study could assist the working life partner to develop their activities to better respond to the expectations of the participants in the future. Moreover, the findings of this study will be used for creating a publication about multicultural education offered by HELMO project. The publication will include some examples of the collected participant feedback which can further increase the value of the workshops. The publication will be released both in electronic and paper format both in English and Finnish in the beginning of the year 2014.

4.2   Data collection

4.2.1   Qualitative research and Semi-structured interviews

The nature of this study was qualitative. Qualitative research is defined as a type of method which seeks to gain profound understanding about the human behavior. As stated by Merriam (2009, 13) qualitative research aims to comprehend how individuals make sense of their world. Furthermore, qualitative research is characterized by pragmatic and interpretive approaches, and it is "grounded in the lived experiences of people" (Marshall & Rossman 2011, 2) Qualitative research can help to trace back events never experienced by the researcher and thus allow perceiving the world in the eyes of informants. (Rubin & Rubin 2012, 3) The method of qualitative research was seen suitable for this study as the purpose was to discover the experiences of the workshop participants. Due to the uniqueness of experiences, this study was conducted by utilizing qualitative research methods as they have been described inductive and flexible in nature (Guest, Namey & Mitchell 2012, 4). Qualitative studies are always unique and they cannot be repeated, and therefore also the purpose of this study was exploratory.

Qualitative interviews are one form of the main naturalistic research methods. Qualitative interviewing demands the interviewer to listen actively to the informant and to possess real interest and respect for what people have experienced and are willing to share. Otherwise it is unlikely that the interviewer is able to gain a real insight of the world of the informant (Rubin & Rubin 2012, 6). In this research, the interviews conducted were semi-structured. In order to explore the experiences of the participants thoroughly, the method of semi-

structured interviewing was seen as the most suitable form of data collection. In semi-structured interviews the main focus is on one certain topic which is explored in detail with a limited amount of pre-planned questions (Rubin & Rubin 2012, 5). The informants, being the most knowledgeable about the researched matter, enabled us to receive in-depth results. Their narratives were listened actively and additional questions were asked based on the answers provided. Further, the method allowed the interviewer to immediately react upon what the informant has told by changing the questions if necessary. Informants were not provided with certain possibilities on how to answer, but rather allowed to talk freely by asking open ended questions. Through this method, the semi-structured interviews aim for rich and thorough information. (Rubin & Rubin 2012, 29)

In this research, the focus of the interviews was on the informants' experiences. Therefore, the same topics were covered with all informants, but the form of questions varied depending on the interviewed target group. The principal aim was to get as profound responses as possible. While conducting the interviews, special attention was given to one's own biases, which might influence the types of questions asked. Interviewing individuals about their experiences, and research as a whole, is about discovering new ideas and concepts and not about proving one's own conceptions right. (Gillham 2005, 70-71) As a tool in this research, conversational guides were planned in order to make the interview sessions smoother. The conversational guides included the general outline of the interview (see Appendix 3) and helped us as interviewers to keep the most vital questions in mind. Rather than writing down all the questions in advance and holding on to them, a conversational guide appeared as a useful tool to remember the main questions. At the same time, conversational guides aided to retain freedom and confidence in thinking of new questions on the spot (Rubin & Rubin 2012, 128) and assisted in distinguishing between the most essential topics to be covered.

4.2.2 Formation of interview questions

The interview questions of this research were divided into categories of background questions, main and follow-up questions. The majority of the questions were identical for social and day care professionals as well as for the third country nationals. However, additional questions about the possible influence of the workshops on informants' professionalism were asked from the social and daycare workers, which was not relevant to the third respondent group.

When examining the goals of the HELMO project the main components of anti-oppressive practice could be identified to illustrate the desired outcomes of the project. Therefore, the components of empowerment, partnership and social change were used to frame the main questions. The questions based on the component of empowerment focused on the disclosure

of the possible influence of the workshops on the participants. The aim of these questions was to find out what kind of feelings and thoughts the workshops awoke in the participants. By having the goal of increasing multicultural dialogue and understanding, the project could be seen to strive for empowering the participants to realize and develop their personal intercultural skills. The adopted skills could assist their performance in future multicultural encounters.

The questions related to the component of partnership were intended to discover how the participants experienced the interaction and cooperation with the other workshop participants as well as with the trainers. The workshops seemed to target at promoting the component of partnership by bringing the immigrant trainers and the participants from Finnish as well as multicultural backgrounds to work in collaboration. Additionally, the professionalism of the trainers was addressed with the questions connected to the partnership aspect. The questions based on the component of social change concentrated on ascertaining how the workshops could affect the Finnish society in the views of the participants. Questions about the necessity and benefit of the workshops were also asked in relation to the component of social change. By offering the participants an opportunity to consider their own views and to cooperate with representatives from different cultures in an encouraging environment, the HELMO workshops could be seen to promote social change on both personal and institutional levels. By dividing the questions according to the three components of anti-oppressive practice, the experiences of the participants in the workshops could be explored extensively beginning with the personal views and ending with societal aspects.

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

4.2.3   Implementing the interviews

Within this research, a total number of 17 interviews were conducted. The informants represented eight HELMO workshops which took place during the months of May, August and September 2013. From those workshops, four were directed to day care professionals, two to third country nationals and two to social work professionals. Out of a total number of 17 in-

terviews, eight were conducted with professionals from social field, five with professionals from day care field and four with third country nationals. One of the interviews conducted with social work professionals was arranged as a group interview with four interviewees from the same working unit. The average length of the interviews was approximately 35-40 minutes. Further, three interviews were conducted via email due to long distance and changes in schedules. Opposite from what was planned initially most of the interviews were conducted in Finnish. Many of the informants were Finnish-speaking, and two of us being native Finns, it did not feel natural to suggest English as the interview language.

In the beginning of the implementation process we participated actively to the HELMO workshops where this study was introduced and the request for interviews was presented. Our presence at the entire workshop was requested by the working life partner. Furthermore, it was suggested by the working life partner that while present, we should actively engage in the workshop activities. However, after taking part to a few workshops conclusion was drawn that the informants' answers at the interview situation may be influenced by our presence at the workshop. These ethical considerations led to the decision that we should not participate to the full workshops but rather visit for a short while in order to introduce the study and our request for interviews.

When visiting the workshops, the background and the purpose of our study was presented briefly. After the introduction, anybody interested in the topic of our thesis and in being interviewed was invited to write down their contact details, such as email address and phone number. This facilitated the process of getting in touch after the workshop in order to agree on a time and place for conducting the interview. In this way the connections were made to most of the informants. The interviews took place approximately two weeks after the workshops. Although our intent was to interview two to three participants from each workshop visited, the contact details of everyone interested to take part to the study were collected. This decision was made due to the challenges faced during the initial stages of the research when trying to find participants to this study. As a result of not being able to reach some of the participants on the contact list after the workshops, some of the workshops are represented less than others.

The informants were asked to suggest a place for the interview, as it was considered important that the interview environment would be comfortable for the informants. Most of the interviews conducted with social and day care professionals were implemented at informants' workplaces, whereas most of the interviews conducted with third country nationals took place at restaurants and cafes. The latter choice of place implicated several challenges for the interview itself. As at public places, such as restaurants, the noise level is usually rather high, difficulties arose due to not being able to understand informants' answers fluently at all

times. Even though in all interview situations a tape recorder was used, we needed to ascertain that the whole interview would be comprehensible for further transcriptions. Therefore, when conducting the interviews, we needed to ask the informant for clarification every now and then in order to ensure that everything was understood.

In order to clarify that informed consent was obtained informants were given a statement to sign before each interview which indicated ethical considerations (see Appendix 2). The form regarding informed consent was sent prior to conducting the interview via email, in order to ascertain that the roles of both interviewer and informant, as well as the purpose of the study, were correctly identified. Further, all informants were given a chance to receive a written transcript of the interview in order to double-check the opinions and statements given during the interview.

4.3   Data analysis

The interview data was analyzed by using inductive content analysis. Content analysis is defined as a basic analyzing method which can be used in both qualitative and quantitative research. In qualitative research, it includes analyzing specific content of the collected data and dividing the findings under different classes, types or themes. The number of occurrences of certain themes is not emphasized but rather the finding of meaningful opinions and views of the informants. (Tuomi & Sarajärvi 2011, 91-93) Content analysis has been described as a method which can be used in analyzing both structured and unstructured documents which are then used as material in forming an understanding about the examined topic. (Tuomi & Sarajärvi 2011, 103)

In the inductive approach, the analyzing process starts from 'the singular to general' and the theory is formed from the new information acquired. (Tuomi & Sarajärvi 2011, 95) The essential point in inductive content analysis is to analyze the data with the informants' perspective in mind. Inductive content analysis has faced criticism due to the unrealistic setting it is based on. It can be assumed that the conclusions and findings of a research cannot be purely objective since the used concepts, research settings and methods are defined beforehand and have an inevitable effect on the results of the research. A researcher also carries his or her own prejudices and perceptions which can have an effect on the research. The problem can be partly solved by an ontological analysis in which the researcher specifies his or her preconceptions. (Tuomi & Sarajärvi 2011, 96) Regardless of the criticism, inductive content analysis is counted to be a method which rules out the effects of earlier experiences, knowledge and theories and starts the creation of terminology from blank. Due to the low number of informants, the inductive analysis was seen as the most suitable basis on drawing conclusions from the findings.

Tuomi & Sarajärvi (2011, 108) introduce the inductive content analysis process by dividing it roughly into three stages: selective reduction, clustering and creation of theoretical concepts. In this study, all the 17 interviews were manually transcribed in detail into a paper format in the original language used in the interviews. After getting familiar with the data by listening and reading, the analysis was continued by selective reduction. As Tuomi & Sarajärvi (2011, 108) suggest, the data was reduced with the research question in mind to concern only the limited research area and all the unnecessary information was ruled out. At this stage, the relevant information was translated into English and placed under the existing themes which were created already when planning the interview questions. For instance, in case the informant mentioned that a specific trainer had a well-prepared presentation, the comment was placed under "professionalism of trainers". The selected information was gathered to a table in a Word document, where the answers were divided between the three groups of respondents: social work professionals, day care professionals and third country nationals. The data was also color and number-coded in a way that one was easily able to return to re-examine the original interview data.

After the data was shaped to a simplified form, it was possible to view the content in full extend and to proceed to the stage of clustering, or in other words, the creation of sub-categories. The idea behind the clustering is to form a base for the basic concepts in the research. By creating the relevant terms which create the frame for the findings, the clustering naturally leads to the formation of theoretical concepts. (Tuomi & Sarajärvi 2011, 112) The sub-categories were gathered after a careful examination of the reduced data. Throughout the analysing process the aim of conceptualizing the core topics arising from the data was kept in mind. In order to get a complete idea of the content, printed versions of the reduced selection of content was cut into pieces and quotes were arranged into a matching order. At this point of the analysis, the findings started to emerge from the data and a new order of the information started to form. The original order arranged according to the respondent group and the interview structure began to disappear at this stage.

The original data was examined several times and the relevance of the gathered information in relation to the research question was considered in order to maintain the focus. Eventually a list of sub-categories was formed which then were further examined and compared with each other. The comparison revealed similarities and links between the sub-categories and those links were used in arranging the data under upper categories, which were further combined into themes. These themes emerged naturally from the reduced data and formed a clear order for the information gathered in the interviews. According to Tuomi & Sarajärvi (2011, 113), this is the final stage where conclusions are drawn and the empirical data is con-

ceptualized under theoretical terms. The following table shows an example of how the data analysis proceeded. (Table 1)

Quotes	Sub-categories	Main-categories	Theme
"Good to get reminded why we do this work with these people…"	Professional empowerment	Empowerment	Empowerment and professional development
"I felt lighter after being allowed to talk about the challenges we are facing (at work)"	Sharing professional experiences		
"…helps us to understand ourselves as immigrants and be more prepared to live in Finland."	Empowerment of immigrant participants		
"It strengthened the idea about how it feels to participate"	Participatory methods	Professional development	Empowerment and professional development
"I got good tips and experiences"	Working tools		

(Table 1)

The final themes created were four, out of which three are more abstract concepts emerged from the data, and one which gathers the practical feedback and information about the HEL-MO workshops. The first theme, "Development of cultural competence" refers to the feelings the social and day care professionals had about the effect of the workshop regarding their multicultural understanding and awareness in interaction and communication with culturally different clients. The second theme, "Presence of immigrant perspective", combines the

opinions the informants shared about the immigrant and client perspective in HELMO workshops. Thirdly, the theme "Professional empowerment and development" summarises how the respondents considered the influence of HELMO workshops on their professional self and in the realization of empowering attitudes. Lastly, the interview data contained a great deal of valuable information and ideas about the practical structure and formation of the HELMO workshops. The practical information being a part that can influence greatly on the development of future HELMO workshops, it was decided to be included to the findings section. The information is placed under the theme "Practicalities".

5   Findings

In this section, the four main themes arisen from the analysis will be presented. The three abstract themes derived from the data are "Development of cultural competence", "Presence of immigrant perspective" and "Professional empowerment and development". The findings that were more general in nature will be presented under the theme of "Practicalities". All the four themes aim to answer the research question: "How did the participating social workers, daycare workers and third country nationals experience the HELMO workshops?". Some of the quotations have been translated from Finnish to English. The original versions can be found in Appendix 4.

Overall, the informants had a great range of shared experiences which also made it easier to form the themes and to organize the data. In their answers, the informants paid attention to both practical and more abstract issues concerning the workshops and both types of themes possess value when developing similar multicultural workshops in the future.

5.1   Development of cultural competence

Development of multicultural competence was one of the central topics that emerged from the interviews. Several informants expressed that taking part to the workshop increased their awareness regarding the influence of culture on their own behavior patterns. The realization of how culture affects behavior occurred on a personal as well as on professional level. Many of the informants perceived that participation to the HELMO workshop generated self-reflection and self-realization concerning one's own cultural perceptions and how one's own cultural background may influence behavior subconsciously.

> "It (workshop) was maybe a good situation to think about your own cultural bag and how it influences this current job somehow even today." (Quote 1)

"...made me think when in the beginning there was those things, that what does this picture represent in your opinion and then it was something completely different. That how in a sense we are stuck in our own assumptions and in our experience background. So as a main thing I got that one should be more open and more receptive…" (Quote 2)

"And then when I realized that there is those small things such as this eye contact for instance, which does affect one's own behavior and reaction a lot and maybe decision making somehow subconsciously." (Quote 3)

The informants with social and day care backgrounds identified increased awareness and consideration regarding the immigrant background of their clients. Many of the social and day care professionals pointed out that as a result of the participation to the HELMO workshop they realized that more attention should paid to clients' backgrounds. The professional thinking and performance was also assessed in regards of how to encounter clients with different backgrounds and how to appreciate the varying cultural backgrounds more. Further, it was remarked that as a culturally competent professional, one should take into consideration how comprehensively migration to another country affects the clients.

"Maybe more delicately I have started to think from where they have arrived and what is their background, that are they nomads from some country or have they for instance been teachers somewhere." (Quote 4)

"I have noticed after the training that I don't demand as much as before that the immigrant children should absorb Finnish habits. They can be as loud and lively as they are. I understand now that we Finns seem rude when we react so calmly to things. In my opinion children from different cultures should be able to be as they are at their homes." (Quote 5)

"(workshop) probably brought back to mind that when a person has to move to an unfamiliar country, it is a completely different thing than if you move for instance to a new city or to another workplace or study place. It is so comprehensive, the environment changes irrevocably. The old friends, relatives, everything you've had is left behind. You have just an empty paper. Imaging that, it is difficult. That should always be brought back to mind when dealing with a person of that kind. That it is a different thing when one piece of life has changed, than when everything has changed." (Quote 6)

The participation to the HELMO workshop also promoted the realization of cultural habits and differences. Some of the informants stated that they gained understanding of how simple things can possess different meanings depending on the culture. The informants valued the

opportunity of being able to clarify and ask about the previously encountered cultural differences at the workshop environment. In addition, the value of understanding clients on an everyday level in order to understand them on a professional level as well was brought up in the interviews. The informants considered the concrete approach of addressing cultural habits and differences in the workshops useful as knowledge about the clients' everyday life habits can further assist professional co-operation.

> *"Always when the matter is about a child, adults need to discuss and understand one another. Therefore the more one understands the language and culture of the other, values different things, the better the child and the family are doing and the task of the worker becomes easier. But just on a general level, to just pause to think that what am I able to do and are there some things I don't maybe understand (...) to get a chance to ask about things you cannot ask from for example a cashier in a grocery store." (Quote 7)*

> *"...sort of, how it depends on small things whether people understand each other or not. That I probably can't implement a drumming workshop here or can't use those matters related to food directly but in a sense that understanding, that everyday life things are those which matter in the end. If one doesn't understand another person on an everyday level, it is difficult to move on to a professional level." (Quote 8)*

The development of more competent interaction and communication skills with immigrant clients also emerged from the interviews. Some of the informants were familiar with the concepts concerning intercultural communication but participating to the HELMO workshop was regarded as helpful since existing knowledge was specified. The informants considered useful that certain barriers of multicultural communication such as differentiating non-verbal communication patterns were addressed in order to be able to prevent unnecessary misunderstandings. Furthermore, many of the informants stated that they gained patience and understanding towards multicultural clients which can assist to function in a more culturally competent way at the work setting.

> *"I notice it by myself, that sometimes when I'm starting to get frustrated in those situations when you explain the same thing over and over again to the same person, so somehow I've got this 'oh yeah, take a deep breath'. Maybe I have gained more patience and open mindedness towards the other person." (Quote 9)*

A specified topic that was mentioned by several informants concerned the usage of interpreters in client-worker setting. The informants stated that prior to participating to the workshops they had not considered the selection of the interpreter in much detail. According to the informants, they had not addressed how the personality of the interpreter can affect the translation. In addition, some of the informants had not assessed how the personality of the

interpreter can have an influence on the self-expression of the clients. The findings indicate that the HELMO workshops promoted to pay more attention on the client perspective when working with interpreters.

> *"...more attention is maybe paid to the usage of interpreters. Even more to the selection of the interpreter." (Quote 10)*

> *"...I have only thought of it that now we must understand each other in this situation and it doesn't matter what kind of a person the interpreter is as long as he/she can translate. (...) I haven't maybe thought so much the point of view of the client that is it pleasant for him/her to speak to that specific interpreter. This is something that I started to think." (Quote 11)*

5.2 Presence of immigrant perspective

The presence of immigrant perspective was seen as a positive and valuable part of the workshops. The informants appreciated the immigrant background of the trainers, in other words experience expertise they were able to make use of their own experiences as immigrants in Finland in their presentations and activities. The trainers having personal knowledge about the addressed topics seemed to bring additional value to the workshop participation as the used examples were collected from real life.

> *"Well I'm always interested in listening to common people who are not real guru-trainers, so to say experiences of regular people. This workshop had people who had gained their knowledge through their own life and experience." (Quote 12)*

> *"It was very good that all the trainers were from somewhere else." (Quote 13)*

Several informants with the social work background manifested that the immigrant client perspective should have been present at the workshops more visibly. Prior to the workshop, many of the informants had expected to have an opportunity to gain insight into the immigrant perspective through multicultural clients themselves. However, the informants expressed that the workshops were implemented mostly through professional immigrant trainers and the client perspective was not present. Furthermore, some informants expressed that they would have wished to have more interaction and sharing of experiences with immigrants who were present at the workshops either in the role of a participant or a staff member.

> *"I would have wished more that there would have been experiences from the client level regarding what is good social work. That when does an immigrant feel that he/she has been encountered. Now it was maybe more that professionals were talking by themselves." (Quote 14)*

"...the role of all the people that were part of the training or this workshop re-
mained a bit unclear to me but apparently some of them were immigrants or at least
originally had been and that could have been utilized more for sharing experiences
about some specific situations." (Quote 15)

5.3   Empowerment and professional development

The feeling of being professionally empowered by the workshop emerged from the interview data in several occasions. Especially some of the informants, who had been working in their field of work for a longer period, felt that their professional identity was strengthened and new ideas and tools were developed alongside the previously used ones. Additionally, some informants saw that the information and experience received from the workshop consolidated the already existing working styles and methods used in client work. The need for this type of a workshop in their field of work was emphasized often, since such an activity can strengthen the professional identity when encountering immigrant clients and give confidence in developing one's own working methods.

"..It strengthened my own experience about it, when I have been working with im-
migrant children or their parents, that the same things are still important that they
have not changed, that there is always talk about updating one's knowledge and
must do this and that, but apparently it is so that the value of feeling issues have
not changed and in general appreciating other people no matter the culture." (Quote
16)

"...many times in this work everything is done in a rush. And certain laws have to be
followed and deadlines pass and the pressure comes from up and down, from superi-
ors and clients. Then many times one just works like a robot, that hurry hurry hurry
and work must be done, that kind of there is no time always to think that I will now
encounter this person and pay attention to the whole life history and culture. It's
just that I will now need these papers, these thing and this information and I need it
soon. (...) So these kind of trainings are good because they remind you about why we
really do this work with these people. The cultural sensitivity must be awakened in
oneself again." (Quote 17)

The sense of empowerment was also mentioned by the informants with immigrant background. The answers indicated that the workshops awoke ideas about one's own position as an immigrant in Finland and helped to understand the cultural conflicts in encounters with Finnish authorities for instance. Further, the workshop helped to realize the need for a two-way dialogue between immigrants and native Finns. The informants with immigrant background saw the immigrant trainers of the workshop as a very positive aspect of the project.

The data concludes that the emphasis on HELMO project on immigrants working as active agents in the society can promote the sense of empowerment among the immigrant participants.

> *"In my work I have dealt a lot with social workers and kindergarten teachers. I sometimes could not understand why it is so difficult for them to relate to immigrant's way of life. The workshop opened my eyes on that." (Quote 18)*

> *"...So that you can see that it is possible to be the active agent as well and not just the object. Exactly that was awesome that there was no native Finns as active agents at all. It was the best part that they had implemented it alone.." (Quote 19)*

Responses stated strongly that sharing experiences and problems among colleagues was fruitful and awoke a great deal of ideas and feelings. This specific aspect was not stated in the goals of HELMO project, but it stood up from the data clearly especially among the professionals in social field. The informants mentioned that the chance to interact with colleagues from other units occurs rarely and the flexible and laid-back atmosphere in the workshops offered a good basis for conversations. Many informants also emphasized that the experiences shared and questions asked by other participants brought more value to the entire workshop. Additionally, some informants felt that their own shared experiences and feelings brought more proper content to the workshop. The importance of sharing information among workers in the same field was emphasized in relation to disclosing one's own mental burden caused by the work. The ability to discuss about challenging situations with professionals from the same field was seen alleviating.

> *"Well, overall I think in this city there are so few trainings where the workers are allowed to communicate together. That this kind of situations are already valuable because workers can tell how it is going and compare methods and work practices specifically in a client-centered way. (...) Working methods clearly vary a lot" (Quote 20)*

> *"Everyone shared their experiences very openly. (...) This is anyway probably something that is in the minds of many people. But then on the other hand people are afraid of criticizing so that they won't be seen as a racist. That there was a chance to talk about these issues in a correct manner, then you could see that people started to open up." (Quote 21)*

> *"I have learnt a lot about myself through other people's experiences." (Quote 22)*

Several informants viewed the participatory methods positively, which enabled the creation of group spirit and fluent interaction among the participants already in the beginning of the

workshop. Especially the professionals from the day care field also felt that the participatory methods helped in realizing how children feel about participating to such activities. Furthermore, several informants especially from the day care field had used the ideas gained from the participatory methods in their own work both with clients and staff members and stated that their own professional development and learning was increased due to the methods used. Therefore, the findings indicate that the participatory methods had an impact on the professional development of the informants.

> *"Probably I participated more during the whole day and talked more openly because there was that kind of a communal thing in the beginning. We got to know each other and I had a feeling that it is a safe environment where you allowed to fail, like with the drum." (Quote 23)*

> *"The first workshop in March when the man put the pillows on the floor, you remember? (...) We have had some arguments with staff members. And I thought that was really good. Because one is from Romania and there is different kind of things how to work and how to do everything. That was a good way to talk about those things. I made the pillow thing here with them." (Quote 24)*

5.4   Practicalities

The languages used in HELMO workshops varied depending on the language skills of the trainers. In general, both English and Finnish were used in all the workshops at some point. General translation by a staff member of the project was offered to those who did not understand English. However, the comments given by several informants showed that information about the use of English language was not shared sufficiently. In some workshops this led to a situation that the interaction between the participants and the trainers was not fluent. However, some of the informants also saw the use of English language as a positive or neutral thing. Further, the use of Finnish by non-Finnish trainers was seen as a reach towards integration.

> *"...it cannot be a preconception that everyone speaks English." (Quote 25)*

> *"...even though I said the English lecture was really good, but then when you had a question in mind you needed to think whether to ask in English or Finnish, and it was a bit confusing. Well then the comments came mainly in Finnish. Then I thought about those few people who didn't know the language (...) but then it would be weird if he responds in English even though the question is in Finnish and -- it was a bit confusing." (Quote 26)*

"...there was this idea that these trainers are processing their own Finnish language skills, because there was quite a lot of differences. Some spoke well, others below average. That there was a point. Integration process you could say." (Quote 27)

The experiences informants had about the attitude of the workshop trainers was overall positive. The trainers were praised for taking everyone into account and being friendly. Yet, especially the professionals in social field felt that even though the trainers seemed to be professionals in their own varying fields, some of them did not possess enough knowledge about the field of the participants. Furthermore, the role of some trainers seemed to be unclear.

"...I think they interacted well. I don't think anything else apart from that is needed. That you pay attention to who you are with and take feedback that okay, now someone said like that and maybe I need to change direction. So there was no atmosphere like they didn't care." (Quote 28)

"It was left unclear that what was the role of the trainers. That do they have experience as clients or are they professionals, for example the one who had a lecture about social work, is he a social worker or what. It was a bit unclear." (Quote 29)

Informants suggested several different professional groups that should take part to similar workshops in order to improve their cultural competence and awake ideas about intercultural communication. Apart from the already existing target groups, the informants listed professions and groups of people such as nurses, teachers, Kela officials and heads of social offices. Many also stated that every Finn should take part to the workshop and confront one's own prejudices. More specifically, the workshops were suggested to those who do not have much prior contact with culturally diverse people and to those who possess strong negative prejudices or even a small sense a racist attitude. The workshops were seen as a necessary tool to avoid misunderstandings and meet people with different backgrounds.

"I do think that absolutely everyone who works in this field should go to a training like this." (Quote 30)

"I think they (workshops) are really needed. You know, how to interact and how to work with people from different backgrounds. (...) I think it's good for those who don't know, who haven't worked with those kind of people." (Quote 31)

Development areas and improvement ideas emerging from the data concentrated around information about different cultural habits. The wish to have even more direct immigrant client contact was also mentioned multiple times. In addition, some informants felt that the topics could have been discussed in a deeper context and more sensitive topics could have been addressed.

"...it would have probably worked better if there were clients as experience specialists and they would have reached a level of conversation with the professionals where one could really think about what causes what." (Quote 32)

"...I think that these trainers would have had the abilities to go to a less ordinary theme, perhaps to religion or politics. Now we talked quite much about people's everyday life and integration." (Quote 33)

"...more practical examples, just like this last lecturer who worked as an interpreter and can use some eye-opening examples from there. Those are the things that definitely stay in my mind the best. And less theory. But drumming must stay and the Chinese lunch was really good." (Quote 34)

6   Discussion

The purpose of this study was to explore the experiences the participating social and daycare workers as well as third country nationals gained from HELMO workshops. The informant group consisted of 17 workshop participants. The informants represented eight separate HELMO workshops which took place during the months of May, August and September 2013. From the workshops, four were directed to day care professionals, two to third country nationals and two to social work professionals. The nature of this study was qualitative and the data was collected by using semi-structured interviews. The data was analyzed by using the method of data-driven content analysis.

In general, the findings indicate that the workshop participation positively influenced the participants by promoting the development of cultural competence and intercultural communication skills. Additionally, the participants valued the presence of immigrant perspective and appreciated the opportunity to share experiences with professionals from similar fields of work. Moreover, the findings from this study highlight the need for further participant involvement in the workshops and reveal areas in the structure and content of the workshops which can be further developed and improved.

Multicultural competence was one of the main themes which arose from the interviews. Multiple informants pointed out that through participating to HELMO workshops their awareness concerning the influence of culture on one's own behaviour has increased. Moreover, expanded understanding towards cultural differences was identified as a result of workshop participation. The increased understanding towards different cultures and the willingness to further develop these areas through the workshop participation can be seen to hold great value especially in the field of social work, where professionals are dealing with people from various

cultural backgrounds. Therefore it appears essentially important to possess a certain degree of cultural competence as to approach culturally diverse clients appropriately. (Maude 2011, 64-65)

Even though the findings demonstrate overall development of cultural understanding, the request to receive more culturally specific information was mentioned by several informants during the interviews. On a practical level, the informants would have wished to have a chance to ask questions regarding the differentiating cultural habits. The data revealed that the practical work done by the social work professionals is characterized by cultural differences. However, it was stated that the encountered cultural differences are often left unclarified and one has to wonder the meaning of certain behavior of clients such as avoidance of eye contact. The inability to understand the culturally diverse clients can, as one informant stated, even affect the decision making concerning the financial support received by the client. Therefore, even though the content of the workshops was satisfying to many informants, the wish to receive 'an information package' in relation to specific cultural groups was emphasized in many occasions. This demand also reveals shortage in the supply of culture specific information in work environments. However, as stated in the goals of the project (HELMO 2013), the aim of the workshops was to strengthen the intercultural dialogue and to enhance the two-way integration process between the majority and minority groups in Finland, rather than to share information packages of certain cultural groups.

The findings of this research indicate that instead of specific knowledge, the workshops enhanced general intercultural awareness. Being the first of three components of cultural competence (Sue 2006, 23), awareness of cultural differences is in an essential position in creating a solid foundation for further development of cultural understanding. What is more, by absorbing the idea of cultural awareness from the workshop activities, the participants will be better equipped in understanding the underlying stereotypes and prejudices in one's world view and distinguish between individual representatives of a certain culture and the culture as an entity. (Diller 2011, 20-21) In addition, the findings from a research conducted by Kuusisto (2010, 99) emphasize that it is essential to understand the diversity among the members of minority cultures. Also, differences in cultural and religious views inside families is common in both Finnish and foreign families. Professionals in the field of day care and social work should therefore meet each client as an individual rather than as a representative of a certain culture or a group. Further, as concluded in the findings of the MONIKU-project (2008, 15), professionals encountering clients with immigrant backgrounds should also be aware of the symptoms of cultural shock in order to be available for the clients in need of help in the integration process.

All the interviews conducted began by gathering brief background information about the informants' experience in working with immigrant clients. Since there was no prerequisite concerning the experience or background of the informant, it was interesting to notice that the majority of the informants already possessed knowledge and experience about multicultural encounters through their professional or personal life. Additionally, the data revealed the personal interest of the informants concerning the issues of multiculturalism. According to Jaakkola's study (2009, 35), Finnish individuals with personal contacts with foreigners were more tolerant towards immigration. The study results also implied that there is a positive correlation between the number of immigrants the respondents knew and their level of tolerance towards people with foreign background. Due to the previous multicultural encounters, the sample group could be seen as more open-minded and tolerant than average in regards of multiculturalism. This is an interesting point to consider from the perspective of the HELMO project's development strategy. It would be beneficial to consider if the workshops only reached the already tolerant and receptive segment of social and day care professionals as well as third country nationals. If this is the case, how could individuals with less multicultural experience and knowledge be reached? Moreover, how would it be possible to get individuals with possible prejudices involved in the workshops?

The findings show that the workshop activities would be beneficial for various groups. Several informants suggested that the workshops should be also directed to other professional groups with less immigrant contact. On a general level, the workshops were recommended to all individuals who do not have much contact with culturally diverse people and may possess negative preconceptions about multiculturalism. In addition, it was stated that the formation of multicultural understanding and competence should begin from early age and these types of workshops could act as a platform for the development of multicultural knowledge among the young population. Therefore, the workshops could be expanded to various workplaces, basic education and associations in order to reach a larger variety of people. As suggested by some informants, the workshops could be implemented with specific work units, for instance, with the idea of including all the staff members. In this way, the workshop participants would not only consist of the already tolerant individuals who themselves have made the initiative to take part to the workshops. Furthermore, as stated by the Cultural Competence and Training in Mental Health Practice in Europe: Strategies to Implement Competence and Empower Practitioners publication, the management teams of workplaces should also approve the necessity of cultural competence training in order to create an atmosphere where the acquired skills can be implemented in real life situations (Peiro & Benedict 2009, 8). As a result, the willingness of workplaces to provide multicultural training such as HELMO workshops for all the staff members could transmit a message of valuing intercultural expertise.

The benefit of specific work units, basic education schools or associations taking part to the workshop as a whole could come forth in the form of a shared experience, since the work-

shops could influence the participants' self-awareness through communication with others (Zastrow 2011, 8). The shared experience could promote further discussion about the addressed topics after the workshops as the participants would encounter each other on a regular basis. The possibility of being able to discuss and process the ideas engendered from the workshops could also encourage the utilization of the acquired knowledge and methods more actively. In this study, the possible benefit of having a common workshop experience could have been explored more as one of the interviews was conducted as a group interview with participants from the same work unit. Additionally, after the interviews of this study had been completed, some of the HELMO workshops were offered for specific organizations and school groups, and therefore the value of a common workshop experience could be seen as a topic for further research.

Although no emphasis was put on the background of the informants during the interviews or the analysing process of this research in a form of separate questions or procedures, some aspects connected to the three different target groups became apparent. The interview data revealed that certain topics were more commonly raised up and discussed with representatives from specific target groups. For instance, in the interviews with day care professionals, the informants highlighted the gained skills and methods which can be further used in one's own work with children. At the same time, the interviews with the professionals from social field focused more towards knowledge and specific information about cultural habits and practices. Further, the willingness to meet immigrant clients in the workshop and engage into a conversation with them to gain answers and knowledge about different cultures was mentioned frequently. What is worth noting is also that the informants from the target group of third country nationals mentioned the aspects of two-way integration and the participation of native Finns more often than the two other groups.

The responses from the informants illustrate that certain methodology and content was consciously directed to the specific target group and the findings therefore partly originate from the already existing methodology used in the workshops. However, whereas the day care professionals were pleased with the practical working tools and methods offered in the workshops, closer examination of the interview data reveals that in the conversations with the participants from social work professionals, the topic of cultural-based knowledge and practical information was raised up mostly in the context of wishing to have experienced more such activities and content. As a conclusion, differences in the experiences of the three target groups indicate that the environment in which one encounters culturally diverse people has a strong influence on the nature of the encounter and therefore also the need for knowledge and methodology focuses on different areas.

According to the findings, the informants with the social work background would have also appreciated if the workshops had offered an opportunity to have more direct contact with the

experience specialists. The findings illustrate that even though the immigrant perspective was strongly present in the workshops in the form of trainers and project coordinators, the presence of immigrants with client perspective was wished to be more visible. Several informants stated that distinguishable presence of clients could have created an arena for open discussion about the different perspectives of the clients and the professionals. The idea of having both client and professional perspective represented in the workshops seem to possess value as for instance due to time constraints, the client-professional relationship often focuses only on handling official procedures. By bringing representatives of clients as well as professionals together to discuss about possible challenges on a neutral ground could result in a higher level of mutual understanding. Moreover, the possibility for two-way interaction could induce increased realization of the prerequisites of good social work practice.

The importance of sharing experiences among participants was an interesting aspect which stood out from the interview data. The emergence of the topic from several interviews points out that HELMO workshops included an additional factor which was not acknowledged by the project coordinators prior to the start of the activities. The possibility to share professional experiences and discuss about conflict situations in client work on a professional level adds significant value to the workshops due to the generally poor existence of such events especially in the social field. Therefore, it would be beneficial to acknowledge this in advertising of the workshops in the future. Furthermore, consideration could be given to the need to build even stronger conversational basis and interaction among the participants of future workshops. By allowing deeper interaction especially between the participants from the social work field where the need for sharing experiences evidently exists, the project coordinators could further contribute to the positive outcome of the project.

Further, in the data the connection between the sense of empowerment and the sharing of professional experiences was evident. The informants stated that after the realization about other participants having similar problems in client interaction, they felt lighter and more capable to face the challenges in everyday work. It was also emphasized that even though ideas about professional working methods and concrete tools for work were shared, especially the mental support was in an essentially important position in the process of strengthening one's feeling of professional self-esteem and in helping to adjust one's perspective. The sense of empowerment present in the workshops demonstrates how group support can enhance positive self-reflection. What is more, the feeling of empowerment can further lead the informants to development more effective helping tools and increase their awareness about the situations of client groups. (Zastrow 2012, 262) It is also worth noting that the aspect of empowerment developed through the shared experiences have possibly enhanced the development of positive atmosphere in the workshops in general.

The findings illustrate that many of the participants had thought about the participants' possibility to take part in developing the workshop content and activities. According to the HELMO project goals (HELMO 2013), the workshop contents were planned in cooperation with professionals from the field of social work and day care work. Yet, the findings of this study indicate that the target groups of the workshop should be engaged in the tailoring process of the workshops even more intensively. The findings further suggest that knowledge regarding the target group is essential in order to offer services that satisfy the participants and answer the practical needs in the various working fields and life situations. More emphasis could be directed to designation of the workshops so that they would reinforce the knowledge and skills of the participants with a specific focus. In the interview data, some possible tools for improving the workshop activities also arose. A method suggested by several informants was the engagement of the participants already in the planning of the workshop content.

In order to respond to the specific needs of participants, the request of being able to send ideas concerning various topics to the trainers upfront was expressed by multiple informants. In this way, topics that are current at participants' workplaces could then be addressed at the workshop setting in order to clarify the meaning collectively. Often, such matters are experienced by multiple professionals in similar work fields. Therefore, it would appear as a great benefit to include topics suggested by participants to the workshops which could result in sharing experiences among each other and hence finding solutions. Thus, the organizers of HELMO workshops could assure the usefulness of the workshops and meet the specific needs of participants in the future. Moreover, through the active involvement of participants in the early stages of planning the workshops, their individual feeling of empowerment could be enhanced (Alaia et al. 2007, 9; Dalrymple & Burke 2003, 48-52). Not only the two professional target groups, day care and social workers, but also the group of third country nationals could benefit from sending ideas for topics to be discussed prior to the workshop. Through this opportunity, they would be encouraged to participate actively in shaping topics for the workshops. This in turn could be seen as enhancement of their feeling of empowerment (Dalrymple & Burke 2006, 18). Consequently, the goal of the HELMO project regarding the increase of immigrants' participation in the society (HELMO 2013) would be achieved.

From the very beginning of conducting this study, the third country nationals seemed to stand out from the two other target groups. The interview data, too, showed clear differences in the answers of this group in comparison to those of professionals in the social and day care work. Seemingly, in the workshops for third country nationals the focus was centered towards individuality rather than towards professionalism. Some participants of this target group might have faced uncertainties in regard to the question who all belongs under the term third country national. As determined by the European Migration Network (2013), the term refers to individuals who are not citizens of any of the countries in European Union. However, various immigrant participants of the workshops appeared to be citizens of the EU indeed, which

was conveyed during the interviews. This in turn might have left some of the immigrant participants wondering whether they belonged to the target group of the workshops or not.

The only similarity many participants of this target group had was the fact of being an immigrant. A question arises if this matter alone is a sufficient reason for combining the individuals with foreign background to form the third target group. Initially the workshops were mainly intended for immigrants who were in a stage of entering the Finnish labor market (HELMO 2013). However, the interviews revealed that participants might have been in very different stages in life. Some might have lived in Finland for many years having employment whereas others might have just arrived, still struggling with official procedures and the integration process. In the light of the interview results, the workshops directed to the third country nationals could be further developed. The intention and the focus of the workshops designed for immigrants could be outlined more specifically in the future, as to assure the comprehension of clear objectives and the purpose of the workshops for the target group. Furthermore, in order to succeed in offering beneficial content to the participants, the target group of third country nationals could be specified and addressed clearer. Similarly to the participants from social and day care field, the target group of third country nationals could also benefit from specifically designed workshops which address the issues relevant to the participants.

7   Trustworthiness and ethical considerations

7.1   Trustworthiness

In qualitative research, the credibility of the conducted research is determined by the adherence of the researcher to the principles of good scientific practice (Tuomi & Sarajärvi 2004, 129). Additionally, as stated by the Finnish Advisory Board on Research Integrity, ethical acceptability and trustworthiness can only be reached by following the good scientific practice. The central principles of good scientific practice signify integrity, thoroughness and precision implemented throughout the research process. When conducting a research, the methods used for data acquisition, research implementation and evaluation should be ethically sustainable, and the presentation of the research results should be characterized by transparency and responsibility. (The Finnish Advisory Board on Research Integrity 2012)

Tuomi & Sarajärvi (2004, 135) state that a set of univocal guidelines for the assessment of trustworthiness in qualitative research has not been formed. However, it is suggested that the trustworthiness can be evaluated by analyzing the coherence of the whole research. The assessment of coherence should begin by looking at the object and purpose of the study. (Tuomi & Sarajärvi 2004, 135) In this study, the purpose was to explore the experiences of the HELMO workshop participants. The object of the study was assessed and clarified several times prior

to the implementation of the study. Initially, the idea was to compare the goals of the HELMO project with the experiences of the participants in order to find similarities. However, the final approach of focusing only on the experiences of the participants was considered more valuable as the data was allowed to emerge without any preconceptions in mind. The underlying reason for examining the experiences of the workshop participants was to collect unbiased feedback for the development purposes of the HELMO project.

As suggested by Tuomi & Sarajärvi (2004, 135), the researcher should also determine one's own commitment to the study. One should take into consideration why the researched topic is personally interesting to the researcher. Furthermore, attention should be paid to the presumptions of the outcome of the research. Throughout this study, the level of commitment was comprehensive. The activities of the working life partner were directed to the client group of interest and the given responsibility of conducting objective research about the experiences of the participants was taken seriously. Prior to initiating with the study, it was considered important to establish an understanding of the role as a researcher, as this study was the first research based project implemented by the three of us. The starting point of being a first time study conductor also provided an opportunity to approach the research topic without presumptions. Additionally, as the researched topic was general in nature, the outcome of the research could not be estimated in detail and it was possible to explore the research question openly.

In order to secure the coherence and trustworthiness of the study, the application of chosen data collection methods should be assessed. The researcher should pay attention how the data collection took place as a method but also the technicalities should be taken into consideration. The special features of the data collection should also be addressed as well as possible problem areas. (Tuomi & Sarajärvi 2004, 135) In this study, the data was collected through interviews. The informants were interviewed by three interviewers which verified that the interview results were not influenced by the personality of a single interviewer. The interviews were recorded by using a tape recorder to ensure that the data would be complete and it would not be altered by the interviewers' perceptions. The majority of the interviews were implemented as face-to-face individual interviews, which was seen as the most profitable form of interviewing since full attention was paid to the single informant at a time.

Tuomi & Sarajärvi (2004, 138) also suggest that the selection of the informants should be remarked in connection with the assessment of trustworthiness. One should consider how the informants were chosen and how they were reached. Moreover, it is the duty of the researcher to guarantee the anonymity of the informants. (Tuomi & Sarajärvi, 138) As a first form of contact with the possible informants of this study, an email was sent to the participants of the HELMO workshops prior to the workshops. The email included information about this study

and at the same time it served as an interview invitation. In the email, the voluntary nature of the research participation was emphasized and it was highlighted that the informants could retreat from the study any time. Additionally, it was stated that at least one of the interviewers would be present during each workshop as to be approachable in person for the participants. By informing the workshop participants about our presence in the workshops beforehand, the aim was to ensure a high level of transparency from the beginning. Additionally, it was considered important that the participants would be aware of our role as research conductors in order to avoid confusion and misunderstandings.

Prior to conducting the interviews, an informed consent was given to the informants. In order to act in an ethically correct manner and ensure the trustworthiness of the study, the purpose of the study was explained and the informants were familiarized how the interview data will be stored and used. (Gillham 2005, 12) In addition, the informants were acquainted about the anonymity and confidentiality matters of this research. In this study the names and personal information of the informants were not published to third parties, including the working life partner HELMO project.

According to Tuomi & Sarajärvi (2004, 138), the assessment of study coherence should also take into account the relationship of the informant and the researcher. The nature of the relationship should be evaluated and one should assess the procedures regarding the data management. The appropriate form of informant-researcher relationship in this study was established as a result of a pre-interview assessment process. During the planning stage of this study, due to our active participation to the workshop a larger extent of contact with the possible informants existed. However, it was considered more beneficial to reduce the contact with the informants prior to the interviews in order to retain a high level of objectivity.

After finishing interviewing, the interviews were transcribed and analyzed by the interviewers who were the only ones having access to these documents. After each interview, a copy of the transcript was offered to the informants in order to provide them with an opportunity to recheck their disclosure. The availability of a transcript was considered vital as at times the informants may be left with a feeling that something inaccurate has been revealed and they may like to be reminded of the exact discussion between them and the interviewer. The objective of providing the informants the opportunity to take a look at their interview was to demonstrate understanding for the feelings of the informants and to show respect by giving a chance to disconfirm certain issues (Gillham 2005, 14) Overall, it was considered essential that promises made between us as interviewers and the informants were kept. As pointed out by Rubin & Rubin (2012, 86), this included letting the informants read the transcripts as soon after the interview as possible and holding on to anonymity arrangements, if agreed upon a

certain way. If promises were not honored, the informants could feel that their personal information was not secured.

Furthermore, the analysis of the overall coherence of the research should examine the application of data analysis methods (Tuomi and Sarajärvi 2004, 138). When conducting the data analysis of this study, careful attention was paid to the correct utilization of the data-driven content analysis method. The proper application of the data analysis method was discussed and clarified among the three of us in order to be able to receive trustworthy results and applicable material for the needs of HELMO project. The strength of having a group of three conducting the study became evident during the data analysis as the emerged information could be examined and reflected by combining all of our skills. By having a small group of study conductors, it was possible to complete the data analysis meticulously keeping the research integrity in mind.

Another issue to consider when evaluating the consistency of a research is the duration of the research process (Tuomi & Sarajärvi 2004, 138). The overall process of this study was initiated in February 2013 by contacting the working life partner. The focus of the research and the implementation plan was established in cooperation with HELMO project. The planning stage of the research was considered crucial in order to be well prepared to conduct this study in a professional manner. The planning was combined with the workshop attendance during the spring of the year 2013 which assisted in forming a clear idea about the HELMO workshops and aided the formation of the interview approach. The interviews were conducted within a long time span and a large amount of time was dedicated to the data analysis process. Overall, a great deal of time was devoted for each segment of the research process in order to assure that the outcome of the research would be acquired carefully.

Finally, as suggested by Tuomi & Sarajärvi (2004, 138), the researchers should create a clear and believable description of the research results in order to be able to convince the readers about the trustworthiness of the research. The research should provide the reader with a sufficient amount of detailed information about each segment of the research. (Tuomi & Sarajärvi 2004, 138) Throughout this study, it was kept in mind that researchers do not only possess ethical responsibility to the informants but to the reader of their study as well. As suggested by Rubin & Rubin (2012, 89) this duty includes being as fair, sincere and ample as possible in the analysis and description. In this research report, the aim has been to present each section of the research in a transparent and detailed manner. The intention has been to create an explicit and accurate explanation of the researched topic by engaging in the principles of good scientific practice of integrity, thoroughness and precision.

7.2   Ethical considerations

As ethical guidelines in this research, the Guidelines for Research Ethics in the Social Scienc-es, Law and the Humanities (NESH 2006) were used to awake thoughts about ethical consider-ation and to link the guidelines to the practices applied during the research process. Both prior to the start of the process and during the implementation and analyzing of the data, the topics concerning the role of the researcher as well as the obligations to respect the inform-ants were discussed thoroughly. Moreover, ethical dilemmas and issues that arose during the research process were discussed between the group members to gain more profound knowledge and understanding about the concerns. The ethical questions emerged during both the planning and implementation stage of the research. The purpose of this section is to ana-lyze the ethical concerns that surfaced during the research process and to discuss how the emerged concerns were addressed.

During the implementation phase of the research, thought was given to our active participa-tion to HELMO workshop activities. Whereas during the planning phase our presence, observa-tion and active participation in the workshops was seen as a positive aspect which would as-sist us in understanding the structure and aim of the activities, later on it was decided to be unnecessary and possibly harmful to our research. We felt that in order to create a distinct division between us as separate and neutral interviewers, it was necessary to refrain our-selves from active assisting during the workshops. Tasks, such as translating while at the workshop, seemed to put us to a position where we were no longer neutral observers but ra-ther active agents contributing to the workshops and the project. This, in turn, could have affected the level of honesty and willingness of the informants to share their various feelings about the workshop activities without sugar-coating. Since the aspect of us as neutral inter-viewers was important to us as well as to the working life partner, it was decided that instead of taking part to the workshops fully, short introduction in the end of the day would be suffi-cient in order to get in contact with the informants.

Within the HELMO project, 21 workshops were organized, seven directed to each three target group of social workers, day care professionals and third country nationals. This study includ-ed participants from eight workshops and 17 interviews were conducted in total. Whereas the number of informants in a qualitative study does not carry a strong significance (Rubin & Ru-bin 2012, 63), more relevant is the fact that out of the total 17 informants, seven of them participated to the same workshop organized in September 2013. The sampling technique of this research was flexible and therefore no limitations were set to the number of informants who had taken part to the same workshop. However, it is important to acknowledge that since the activities between the workshops varied greatly, highlighting of one workshop and the experiences gained from the specific workshop can put misleading emphasis on certain

opinions and feelings. Moreover, having discussed together already during the workshop, the opinions and ideas of other participants may have influenced the views of the informants.

Furthermore, the usage of two languages side by side during the study was considered as a factor which needed to be monitored closely. As Finnish and English were used in this research as working languages, shifting between the two languages may have caused risk of misinterpretation and misunderstandings. Although the initial idea was to conduct the interviews mainly in English, the wishes from the informants led us to implement many of the interviews in Finnish. This in turn meant that the original conversational guides had to be translated in Finnish and after the interviews were completed, the analysing process took place in English. Extra attention was given to the detailed translation of the quotes and the wording was chosen with care. However, since the language was changed several times, the risk of misinterpretation exists. In addition, in some cases the informants used English as a foreign language with only average skills which could have affected the information transmitted by the informants. What is more, the interviews conducted via email were evidently more limited than the ones arranged face-to-face, as no probes or follow-up questions could be asked on the spot. However, the validity of the data received via email cannot be undervalued.

Implementing interviews in an ethically correct way demands knowledge about the interviewing techniques as well as skills to lead the interview without one's own biases or expectations impacting the behavior. The ethically correct actions were considered from two vital perspectives related to the personalities and skills of the interviewers. First, the inexperience in conducting interviews might have impacted the content and the quality of the data even though no harm was done on purpose. (NESH 2006, 10) During the process of analysing the data, attention was given to the fact that our inexperience in implementing interviews possibly made us rely too strongly on the conversational guide and leave possible probing situations unnoticed. As a result, more profound feelings and reflections about the activities of HELMO workshops might have been left unheard. Secondly, during the analysing process, realization occurred that having observed the workshops ourselves, we had paid attention to aspects in the workshop structures and developed personal opinions about the activities in the workshops. Since the research focus was limited only on the experiences of the informants, we were also obliged to consciously leave out our personal conclusions and speculations emerged from the observation of the workshops. At times, the demand of putting one's own views aside had to be consciously recollected. The hazard of letting our own biases affect the interviews was addressed together which prevented subconscious influence of personal prejudices from occurring.

Throughout the research process, the emerged ethical challenges were elaborated within the three of us. The opportunity of being able to discuss together about the challenges on a regu-

lar basis was seen as beneficial, and the group setting further assisted to crystallize and keep the research focus in mind from the beginning to the end. Additionally, having three research conductors added to the overall trustworthiness of this study as all parts of the research process were analyzed and accepted by three different individuals. Overall, engagement of implementing research in an unbiased and ethically correct manner was a shared goal in this study. The pursuit of conducting this research in a trustworthy and ethical manner was further seen as the guiding principle, as it was our wish to produce useful material for the needs of the working life partner. The working life partner has expressed their interest and willingness to utilize the material of this study for the development purposes of HELMO project. In addition, the material of this study will be used to create a publication about the project which will be distributed for associates and for the general public. The intention of the working life partner to utilize this research in the future is the strongest indicator of the ethical correctness and trustworthiness of this study.

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Appendices

Appendix 1: INVITATION LETTER TO THE RESEARCH

Hello,
We are three students from Laurea University of Applied Sciences in our final year in the Degree Programme in Social Services. Currently we are doing our Bachelor's thesis in cooperation with the HELMO project.

The aim of our thesis is to explore how the participants of the HELMO workshops experience the activities of the workshops. Our approach will include interviewing some of the participants after taking part in the workshops.

The interviews will be organized one to two weeks after the workshops, and participation is voluntary. The preferred language of the interviews is English but interviews in Finnish can be organized as well.

We warmly invite you to participate to our research. Your participation would assist us to conduct our thesis process and would benefit the future development of the HELMO project. If you are interested in participating in our research, feel free to contact us any time. One of our group members will be present in each of the workshops to discuss with you about the practicalities of the interviews.

If you have any additional questions, we are happy to answer them! We look forward to meet you!

Sincerely,

Maria Bakajic, Theresa Becker and Saana Boahen

KUTSU HAASTATTELUTUTKIMUKSEEN

Hei,

Olemme kolme sosionomiopiskelijaa Laurea Ammattikorkeakoulusta ja teemme tällä hetkellä opinnäytetyömme yhteistyötä HELMO-projektin kanssa.

Lopputyömme tavoite on tutkia, miten HELMO -työpajojen osallistujat ovat kokeneet työpajojen sisällön ja niissä käytetyt metodit. Tutkimusmateriaalin saamiseksi haluaisimme haastatella työpajoihin osallistuneita henkilöitä.

Yksilölliset haastattelut järjestetään osallistujan omien aikataulujen mukaan n. 1-2 viikkoa työpajan jälkeen. Osallistuminen haastatteluihin on täysin vapaaehtoista, ja suostumuksen voi perua missä tahansa tutkimuksenvaiheessa. Haastattelut voidaan järjestää englanniksi tai suomeksi.

Kutsumme sinut osallistumaan tutkimukseemme. Osallistumisesi vaikuttaisi positiivisesti lopputyömme valmistumiseen ja tarkoituksenmukaisen sisällön kokoamiseen. Osallistumalla tutkimukseen tuet myös HELMO-projektin kehittämistyötä.

Jos olet kiinnostunut tietämään lisää tutkimuksemme yksityiskohdista, älä epäröi ottaa yhteyttä meihin henkilökohtaisesti. Yksi ryhmämme jäsenistä tulee olemaan läsnä jokaisessa työpajassa, joten sinulla on mahdollisuus myös tavata meidät ja keskustella lisää haastatteluun liittyvistä yksityiskohdista.

Ystävällisin terveisin,

Maria Bakajic, Theresa Becker ja Saana Boahen

Appendix 2: INFORMED CONSENT

I _____, agree to take part in the interview regarding the experiences gained from a workshop organized by Helsinki Multicultural Education Services. I grant authorization for the use of the information shared in this interview.

I have been informed about the purpose of the study and I fully understand the aspects of anonymity and confidentiality in this study.

I give my permission for the use of a tape recorder during the interview. I understand that the interview material will be handled in a confidential manner and the data will be deleted after the research is finished.

My participation to this research is voluntary and I have the right to withdraw without explanation at any time.

Date

The signature of the informant

SUOSTUMUS TUTKIMUKSEEN OSALLISTUMISESTA

Minä, _____, suostun osallistumaan haastattelututkimukseen, joka käsittelee kokemuksiani Helsingin monikulttuurisuuskoulutus- ja palvelukeskushankkeen järjestämästä monikulttuurisuustyöpajasta.

Minulle on selvitetty tutkimuksen tarkoitus. Minua on myös tiedotettu siitä, että haastatteluissa antamaani tietoa käytetään anonyymisti ja että henkilöllisyyteni jää vain haastattelijoiden tietoisuuteen.

Annan luvan käyttää nauhuria haastattelun aikana. Olen tietoinen, että minua koskeva haastattelumateriaali hävitetään tutkimuksen valmistuttua.

Tiedän, että tutkimukseen osallistuminen on vapaaehtoista ja että voin päättää osallisuuteni missä tahansa tutkimuksen vaiheessa.

Päiväys

Allekirjoitus

Appendix 3: INTERVIEW QUESTIONS

1. Background information

1.2. <u>Basic info</u>
  → What is your field of work?

1.3. <u>Working environment</u>
  → Encounters with foreign clients
  → What kind of experiences do you have with foreign clients?

1.4. <u>Expectations</u>
  → What did you expect from the workshop?

2. Experiences about the workshop (based on anti-oppressive practice model)

2.1. <u>General</u>
→ What did you think about the workshop?
→ What kind of thoughts did it raise?

2.2. <u>Content</u>
→ What did you think about the activities of the workshop. What was good? Was there something you did not like?
→ What would you say about the connection of the content with your own field of work?

2.3. <u>Partnership aspect</u>
  → How did you experience the interaction in the workshop?
        → Within the group?
        → Within you and the trainers?
  → What would you say about the professionalism of the trainers?
        → Ability to lead the group?
        → Connection to the field?
        → Language?

2.4. <u>Empowerment aspect</u>
  → How has the workshop influenced or not influenced you as a professional?
        → Could you give any concrete examples?
 → How has the workshop influenced or not influenced you as a person
        → What kind of feelings / thoughts did it raise?

2.5. <u>Social change aspect</u>
        → How do you find the necessity of multicultural workshops in the Finnish society?
        → In your opinion, who would benefit from participating to HELMO workshops?
        → What kind of improvement ideas do you have?

HAASTATTELUKYSYMYKSET

1. Taustakysymykset

1.1. <u>Perustietoja</u>
→ Millä alalla työskentelet?

1.2. <u>Työympäristö</u>
→ Onko sinulla aikaisempaa kokemusta maahanmuuttajien kohtaamisesta työssäsi ja heidän kanssaan työskentelemisestä?
→ Minkälaisia kokemuksia sinulla on maahanmuuttajataustaisten asiakkaiden kanssa työskentelemisestä? Esimerkkitilanteita?

1.3. <u>Odotukset</u>
→ Mitä odotit työpajalta? Tietoja, taitoja?

2. Kokemukset työpajasta

2.1. <u>Yleistä</u>
→ Yleisesti ottaen, mitä mieltä olit työpajasta?
→ Millaisia ajatuksia työpaja herätti?

2.2. <u>Sisältö</u>
→ Mitä ajattelit työpajan aktiviteeteista? Mennään läpi yksi kerrallaan. Mikä oli hyvää? Oliko jotain mistä et pitänyt?
→ Sisällön yhteys omaan alaasi, sosiaalityöhön. Mitä sanoisit siitä?

2.3. <u>Kommunikointi ja yhteistyö</u>
→ Miten koit kommunikoinnin työpajassa?
→ Ryhmän kesken? Sinun ja työpajan vetäjien kesken?
→ Miten koit työpajan vetäjien ammatillisuuden ja osaamisen? Ryhmän ohjaamisen?
→ Mitä mieltä olit kielistä, joita työpajassa käytettiin?

2.4. <u>Voimaannuttaminen</u>
→ Koetko työpajan vaikuttaneen ammatilliseen pätevyyteen? Ammatilliseen ajatteluun? Miten?
→ Vaikuttiko työpaja sinuun yksityishenkilönä?

2.5. <u>Vaikutukset yhteiskunnallisella tasolla</u>
→ Mitä ajattelet tällaisten työpajojen tarpeellisuudesta?
→ Voisiko työpajoilla olla vaikutusta yhteiskuntaan laajemmalla tasolla?
→ Ketkä hyötyisivät mielestäsi HELMO -työpajaan osallistumisesta?
→ Kehittämisehdotuksia?

Appendix 4: ORIGINAL QUOTES

"Se (työpaja) oli ehkä hyvä tilanne pohtia sitä omaa kulttuurireppua ja miten ne vaikuttaa tässä tämänhetkisessä työssä jotenkin vielä tänä päivänäkin." (Quote 1)

"...pisti miettimään kun siinä alussa oli niitä juttuja, että mitä tää kuva esittää sun mielestä, et sit se onki jotain ihan muuta. Että miten tavallaan me ollaan valilla jumissa niissä omissa käsityksissämme, ja siinä meidän kokemustaustassa. Et mulle jäi päällimmäisenä et pitäis olla avoimempi ja semmonen vastaanottavaisempi..." (Quote 2)

"Ja sitten kun tajus, että on tommosia pieniä juttuja niin kuin tää katsekontakti esimerkiksi, mikä kuitenkin vaikuttaa paljon omaan käytökseen ja omaan reagointiin, ja ehkä päätöksentekoonkin jotenkin alitajuisesti." (Quote 3)

"Ehkä herkemmin lähtenyt miettimään sitä mistä he on tullut ja mikä heidän tausta on, etta onko he paimentolaisia jostain maasta vai onko he aikasemmin ollut vaikka opettajia jossain." (Quote 4)

"Olen huomannut koulutuksen jalkeen, etta en vaadi enää niin paljon maahanmuuttajalapsilta suomalaisten tapojen hyväksymistä. He saavat olla yhtä äänekkäitä ja eläväisiä kuin ovat. Ymmärrän nyt, että me suomalaiset vaikutamme tylyiltä kun reagoimme asioihin niin tyyninä. Minusta eri kulttuuristen lapsien pitäis saada olla enemmän sellaisia kuin kotonaankin ovat." (Quote 5)

"(työpaja) kyllä varmaan palautti mieleen just sen että kun ihminen joutuu muuttamaan vieraaseen maahan niin se on ihan eri asia kun jos muutat esimerkiks vieraaseen kaupunkiin tai toiseen työpaikkaan tai uuteen opiskelupaikkaan. Se on niin kokonaisvaltainen, muuttuu se ympäristö peruuttamattomasti. Sulla jää sinne ne vanhat ystävät, sukulaiset, kaikki mita sulla on ollut. Sulla on ihan tyhjä paperi. Sen kuvitteleminen, se on vaikeeta. Se pitäis aina palauttaa mieliin kun on semmoisen ihmisen kaa tekemisissä. Et se on eria asia ku yks pala elämässä muuttunut, kun on muuttunut kaikki." (Quote 6)

"...aina kun on lapsesta kyse, niin aikuiset joutuu keskenään keskustelemaan ja ymmärtämään toisiaan, et mitä enemmän ymmärretään toisen kieltä ja kulttuuria, arvostetaan erilaisia juttuja niin sitä paremmin se lapsi ja perhe voi ja työntekijänkin työ helpottuu. Mut ihan noin yleiselläkin tasolla, että pysähtyy itse miettimään, että mitä kaikkea minä osaan ja onko jotain mitä en ehkä ymmärrä, (...) että pääsee vaikka kysymään asioita, mitä ei voi missään kaupan kassalla kysyä." (Quote 7)

"...tavallaan, että kuinka pienistä asioista voi olla kiinni että ymmärtääkö ihmiset toisiaan vai ei. Et en mä nyt varmaan mitään rumputyöpajaa täällä voi toteuttaa tai niitä ruokaan liittyviä juttuja ihan suoraan sieltä käyttää, mutta tavallaan se ymmärrys, että arkiset asiat on kuitenkin niitä mitkä loppujen lopuks merkitsee. Jossei arkisella tasolla ymmärretä toista, niin on vaikeeta lähteä sit ammatilliselle tasolle." (Quote 8)

"Mä huomaan ite, että joskus kun meinaa turhautua noissa tilanteissa kun selittää samaa asiaa ties kuin monetta kertaa samalle ihmiselle, ni jotenkin on tullut semmonen että 'ai niin joo, hengitä syvään'. Ehkä on itelle tullut enemmän kärsivällisyyttä ja tietynlaista avarakatseisuutta toista ihmistä kohtaan enemmän." (Quote 9)

"...tulkin käyttöön kiinnittää ehkä enemmän huomiota. Vielä enemmän siihen tulkin valintaan."(Quote 10)

"...minä oon vaan ajatellu sillä tavalla, että nyt meidän pitää tässä ymmärtää toisiamme tässä tilanteessa ja tavallaan ihan sama, että mimmonen tyyppi se tulkki on, et kuhan se

osaa kääntää. (...) ei oo miettiny ehkä niin paljon sen asiakkaan näkökulmasta, että onks hänen miellyttävä puhuu sille kyseiselle tulkille. Että tätä rupes ite nyt ajattelemaan."
(Quote 11)

"No mulla aina kiinnostaa kuulla (...) maallikkoja ketkä ei oo mitään varsinaisia gurukoulut-tajia tai siis että tavallisten ihmisten kokemuksia. Tää työpaja oli just semmonen että siellä oli ihmisiä jotka oli oman elämän ja kokemuksen kautta saanut sen kokemuksen." *(Quote 12)*

"No se oli tosi hyvä että kaikki kouluttajat oli muualta muuttaneita." *(Quote 13)*

"...mä olisin just enemmän toivonut, et ois tullu niitä ehkä asiakastasolta tuotuja kokemuk-sia siitä, että mikä on hyvää sosiaalityötä. Et millon maahanmuuttaja kokee, et hän on tullut kohdattua. Et nyt se oli ehkä enemmän sellasta, että siellä ammattilaiset jutteli keske-nään." *(Quote 14)*

"... mulle jäi vähän epäselväks kaikkien niiden osallistujien rooli ketä oli mukana siinä kou-lutuksessa tai tässä työpajassa, mutta ilmeisimmin osa oli itse maahanmuuttajia tai ainakin alunperin ollut ja ois sitten enempi hyödyntäny sitä, että olis puolin ja toisin sitten jaettu niitä kokemuksia jostain tietystä tilanteesta." *(Quote 15)*

"...se vahvisti sitä mun omaa kokemusta siitä, että kun mä oon ollu maahanmuuttajalasten kanssa tai heidän vanhempiensa kanssa töissä niin että ne samat asiat on edelleen tärkeitä että ne ei oo muuttunu että kun aina puhutaan, että pitää päivittää tietoo ja pitää sitä ja pitää tätä nii tää on nähtävästi sellanen asia, että tää ei muutu just tää tunneasioiden ar-vostaminen ja siis tän toisen ihmisen yleensäkin arvostaminen olipa mitä kulttuurii vaan." *(Quote 16)*

"...monesti tässäkin työssä on se, että tätä tehdään hirveellä kiireellä. Ja niin semmosten tiettyjen lakipykälien varassa ja määräajat paukkuu ja painetta tulee ylhäältä ja alhaalta ja joka puolelta, esimiehiltä ja asiakkailta. Sitten tätä vaan monesti tykittää sillai robottimai-sesti, että on kiire kiire kiire ja pitää saada hommat tehtyä, ei ei oo tavallaan aikaa aina siihen semmoseen että mä nyt kohtaan tän ihmisen ja otan huomioon koko hänen elämänkaa-rensa ja kulttuurinsa. On vaan sillee, et nyt mä tarviin nää paperit, nää asiat ja nää tiedot ja mä tarviin ne pian. Niin tämmösiä koulutuksia on hyvä olla että taas palauttaa mieliin että miks oikeasti tätä työtä edes tehdään näiden ihmisten kanssa. Pitää just tätä kulttuurisensi-tiivisyyttä taas herätellä itsessään." *(Quote 17)*

"In my work I have dealt a lot with social workers and kindergarten teachers. I sometimes could not understand why it is so difficult for them to relate to immigrant's way of life. The workshop opened my eyes on that." *(Quote 18)*

"...et näkee sen että on mahdollista olla itse se toimija eikä aina vaan se kohde. Et nimen-omaan musta se oli ihan mahtavaa et siellä ei niitä kantasuomalaisia toimijoita näkyny ol-lenkaan. Se oli ihan parasta sitä, et he itse oli toteuttanu sen..." *(Quote 19)*

"No mä ylipäätänsä uskon siihen, että täs kaupungissa on hirveen vähän (...) sen tyylistä kou-lutusta, jossa työntekijät pystyy myöskin kommunikoimaan keskenään. Että ne on sinälläänsä jo arvokkaita ne tilaisuudet, joissa työntekijät pystyy vaihtaa kuulumisia ja vertaileen omia työkäytäntöjään ja menetelmiä ja nimenomaan asiakaskeskiössä. (...) työkäytännöt selvästi eroaa niin paljon eri yksiköissä." *(Quote 20)*

"Kaikkihan tosi avoimesti kerto omia kokemuksia. (...) Tää on kuitenki varmaan semmonen mikä tosi monella on mielessä. Et sitten taas tavallaan ihmisillä on kauhea pelko kritisoida, ettei sitten leimaannu rasistiksi. Et ku pääs ihan asiallisesti puhumaan näistä jutuista ni sit huomas että ihmiset alko raottaa sitä sanallista arkkuansa." *(Quote 21)*

"I have learnt a lot about myself through other people's experiences." (Quote 22)

"Ja varmaan sit tuli ehkä osallistuttua muutenkin siihen päivään sillai enemmän ja kerrottuu avoimemmin kun oli tavallaan semmonen yhteisöllinen juttu siinä heti alkuun. Ja tutustut-tiin ja tuli semmonen olo, että on sellanen turvallinen ympäristö, missä saa mokata sen rummun kanssa." (Quote 23)

"The first workshop in March when the man put the pillows on the floor, you remember? (...) We have had some arguments with staff members. And I thought that was really good. Be-cause one is from Romania and there is different kind of things how to work and how to do everything. That was a good way to talk about those things. I made the pillow thing here with them." (Quote 24)

"...se ei voi olla mikään ennakko-oletus että kaikki puhuu englantia." (Quote 25)

"...vaikka mä sanoin että se englanninkielinen luento oli ehdottoman hyvä, mutta sitten just kun itellä tuli joku kysymys mieleen niin sitten sitä mietti että vedänkö mä tän nyt englan-niksi vai suomeksi, että vähän siinä tuli semmonen hämäävä fiilis. Sittenhän ne kommentit tulikin pääosin suomeksi. Sitten mä ajattelin muutamaa jotka ei hirveän hyvin osannut sitä kieltä (...) mutta sitten se on outoa jos vastaa englanniksi vaikka kysymys on suomeksi ja -- siitä tuli semmonen hämmentynyt fiilis." (Quote 26)

"...siinä oli se ajatus että nää luennoitsijat työstää sitä omaa suomen kieltään, koska siinä oli aika paljon eroja. Joku puhui hyvin, joku toinen välttävästi. Et siinä oli silleen pointtia kyllä. Kotouttamisprosessina vois ajatella näin." (Quote 27)

"...he tuli mun mielestä hyvin siihen vuorovaikutukseen. Et ei mun mielestä mitään muuta tarvi, kun sen. Et sä huomioit kenen kanssa sä olet siellä ja otat siitä samalla sitten palau-tetta ittees, että aha noi sano nyt noin ja nyt mun täytyykin ehkä suunnata tähän suuntaan. Et ei tullu ollenkaan sellasta fiilistä et he siellä oli vaan menny et ei heillä kiinnosta." (Quo-te 28)

"Et siinä jäi jotenkin vähän epäselväks, että missä roolissa ne vetäjät oli. Et onks heillä itel-lä kokemusta asiakkuudesta vai onko he ammattilaisia, esimerkiks tää joka veti sen sosiaali-työn osuuden, et onko hän niinkun sosiaalityöntekijä vai ei. Niin se jäi vähän epäselväks." (Quote 29)

"Kyllä mun mielestä kans ehdottomasti jokainen ku tätäkin duunia tekee, niin kaikki tarvis jotain tän tyyppistä koulutusta." (Quote 30)

"I think they are really needed. You know, how to interact and how to work with people from different backgrounds. (...) I think it's good for those who don't know, who haven't worked with those kind of people." (Quote 31)

"...tossakin ois varmaan enemmän toiminu se, että jos siel olis ollu vaikka asiakkaat koke-musasiantuntijoina. Ja he ja työntekijät ois päässy sen tyyliseen vuoropuheluun ja oltais oi-keesti pohdittu mistä johtuu." (Quote 32)

"...mie luulen, että näillä vetäjillä olis ollu mahdollisuus mennä sellaiseen ei niin arkiseen teemaan, ehkä johonki uskontoon tai politiikkaan. Nyt puhuttiin aika pitkälti semmosesta ihmisten arkielämästä ja kotoutumisesta." (Quote 33)

"...enemmän semmosia konkreettisia esimerkkejä, just vaikka tää viimeinen luennoitsija joka on toiminut tulkkina itsekin, niin sitä kautta semmosia silmiä avaavia tilanteita. Ne jää mulle ehdottomasti parhaiten mieleen. Ja vähemmän sitä teoriaa. Mutta rummutus pitää ehdottomasti pitää ja kiinalainen lounas oli oikein hyvä." (Quote 34)