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Creating a Community

Perceptions of cooperation between the residents of Rinnekodit Silta and owners of K-Market Kivikko

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<p>The homeless and people who use substances are among the most vulnerable and marginalised people in our society. They suffer from prejudice and stigma, both from the public, as well as stigma internalised from public's opinions. Their housing units are not welcomed in neighbourhoods, and they are subject to NIMBYism. This brings with it challenges in empowerment and social inclusion, leaving people to the outskirts of society.</p> <p>This thesis examined a relationship between residents of a Housing First –unit for homeless people with substance abuse issues, and a local grocery store and its owners, specifically how this relationship was perceived by its counterparts. This subject was examined through three research questions: 1. How do the residents of Rinnekodit Silta and owners K-Market Kivikko perceive their co-operation? 2. Do the residents of Silta express feelings of empowerment and social inclusion when talking about the co-operation? 3. How do the residents of Silta and owners of K-Market Kivikko perceive the neighbourhood community in Kivikko?</p> <p>The theoretical framework for this thesis includes theories of empowerment, social inclusion and community development in social services sector. The thesis was conducted as a qualitative study, with thematic interviews with both resident of the housing unit and the owners of the grocery store. The analysis of the interviews revealed expressions of empowerment and social inclusion, as well as a development of mutual understanding that benefitted the whole neighbourhood. Recognising human dignity and giving new chances showed to be especially significant. This thesis shed more light on how communities can be powerful in improving the lives of the disadvantaged and how including everyone benefits whole community.</p>	
Keywords	Homelessness, empowerment, social inclusion, community work

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<p>Asunnottomat ja päihteitä käyttävät ihmiset ovat yhteiskunnassamme suurimmassa syrjäytymisvaarassa ja haavoittuvimmassa asemassa. He kärsivät yleisistä ennakkoluuloista ja stigmasta, sekä julkisesta stigmasta, että siitä sisäistetystä sisäisestä stigmasta. Heidän asuntolansa eivät ole tervetulleita lähiöihin, ja ne kohtaavat usein NIMBYismia ja kielteisiä asenteita. Kaikki tämä tuo mukanaan haasteita voimaantumiseen ja osallisuuteen ja jättää ihmiset entistä enemmän yhteiskunnan ulkopuolelle.</p> <p>Tässä opinnäytetyössä tarkasteltiin tiettyä Helsingin asuinalueita, siellä sijaitsevaa asunnottomien asuntola ja sitä, kuinka asuntolan asukkaat olivat kehittäneet erityisen, vastavuoroisen, suhteen paikallisen ruokakaupan ja sen omistajien kanssa. Tämä opinnäytetyö yritti selvittää, miten yhteistyön molemmat osapuolet yhteistyön ja sen vaikutukset kokevat. Aihetta tarkasteltiin kolmen tutkimuskysymyksen kautta: 1. Miten Rinnekodit Sillan asukkaat ja K-Market Kivikon omistajat näkevät yhteistyönsä? 2. Ilmaisevatko siltalaiset yhteistyöstä puhuessaan voimaantumisen ja sosiaalisen osallisuuden tunteita? 3. Miten siltalaiset ja K-Market Kivikon omistajat näkevät lähiyhteisönsä Kivikossa?</p> <p>Tämän opinnäytetyön teoreettinen viitekehys koostui voimaantumisen, osallisuuden ja yhteisöosallisuuden teorioista. Opinnäytetyö tehtiin kvalitatiivisena tutkimuksena, jossa aineisto koottiin haastatteleamalla sekä asuntolan asukkaita että ruokakaupan omistajia. Haastatteluaineiston analysoinnin jälkeen voitiin tunnistaa voimaantumisen että osallisuuden ilmaisuja, että keskinäisen ymmärryksen kehittymistä, joka hyödytti koko yhteisöä yhteistyökumppaneiden ympärillä. Tärkeiksi teemoiksi nousivat Ihmisarvon tunnistaminen ja uusien mahdollisuuksien antaminen voimaantumisen ja inklusion tukena.</p>	
Avainsanat	Osallisuus, voimaantuminen, asunnottomuus, yhteisöosallisuus

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1 Introduction

Deaconess Foundation in Finland awarded a small local business, K-Market Kivikko in Helsinki, their Aurora award this year. The Aurora award is given to partners of Deaconess Foundation for co-operation and exceptional work done to improve the situation of marginalised and vulnerable people in Finland. This year the reason for the awarding of K-Market Kivikko was their exceptional and groundbreaking co-operation with a Housing First -unit Rinnekodit Silta, that opened in their neighbourhood in 2022. (Siipainen 2024.)

The co-operation between these two is varied. Rinnekodit Silta, and its residents, and K-Market Kivikko both see it as a two-way street, all parties helping each other out whenever chance and resources meet. K-Market Kivikko donates their food loss to the residents of Silta, who will cook their community dinner from it once a week. During Rinnekodit Silta's existence in the neighbourhood, there have been several events hosted by one or the other. The events benefit not only the two parties of this study, but also the whole neighbourhood, by creating activities and possibilities for people to get together. One part of the co-operation are dialogues that take place when a resident of Silta is caught shoplifting. The owners of K-Market, shoplifter and a worker from Silta sit together to discuss what happened and how possible financial losses could be compensated. After a successful meeting, the perpetrator is offered a fresh start as a customer. (Interview with the store owners 2024 & talks with Rinnekodit employees during internship.)

The idea for this thesis started to simmer during my exchange studies in Amsterdam. It found its full form while I was doing my third internship in Rinnekodit Silta and I realised that this unique form of co-operation is taking place in Kurkimäki. The purpose of this study is to examine how residents of Rinnekodit Silta perceive this co-operation and whether it has had an impact on their feelings of social inclusion and empowerment. On the other hand, this study will investigate how a local business owner felt when they first heard about the opening of a housing first unit in their neighbourhood, whether the opening of a housing first unit effected their business and how the co-operation with the residents of said unit has changed things from their perspective.

Traditionally Housing First -units are unwelcomed in neighbourhoods and Not In My Backyard (NIMBY) phenomena is often recognised when the general public is expressing their opinions about them. This was also the case, when Rinnekodit Silta was first opened in Kurkimäki, Helsinki. When the residents first heard the news of the opening of housing first -unit in the neighbourhood, people were worried (Siippainen 2024.) Thus, one of the goals of this thesis is to examine how co-operation with a local business can help remove the stigma and help marginalised people become part of the community.

2 Rinnekodit Silta and homelessness in Finland

Rinnekodit is a societal business owned by the Deaconess Foundation in Finland. They provide services for different groups of people in need of help, such as people with disabilities, people with addictive disorders and homeless people. Rinnekodit aims to provide support for vulnerable people, in co-operation with the people in question. Their core values are human rights and dignity for every individual, (Rinnekodit 2024.)

Rinnekodit Silta offers Housing First services for adults from Helsinki and Keusote well-being services counties, who have suffered from long-term homelessness. Rinnekodit Silta has facilities for 76 clients. There are housing options for both people living alone and couples. In addition to human rights and dignity, community and participation are the core values of Rinnekodit Silta. Silta provides its residents various opportunities to take part in the community of Silta and the surrounding neighbourhood. These opportunities include weekly community meetings where common issues are addressed, and everyone has an opportunity to voice their feelings and be heard. In addition, Rinnekodit offers low-threshold work activities, where everyone is welcome to participate in accordance with their personal resources. (Rinnekodit 2024.)

Who are the clients of Rinnekodit Silta? Finland uses the ETHOS Light classification (European Typology on Homelessness and Housing Exclusion) when talking about homelessness in statistics and official reports:

A person is considered homeless, if they do not have their own home (rented or owned residence) and who, due to the lack of a dwelling, live in one of the following: 1. outdoors, in stairwells or in overnight shelters 2. in dormitories or accommodation establishments 3. in welfare home type

housing units, rehabilitation units, hospitals or other institutions 4. temporarily with friends and relatives.

People who are described being long-term homeless, have been homeless for at least a year, or been homeless repeatedly during a three-year period. In addition, they suffer from a social or a health problem, that makes housing them more difficult. (Ara 2024: 4.)

Finland is one of the few countries in the world, where the number of homeless people has been in decline, even through the years of COVID-19 pandemic. In 2023, there were 3,429 homeless individuals, who lived alone, in Finland. That is 257 fewer homeless individual than in 2022. Out of these 260 individuals, 115 had suffered from long-term homelessness. Also, the number of homeless families has been in decline, with 123 families without a home in 2023, in opposition to 155 in year 2022. Homelessness in Finland is concentrated in large cities, and as much as 43 % of the homeless people live in the Helsinki Metropolitan area, where also Rinnekodit Silta is situated. A third of the homeless stay temporarily with their friends or relatives, 14 % sleep on the rough, 12 % sleep in dormitories or other similar establishments and another 12 % live in institutional units such as Rinnekodit Silta A typical homeless person in Finland is male over the age of 25, as 78 % of all the homeless are men. 15 % of all the homeless people are young, under 25-year-old. (Ara 2024: 5, 7, 13, 17.)

For 15 years already, Finnish governments have had a systematic approach to end homelessness. An important part of the work is Housing First –model that unites the efforts of municipalities, wellbeing service counties, NGOS's and government. There have been several cooperation projects to battle homelessness since 2008. In the next chapter, I am investigating the Housing First –model in more detail.

2.1 Housing First –model in Finland

As mentioned in the previous chapter, Rinnekodit Silta offers housing for previously homeless people, who have suffered from long-term homelessness. Homelessness is often intertwined with mental health and substance abuse issues. All these issues are stigmatized, and the general public holds prejudices against people suffering from them. An opinion barometer conducted by The Finnish Central Association for Mental Health shows that majority of Finns would not want to have someone who uses substances as their neighbour. (Jurvansuu & Rissanen 2021: 26.) Residents of Rinnekodit

Silta face this prejudice in their everyday life, as became evident in my interviews with them. Consequences of stigma will be discussed later in this paper.

The Housing First –model sees housing as a fundamental human right, no matter what life conditions surround the individual. Home is the cornerstone of individualised service plan provided for previously homeless person. Thus, the support for an individual is not limited to providing housing, but an individual plan of services needed for rehabilitation is then produced together with the client. Facilitating individual's agency and participation are important aspects of Housing First model. As housing is not conditional, an individual has the right to, for example, continue using substances while living in housing first -units. (Pleace 2016: 17, 31–36.) This is also the case with residents of Rinnekodit Silta.

One aspect of rehabilitation in Housing First -model is social inclusion. Homelessness often damages individuals feeling of belonging and connection to society. To promote inclusion the housing, whether it is a single apartment or a housing unit, is situated in a so-called normal neighbourhood, and people receiving the service can live as independently as possible. Social inclusion is provided with practical and mental support to facilitate client's participation in surrounding community and society. Stigma is relieved by getting to know your neighbours with different activities. This in turn will provide individual with a feeling of acceptance and meaningful activities. (Pleace 2016: 45.) Different forms of co-operation between the residents of Silta and K-Market Kivikko can be seen as facilitating this social inclusion.

As already mentioned, use of substances stigmatises people and often causes them to be marginalised and avoided by the general public. As this thesis is interested on the perspectives of a local grocery store, also an important issue connected to substance abuse, associated crime, needs to be acknowledged, even though criminal behaviour is not in the scope of this thesis. Associated crime is a term connected to drug use and is done to finance their use of substances. Crime is always a part of substance use and being a criminal might also become part of an individual's identity, also imposed on the individual by stigma. (Kekki 2012: 10, 23–24.) Even though only a fraction of shoplifting done in Finland is done by people who use substances (Ministry of Justice 2020: 13), there was still an undeniable increase in shoplifting from K-Market Kivikko after the opening of Rinnekodit Silta next door. The co-operation with the residents has been proven to be an effective tool to stop re-offending as well as new theft. (Interview with the owners 2024).

3 Homelessness, stigma and NIMBY

I have mentioned the term stigma and how it touches the lives of residents of Silta in earlier chapters of this thesis. In this chapter I will now explain how the term is used in this paper, and how I see it as relevant to this study. In addition, I will examine a phenomenon called NIMBY (Not In My Backyard), as I see it closely related to stigma and relevant to a housing unit offering homes for homeless people.

Different forms of stigma work together to exclude an individual from communities and affect the way they think about themselves and their own abilities to recover and change their lives. Public stigma covers the collective public's attitudes and discrimination towards any marginalized group. In the case of this thesis, its people who suffer from homelessness and substance abuse disorder. The public has shared cognitive representations of a certain groups of people, often with negative undertones that will guide their reactions towards said group. (Wogen & Restrepo 2020: 53–54.) To add to this form of stigma, substance use disorder is still often deemed as an individual's own choice and therefore judged more harshly. Consequently, public stigma is creating barriers for individuals to participate in their community, and it prevents social inclusion. (Wogen & Restrepo 2020: 54 & Jurvansuu & Rissanen 2021: 27.)

Public stigma often leads to self-stigma. This occurs, when an individual stigmatised by public internalises the common beliefs and prejudice. This in turn will affect individual's self-esteem and will cause alienation from self and society. Self-stigma has been shown to be linked with low self-efficacy, decreased motivation, and increased risk of depression. (Wogen & Restrepo 2020: 56 & Birtel, Wood & Kempa 2017: 6.)

Birtel, Wood and Kempa examined in their research not only how stigma affects people, but also how their perceived social support could countereffect the negative impacts of stigma. Their research showed that good social support acted as a counterbalance for the negative effects of stigma, low self-efficacy, decreased motivation and depression, as it improved individual perception of self and their wellbeing. Even though their research was mainly focused on close relationships, such as family and significant others, I am claiming that support from local community will have the same positive effects on marginalised individual. (Birtel, Wood & Kempa 2017: 6–7.)

NIMBY, not in my backyard, is a phenomenon where residents of a neighbourhood or other specific location try to stop changes, such as opening of unwanted facilities, because they feel they would be harmful for their environment. Behind NIMBY is a plethora of different reasons, from financial concerns to worrisome changes in social structures. (Kopomaa & Peltonen 2008: 9–10.) When it comes to NIMBY and social facilities, a double standard is often present. The social facility in question is often seen as beneficial and good, as long as it will be situated somewhere else. (Gent 2022: 141, 143.)

Nimbyists usually try to actively stop the process of change in their neighbourhood by using democratic tools and rhetoric. It can be seen as citizens using their right to power, arguing for safety, property values, and quality of life. That is to say, those of the middle-class people already living in the area, not society at large. (Gent 2022: 143.) People are not willing to share their space with marginalized groups of people. Often the driving force behind the resistance is fear of otherness and battle of who has the right to the city - who has the right to use public spaces and to what end? Are the newcomers going to just trash the place, change the park we stroll through to something scary? (Sihvola 2008: 29–33.)

While some characteristics of NIMBYism were and are present with opening of Rinnekodit Silta in Kurkimäki, no official complaints were ever filed against it. Many of my interviewees and local people I talked with credit this to the fact that eastern Helsinki is a diverse part of the city, and its residents are already used to neighbours different from themselves. In addition to that, Rinnekodit Silta community workers did a lot of footwork within the neighbourhood to ease their minds. I will return to this in the results of my research.

4 Empowering interventions with the homeless and their social inclusion

In my previous chapters we have already mentioned participation and social inclusion as ways to facilitate a marginalised individual's rehabilitation and reduce harm caused by homelessness and substance abuse. In this chapter I will examine these concepts closer from the perspective of community building and empowering.

Empowerment is one of the key concepts in social pedagogy. It is about an individuals' learning and developing their skills in making decisions and improving their circumstances. In the Finnish context the term emancipation is often used as a similar term, even though the emphasis in emancipation is more on the relationship between an individual and society. Emancipation can be linked to the concept of integration, as the individual should be integrated into their community but at the same time have the liberty to express themselves and lead a good life. That liberation is called emancipation. (Nivala & Ryyänen 2019: 152–158.)

In her article "Empowerment valtaistumisen ja voimaantumisen dialogina" Liisa Hokkanen adds more dimensions to the individual's abilities and skills and describes empowerment to be not only individual's capabilities to affect their circumstances, but that of groups and communities as well. According to Hokkanen, instead of capability, empowerment is a process. This process includes not only a marginalised individual, but their close communities and peer groups. Hokkanen argues that linking empowerment to only individuals ignores their life circumstances and structures of society that effect the individual, highlighting only their personal competencies. Empowerment and its dimensions are all important and in constant interaction with one another. (Hokkanen 2017, 279–280, 283.) The goal of both facilitating an individual's capabilities as well as starting a process with more actors in it, is the same as Nivala & Ryyänen (2019) described. Provide an individual with skills to improve their situation in correlation to their surrounding society.

To investigate empowerment and homelessness, and how the homeless could be empowered, O'Shaughnessy and Greenwood conducted a systematic review of different studies that had drawn from empowerment theory and researched homeless empowerment. Their empowerment framework came from Fitzsimons and Fuller, who described empowerment to be (a) competency-building, (b) collaborative, (c) flexible, individualized, and strengths-based, and as (d) promoting and developing support. When comparing what was previously described as individual and community levels of empowerment by Nivala & Ryyänen and Hokkanen, the same dimensions can be found here. For example, building competency is based on an individual and their competencies – i.e. social and economic resources and abilities to use and improve them, whereas the collaborative side of empowerment according to Fitzsimons & Fuller is based on mutual respect and participation on democratic decision making. (O'Shaughnessy & Greenwood 2020: 144–146.)

In their review, they compared the results of studies on empowering interventions on the homeless against a concept of psychological empowerment developed by Zimmerman. The concept recognises three components to psychological empowerment, intrapersonal, interactional, and behavioural. Even here, the dimensions of individual and community, which I have already discussed, are present. The intrapersonal describes how an individual perceives their self-advocacy, competence and controls their motivation. The interactional component then in turn comprises of the understanding people have on their communities, their comprehension of how external structures of society influence their lives and how to change these. Behavioural components are the actions the individual takes to bring change into their lives. (O'Shaughnessy & Greenwood 2020: 146–147.)

The different empowering interventions for the homeless in their review were such as supported housing & Housing First, peer support and educational and occupational projects. Their review showed that on the intrapersonal level, enhancing competencies and self-esteem were often successful and managed to strengthen the beliefs of service users about their abilities to affect their future. In addition, research showed that involving collaboration into the style of intervention influenced the behaviour of the service users and their belief to their abilities turned into actions. (O'Shaughnessy & Greenwood 2020: 159–160.)

When examining the term empowerment and the proven results of empowering interventions from the perspective of my thesis, both individual and community levels are important. When writing about empowerment I see it as an individual process where the goal is to improve an individual's abilities to affect their life circumstances and promote their life management skills. Simultaneously, to be successful, this process needs support from the surrounding community, the workers of Rinnekodit Silta and, in the scope of this thesis, especially the possibilities to change and rethink their actions offered by the owners of K-Market Kivikko. I claim that the co-operation promotes both intrapersonal and behavioural changes of the residents of Silta also from the perspective of Zimmerman's components of empowerment.

4.1 Meaning of social inclusion in preventing homelessness

Social inclusion as a concept in social sciences has many levels. When examining social inclusion on individual and community levels, we usually refer to individual's opportunity to take part in social, cultural, and political activities, and their personal resources

to grasp those opportunities. (Richards, Oudshoorn & Misener 2020: 40–41.) On the other hand, when looking at social inclusion through social pedagogical lenses, it is seen as a desirable nature of relationship between individual and community. This relationship consists of three different dimensions, belonging, participation and feelings of belonging. Perfect existence of social inclusion is when all three dimensions exist equally. (Nivala & Ryyänen 2019: 138.)

For social inclusion to happen, both participation and belonging are needed. Interaction between individual and community create opportunities for relationships and co-operation. It is crucial that everyone in a community has a possibility to affect community, be heard and participate in the development of the community. Power in the community needs to be distributed so, that this kind of active participation is possible. The possibility to have an actual impact on your community brings with it a responsibility and that in turn can create mutual trust and commitment. Social inclusion requires a balanced relationship between individual and community, where everyone can participate in ways they find rewarding and feel recognised as themselves and as valuable members of the community. This in turn will create a community where people will want to work together to create a functioning community and furthermore to interact with the greater society. (Nivala & Ryyänen 2019: 138–39.)

Homelessness in itself is considered a sign of being disconnected from social networks and society. Conditions leading to homelessness, poor mental health, poverty, addiction disorders and past trauma are secluding factors in individuals' life already before becoming homeless. Recent research has nevertheless shown, that supporting the good social relationships of a homeless person, is battling the isolating effects of homelessness and conditions leading to it. (Johnstone et al. 2016: 421–422.)

Supported housing, such as Rinnekodit Silta, is considered as a way of enhancing an individual's social connectedness via the support they offer. This support can lead into getting reconnected with services and society and is providing a homeless person a network of social support. In addition to supported housing, Rinnekodit Silta offers multiple ways to find new connections through their community work. Belonging to a social group adds to a person's concept of self and provides resources to cope in stressful life-situations. Feelings of belonging to multiple groups provides varied resources and enhances feelings of well-being and life satisfaction. In addition to aforementioned positive outcomes, offering vulnerable people possibilities to connect outside the housing unit also countereffects some of the negative outcomes of supported housing reported

in different studies, such as increase in use of substances or criminal activities. (Johnstone et al. 2016: 422–423.) Offering people who have been caught shoplifting a chance to redeem themselves, as K-Market Kivikko does, is good example on offering a person in vulnerable position to reconnect with a new social group and promote their social inclusion.

5 Community development in the context of Social Work

To discuss about what community development means in the context of this study, lets investigate the meaning of the term community. The word “community” means different things in different contexts. It can mean physical space in time, geopolitical or civic entity, or a people tied together with emotional identity. Usually, it still refers to a relatively homogenous group of people who share an identity and values. (Pradeep & Karibeeran 2017: 58.)

Delanty identifies four broad ways the term community has been used, where he adds the physical proximity as one option into defining community:

1. The social and spatial formation of social organizations into small groups such as neighbourhoods, small towns, or other spatially bounded localities
 2. To the ideas of belonging and difference around issues such as identity
 3. As a form of political mobilization inspired by radical democracy that prompts communities of action 'to oppose social injustice
 4. Technologically enabled networks constructing new types of social relationships, and consequently, new types of communities – virtual communities. (Pradeep & Karibeeran 2017: 60.)
- The physical location is one key element when thinking about community work discussed in this thesis. Community here, is defined by a neighbourhood, very much bordered by physical, man-made boundaries.

While we are looking at a community that exist in a certain location, formed by people that just happen to live there, we still need more to define what is meant by community in this thesis. In his article “Theorizing Community Development” Bhattacharyya argues that locality is losing its meaning in defining community, as our world is globalizing more and more, and people find their community in multiple different ways. From his perspective, we are still too focused on locality in communities and that is diminishing the meaning of communities of the modern world. He sees that we should focus on what is common to all types of definitions of community. His definition of community is solidarity, shared identities. This definition we already discussed earlier in this chapter,

when examining Pradeep's & Karibeeran's article. To add to shared identity, Bhattacharya claims that we should add solidarity to shared identities. That is how we find a unifying point from all different definitions out there and at the same time we differentiate community from all other social relations. (Bhattacharyya 2004: 11–12.) From the point of view of my research, solidarity is a good addition to forming communities, as the bonds formed by the co-operation between K-Market Kivikko and Rinnekodit Silta, are not only defined by physical proximity nor shared identities, still it is creating a community. All participants in this research have different networks and communities also outside Kurkimäki, that will affect their identities and ways of functioning. Such as K-Market Kivikko as part of Kesko Group and a local business, and the people living in Silta, who as a group can identify as formerly homeless and as people struggling with addiction, for example.

As the word “community” is hard to define on its own, so is “community development”. Community work has its roots deep in the history of social work. Many recognise the start of community work in the founding of settlement houses in Britain over a century ago, starting with Oxford House (founded in 1883) and Toynbee Hall (1885). They were established as local centres for the delivery of social work services and other neighbourhood activities, including community education. Inspired by her visit in Toynbee Hall, Jane Addams founded a settlement housing, Hull House, to Chicago, United States. As part of the settlement movement, privileged individual, such as Jane Addams, moved into the neighbourhoods of the less privileged residents, to take part in their community and to understand their values and needs. They believed that from that understanding efficient changes to society could be started. (Lengermann & Niebrugge 2018: 186–187.) Hence, community development has often been seen as hot, or radical, social work, where the aim is to change the structures instead of focusing only on individuals and their problems.

The same radical approach can be recognised from Bhattacharyya's definition of community development. He suggests that we should define community development as promoting solidarity and agency. As agency in social work is defined to be an individual's capacity to create, reproduce, change, and live according to their own meaning systems, he argues that our current social welfare systems are often corroding the agency of their clients. Services are designed for clients, not with them. That has created hierarchical roles of givers and receivers, that forces people receiving the services to stay in a passive role. He argues that community development should strive to be

agency-promoting, helping disadvantaged people seeing the structures that have affected their lives and facilitating their own life management and helping them to “own” the issues to make a change (Bhattacharyya 2004: 10–14.)

Pradeep & Karibeeran are approaching community development from a more local angle, arguing that community social work should focus on small communities, devolving power to local communities and empowering the community members as its goal. As the community development as a word indicates, they are also suggesting that the emphasis should not be working on individuals, but to focus on relationships between individuals, organizations and groups and the community. This involves a dialogue with all different actors in a community, to create services that respond to the needs and growth of said community. (Pradeep & Karibeeran 2017: 62–63)

Rinnekodit Silta and their community work is creating, in Bhattacharyaa’s words, a new circle of solidarity to produce a community among people with various identities. This newfound solidarity battles the effect of stigma we discussed in previous chapters, by changing the opinions in the neighbourhood, changing NIMBY to Yes In My Neighbourhood. A welcoming neighbourhood offers different ways to find empowerment and social inclusion. As Johnstone et al. found in their research, different social groups promote well-being and life satisfaction (2016). That in turn can lead into enhanced self-efficacy, belief in your own abilities and feelings of empowerment. (O’Shaughnessy & Greenwood 2020: 146–147.) As all this is happening through social connections, we can also recognise the community and peer group levels of empowerment Hokkanen described in her definition of empowerment. (Hokkanen 2017, 279–280, 283.)

5.1 Community development in Finland

Even though community based social work emerged as a term in Finland as late as the 1990’s, community development did start during the 1970’s, when the huge move from the rural areas to cities had just happened. As in the global context, the early days of Finnish community development was very tied to locality and neighbourhoods. Social workers often encountered issues caused by lack of roots, substance abuse, domestic issues, and tensions among youth groups. Community development was seen as a key to intervention. Their activities aimed to activate residents in grass-roots self-help and peer support to improve their living conditions. Community development was seen as a possibility to impact the interconnections between people’s problems and local structures, and as such the Finnish tradition in the 1970’s had a radical streak in it. During

the 1980's Finnish social work became more interested in psychosocial casework and the interest in community work diminished. In addition, community work became officialised, adding to bureaucracy and local strategies, which can also be accountable for the waning of community development in Finland. (Roivainen 2004: 195–198)

In modern Finland, community work has often been outsourced from official social work to NGO's. Community development is often done by projects, focused on one specific group of excluded people or people at risk of exclusion – the long-term unemployed, homeless. potential child welfare families – and their relations with the rest of the population. Community is seen as a locality, a neighbourhood struggling with substance abuse problems, young people or immigrants in the risk of being excluded from society. (Roivainen 2004: 202.) Rinnekodit Silta is a good example on this continuum, where an outsourced partner is providing services for municipality. They are working locally, and they are focused on a specific group of people.

This thesis is focusing on a project with a local K-Market grocery store. Here we can find both local and more national levels of community development. The project is starting out locally, but if it turns out to be a success, a big national company as a partner is an easy route to make an effect nationally.

5.2 Community Development in Rinnekodit Silta

Community development has been a part of Rinnekodit's work for a long time. Their aim is to increase the sense of security of both residents of a Housing First unit and the rest of the neighbourhood. They facilitate connections and encounters that would otherwise be unlikely to happen. Rinnekodit community development works to solve conflicts and stop possible problems at their roots. Daily community development includes cleaning the environment around the housing unit and its neighbourhood, get-togethers for everyone in the neighbourhood, dialogues, and community trainings. Every encounter with people is important, including short chats amid daily business. (Kazandjian 2024: 5.)

At the core of the community development done by Rinnekodit is to promote positive interactions between the residents of housing units and their neighbourhood and to strengthen their abilities to communicate positively with their environment. This in turn will promote their integration into surrounding community and larger society. In community development, the role of the residents is constructive and active agents in their

community. They are given the opportunity to act as anyone else in the neighbourhood. (Kazandjian 2024: 5, 7.)

6 Research questions

Based on the theoretical framework discussed in previous chapters and my own personal experiences in completing my internship at Rinnekodit Silta, this thesis will focus on the following research question:

How do the residents of Rinnekodit Silta and owners K-Market Kivikko perceive their co-operation?

To find further details and get more in-depth in the research material, I presented two more sub-questions.

1. Do the residents of Silta express feelings of empowerment and social inclusion when talking about the co-operation?

2. How do the residents of Silta and owners of K-Market Kivikko perceive the neighbourhood community in Kivikko?

The sub-questions are constructed with consideration to themes that are relevant in answering the main question. When answering the first subquestion I will examine how the residents I interviewed express their emotions and attitudes towards the co-operation, and whether different interactions with K-Market Kivikko evoke different feelings. When doing my interviews, it became evident that completely separating the rest of the neighbourhood from the co-operation with K-Market Kivikko was impossible, so my second question evolved to answer how the co-operation between the actors in a neighbourhood changes their perspective of their neighbourhood and thus, I will end my analysis with a more general look on the community interactions in the area.

Together all these questions give us answers on how community work can help marginalised groups and individuals feel more included and encourage their participation in their surrounding community. At the same time, we discover how community work can change how marginalised people are perceived in a community and create a new dimension to an existing community.

7 Research methods and ethical considerations

7.1 Participants

This thesis aims to gather information on how the co-operation between Rinnekodit Silta and K-Market Kivikko is affecting the social inclusion of residents of Silta and on the other hand examine how the co-operation is influencing the daily life of K-Market from the perspective of its owners. To answer these questions the participants of this thesis will need to have personal experience on the matter, thus purposive sampling was used to recruit participants to the study. (Padgett 2017: 67–68.) Participants from Rinnekodit Silta were the ones who had actively participated in the co-operation between Silta and the grocery store and/or had had dealings with K-Market Kivikko in some other ways, for example because of shoplifting. The owners of K-Market Kivikko were chosen to participate, as they were the other side of the co-operation.

When considering sample size of this thesis, time and resources were one of the restricting factors. Because this thesis was conducted by one individual, the number of participants was decided based on study timeline. (Padgett 2017: 65–66.) Even though a higher number of participants could possibly bring more comprehensive data, considering my schedule, I decided to work towards 4-6 residents from Rinnekodit Silta and have one interview with the owner of K-Market Kivikko. In the end, I scheduled seven interviews, out of which five came to be. Formerly homeless people who are still using substances are a hard group to reach and with some interviewees the schedules were never met.

7.1.1 Ethical considerations

Ethical concerns deserve an ongoing attention throughout a study process. This study was conducted respecting the ethical principles of studies concerning humans given by Finnish National Board on Research integrity (2019). Most of the participants of this study are adults, but in a marginalised position, so the treatment and rights of participants rose as the most important concern. Participating in this study was completely voluntary and the participants had the right to interrupt their participation at any time without any negative consequences. In addition, participants had the right to get information on why and how this research is done, as well as how their information is being handled and stored. (The Finnish National Board on Research Integrity 2019: 6–9.)

The only personal data collected from the residents of Rinnekodit Silta was their residency. Their privacy is protected by keeping the information that may come up in the interviews, for example age or gender, as confidential. Only I, as the student conducting this thesis had the access to the recordings of the interviews or their transcripts. During transcription, the participants were given codes and all information that could help identify the participant was removed from the text and does not appear in the published thesis.

To ensure that participants were giving an informed consent to participate, their consent to participate and permission to process the materials collected from the interview, was requested in writing using a consent form (see appendix 1). In addition, the participants were given an information sheet, which described this study, e.g. the content, goals, participation and storage and use of the collected materials (see appendix 2). The participants were also given the opportunity to ask questions from the student doing the thesis regarding various aspects of the thesis and voluntary participation was emphasized to them.

As some of the individuals I interviewed were using substances daily, I needed to make a spontaneous assessment if they were sober enough to participate in the interview and understand the information given to them. At the time of the interviews, I had already worked with these people for several weeks and had followed the employees working with them and had learned a concept of "asiointikunto". This refers to whether the person in question is sober enough to deal with, for example, social insurance applications etc. I used the same type of consideration when meeting with my interviewees from Silta.

Giving K-Market Kivikko and its owners a pseudonym was considered, but after discussing the matter and the possible implications of being named in this thesis, they themselves decided to appear with the actual store name.

The subject and research method of this thesis was first evaluated by the ethical board of The Deaconess Foundation in Finland. They assessed my research plan and asked me to make some changes, including the consideration of naming the grocery store involved in this thesis. After their remarks, I had a discussion with the owners, but they saw no reason to be anonymised. The Deaconess Foundation in Finland gave me their research permit on the 11th of April 2024 on the condition that also Helsinki City will

grant me a permission as well, as the residents of Rinnekodit Silta are clients of the City. Helsinki City gave me their research permit already on the 12th of April 2024.

7.2 Research method

7.2.1 Qualitative research and interviewing as method

Qualitative research aims to describe the multifaceted worlds of its participants in a holistic manner. It emphasizes subjective nature of things and challenges the existence of a single objective reality. (Padgett 2017: 2–3.) This thesis seeks to understand the different perspectives that together build a meaningful community even for the stigmatised individuals and is doing so by studying interactions in a small neighbourhood community. The aim of this study is to understand how co-operation between a Housing First -unit and a local grocery store can bring meaning and social inclusion to people who are used to living on the edges of society and on the other hand, how the co-operation can help reduce stigma and prejudice among local entrepreneurs.

I chose themed interviewing as my data collection method for this thesis. Furthermore, I chose to conduct minimally structured interviews, where I drafted an interview guide for my interviews. My interview guide consisted of key domains from which I wanted to get information from all my respondents and some readymade open-ended questions to help me guide my participant through our dialogue. In addition to key domains, I drafted probes to support the conversation and make sure I got information on the key domains I saw as important. (Padgett 2017: 114–115.) A minimally structured interview reduces the role of the researcher and gives more room for the voice of the participant and their experiences (Hirsijärvi & Hurme 2014, 48).

Table 1. An example of a thematic interview guide used during the interviews.

Interview Guide with a resident of Silta
Community work & community
How have you participated in community work while living in Rinnekodit Silta?
Has it changed the way you feel about Kurkimäki?
Stigma & NIMBY
Has community work changed how neighbours respond to you?
Co-operation with K-Market Kivikko
Describe the co-operation you've had with K-Market Kivikko?

How do you feel about the co-operation?
Have you had the chance to affect the co-operation?
In case of shoplifting
Describe the situation, how was the trialogue process
How did you feel before the trialogue? During and after?
Hopes and ideas for the future

Above is an example of the interview guide I used while conducting my interviews. I created a separate one for the interview with the owners of K-Market Kivikko. The interviews were done in Finnish, so these themes and questions are translations of the ones used (appendix 4).

7.2.2 Data collection

The interviews were conducted during April and May 2024. The interviews with the residents were done in a private meeting room of Rinnekodit Silta. As K-Market Kivikko was under renovation during the interview period, the interview with the owners of the store was done online, using Teams. The length of the interviews varied a lot, the shortest one being only 10 minutes and the longest ones taking about 30 minutes.

Before the interviews I gave the participants an information leaflet about the study and a copy of the privacy statement (appendix 1 and 2). I also gave all the main information from these papers orally before starting the interview, to make sure participants had all the information necessary. At that time, they also had an opportunity to ask questions about the study before signing their consent (appendix 3).

The interviews with the residents were done individually. I considered conducting group interviews, but as I hoped to discuss also feelings and private matters, such as shoplifting, with the participants, I chose to meet everyone individually. Group interviews often have challenges with group dynamics and possible hierarchies. In addition, some of the quieter personalities would probably have felt uncomfortable shouting over the more vocal ones. (Hirsijärvi & Hurme 2014: 63.)

K-Market Kivikko is owned by a couple, and they chose to attend the interview together. This is a form of group interview, where the goal was a more freeform discussion where both participants could comment on the presented themes freely. A cou-

ple's interview was a natural choice as the respondents knew each other and their opportunity to add on each other's answers brought more depth into each theme.

(Hirsjärvi & Hurme 2014: 63.)

7.3 Analysing the data

Analysing the data collected during research, is a researcher's way of taking the reader through the data and guiding them towards new comprehension and information. To do so, the researcher must have an in-depth understanding of the data. (Padgett 2017: 150.)

To achieve such an understanding, I chose to approach my data through methods of theory-based content analysis. Theory-based content analysis starts by transcribing the recorded interviews. Transcription means translating what is said into a text. This text is then carefully read, and the researcher identifies important words, phrases, and paragraphs from the text. These important parts of the interview are then further processed into categories or themes. I decided to continue with inductive content analysis where the themes were then coded and then I further analysed how they are answering the research questions and sub-questions. (Padgett 2017: 145–146, 152–153 & 163–175.) The coding was done by me by hand. First, I read all the transcribed interviews through carefully. Secondly, I continued reading the texts and coded each interview separately and identified common themes from the texts. On the third stage of the analysis, I transferred common themes onto their own tables, to even further pseudonymise the respondents as well as to help me answer my research questions.

Table 2. An example of a theory-based content analysis table at the end of the analysing process

Fragment (verbatim)	Interpretation	Theme	Code	theory/literature
No todella mukavalta, koska se oli semmost duunia mistä mä niinku.. tiedätkö sä pääsin täysin niinku siihen moodiin. ja unohdin kaiken mitä niinku.. näin vaan sen ja teen vaan sitä ja unohdin niinku kaiken ulkopuolelta että se oli niinku semmoista...	Naapureiden auttaminen auttaa vastaajaa keskittymään ja unohtamaan oman elämänsä ongelmat	Empowerment through meaningful activities	Empowerment	Empowerment
Jos me oltaisiin ihan perseestä täällä, niin voisi olla, että ne vaihtaisi kadun puolta ja niinku.... Tekisi valituksia tästä paikasta koko ajan YMS. Jos me ei oltaisi niinku vähän niinku otettu niitä, tai niinku näytetty niille, että ei me olla niin pahoja tai sillei että mekin ollaan vaan ihmisiä, mutta meil on ongelma ja ongelma ja sitä me yritetään täällä niinku hoitaa periaatteessa.	Asukkaiden oma käytös naapurustotyötä tehdessä on ratkaisevaa	Social inclusion through community work	Stigma & empowerment	Stigma, solidarity, community work
Että on just semmoinen niinku semmoinen niinku luottamus tavallaan niinku niihin että niinku ei kytää tosissaan niinku perään.	Kauppiaan luottamus tuntuu hyvältä	Social inclusion & relieving of stigma	Stigma & Social inclusion	Community, social inclusion

Above is an example of the table I used while analysing my data. The transcriptions were analysed step-by-step towards theoretical framework used in this study. From the same table the process of translating interviews that were conducted in Finnish into data used in an English language thesis is visible.

8 Results

How residents see their co-operation with overall neighbourhood in Kurkimäki

Residents I interviewed had a very positive attitude and good experiences of the community work they had participated in. Feelings of being accepted as neighbours and human beings were expressed several times.

It has felt nice when I've been picking up litter and the neighbours have come and say how they appreciate that someone is doing that kind of work and... You know, we've gotten positive feedback and, even surprisingly so. At first, I was certain that people would not approach that easily.

But they came and said thank you and asked questions without any doubts. -Participant B

Participants also expressed that they feel that they can influence the way their neighbours feel about them by participating in the community work. By being active and doing visibly something for the neighbourhood, they could help to clear out prejudice and feelings of being stigmatized. This added to their feeling of doing important and meaningful work for themselves and the reputation of Housing First–unit in general.

Yeah so I feel like it has affected a lot like the elderly people or the residents of the senior housing (senior housing unit is located next door to Silta) and how they... like... react to us in general. Like saying hello and being polite and them responding... If we were all terrible here, it could be that they would change the side of the street and like... Would make complaints about us etc. If we hadn't shown them that... Like showed them... That we are not that bad, or so, that we are also human beings, but we have a problem... and we are trying to take care of it here... - Participant E

Activities done in the community work facilitated by Rinnekodit Silta also had a more widespread effect on the respondents' lives. They had social interactions with people from the neighbourhood and that carried on to different levels of acquaintances around the neighbourhood, that made Kurkimäki feel more like home for them.

I don't know what else.... And then just having discussion there at the K-Market. Participant A

And then there are these acquaintances... Now that I think about it, here quite close lives this couple... The woman is recognising me and says hello every time we meet. She's probably in her forties, maybe... But she's the kind who says hello every time also on the bus. -Participant A

Additionally, the participants felt like the opportunities of community work kept them more active and that in turn stopped them from getting passive and excluding themselves from their surroundings. They said that community work gave them something to do, feeling useful and helped to keep them from relapsing into using more substances.

I think it's good just because it activates you and stuff... (Without community work) I would probably be just by myself a lot more, so I have liked that I can participate a little and be useful for someone and get something into my days... -Participant C

Plus, you get something to do and then you can spend time in a smart way, or you know... Because, you know, boredom is one big, bad factor for like... Like relapses too. -Participant E

To conclude, community work Rinnekodit Silta offers for its residents, is seen as beneficial both for the participants themselves to get meaningful activities to do during the day, as well as constructive way to communicate with the neighbours and be seen in the neighbourhood as a positive participant. From their perspective community work is a two-way street where they both give and get something from the community. And as one of the participants stated, he hoped this would be the case in all neighbourhoods and communities, not just community work done specifically in a Housing First –unit.

How residents feel about the co-operation with K-Market Kivikko

All interviewee participants had nothing but good feelings about their co-operation with K-Market Kivikko and its owners. They expressed feelings of gratitude, being seen and treated equals among the store's customers, all of them feelings they are generally not used to associating with grocery stores.

At first it was a bit weird. Like, I've been used to having more negative associations with store owners ... even though ... you would not do any stupidities... So that... That the owners of K-Market have received us in good way so that when you go in to their store you don't feel like you're being watched all the time... So, like, really positively. -Participant B

Residents of Silta said how important it was for them not to feel stigmatized right after stepping inside the store. As getting labeled right from the start often results in exclusion and discrimination, the importance of getting treated equal was evident from their answers.

But luckily, they don't generalize that in our group, like they wouldn't come to our events anymore if that would be the case... -Participant A

Not feeling stigmatized and being recognized as an individual instead of being a part of some generic group of people was seen as important. Co-operation has generated trust between the residents of Silta and the store owners.

Like it goes both ways. I think the store owner knows already this group of people quite well ... Some people have even gotten store credit if needed.

Participant D

One form of co-operation mentioned by all of the interviewees from Silta was the food donated by the owners of K-Market Kivikko. This is a very concrete form of co-operation, but it was seen as a personal sign of appreciation and help. On the other the role of donated food was recognized as an important part of building the community in the housing unit, as it is being used as the basic component of their community meal once a week. By donating food, K-Market Kivikko is becoming part of the community in Silta, making sharing a weekly meal possible.

All of the respondents felt also proud of their co-operation with K-Market Kivikko. Work done with K-Market Kivikko made them feel useful also for the store itself. The importance of co-operation was expressed by Participant D in such a way that no one had ever declined to go and help when the owners of K-Market Kivikko asked for it. In addition to residents being always ready to help K-Market Kivikko when needed, they also talked about their strong will to protect the place. They want to make sure as far as they can, that no one will steal from K-Market Kivikko or do anything else to harm the store or its employees.

And then, like, they are donating us food and everything else is a d**n good thing and that's why I think the place should be treated like sacred.. You know, people went to steal from them and I think that it's really wrong to bite the hand that feeds you or you know in principle. -Participant E

In case of shoplifting and dialogues

When discussing the cases of being caught shoplifting and attending the process of a dialogue after, the participants described feelings of denial, shame and in the end, relief.

I felt so ashamed. I went there with my tail between my legs. -Participant E

Their first reaction to being faced with their theft was to deny it ever happened. After some contemplation, they had concluded that it would be better to deal with what had happened and face the consequences. The role of the employee of Rinnekodit Silta was to act as a support person, as it is not easy to admit doing something wrong and apologize. The discussion with the store owners and the following apologies and forgiveness was seen as a relief. More importantly, the promise of a fresh start in their customership was kept, and they were again treated like anyone else, without feeling anyone's eyes on their back. They faced the consequences of their actions, and it brought a positive result. This strengthened their empowerment.

Well that.. After it you only got positive smiles and hellos and there was no watching. It was left at that and they did not start to follow you around or anything. -Participant E

How owners of K-Market Kivikko see the co-operation with the residents of Rinnekodit Silta

Before the opening of Rinnekodit Silta

Once the opening of a Housing First –unit was made public, there was a lot of commotion around the neighbourhood. There was a lot of talk about how these people would just be loud and intoxicated and litter the whole neighbourhood. Understandably so, as most news articles on homeless housing units are not written about anything positive and often, they are the only source of information for the public. Also, the owners of K-Market felt unsure of what was to come and how it would affect their business.

...probably the uncertainty about the... like first there were rumours about what's going to open there in general. What does it mean, how's everyday life going to go... And then of course, it could be that all the news one usually reads about these units might have had an effect, because those are not the most flattering ones... -K-Market Kivikko

One pivotal factor in repelling all the rumors and worries for them was that Rinnekodit started their community work months before the actual opening of the housing unit. Community workers came to the store to introduce themselves and were open to answering any questions. They left their contact information and an open invitation to stop by the housing unit any time. Those visits left a sense of security, that everything is solvable in good co-operation. In addition to the active community work, the diverse

eastern Helsinki is an open-minded environment to begin with. The owners of K-Market Kivikko emphasize that from external habitus there is no telling who lives where.

After the opening of Rinnekodit Silta

Rinnekodit Silta opened its doors for new residents at the end of 2022. Residents moved in one by one. When more people had moved in, the owners paid attention to the fact that the amount of shoplifting had started to increase. The owners of K-Market Kivikko decided the best way to go was to visit Rinnekodit Silta and introduce themselves. They attended a community meeting in Silta, welcomed new residents into the neighbourhood and told people about the business model of K-Markets and how stealing from their store is stealing directly from them.

...welcomed them to the neighbourhood and told them that we are on the same team, being proud of our neighbourhood. -K-Market Kivikko

Starting a co-operation on a larger scale was not one single decision but has built slowly over good experiences and ideas. The owners of K-Market emphasize that co-operation is based on reciprocity. Both parties are helping each other out and getting something good out of it, for themselves as well as the whole neighbourhood.

It was like... both thought about what we could do for each other. Like residents of Silta held a waffle selling stall in front of our store and it was good for us and for them. And then cleaning up the front of the store in the mornings is something that is good for us and the whole neighbourhood. And our customers have given us positive feedback about them keeping the environment clean. -K-Market Kivikko

Like the residents, the owners of K-Market Kivikko mention the donation food and the community meal as one important way of co-operation. For them it is a straightforward way to help in a concrete way and the residents of Silta give a lot of direct, thankful feedback.

And then there's the donated food for Wednesday's community meals. That idea came straight from the residents themselves; a worker helped them to plan it and how it works in practice. -K-Market Kivikko

Getting direct feedback and seeing the food go into use has been an important thing for the owners of the store. Being directly involved with the residents has been a beginning of many relationships at the store, as one resident mentioned too.

Well of course we say hello and talk about how's life when we meet. And then if someone has not been seen at the store for a while, you start to wonder where they are. -K-Market Kivikko

In case of shoplifting and trialogue

The trialogue in a case of shoplifting is also a unique form of co-operation for K-Market Kivikko as well as for the residents of Rinnekodit Silta. The worker from Silta is seen as a facilitator and as a crucial part of the procedure. They act as bumpers for the shame felt by the perpetrator and non-partial mediator facilitating the communication between the two parties.

Owners of K-Market Kivikko see many benefits in this process. From the social services point of view there is a lot of talk about how this enables a marginalized person to express themselves, tell their perspective on what happened and take responsibility for their actions in a way they are not used to. The owners said that from their position, these trialogues are also an opportunity to express how the incident has made them feel and what impact the actions of some deciding to act badly in their store has. That is creating a dialogue between people and developing a mutual respect needed for a community.

One of the biggest benefits the store owners see coming from this process is that the number of re-offenders has declined significantly. Meeting people as human beings even after a negative incident, agreeing on the common rules together and giving them an opportunity start anew has proven to be efficient, not only in decreasing shoplifting, but also in creating social inclusion and empowerment for vulnerable people.

And what maybe our original goal was, and I say has been realized, is that the number of so-called re-offenders has gone down significantly in comparison to not doing things as we do now. -K-Market Kivikko

From these trialogues, a change in interpersonal relationships has also occurred. Some people who have been considered as difficult customers have changed into positive daily encounters at the store. This could also be seen as a change in the way a

person interacts with their community, as they have felt seen and accepted and someone has given them an opportunity to act differently.

And it has good results in the cases where we have had conflicts in the beginning, and we've seen them as unpleasant and difficult and after a year some of them are the best personalities around. -K-Market Kivikko

Another benefit, also from society's perspective, this dialogue process has, is that fewer cases of shoplifting proceed to be police cases. That means more time and resources saved by many different officials, the store and by the perpetrator themselves. The store gets its financial losses covered directly from the shoplifters themselves as per their agreement and therefore, there is no need for law enforcement or other legal officials to step in.

Other notions from the store owners

The co-operation done with Rinnekodit Silta and residents is a natural extension of the way K-Market Kivikko sees their role in the neighbourhood. They see their role as a facilitator for creating community activities and events in the neighbourhoods of Kurkimäki and Kivikko, as they are situated at the border of the two. They see their role as facilitators of community actions.

Our business idea is to be there to support people getting together. We are not organizing events, but we will take part and support different events in our region. K-Market Kivikko

Their award-winning actions are based on how they feel people should always act in their communities and they wanted to emphasize that every customer in their store gets the same treatment, being a resident in Rinnekodit Silta is no prerequisite.

In a way, the treatment is the same for everyone in the end. Like, we have the same angle to everyone, be it a lady next door or a resident of Silta. K-Market Kivikko

The feedback from customers has mainly been positive. People value the work done with the more vulnerable members of their community. Some discord can be heard, and the stigma and prejudice are still found from some of the customer feedback. Overall, the social responsibility taken over by the owners of the store has moved the

neighbourhood. Even though owning a business is mainly about numbers, treating people with dignity, open-minded curiosity, and intrinsic value has brought a lot to the store and its neighbourhood.

9 Conclusions

Empowerment can be seen as an individual capability to act in one's life or as a more multi-layered concept giving roles to community and peers. Whether you are looking at empowerment from a more individualistic angle or including society, the goal of empowerment is to facilitate the improvement of an individual's skills to affect their life circumstances and to give them tools and general feeling of being more in charge. (Nivala & Ryyänen 2019: 152-158, Hokkanen 2017: 279–280, 283.) When talking about the co-operation with K-Market Kivikko, the residents of Rinnekodit Silta expressed many times how they themselves have and can have an impact on how the co-operation is going. This can be seen as facilitating their empowerment on both individual and more communal level. Even though the start of the co-operation was not machined by the residents themselves, their actions have helped it grow to what it now is. Giving that they belong to a group of people that is usually stripped of any power on how to change their lives by public stigma that has led also to self-stigma. From many of their interviews self-stigma and the expectation to be judged and shunned could be found. (Wogen & Restrepo 2020: 54, Jurvansuu & Rissanen 2021: 27.)

K-Market Kivikko has helped their empowerment as a member of community just by treating them as anyone else from the neighbourhood. Residents of Silta talked about this a lot, telling how grateful they are and how they feel they can influence things with how they act. All the abovementioned is especially a factor if we investigate the answers of people who have participated in trialogue –process with K-Market Kivikko. This probably is not the first time they have been caught shoplifting. This, however, is the first time they are offered a new way of dealing with the consequences. A way, where they can voice their feelings and where they are seen as a worthy participant in drafting an agreement on how they can compensate the losses caused by their actions. They are not being dictated how they broke the law and what are the consequences of that, but their actions are brought closer and to a more personal level. From empowerment's perspective what comes after the trialogue is just as important. They have now the opportunity to act as was agreed in the trialogue and by holding on to their word, they are creating themselves opportunities to have better customership in their local store, as well as create a new relationship with their surrounding community. This has

resulted in the rapid decline in the re-offenders, there is a new option on how to behave and benefit from it.

Many of the same factors that influence empower, can also be linked with social inclusion. As empowerment has a communal dimension in some of the theories, I am inclined to think that social inclusion and empowerment are always intertwined. Prerequisite for social inclusion is a balanced relationship between individual and community. Everyone in the community must have an equal opportunity to shape the community, have a feeling of being heard and participate. For that kind of involvement in a community to be possible, power needs to be distributed among its members equally. This relationship holds three dimensions for an individual, belonging, participation and sense of belonging. (Nivala & Ryyänen 2019: 138–139.)

As already mentioned, residents of Silta mentioned that they do feel like their participation in the co-operation with K-Market Kivikko is influencing the way they are seen in K-Market Kivikko. When asked if they had opportunities to have a concrete effect on different forms of co-operation, many of the participants hesitated. Probably, because they are not the group of people who are used to think themselves as active participants in such a way. They did not see themselves as the primus motors of the community meals, even though that was how owners of K-Market saw the situation.

Other aspects of social inclusion were more present in their answers. They expressed how good it felt to participate in different co-operation opportunities, where there lied good for both themselves as well as K-Market Kivikko. Their work was recognised, and they felt it was well valued by the rest of the community. This recognition has created a community where people want to work together, respect one another and are willing to create more forms of co-operation.

We started our interview with views on the homeless housing unit before the actual opening, or even the arrival of Rinnekodit Silta's community workers. The owners of K-Market Kivikko acknowledged that their initial thoughts and feelings were influenced by public opinion and prejudice about the homeless. The public's cognitive representation about homeless and people who use substances is a negative one. These people are perceived as dangerous, irrational and indifferent to their neighbours. (Wogen & Restrepo 2020: 56.) These negative assumptions were often the subject of rumours about the future neighbour. On the other hand, owners of K-Market Kivikko decided early on

to approach their new neighbours with open-mind and the same expectations as every other customer.

The owners of K-Market Kivikko emphasized the co-operation to be mutually beneficial. As often in case of marginalized people, they are seen as the ones in the receiving end, but in this case the store owners emphasised the fact that everyone involved get something good out of it. Appreciation shown from both parties towards each other is a solid base for community, and a part of the solidarity Bhattacharyya describes in his article. (Bhattacharyya 2004: 11–12.)

The obvious benefit for the store from the co-operation is the decline in shoplifting. People have taken their local store under their wings and are making sure also their friends know not to steal from them. In addition to that, the dialogue is keeping the number of reoffenders down to a minimum. Additionally, Rinnekodit Silta residents are keeping the neighbourhood and store front clean from litter and that is creating a nicer atmosphere for everyone, including the customers of the store. This is also visible form of community work done by Silta and even though K-Market Kivikko is not an active participant, they do get good feedback from their customers. Owners of K-Market Kivikko are giving the credit to where it belongs, giving recognition for the residents of Silta, again facilitating their empowerment and social inclusion by strengthening their feelings of meaningful activities. (Nivala & Ryyänen 2019: 138–139.)

From a very grassroots level, participating in community work can be seen as form of social inclusion that holds in it all three dimensions, belonging, participating and feelings of belonging. (Nivala & Ryyänen 2019: 138.) Picking up litter from the streets of Kurkimäki has created opportunities to create social interactions and is developing residents's personal capabilities to do so (Richards, Oudshoorn & Misener 2020: 40–41). These interactions then carry on to less formal interactions with your neighbours, saying hello on the bus and having a chat in the local grocery store.

As Nivala & Ryyänen (2019) described, social inclusion needs a meaningful interaction between an individual and surrounding community. Everyone needs to be able to participate in ways they feel significant. All of my interviewees conveyed feelings of meaningfulness and ability to affect and choose their way of interacting with their surrounding community. For some this meant cleaning up the environment, for some it was repainting garden furniture from the senior housing next door. From community

developments perspective Bhattacharya's thoughts of community development facilitating individual agency is clearly visible from their answers. (Bhattacharyya 2004: 10–14.)

Residents of Rinnekodit Silta were unanimous in that the community work had helped in relieving stigma and NIMBY phenomena in Kurkimäki. They had the opportunity to show their neighbours that they are normal human beings, not bad people, as someone expressed themselves, and that made a huge difference in the way they felt living in the area. In their article Birtel, Wood and Kempa examined how negative impacts of stigma could be fought against by having an accepting social network. The support of the community will help people suffering from stigma the same way. Being accepted by your neighbours, chatted to, and acknowledged as a valid human will create a balance for the negative encounters. Some of my interviewees were surprised that neighbours approached them in a positive manner. The nice hellos and appreciation shown spontaneously on the streets battle against a negative self-image and the feeling you deserve to be shunned. (Wogen & Restrepo 2020: 56, Birtel, Wood & Kempa 2017: 6.)

From the perspective of K-Market Kivikko owners the community work done by professionals enhanced their sense of safety already before the opening of housing unit. Furthermore, community work helps in keeping their environment clean and bringing joy also to their customers.

To conclude my research, both parties of the co-operation are contented with the co-operation and what it's bringing to the table. From the point of view of residents of Silta, the co-operation is giving them opportunities for meaningful activities and interactions. For the owners of K-Market Kivikko the co-operation brings with it safety, more reliable customers, and an opportunity to do something for their neighbours. This is community work done by the actors and individuals within the community. It is bringing them power to shape their community and it has created a dialogue between two very different actors in an area. Even though this research was mainly done about the co-operation between these two, the benefits do not stop there. Everyone living in the neighbourhood is gaining from their good communication and good will. (Pradeep & Karibeeran 2017: 62–63.)

10 Discussion

Evaluating the reliability of a qualitative study is depending on the chosen subject, methods, and resources accessible for the researcher. Reliability of a study should be assessed both as whole and with careful look into different areas of the study and how they are connected. The results of the study should be believable for both the researcher and the study participants. The participants do not have to agree with the results of the study, but they should share a level of common understanding on how and which theory is applied and how it is done. (Tuomi & Sarajärvi 2018: 263–264.)

I conducted this thesis in partnership with Rinnekodit Silta, and I was collecting my data while I was there doing my internship. In participants eyes I had a double role. On the other hand, I was working with them closely, sharing they day-to-day lives and helping them with various issues and on the other hand I was conducting research for my thesis. This might have affected my own objectivity, as well as how the respondents estimated my role and partiality. In relation to the owners of K-Market Kivikko, the role was a simpler one, as we did not work together daily. However, the thesis was not funded by Rinnekodit or Helsinki Deaconess Foundation and I worked as an unpaid intern. In the information leaflet (appendix 1) for participants, the participants were guaranteed that their taking part in the study would not affect their housing or activities with Rinnekodit Silta nor K-Market Kivikko and their responses and identities would be seen only by me as a researcher.

When choosing the methods to be used in the study, the researcher should strive for the most reliable results as possible. In a qualitative study, the role of the researcher cannot be exaggerated. Their subjectivity and attitude can be a main factor influencing the reliability of a study. I conducted this study as my bachelor's thesis. The topics for this study, the material used for my theoretical framework and study methods were chosen by me based on my preferences and my beliefs on what was the best way to produce a reliable study. I conducted the interviews and the data analysis alone without any supervision and I had little previous experience on taking on such a project. Also, the resource and time limits given to this study by the scope of a bachelor's thesis are factors influencing the reliability of a study. These matters limited the number of interviewees and time used for analysing the data. (Tuomi & Sarajärvi 2018: 164.)

Interviews were done with residents of Silta, who had had some kind of dealings with K-Market Kivikko previously, and with the owners of K-Market Kivikko. The sample of

the residents was diverse and represented well the different ways of co-operation done with K-Market Kivikko. As the terminology used in this study was not disclosed to the participants before the interviews and I as an interviewer tried to use terms that are more easily approachable, a difference in understanding terms such as empowerment and social inclusion is a possibility. This should not affect the reliability of this study. As discussed earlier, I was known for the participants of this study, and this could have had different effects on their answers. On the other hand, I had earned their trust in previous interactions, and so their answers are probably more honest and open. From another perspective, there is a possibility they tried to predict what I wanted to hear and answered accordingly. (Tuomi & Sarajärvi 2018: 164.)

Interest in community work in social services work has only recently raised its head in Finland, and there are plenty of opportunities to conduct further research on these matters. As my thesis was concerned only on the two-way co-operation between residents of Rinnekodit Silta and a local grocery store, K-Market Kivikko, even the neighbourhood of Kurkimäki would offer plenty of opportunities to further research the neighbourhood community and its interactions with its marginalised residents.

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Information leaflet for the participants

TIEDOTE TUTKIMUKSESTA

Creating a community – How is the co-operation with K-Market Kivikko affecting the empowerment and social inclusion of Rinnekodit Silta residents

Pyyntö osallistua tutkimukseen

Teitä pyydetään mukaan tutkimukseen, jossa tutkitaan Sillan naapurustotyön ja K-Market Kivikko -yhteistyön merkitystä Sillan asukkaille. Olemme arvioineet, että sovellutte tutkimukseen, koska olet osallistunut K-Market Kivikon kanssa tehtävään yhteistyöhön. Tämä tiedote kuvaa tutkimusta ja teidän osuuttanne siinä. Pehdyttyänne tähän tiedotteeseen teille järjestetään mahdollisuus esittää kysymyksiä tutkimuksesta, jonka jälkeen teiltä pyydetään suostumus tutkimukseen osallistumisesta.

Vapaaehtoisuus

Tutkimukseen osallistuminen on täysin vapaaehtoista. Kieltäytyminen ei vaikuta oikeuksiinne tai kohteluunne Rinnekodit Sillan asukkaana. Voitte myös keskeyttää tutkimuksen koska tahansa syytä ilmoittamatta. Mikäli keskeytätte tutkimuksen tai peruuttatte suostumuksen, teistä keskeyttämiseen ja suostumuksen peruuttamiseen mennessä kerättyjä tietoja ja näytteitä voidaan käyttää osana tutkimusaineistoa.

Tutkimuksen tarkoitus

Tämän tutkimuksen tarkoituksena on tutkia naapurustoyhteistyön ja erityisesti K-Market Kivikon kanssa tehtävän yhteistyön merkitystä Rinnekodit Sillan asukkaiden kuntoutumisessa ja voimaantumisen, sekä yhteistyön merkitystä K-Market Kivikon kauppiaiden kokemuksessa Asunto Ensin -yksiköstä omassa naapurustossaan.

Tutkimuksen toteuttajat

Tutkimuksen toteuttaa opinnäytetyön tekijä yhteistyössä Rinnekodit Sillan ja K-Market Kivikon kanssa. Opinnäytetyön tekijä on Metropolia Ammattikorkeakoulun opiskelija ja Metropolia Ammattikorkeakoulu valvoo ja tukee tutkimusprosessia koko sen keston ajan.

Tutkimusmenetelmät ja toimenpiteet

Tutkimukseen osallistuminen kestää yhden haastattelun, noin tunnin ajan.

Tutkimus toteutetaan siten, että opinnäytetyön tekijä haastattelee tutkimukseen osallistujat yksityisessä ja rauhallisessa tilassa. Haastattelut nauhoitetaan ja nauhoitteet litteroidaan tutkimusaineistoksi. Litteroinnit edelleen käsitellään teemoiksi ja koodeiksi, joilla tutkimuskysymyksiin vastataan.

Tutkimuksen lisäksi opinnäytetyön tekijä kirjoittaa itse tutkimuspäiväkirjaa, koska hän suorittaa kolmannen harjoittelunsa yhtä aikaa tutkimuksen tekemisen kanssa

Rinnekodit Sillassa. Opinnäytetyön tekijä kirjaa päiväkirjaansa ainoastaan tutkimusaiheeseen liittyviä havaintoja ilman tunnistettavia henkilötietoja.

Kustannukset ja niiden korvaaminen

Tutkimukseen osallistuminen ei maksa teille mitään. Osallistumisesta ei myöskään makseta erillistä korvausta.

Tutkimustuloksista tiedottaminen

Tämä tutkimus on opinnäytetyö ja se julkaistaan valmistuttuaan Theseus - tietokannassa. Theseus on julkinen tietokanta, josta opinnäytetyöt ovat vapaasti luettavissa.

Lisätiedot

Pyydämme teitä tarvittaessa esittämään tutkimukseen liittyviä kysymyksiä tutkijalle/tutkimuksesta vastaavalle henkilölle.

Tutkijoiden yhteystiedot

Tutkija / opinnäytetyötekijä

Nimi: Sari Hallanaro

Sähköposti: sari.hallanaro@metropolia.fi

Tutkimuksesta vastaa / opinnäytetyön ohjaaja

Titteli: Lehtori

Nimi: Tiina Lehto-Lundén

Metropolia Ammattikorkeakoulu Oy / Sosiaalialan tiimi

Sähköposti: tiina.lehto-lunden@metropolia.fi

Privacy statement

Tutkimuksen tietosuojaseloste: Henkilötietojen käsittely tutkimuksessa

Tässä tutkimuksessa käsitellään teitä koskevia henkilötietoja voimassa olevan tietosuojalainsäädännön (EU:n yleinen tietosuoja-astus, 679/2016, ja voimassa oleva kansallinen lainsäädäntö) mukaisesti. Seuraavassa kuvataan henkilötietojen käsittelyyn liittyvät asiat.

Tutkimuksen rekisterinpitäjä

Rekisterinpitäjällä tarkoitetaan tahoa, joka yksin tai yhdessä toisten kanssa määrittelee henkilötietojen käsittelyn tarkoitukset ja keinot. Rekisterinpitäjä voi olla Metropolia Ammattikorkeakoulu, toimeksiantaja, muu yhteistyötaho, opinnäytetyöntekijä tai jotkut edellä mainituista yhdessä (esim. Metropolia Ammattikorkeakoulu ja opinnäytetyöntekijä yhdessä).

Tässä tutkimuksessa henkilötietojen rekisterinpitäjä on:

Metropolia Ammattikorkeakoulu	
Toimeksiantaja	Toimeksiantajan nimi:
Muu yhteistyötaho	Yhteistyötahon nimi:
Opinnäytetyöntekijä	x

Yhteisrekisterinpitäjien vastuut

Henkilötietojen käsittelystä niiden koko elinkaaren ajan vastaa opinnäytetyön tekijä. Opinnäytetyön tekijä vastaa myös aineiston poistamisesta välittömästi, kun se on opinnäytetyön etenemisen kannalta mahdollista.

Henkilötietojen käsittelyssä käytettävät työvälineet ovat opinnäytetyön tekijän valitsemia ja vastuulla. Opinnäytetyön tekijä varmistaa Metropolia Ammattikorkeakoululta, että hänen käyttämänsä välineet ja tallennusmenetelmät ovat asianmukaisia ennen aineiston keräämistä. Opinnäytetyön tekijä käyttää tietojen tallennukseen Metropolian Ammattikorkeakoulun opiskelijoilleen tarjoamia tallennuspalveluita, jolloin Metropolia Ammattikorkeakoulu on varmistanut niiden tietoturvallisuuden.

Rekisteröityjen oikeuksien toteutumisesta ja heidän informoinnistaan vastaa opinnäytetyön tekijä.

Voitte kysyä lisätietoja henkilötietojenne käsittelystä rekisterinpitäjän yhteyshenkilöltä

Rekisterinpitäjän yhteyshenkilön nimi: Sari Hallanaro
Organisaatio: Metropolia Ammattikorkeakoulu
Sähköposti: sari.hallanaro@metropolia.fi

Tutkimuksessa teistä kerätään seuraavia henkilötietoja

Henkilötietojen käsittely on oikeutettua ainoastaan silloin, kun se on tutkimukselle välttämätöntä. Kerättävät henkilötiedot on minimoitava, niitä ei saa kerätä tarpeettomasti tai varmuuden vuoksi.

Voit osallistua haastatteluun halutessasi pelkällä lempinimellä. Sinulta kysytään kauanko olet asunut Sillassa ja oletko osallistunut naapurustoyhteistyöhön. Kysyn sinulta kokemuksistasi ja ajatuksistasi liittyen yhteistyöhön K-Market Kivikon kanssa. Lisäksi kirjaan sinusta sukupuolen.

Teillä ei ole sopimukseen tai lakisääteiseen tehtävään perustuvaa velvollisuutta toimittaa henkilötietoja vaan osallistuminen on täysin vapaaehtoista.

Tutkimuksessa kerätään henkilötietojanne myös seuraavista lähteistä

Tutkimuksessa ei kerätä henkilötietojanne muista lähteistä.

Henkilötietojenne suojausperiaatteet

Haastattelu nauhoitetaan älypuhelimella ja se tallennetaan Metropolian verkkolevyasemalle. Myös haastattelusta tehtävät litteroinnit tallennetaan Metropolian verkkolevyasemalle. Haastattelut litteroidaan Microsoft Word -ohjelmistolla ja edelleen analysoidaan hyödyntäen Excel -taulukkolaskentaohjelmaa.

Metropolian verkkolevyasema on suojattu käyttäjätunnuksella ja salasanalla, jotka ovat ainoastaan opinnäytetyön tekijän tiedossa.

Henkilötietojenne käsittelyn tarkoitus

Henkilötietojenne käsittelyn tarkoitus on tehdä tutkimusta Rinnekodit Silta -asumisyksikön naapurustotyön vaikuttavuudesta. Tämän tutkimuksen tarkoituksena on tutkia naapurustoyhteistyön ja erityisesti K-Market Kivikon kanssa tehtävän yhteistyön merkitystä Rinnekodit Sillan asukkaiden kuntoutumisessa ja voimaantumisessa, sekä yhteistyön merkitystä K-Market Kivikon kauppiaiden kokemuksessa Asunto Ensin -yksiköstä omassa naapurustossaan.

Henkilötietojenne käsittelyperuste

Suostumus.

Tutkimuksen kesto-aika (henkilötietojenne käsittelyaika)

Kaksi (2) kuukautta.

Mitä henkilötiedoillenne tapahtuu tutkimuksen päätyttyä?

Tiedot hävitetään välittömästi viimeistään tutkimuksen päätyttyä.

Tietojen luovuttaminen tutkimusrekisteristä

Tietoja ei luovuteta ulkopuolisille henkilöille.

Henkilötietojenne mahdollinen siirto EU:n tai ETA-alueen ulkopuolelle

Tietojanne ei siirretä/siirretään EU:n tai ETA-alueen ulkopuolelle.

Rekisteröitynä teillä on oikeus

Koska henkilötietojanne käsitellään tässä tutkimuksessa, niin olette rekisteröity tutkimuksen aikana muodostuvassa henkilörekisterissä. Rekisteröitynä teillä on oikeus:

- saada informaatiota henkilötietojen käsittelystä
- tarkastaa itseänne koskevat tiedot
- oikaista tietojanne
- poistaa tietonne (esim. jos peruutatte antamanne suostumuksen)
- peruuttaa antamanne henkilötietojen käsittelyä koskeva suostumus

- rajoittaa tietojen käsittelyä
- rekisterinpitäjän ilmoitusvelvollisuus henkilötietojen oikaisusta, poistosta tai käsittelyn rajoittamisesta
- siirtää tietonne järjestelmästä toiseen
- sallia automaattinen päätöksenteko nimenomaisella suostumuksellanne
- tehdä valitus tietosuojavaltuutetun toimistoon, jos katsotte, että henkilötietojanne on käsitelty tietosuojalainsäädännön vastaisesti

Jos henkilötietojen käsittely tutkimuksessa ei edellytä rekisteröidyn tunnistamista ilman lisätietoja eikä rekisterinpitäjä pysty tunnistamaan rekisteröityä, niin oikeutta tietojen tarkastamiseen, oikaisuun, poistoon, käsittelyn rajoittamiseen, ilmoitusvelvollisuuteen ja siirtämiseen ei sovelleta.

Voitte käyttää oikeuksianne ottamalla yhteyttä rekisterinpitäjään.

Tutkimuksessa kerätyt henkilötiedot ei käytetä profilointiin tai automaattiseen päätöksentekoon

Henkilötietojen käsittely aineistoa analysoitaessa ja tutkimuksen tuloksia raportoitaessa

Teistä kerättyä tietoa ja tutkimusaineistoa käsitellään luottamuksellisesti lainsäädännön edellyttämällä tavalla. Yksittäisille tutkittavalle annetaan tunnuskoodi ja häntä koskevat tiedot säilytetään koodattuina tutkimusaineistossa. Aineisto analysoidaan koodattuna ja tulokset raportoidaan ryhmätasolla, jolloin yksittäinen henkilö ei ole tunnistettavissa ilman koodiavainta. Koodiavainta, jonka avulla yksittäisen tutkittavan tiedot ja tulokset voidaan tunnistaa, säilyttää opinnäytetyön tekijä tutkimuksen ajan, eikä tietoja anneta tutkimuksen ulkopuolisille henkilöille. Lopulliset tutkimustulokset raportoidaan ryhmätasolla eikä yksittäisten tutkittavien tunnistaminen ole mahdollista.

Consent form**Suostumuslomake**

Opinnäytetyön nimi: Creating a community – How is the co-operation with K-Market Kivikko affecting the empowerment and social inclusion of Rinnekodit Silta residents

Tutkimuksen toteuttaja: Metropolia Ammattikorkeakoulu Oy, Sari Hallanaro

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Minua (lisää nimi) on pyydetty osallistumaan yllämainittuun tutkimukseen, jonka tarkoituksena on tutkia naapurustoyhteistyön ja erityisesti K-Market Kivikon kanssa tehtävän yhteistyön merkitystä Rinnekodit Sillan asukkaiden kuntoutumisessa ja voimaantumisessa, sekä yhteistyön merkitystä K-Market Kivikon kauppiaiden kokemuksessa Asunto Ensimmäinen -yksiköstä omassa naapurustossaan.

Olen saanut tutkimustiedotteen ja ymmärtänyt sen. Tiedotteesta olen saanut riittävän selvityksen tutkimuksesta, sen tarkoituksesta ja toteutuksesta, oikeuksistani sekä tutkimuksen mahdollisesti liittyvistä hyödyistä ja riskeistä. Minulla on ollut mahdollisuus esittää kysymyksiä ja olen saanut riittävän vastauksen kaikkiin tutkimusta koskeviin kysymyksiini.

Olen saanut tiedot tutkimukseen mahdollisesti liittyvästä henkilötietojen keräämisestä, käsittelystä ja luovuttamisesta ja minun on ollut mahdollista tutustua tutkimukseen liittyvään tietosuojaselosteeseen.

Minua ei ole painostettu eikä houkuteltu osallistumaan tutkimukseen.

Minulla on ollut riittävästi aikaa harkita osallistumistani tutkimukseen.

Ymmärrän, että osallistumiseni on vapaaehtoista ja että voin peruuttaa tämän suostumukseni koska tahansa syytä ilmoittamatta. Olen tietoinen siitä, että mikäli keskeytän tutkimuksen tai peruutan suostumukseni, minusta keskeyttämiseen ja suostumukseni peruuttamiseen mennessä kerättyjä tietoja ja näytteitä voidaan käyttää osana tutkimusaineistoa.

Allekirjoituksellani vahvistan osallistumiseni tähän tutkimukseen.

Jos tutkimukseen liittyvien henkilötietojen käsittelyperusteena on suostumus, vahvistan allekirjoituksellani suostumukseni myös henkilötietojeni käsittelyyn. Minulla on oikeus peruuttaa suostumukseni tietosuojaselosteessa kuvatulla tavalla.

Allekirjoitus:

Nimenselvennys:

Alkuperäinen allekirjoitettu tutkittavan suostumus sekä kopio tutkimustiedotteesta liitteineen jäävät tutkijan arkistoon. Tutkimustiedote liitteineen ja kopio allekirjoitetusta suostumuksesta annetaan tutkittavalle.

Interview questions in Finnish

Residents of Rinnekodit Silta:

1. Miten olet osallistunut Rinnekodit Sillan naapurustotyöhön? Talkoisiin, yhteisiin tilaisuuksiin?
 - a. Miten koet naapureiden kanssa tehtävän yhteistyön?
 - b. Onko yhteistyöllä ollut vaikutusta siihen miten koet Kurkimäen asuinpaikkana?
2. Oletko tehnyt yhteistyötä K-Market Kivikon yrittäjien kanssa?
 - a. Millaista yhteistyötä olette tehneet?
 - b. Oletko voinut vaikuttaa tehtävään yhteistyöhön?
 - c. Miten olet kokenut kauppiaiden kanssa tehtävän yhteistyön?
 - d. Millainen merkitys K-Market yhteistyöllä on sinulle?
3. Millaisia toiveita sinulla olisi yhteistyön kehittämisestä tulevaisuudessa?

Owners of K-Market Kivikko:

1. Miten Rinnekodit Sillan avaaminen naapurustoon on vaikuttanut?
 - a. Mitä ajatuksia Asunto Ensin -yksikön avaaminen naapurustoonne ensin herätti?
 - b. Miten yhteistyö alkoi?
2. Millaista yhteistyötä olette tehneet Rinnekodit Sillan asukkaiden kanssa?
3. Miten koette yhteistyön asukkaiden kanssa toimineen?
4. Onko yhteistyöllä ollut vaikutusta K-Market Kivikon arjessa?
5. Millaisia ajatuksia sinulla olisi yhteistyön kehittämisestä tulevaisuudessa?