

How to Increase Well-being for Asylum Seeking Adolescents in Helsinki Through a Summer Camp Experience

Ann-Louise Gauffin

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Author: Ann-Louise Gauffin

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Supervisor(s): Elina Vartama

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Abstract

The aim of the research is both practical and theoretical. The practical purpose is to utilize the commissioner's camp resources and design a summer camp prototype where refugee adolescents can participate and bond with Finland-Swedish teenagers. A social science literature research was conducted on a theoretical level to prepare for the cognitive processes taking place during the camp. The purpose of the theoretical research was to better grasp underlying reasons for eventual conflicts and dilemmas. The research wants to acknowledge a complexity in bridging the gaps between groups and that service design possesses keys to these difficulties. The camp was carried out with a co-production mindset where the leader and Actors daily elaborated on the program and actions during the camp. The main research methods include participatory observations and semi-structured interviews at the camp. The material was presented in empathy maps and affinity diagrams. The result shows that intergroup activities can help the Actors to continue develop a healthy ethnic identity and that the commissioner's resources on the island, can be utilized in a positive way. The result shows further how internal-, and cultural differences can create difficulties but that co-design can help overcome these obstacles. Encouraging all participants to pursue friendly relationships between groups is important, even if there at some point are unsecure and negative feelings. The results of the research can be implemented to create and/or update strategies of how to develop ways of sustainable integration and personal development for refugee adolescents in Helsinki.

Language: English

Key words: Service Design, Social Science, Action Research, Summer Camp, Asylum Seeker, Co-design

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1 Introduction

The value of refugee integration is larger than just eliminating discrimination. This means that the effort of bridging the gaps between groups should not just be because the majority group want to reduce their bad conscious, but because of a genuine belief that there are benefits for all of us in a diverse society. To accomplish this, the well-being for all groups need to be equally important. This is not a new viewpoint, yet the current narrative around us in media often dehumanize migrators and turn them into a politically-charged category (Matusevich 2016). This suggests that the well-being of the majority is more important than for the asylum seekers.

The trigger to this study was born out of an unpleasant situation, that I personally believe was a result where the well-being of adolescents with immigration background had been compromised. As I was walking to the bus one night in downtown Helsinki, I happened by accident to find myself in the middle of a gang fight, where the members of both the gangs consisted of immigrant adolescents. The experience firstly triggered fear for my own safety but later it left me with a lasting impression of sympathy. I did not believe that these young men had left their home country to come to Finland and fight each other.

One of the most vulnerable groups in our society is unaccompanied minor asylum seekers arriving from difficult backgrounds to Finland. All young people need to form their own identity and learn to maneuver the constantly changing social complexities that they meet in school, at home, at work and through hobbies and leisure (Phinney 2010, 33). But on top of that, these young immigrants also need to navigate through a new country, culture, language and the asylum process without any family. It is not hard to imagine that the pressure can be too much, and that relief and escape might be found among peers with similar frustrations and experiences. This thesis will focus on unaccompanied minor asylum seeking men, referred to as Actors and how they can be invited as co-producers to create services and circumstances to enhance their own well-being. In order to do so it is important to not only focus on external circumstances but to also get an idea of internal processes among the Actors. An interdisciplinary

approach has therefore been applied where social science theories as well as service design theories have been implemented.

This will be done through an action research approach and the setting of the research will be a summer camp prototype. The research will be divided into the action research stages of; Reflect, Research, Plan, Act, Observe and Reflect. The first reflection part will include an update of the situation of the refugee crisis, globally and in Finland. What are some of the setbacks and challenges that make it difficult for the Actors to increase their well-being on *micro*/individual level, *meso* level, including agencies and organizations and on governmental, *macro* level. The concept well-being has been chosen over words as integration and assimilation because increase of well-being will always make integration more manageable while being in the process of integrating is not always being in a state of well-being.

The researching stage of the action research will include an outline of theoretical social science concepts and service design concepts. The most important findings in the research stage includes service theories and concepts such as well-being, co-production and respectful design. From the field of social science, concepts of identity status theories and models of both acculturation strategies and of ethnic identity development will be considered. The findings in the research stage will be corner stones in the following planning part of the research. In this phase the planning of the camp, both practical steps as well as how to prepare to lead and guide internal processes will be outlined.

Six asylum seeking adolescent men from Afghanistan together with Finnish teenagers will participate in a six-day long camp out on an island in the archipelago of Helsinki. The commissioner is Petrus Församling, a Lutheran church in Helsinki who for a long time has been interested and active in developing services for the marginalized in our society. During the camp interactive activities will be arranged to help participants to get to know each other. The participants have themselves possibilities to co-create the program at the camp.

The methodology is presented in the act phase and during the camp participatory observations and semi-structured interviews will be conducted as part of the observational stage of action research approach. The aim is to learn from and with the refugees to enable a social transformation into a shared culture with Finnish peers,

with help of the Actors' social resources. A second reflection phase will be conducted after the camp to discuss and evaluate observations. Finally a conclusion and a recommendation to the commissioner will be presented together with an evaluation of the project as a whole. The ambition is to create real impact and value in the Actors' lives here and now with the result of increased well-being. Learning from success and failure is inevitable and the hope is that the results of the research can be implemented to create and/or update strategies of how to develop ways of sustainable integration and personal development for refugee adolescents in Helsinki.

The importance of this project became clearer during the research phase. The project first looked for information from the field of social psychology, but despite its broad fields of schools and theories they have conducted little research among the asylum seekers and refugees, although there is a growing need. There is a shortage of information focusing on asylum seekers experiences, feelings and behaviors (Verkuyten 2015, 235). Neither has ethnographic fieldwork been satisfying in the studies of immigration. Their fieldwork methods, when working with refugees, often fall short and they recognize that their training within the field of ethnography has not properly prepared them for the tasks they face (Hirvi & Snellman 2012, 7). Service design, with its human centered approach, also displays a shortage of research centering around the refugee crisis within the service field. Human-centered service systems are all interconnected and therefore a human migration crisis inevitably affects us all and the situation needs the knowledge of service designers, who can develop required service systems to help. (Nasr & Fisk 2018, 2.) However, both service research and social science research provide good theoretical framework for this project, but a practical approach is crucial to get tangible data, not only theories.

The aim of the research is, in an interdisciplinary way, both practical and theoretical. The practical purpose of the research is to design a summer camp prototype where asylum seeking minors can feel welcome and bond with Finnish adolescents. A recommendation based on the camp experiences will be presented to the commissioner as a result of the prototyping.

Theoretically, the camp will be carried out with a co-production mindset. The leader will together with the Actors daily elaborate on the program during the camp. In order to be successful in leading a co-production project an understanding of internal

acculturation and identity processes have been researched in advance. The theoretical conclusions from the project will be presented by answering the research questions below. The purpose of the theoretical research is to inform the commissioner about underlying reasons for eventual conflicts and dilemmas they might face and suggest a solution to them. The research wants to acknowledge that there is a deeper complexity in bridging the gaps between groups and that service design possesses keys to help figure out these obstacles and work for a more equal and diverse society.

1.1 Research Question

How can service design and social science work together in an interdisciplinary way at a summer camp to increase well-being for asylum seeking adolescents in Helsinki?

Sub question 1. How can in depth understandings of the Actors be gathered?

Sub question 2. How can intergroup relations between teenagers of different ethnicities be enhanced?

Sub question 3. What is the advantage and disadvantage of pursuing an interdisciplinary approach of theory and practice?

1.2 Frame of Reference

This study investigates possibilities to enhance the well-being of teenage Actors in Helsinki with a background of arriving in Finland as unaccompanied minor asylum-seekers. The frame of reference (figure 1) describes the relations of the different elements that are interrelating in the research. Together they combine results on both a practical design level and a theoretical research level. Two academic fields have been chosen for this, the service design field and social science theories. To implement aspects from these fields of research in an interdisciplinary way, rather than just borrowing methods from each other, an action research approach has been adopted as the engine of the summer camp prototype research. The Actors' experiences will be the basis of the results of the project.



FIGURE 1. THE FRAME OF REFERENCE PICTURE THE RELATIONSHIP BETWEEN THE FIELDS AND APPROACHES USED IN THIS STUDY

1.3 Definitions

Professor Verkuyten states on one hand that clear definitions of words like ethnicity and identity should be avoided since definitions lock the potential of their underlying meanings. But on the other hand, he argues that definitions are important. They help us make distinction between phenomena, but we should, however, not think that we, with certainty can grasp their essence. Identity for example has become a hip word that in its simplest form describe who you are. It is a word that has been overused and *“Nowadays, identity seems to be everywhere; as a consequence, it is nowhere”* (Verkuyten 2015, 36-40.) This vagueness has resulted in misunderstandings and confusion. I have, therefore, chosen not to define the social science concepts that will be important for this research here, instead I have investigated their potential meanings and ways of recognition in a research study in chapter four.

The Actors in this study are refugees and asylum seekers. For the general public rhetoric refugee, migrant and asylum seeker are often synonyms. But the Refugee Convention of 1951 states that **refugee** status is assigned to an individual who face violations of the human rights due to war and tension and therefore has to flee his or her home country. A person may also grant refugee status if he or she has reasons to fear persecution because of nationality, race, religion or because of political actions and opinions. (The Finnish Institute in London 2016, 4.) An **asylum seeker** seeks personal protection from a foreign country and can be granted refugee status if he or she is personally persecuted and has reason to fear in his/her home country. **Migration** is simply a definition of movement. It can be voluntary or by force and both across countries or within a nation. (The Finnish Institute in London 2016, 4.) This

thesis will use refugee and asylum seeker as synonyms since the specific origin of the Actors are uncertain. The asylum seekers taking part in the camp prototype will also be referred to as Actors in this thesis, rather than customers or users, the latter being more common definitions for end users in service design.

2 Action Research

No single approach can fully explain the real life of complex people. Therefore, we need an orientation that support multiple and participatory angles and that allows us to observe fuller and more elaborate images of intergroup relations. (Verkuyten 2015, 233.) Action research or participatory action research fits this description. It has an advantage in comparison to the creation of a word alone since it is a practical research method. *“While words often have a slippery relationship to reality, forms of practices are reality. Intentions, meanings, goals, values are expressed in patterns of organization, behavior and action”* (Reason & Bradbury 2008, 63).

Action research is used as a mean towards the desired goal in this study, which is to help the commissioners in a practical way, with knowledge from a theoretical foundation, find ways to work for increased well-being for asylum seeking adolescents in Helsinki. In short action research usually consists of cycles of particular work stages where different operators add input. The cycles are usually *“reflection, planning, acting, observing, and reflection”*. (Gleason & Hare 2002, 2.) It is a suitable research approach when the desire is to have the possibility to make changes of directions in program and activities, depending on the Actors’ engagement, reactions and influence. Guidelines of what to think about when adopting an action research approach was collected from the Ethnography field guide by Helsinki Design Lab powered by Sitra (2013). Because of the nature of this study an element of research has also been added to the cycle (figure 2). The project will go through one of the cycles consisting of reflection, research, planning, action, observation and finally reflection again. The outcome of the project will be a written recommendation and a service blueprint for the commissioner.

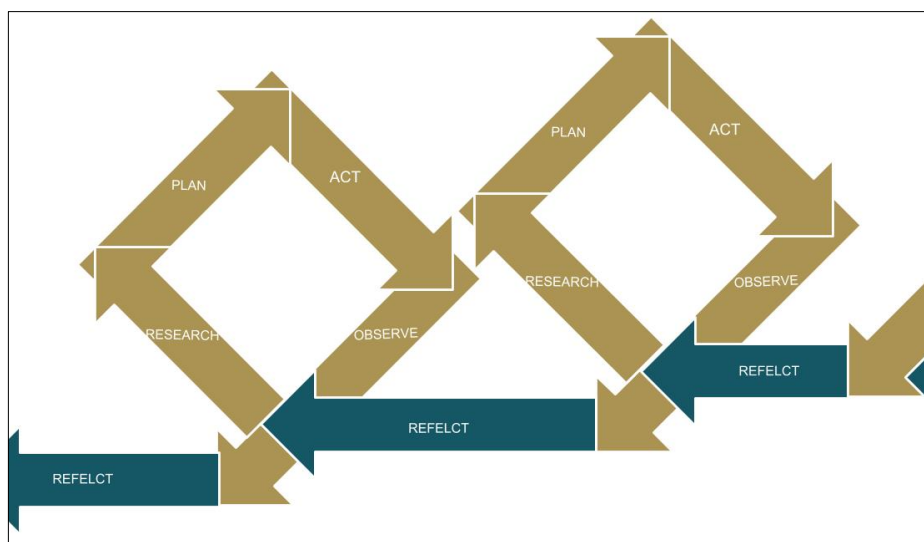


FIGURE 2. THE ACTION RESEARCH APPROACH OF THE STUDY

Action research has originally been outlined and used for ethnographic purposes. It was originally developed to follow cultural or social groups for a longer period of time through participant observation. The researchers documented relationships, insights and beliefs, often for at least one year. (Polaine, Lavrans & Reason 2013, 50.)

It is part of a qualitative research school that attempts to understand human beings. Edge and Richards (1998, 336) argue that action research is much more adequate in human research than the rationalistic qualitative field. Qualitative studies might have the advantage of putting aside the researchers' own values when manipulating, say Edge and Richards. But *"such undoubted success needs to be set against the acknowledgement that we appear to understand little more about how to live in harmony, provide for our parents, and educate our children than our forebears"*. (336.) In service design matter we often use quantitative research when we want to know what people do, while we adopt qualitative research when we want to find deeper reasons for why they do it (Catalanotto, 2018).

It is important to point out that even if we borrow an ethnographic lens through which we analyze, we, as service designers, are not conducting ethnographic research with a standard that match up to an academic point of view (Polaine et al. 2013, 50; Edge & Richards 1998, 339). With that in mind a service designer, also does not necessarily need to justify the outcomes in the qualitative research as thoroughly as the ethnographic inquiry, which needs to be able to answer questions of objectivity,

validity and reliability. Service designers have no shortage of methods, tools, inquiry and strategies to choose from. Our results are most often to be used, and tested practically in real life, therefore the question of validity quite often solves itself. Merely if a customer uses a ethically approved service and is content with it, then it is valid. However, when designing with and for a more vulnerable group it might be good to keep in mind that when conducting a qualitative study, we are part of the situation we study, and we are involved in the value that we research. We alter the research so that there is no ultimate truth. But on the other hand, there are no single ingredients or pieces that is the solution to understand how relationships develop. (Edge & Richards 1998, 336.) It is advocated to orientate our research through a framework and Edge and Richards (1998) use three questions as guidelines to help validate qualitative research. These questions concern position, voice and representation.

Position: How do we position ourselves as researchers in the investigation, and how do we alter the context of the research?

Voice: Whose voice is heard, are we seeking to have authority with or authority over the individuals and their lives that are the prime concern of our research?

Representation: A thesis, especially a thesis for a commissioner, is a text by an author for a specific audience. In what way has the right discourse been chosen to express, discuss and conclude the aim of the research. (Edge & Richards 1998, 340-342.)

The research of this thesis will be held accountable by these three guidelines and will be reflected upon as part of the validity discussion in the evaluation of the thesis.

2.1 Process Description

The process chart (figure 3) illustrates the process of the research, both the practical and theoretical. The main theoretical preparations included research of service design and social science concepts. This was important from an ethical point of view, to come prepared to the camp and to avoid unnecessary pitfalls.

The practical preparations for the camp included to establish contact with stakeholders and especially to inform possible participants about the camp. The information was focusing on what the camp is and on what terms they are welcome to participate. A guardian approval letters where the terms were stated was also

conducted, and later a signed copy was collected from all the participants. A security plan was written and a day by day schedule was outlined together with the other co-leaders. Transportation and accommodation were organized as well as food diets and allergies. Copies of the forms, letters and plans can be found in appendices I-IV.

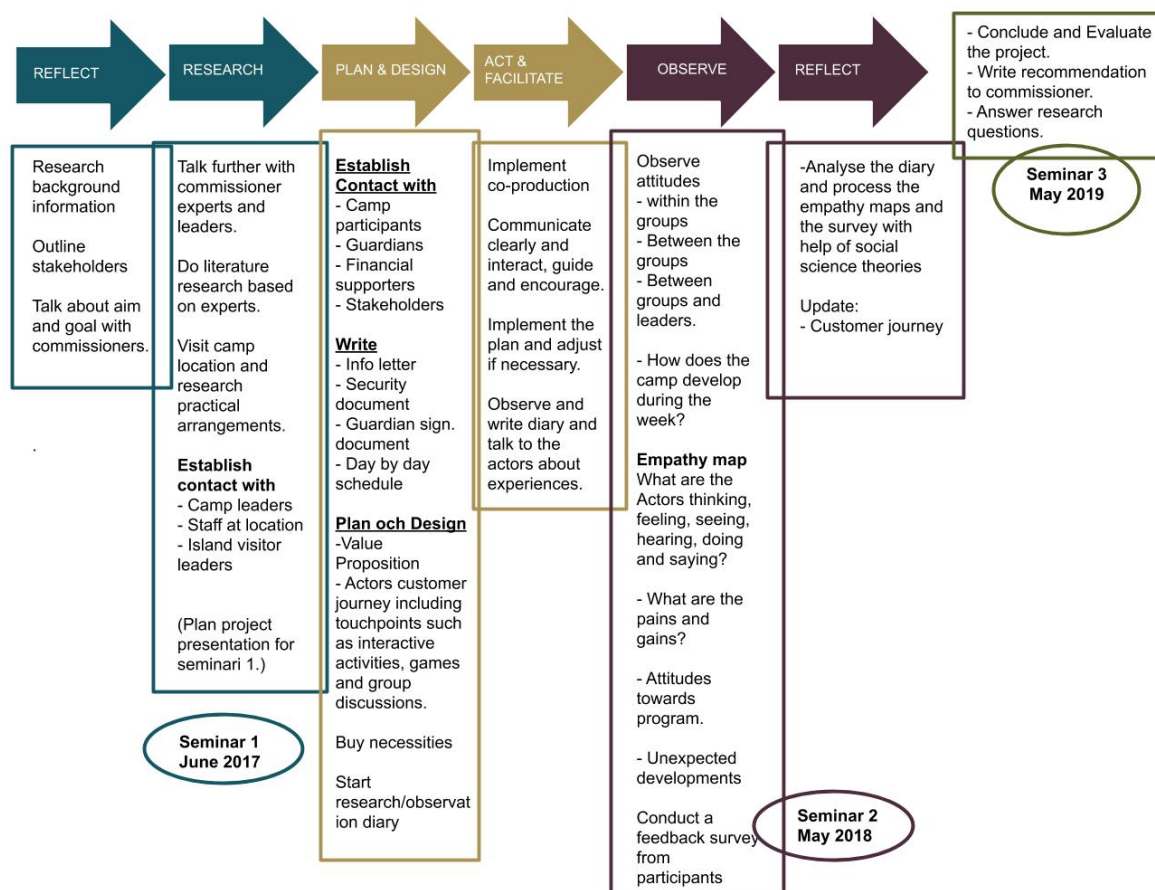
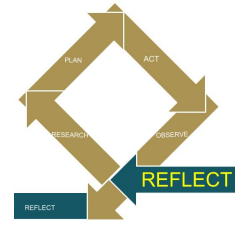


FIGURE 3. THE PROCESS CHART OUTLINE THE DIFFERENT STAGES OF THE PROCESS FOR THE LEADER AND RESEARCHER

3 Reflection



This chapter includes background information and a reflection on the situation of the refugee crisis, both globally and in Finland. It accounts for some of the setbacks and challenges that make it difficult for the Actors to increase their well-being on *micro*/individual level, *meso* level (including agencies and organizations) and on a governmental *macro* level.

3.1 Current Situation Globally and in Helsinki, Finland

Globally we have for the last years experienced a never before seen number of migrations. More than 68 million people are forcibly displaced in the world today. (UNHCR, 2018.) Germany is the country that received the highest number of applications during the humanitarian refugee crisis in 2014-2016. During 2015 Finland received the highest number of asylum applications in proportion to our population. (The Finnish Institute in London 2016, 2.)

Almost 15% of the population in Helsinki has immigrated to Finland or were born to parents who have immigrated. It is estimated that more than one fifth of the population in Helsinki will have a different mother tongue than Finnish, Swedish or Sami by the year 2030. (Helsingin Kaupunki, 2017.)

One of the most vulnerable groups of foreigners are asylum seeking unaccompanied minors, and they are also on the rise worldwide (Björklund 2015, 7). The majority of unaccompanied minors come from Afghanistan, Iraq, Syria, Eritrea, Somalia and other African countries. According to Björklund 196 minors without guardians applied for asylum in Finland in 2014. Almost 50% of them came from Somalia and Afghanistan. Björklund reminds the reader that the unaccompanied youngsters are not homogenous. On the contrary, “*they are differentiated by ethnicity, nationality, socioeconomic status, cultural and religious background, age and gender*”. (Björklund 2015, 9.)

On a political macro level the emergency-crisis in 2016 received a noticeably first aid funding. The EU Civil Protection and Humanitarian Aid for example distributed over 1972 million euros, which equals to 87% of its budget that year. They funded centers and programs committed to help refugees around the European union. (Nasr & Fisk 2018, 4.) Nevertheless, these improvised emergency funds do not create sustainable long term service systems for the refugees.

Organizations and agencies have an important role in the life of the asylum seeker, also when it does not get emergency funding. According to the *Annual Report on Migration and Asylum* is the third sector valuable for producing a range of services. The Third sector often offer counselling to immigrants and asylum seekers and they take tangible actions and contribute to the integration. (Finnish Immigration 2016, 8.)

3.1.1 The Commissioner

The Evangelical Lutheran Congregation called *Petrus Församling* stand as commissioner in this project. The congregation has for some time wanted to start a ministry for immigrants, Christians as well as non-Christians. They wished to be part of this project and together with the facilitator outline a value proposition in the form of a summer camp prototype. Their hope is that the camp will evolve and continue to become a permanent part of their activities in the future and spread to other organizations.

The prototype will take place alongside one of the congregations six day long confirmation camp. The location is an island in the archipelago of Helsinki called Lekholmen. During the summer Lekholmen is a lively small island with daily boat services stopping by. There are 120 beds in different small cottages around the island and you also find a sauna, places for swimming, a soccer field, a volleyball court, a dinner area, and a chapel there. Alongside the confirmation camps the island also offers an opportunity for other teenagers to come out and stay on the island. This concept is called *Island Visitors*. There are employed young people to keep track of, and arrange programs for the island visitors. Some visitors come for a day and some stay for a longer period of time. Anyone is welcome to stay as long as they respect the Christian practices and beliefs. The idea is that the summer camp prototype for asylum seeking adolescents will begin with the same basic outline as for the island visitors and from there develop with time to suit the Actors' needs.

The basic practice and belief of the Christian faith is central on the island. This aspect needs to be stated clearly in the project in order to avoid misunderstandings. The invitation to join the camp for asylum seekers is free for everyone regardless of faith and religion, but all attendants will be clearly informed and asked to respect that they are visiting a community that is working according to the Christian practices and beliefs. The vicar of the congregation is the head of security on the island and therefore also ultimately of all the activities there.

3.1.2 Stakeholders

Ultimately the global refugee crisis is a global service system. Each refugee has a customer journey that encounters a large number of service system failures. *“What affects one group will ultimately affect the other due to the interconnected nature of service system”*. (Nasr & Fisk 2018, 2.) In figure 4 has a stakeholder map been developed to depict some of the stakeholders that can contribute to and benefit from a better experience for the refugees. The stakeholder map has been outlined for this study where unaccompanied asylum seeking teenagers take part in the summer camp prototype.

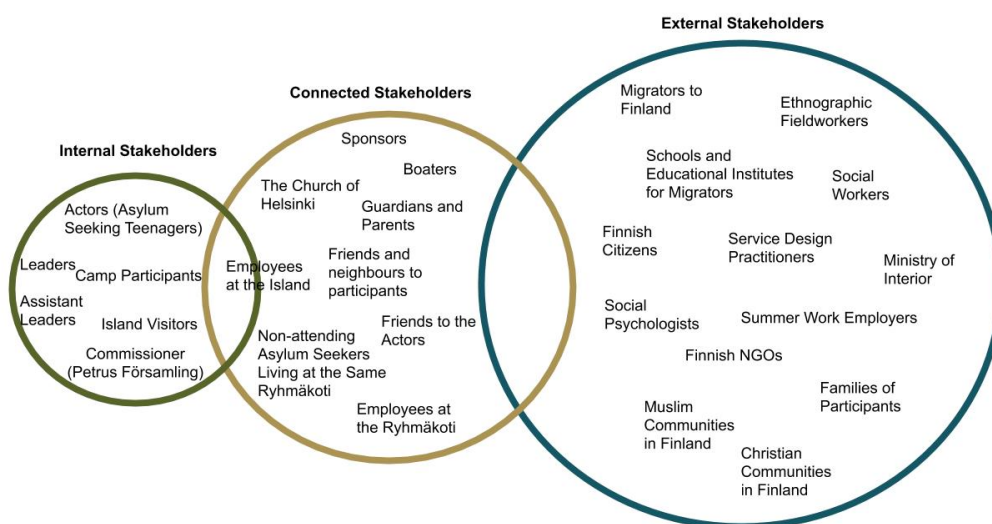


FIGURE 4. STAKEHOLDER MAP FOR THE SUMMER CAMP PROTOTYPE

3.2 Media and the Importance of Narratives

Another challenge that often is highlighted is the political debate of immigration in general and reluctance to accepting refugees in particular (Nasr & Fisk 2018, 13). Media has a big impact on the debate and there are alarming reports suggesting that the narrative and representation of asylum seekers and refugees in the European media during the refugee crisis 2014-2016 also has had dominated negative angles focusing on sensationalism and speculations (CCME & WACC Europe 2017; The Finnish Institute in London 2016).

The troublesome issue concerning negative narratives is that it is gradually embedded in our culture, which makes it difficult to detect or react upon. The term *refugee crisis* is only one of the examples highlighted in the reports. The description of a refugee crisis describes the effect it has on Europe. From the angle of the refugees this is the greatest *humanitarian crisis* of our times. Seemingly small choices of words like these shape the media, that in its turn shape the public debate and ultimately sets the tone for the majority culture. This affects the way we welcome and respond to people who have been victims of the greatest humanitarian crisis of our time. (The Finnish Institute in London 2016, 2.)

One of the key findings in the reports investigated is the absence of direct reference from refugees or migrants in media. Only one fifth of the articles examined by CCME & WACC Europe (2017) include the refugees' own voice or focuses on refugee individuals. When an individual was represented directly in an interview, then it was almost never as an expert but almost always in the role of a refugee. Their displacement was their only identification to the reader. As much as 43% of cases that included a refugee or migrant in the text did not mention the occupation of the interviewed subject. The only identity mentioned was that of refugee or migrant. The report concluded that if refugee is the only label these people get from the media, then the readers will dehumanize the people behind the label and adopt the same thinking and deprive them of their dignity. (CCME & WACC Europe 2017, 6.)

The researchers were still positive to the impartial journalism conducted in half of the samples. They were surprised by the neutral tone but concluded that the risk of over-sympathetic journalism can lead to over-victimizing the refugees. The reports suggested that journalists aim for empathy, where a story is told from a perspective of

understanding, based on facts told by an individual in first person. There are, however, difficulties in this approach. It requires to establish a contact based on trust between the journalist and the interviewee. Uncertainty and fear of negative consequences concerning their safety and legal status in their home country and in the new country is an obstacle that needs to be overcome before they can act as spokespersons. (CCME & WACC Europe 2017, 6; Verkuyten 2015, 235.)

One other reason why refugees and migrants are not directly referenced in media is that the main focus often is on national legislation (CCME & WACC Europe 2017, 6). EU states legislations and the Schengen Agreement for example was the most occurring theme in Helsingin Sanomat during the time of investigation (The Finnish Institute in London 2016, 8). This justifies that politicians, authorities and experts are heard more often than refugees, yet it does not justify that the authorities, experts and policymakers working with migration policies are overrepresented by non-migrants. On an international as well as on a national level are migration arrangements for the most part decided, designed and put to practice by non-migrants. (Matusevich 2016.) Matusevich is himself a migrant working with migration policymaking. He says that the idea of not having former refugees and migrants who have been on the wrong side of the immigration law pursuing a career in its policymaking is like having no women involved in the policy of women's rights. In the end the consequences of this is that the design of the policies does not reflect the actual need of the end users.

The digital age with social media in its center has also contributed to a growing polarization between groups. Social media feeds us more and more with facts corresponding only to our own opinion. This results in creating our own bubbles of news. (Stephens 2017.) Despite having more diverse societies than ever, the promoting of multiculturalism has not had the desired effect. Research shows for example that teenagers in Britain are mixing much less than expected with teenagers of other ethnicities. In fact, the segregation is just as high for teenagers as for people over 35. (Social Integration Commission 2014, 20.) This suggests that the design of promoting diversity has not created proper value and we have reasons to believe that the case is similar in Finland.

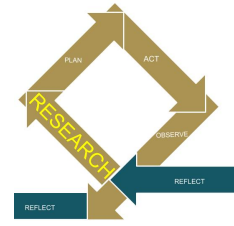
3.3 Insights from the Reflection Chapter

A conclusion of the chapter is presented in table 1. All information presented is chosen based on what relevance and benefits it will have for the practical research.

TABLE 1. CONCLUSION OF INSIGHTS FROM CHAPTER 3.

Insights from the Chapter	Relevance for Practical Research
The Actors are not be a homogenous group.	Everybody at the camp will have their own story.
The third sector is important for immigration.	The Commissioner is counted on and a important players in the current integration system.
The Actors are often depicted in a negative way in media. Often only labeled as refugees.	The ethical aspect of the camp will have to be clearly considered and outlined. It will be important to let the Actors' voice be heard through co-production and to neither victimize the Actors nor use negative narratives at the camp.
Fear and unbelief from Actors often hinder research gathering. It takes time to establish trust.	It will be important at the camp to establish trust between Actors and leaders to enable everybody to speak and act freely.
Social media has not helped the youths to adapt and live with a more open minded opinion to diversity.	The camp setting enable the youths to meet in real life and opens up for experiencing the positive effects of diversity.
In a long term perspective are projects like these important in order to integrate Actors well so they later can help others in the same situation, and have a voice in policymaking.	The camp is a first step, but it is important to have a vision and goal, to develop the project further after this study.

4 Research



This stage of the action research investigates theoretical social science concepts that will deepen the understanding of the Actors' cognitive models. The information helps the researcher to understand what is happening during the camp. It provides proper terminology and understandings for situations to aid the researcher to facilitate and lead the practical action process. It will further plan and prepare for the practical approach of the research by accounting for practical concepts of service design.

The research phase has also an ethical aspect to it. No professional ethnographer will attend the action part of this study, therefore, it is of important for the facilitator to be prepared and knowledgeable.

4.1 Social Science Literature Research

One of the most important topics in social sciences of the twenty first century is to find valuable and productive ways of unlocking the potential of diversity (Verkuyten 2015, 236). In the end of his book Verkuyten concludes that the social science research in the future needs to focus on developing relations between different ethnicities by enhancing the position of immigrants and minorities. It might be hard to grasp but despite the situation of the refugee crisis, almost no social psychological research has been focusing on them. (Verkuyten 2015, 235.)

Ethnic identity has a central role in the positive development of the identity among minority group members (Phinney 1988, 4). Ones own attitude to one's origin ethnicity is important for the psychological functions, especially for those who live in a society with poor representations of their own cultural group economically, politically and in media (Phinney 1990, 499).

Evidence suggests that ethnic identity is especially important in cultures of minority adolescents. It "*promotes self-esteem, academic achievements, and psychosocial adjustments*". (Pulkkinen & Caspi 2002, 203.) It is therefore of importance to take some time to look further into the field of the social sciences such as sociology, psychology

and at theories of how identity is developed and formed through the exposure to differences and similarities in ethnicity and culture. In what way can an individual explore and elaborate between the mainstream culture and the minority culture in a beneficial way?

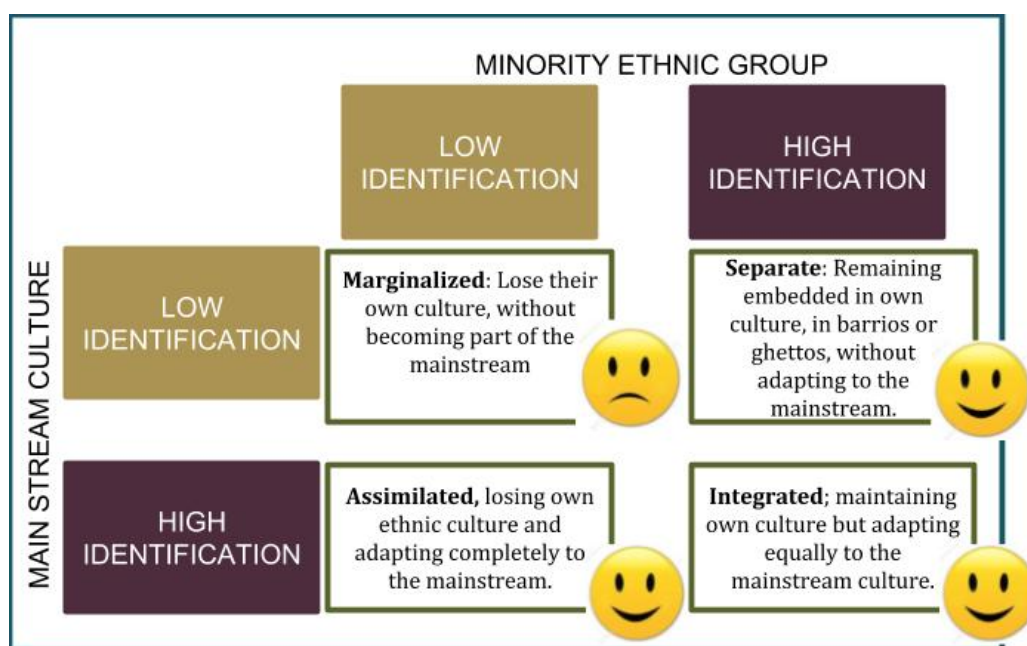
Three theories will be presented in this chapter. Firstly, a brief account of how ethnic minority groups approach and adapt to main cultures. This will be done by presenting John Berry's model of acculturation (1980). Acculturation is a concept dealing with "*changes in cultural attitudes, values and behavior that result from contact between two distinct cultures*" (Phinney 1990, 501). Acculturation generally focus on the group rather than the individual, and from the perspective of the minority group (Phinney 1990, 501). Secondly, James Marcia's Identity status theory (1966) will be introduced and thirdly Jean S. Phinney's adaption of Marcia's theory into a model of ethnic identity development. These three theories have been chosen because they focus on how ethnic minority groups adapt to a dominant culture. There are many other studies that has focused on a particular group but in such cases generalization about ethnic identity is not possible due to the uniqueness of the studied groups (Phinney 1990, 499). Generalization and the possibility to adapt theories to different situations are important in this research since so many of the variables in setting of the research will not be fixed.

There is also a service design advantage to the choice of these theories. They can be drawn and easily presented in a diagram of the orthogonal model. This means that individuals are arranged due to high or low measures on two different variables. But even if the models can be easily grasped through depicted diagrams, the development of ethnic identity and acculturation is a dynamic and subjective nonlinear process unique to every person.

4.1.1 John Berry's Model of Acculturation Strategies (1980)

The model visualizes to what extent minority groups take in the majority culture (y-axis) and how much they identify themselves with their own ethnic group (x-axis). Based on that we get four different categories; marginalized, separated, integrated and assimilated (figure 5). Acculturation is a concept that describe changes in a minority ethnic persons values, behaviors and beliefs due to contact with a majority culture. The adaption can be either voluntary or undesired. (Patton, Kristen, Renn, Guido, Quaye,

Forney & Evans 2016, 129.) Studies show that most ethnic minorities experience acculturative stress due to conflict with their own group or the other (Patton et al. 2016, 129). When analyzing the model, the reader must keep in mind that there are both external and internal ways of understanding identity. External factors to ethnic identity include sharing language and cultural traditions with friends within the same ethnic group. Involvement in social activities also has an important function, as well as shared media. Internal ways of understanding ethnic identity is more complex. It includes dimensions of moral and cognitive patterns. *“The cognitive dimension incorporates individuals' self-images, images of the group, and knowledge of the ethnic group's heritage and values. The moral dimension encompasses an obligation to the ethnic group resulting in commitment to the group's cohesion”*. (Patton et al. 2016, 128-129.)



(Phinney 1988, 5)

FIGURE 5. BERRY'S MODEL OF ACCULTURATION STRATEGIES (1980)

4.1.2 James Marcia's Identity Status Theory (1966)

Ethnic identity evolves from what individuals learn from community, family and culture (Patton et al. 2016, 130). There is no widely common definition of ethnic identity, but it can be understood as *“the psychological relationship of ethnic and racial group members with their own group”* (Phinney 1990, 499). Ethnic identity is purposeful only in situations where two or more ethnic groups are in contact over a

longer period of time. It is a meaningless construction in a homogenous culture and society. (Phinney 1990, 501.)

According to Eriksson (1968, 128-130) adolescence is the critical time for developing and forming an identity. Identity is a multidimensional concept and will continue to be reformed over time. Social identities are never ending negotiations. They are populistic and general knowledge that always can be challenged from inner or outer circles. Accepted behavior and opinions of identity can constantly be questioned which leads to adjustment or even that the behavior is abandoned. (Verkuyten 2015, 55.) Jenkins describes it as “*construction sites*” (Jenkins 2008, 65).

James Marcia’s theory (1966) suggests what this “*construction site*” might look like. The theory is not explicitly developed for ethnic identities. It is rather a tool for identity formation in general. But Marcia’s theory is the foundation for Phinney’s model of ethnic identity developments, that will be presented later on.

The basis of Marcia’s model proposes that identity is resolved as a result of a crisis or exploration. Crisis is not necessarily a bad thing in psychology but rather a word describing a period of exploration. This means that an individual for some time is exploring and experimenting to find his or her way onwards. This will eventually bring about a commitment or determination. (Phinney 1988, 7.) Due to different extent of exploration and commitment, marked as low and high in the theory chart, this result in is presented four different statuses; Diffusion, Foreclosure, Moratorium and Achievement. (Figure 6).

Diffusion (Low exploration, Low commitment)

Diffusion means that an individual is not involved in exploring his or her options about adopting specific norms and rules nor has he or she made a commitment to follow any specific sets of values. This is a passive place to be in and no identity formation is taking place within this stage.

Foreclosure (Low exploration, High commitment)

A foreclosed person has made a commitment without exploring feelings, attitudes, norms and values within or outside the culture he or she is committed to. This is usually because he or she accepts and adapts parental or cultural values without questioning.

Moratorium (High exploration, Low commitment)

An individual who is aware of the options and is exploring them is said to be in a moratorium state of mind. The person has not made a commitment yet but is curious and not afraid of testing and evaluating new points of view.

Achievement (High exploration, High Commitment)

A person who has made a commitment after a period of exploration is said to have *achieved an identity*. But this stage is not final. A person can due to circumstances go back to moratorium to later end up in achievement again. (Phinney 1988, 7.) In this sense the theory about the identity formation is very much as a construction site where things can change and be rebuilt during a whole life time.

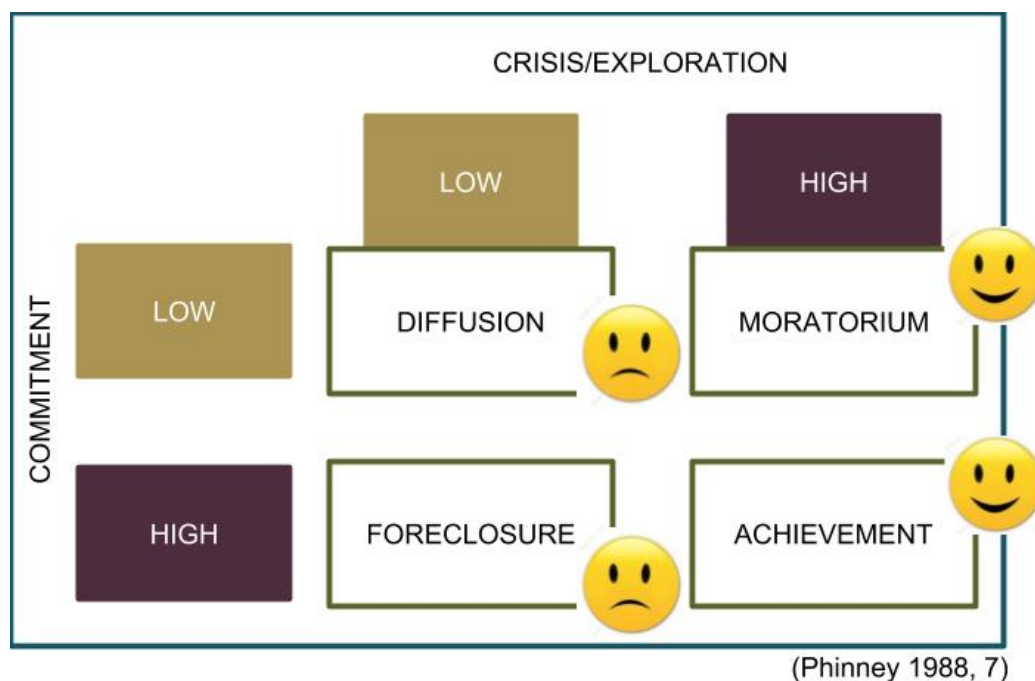


FIGURE 6. JAMES MARCIA'S IDENTITY STATUS THEORY (1966)

4.1.3 Jean S. Phinney's Model of Ethnic Identity Development (1988)

Jean S. Phinney (1988) has made an interesting adaption of Marcia's model to relate to minority cultures. Phinney's model about ethnic identity is one of the most tested and examined within the field and Phinney argues that the formation of ethnic identity is important for minority adolescents to form a positive self-concept. (Patton et al. 2016, 130.)

Phinney suggests that the first stage in the development of ethnic identity is similar to foreclosure or diffusion. Individuals have not examined the feelings, values or attitudes for their own ethnicity. Existing models of ethnic identity development suggest that individuals from a minority start by accepting the beliefs and values of the majority culture, even if this often includes negative perceptions of their own group, believed by the majority. (Phinney 1988, 9.)

Stage two begins when an individual becomes aware of issues concerning the ethnic identity. A crisis/exploration often takes place as a reaction to a situation when the individual encounters racism or prejudices. This sparks an identity crisis/conflict and a necessary turning point into the moratorium. (Phinney 1988, 11.) This will make the individual responsive to evaluate the own identity. The person becomes aware of the reality that not all beliefs and values of the majority culture is favorable for him or her. (Phinney 1988, 10.) This realization triggers the beginning of a search to better understand yourself and your people. This search is likely to be emotional and it is common that the individual is angry and shocked towards the majority culture. A passing phase of disappointment and negativity is necessary for the individual to go through, in order that he or she can develop a genuine new identity. (Phinney 1988, 12.) The aim of an exploration and crisis is an achieved identity. For an ethnic minority that means acceptance and internalization of one's ethnicity. The result is that tension, emotionality, and defensiveness are replaced by a calm, secure demeanor. (Phinney 1988, 14.) However, this is not seen as the final stage for ethnic identity development. There is a fifth stage called generativity. This means that a person who has gone through a process and gained secure ethnic identity will start to care for other minority persons and groups. At this point individuals may feel a sense of commitment to the whole community. (Phinney 1988, 15.) "*Generativity is the concern for establishing and guiding the next generation*" (Erikson 1968, 138). An example would be to encourage former immigrants to pursue a work field within migration. They could create better guidelines because they have gained a secure ethnic identity and reached the state of generativity.

The development of an ethnic identity is, as explained above, a constant movement where and individual is influenced by the dominant culture and their own response to it. Social psychology talks about an ethnic category and ethnic groups. The difference is that the first is based on assumed ascribed common characteristics from the outside,

while the latter is constructed based on the group's own self-ascription from the inside including norms, rules and goals. (Verkuyten 2015, 56.) Minorities who are having identities ascribed to them are neither impartial nor passive recipients. On the contrary they need to react in response to how they are being classified, and the original classifiers in their turn are acting in response to that. This is leading to a phenomenon that Hacking calls the looping effect of human kinds. (Hacking 1999, 34.) It is important that we are aware of, and pay attention to this looping effect, and understand that we play our part in it. Whether we like it or not we are reacting to information we get. This means that all service systems are interrelated. Ideally information and knowledge of other cultures should happen through the own experiences, but more and more are we getting the information second hand through media.

4.2 Insights from the Social Science Literature Research

The conclusions and insights from the social science literature research is presented in table 2 along with the relevance of the insights for the practical research.

TABLE 2. CONCLUSION OF INSIGHTS FROM THE SOCIAL SCIENCE LITERATURE RESEARCH.

Insights from the Chapter	Relevance for Practical Research
<p>Three main theories have been presented;</p> <ol style="list-style-type: none"> 1. James Marcia's Identity status theory <p>The theories describe how individuals and groups in ethnic minority groups adapt to a majority culture.</p>	<p>The Actors taking part of the summer camp prototype will be an ethnic minority to the main Finland-Swedish culture. the Actors will need to react to this setting in some way. Marcia's Identity status theory will help the researcher to identify the reactions.</p>
<ol style="list-style-type: none"> 2. Jean S. Phinney's adaption of Marcia's theory into a model of ethnic identity development. <p>The theory explain how the positive exploring of the ethnic identity often happen as a reaction to a negative experience when the person encounter racism or prejudice.</p>	<p>It will not be unlikely that the Actors will be angry at some point during the camp.</p>

<p>3. Berry's model of acculturation. Acculturation is a concept describing changes in behaviors and values. It suggests that four different attitudes can arise and be adapted in contact between two different cultures. These are marginalized, separated, integrated and assimilated.</p>	<p>During the camp the Leader hope to be able to distinguish positive acculturation attitudes, such as integrated or assimilated.</p>
<p>Minorities can experience acculturative stress due to conflict with their own group or the other.</p>	<p>It is good for the leaders to be prepared that the camp will not always be easy for the participants.</p>
<p>The chapter helped to further develop the vision of the camp since A healthy ethnic identity among youths in minority cultures can help establish better self-esteem and academic performance. Studies suggest that it also helps the individual to be more flexible in psychosocial situations</p>	<p>To help Actors process and make positive decisions concerning their own ethnic identity. An established ethnic identity is important for those who live in a society with poor representations of the own cultural group economically, politically and in media.</p>
<p>Generativity, is an emphatic stage that develops out of a healthy ethnic identity. It defines a concern for guiding the next generation who are in the same situation that the Actor now are.</p>	<p>The researcher and commissioners believe that the people who have lived through hardships also are better suited to guide others being in the same situation. Therefore we need to focus on supporting the Actors so that they in turn can help the next generation.</p>

The conclusion has highlighted the concept generativity, An emphatic stage of personality development among ethnic minority groups that is visible through the wish to help others in the same situation. This is a documented concept and the researcher believes that it is fundamental to a sustainable integration system. Therefore we need to focus on supporting the Actors to develop a solid identity so that they in turn can help the next generation. Service design is a key field in this sense, and will be presented in the next chapter.

4.3 Service Design

Service design is a discipline that developed out of the 20th centuries industrial design boom. The industrial design focused on designing products to meet the needs of the daily lives of humans. The demand of products, however, became overwhelming and stagnated in relation to its early exponential growth, this leading to a still ongoing change of ideology about consumption. Instead of valuing products, consumers have begun to value services. (Polaine et al. 2013, 18.) "*Activities, deeds, processes and interactions*" are thought of as services (Edvarson 2005, 128). Hence service design, that emphasize human-centered needs, has for the last three decades grown into a global leading industry that develop innovative and intelligently change instead of just manufacturing goods. (Curedale 2016, 10, 62.) This growth is also reflected in the growth of the economies of the leading nations in the world. Nowadays as much as 70% of the total GDP (Gross Domestic Product) service are based in developed countries. (Ostrom et al. 2010, 4.)

There are many definitions of service design and it is a field of constant development and reshaping. One definition is that it "*improves the experiences of both the user and employee by designing, aligning, and optimizing an organization's operations to better support customer journeys.*" (Gibbons 2017.) In other words, it is a process where service design research of an organization leads to an improved experience for the employees, customers and other stakeholders. This is done by reshaping and organizing ideas of the organization's resources such as employees, props and work processes. (Gibbons 2017.) Edvardsson, Gustafsson and Roos suggest that contemporary service definitions are too narrow and propose that service should be referred to as a perspective. They argue that the approach then gets more obvious and that the perspective is defined by the purpose of the service and from whose angle it is depicted. (2005, 107.)

On a practical level service design is famous for its toolkit of methods and approaches. The methods and tools are put in hand to help explore the value proposition, also referred to as the service concept which is the research question of a service development. The proposition commonly includes an outline of the customer's need, a plan on how to fulfill the need, and in what way a change can be brought about. The

three stages can in short be referred to as inspiration, ideation and implementation. (Stoery & Larbig 2018, 102.)

A service project can either be a type of innovation or improvement. The purpose of innovation is to come up with a new service. The risks are higher when taking on this kind of projects and the service concept therefore needs to be both viable yet allow for thinking outside the box. The inspiration and ideation phase is important to generate solid ideas and it is recommended to test ideas early through prototyping. All innovation projects should be able to answer the question *“will our offering make sense in the context of people’s lives, and will they find it valuable?”* (Polaine et al. 2013, 40.)

An improvement project, however, has the advantage that the service is already known by customers. Consequently, the insight research also has a slightly different focus. Rather than trying to invent, you instead focus on touchpoints that fail in the service, these are simply referred to as fail points. With the improvement focus we can concentrate on details and focus more on the context in which the service is used rather than investigating all the possible innovations and needs. (Polaine et al. 2013, 40.)

4.3.1 Ideological View of Service Design

Service design is not only defined by designing service, its mission is rather to explain and portray how things are organized and done within an organization (Gibbons 2017). It is an approach that develops constantly and that has the mindset that all problems are solvable. Service designers are human centered designers that go all in to understand and emphasize with the people they are striving to serve. Service design believes that the people who are facing the problem also are the ones who have the keys to unlock them. (IDEO 2015, 09.) Therefore, customer involvement is a key ingredience to a successful design.

Human centered designers gather insight when customers are taking part as co-producers. The service concept should be transformed throughout the process, due to customer involvement at different touchpoints. Well directed research will result in improved propositions. (Storey & Larbig 2018, 102.) The quality of a service design can be characterized by how the touchpoints are combined and cooperate together to benefit the customer (Polaine et al. 2013, 23). Service design believes that knowledge that is gathered together with customers, will illustrate a better understanding as well

as having a practical upgrade of the new and improved service concept (Storey & Larbig 2018, 111).

4.3.2 Respectful Design

You can successfully explore almost any topic by being curious and using proper methodology. But with this potential you are obliged to always consider the ethical aspects of the research. (Helsinki Design Lab Powered by Sitra 2013.) Respectful design is a concept originally developed to conduct research among indigenous communities. It promotes green values including social responsibility through an environmental friendly perspective. (Sheehan 2011, 68.) Respectful design also promotes systems which include commitment on an emotional level (Marti 2014, 1). The basis of this research is not defined as being of an indigenous character but since the minority group of the research is of a different culture than the majority, there are reasons to stop and consider respectful design as an ethical framework. To conduct research in this context assume commitment by participants on a personal level (Sheehan 2011, 68). It considers respect as being important in order to open up for mutual communication, even if there are diverse opinions (Sheehan 2001, 69).

The researchers Parsons, Fisher and Nalau facilitated two workshops with indigenous people (2016, 99) and in their paper they present lessons learned from the workshops. One learning point was that words or concepts used in the workshops can be problematic and have a different meaning for participants than for the academical professionals. In their example the concept of transformation was a problematic one since it reminded the participants of a negative colonization era. Another learning point was that co-design with indigenous parties require time and effort from the facilitator's side to build relationships based on trust before the workshops. The workshops also highlighted that co-design sometime requires the facilitator to incorporate other cultural praxis of interacting. (Parson et al. 2016, 102.) These are learning points that are good learning points for the facilitators of this action research as well.

4.4 Transformative Service Research

Transformative service research is a definition for a service field where research is focusing on a positive relationship between services and well-being. It is a relatively

new field that was first identified and labeled by Rosenbaum, Ward, Walker and Ostrom in 2007. (Nasr & Fisk 2018, 6.) Important objectives for transformative service research is that it recognizes the community, collective and family as important study objects rather than only looking at individuals. It also advocates for and adopts in depth theory research and method usage and priorities to share findings among stakeholders. (Mick, Pettigrew, Pechmann & Ozanne 2012, 6.)

Transformative service research seeks to embrace an interdisciplinary and eventually a transdisciplinary research approach. Interdisciplinary research has the potential to melt together and test ideas from different scholar fields. The purpose is to come up with a better theory or way of doing things than the preexisting singular fields or theories, similar to the way as open source works in the field of coding. (Gustafsson, Högström, Radnor, Friman, Heinonen, Jaakkola & Mele 2015, 16.) This is particularly important in the refugee crisis where the need is too complicated to be understood and captured from a perspective of a single discipline. (Nasr & Fisk 2018, 6.) A transdisciplinary field is achieved when different interdisciplinary domains implement each others' knowledge and melt together to create a synergy effect. (Gustafsson et al. 2015, 16.) The difference between a transdisciplinary and interdisciplinary approach is that the first aims at changing the paradigms of the theories used. Interdisciplinary approaches co-use different fields of knowledge to enlighten a particular problem that they have in common. The result might forge into a new discipline but it will not change the paradigms of the originally used disciplines. (Gustafsson et al. 2015, 12-13.)

Transformative service research is also highlighting the co-creation and co-production together with the Actor. There are reasons to think that Actors welfare increases as they get to be part of the service construction. Well-being can be described for example as health, happiness, decreasing disparity, access and literacy (Anderson et al. 2013, 1203; Nasr & Fisk 2018, 8.) Another concept for co-production is resource integration, which is a process where Actors strive to *"combine and use resources to create intended value"* (Vargo & Lusch 2008, 3). These resources might be both tangible such a tools or raw material or intangible such as skills and knowledge. The resources possess value that can be extracted during a resource integration process. A resource integration process where two or more Actors are working together are referred to as cocreation of value. (Skålén, Kotaiba & Edvardsson 2015, 251.) The view of who is co-creating value is broad nowadays. It is no longer considered to only take place in a relation

between two or three stakeholders, but rather through a network of stakeholders interacting. (Skålén et al. 2015, 251.)

4.5 Insights from the Service Design Chapter

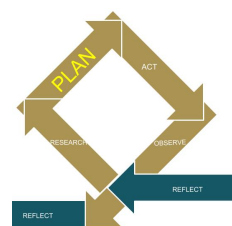
Table 3. describe and conclude the most important insights from the chapter and suggest its relevance to the practical research of this thesis.

TABLE 3. CONCLUSION OF INSIGHTS FROM THE SERVICE DESIGN CHAPTER.

Insights from the Chapter	Relevance for Practical Research
Service designers are human centered designers that go all in to understand and emphasize with the people they are striving to serve.	Gives a good focus and point of view for the research.
Service design improve experience for the employees, customers and other stakeholders.	It will help to take all the stakeholders into account at the camp, not only the Actors.
The value proposition/service concept commonly includes an outline of the customers need, a plan on how to fulfill the need, and in what way a change can be brought about.	A good tool to outline the practical vision of the summer camp prototype together with the commissioner.
The service concept should be transformed throughout the process, due to customer involvement in co-production at different touchpoints.	The service concept is a good foundation to make changes to as the camp develops together with the Actors involvement.
The resources used in co-design might be both tangible such a tools or raw material or intangible such as skill and knowledge.	A good reminder for the researcher to not minimize the Actors resources but to be open minded. The Actors well-being increases as they get to be part of the service construction.
Words or concepts used in the cocreation of value process can be problematic and have a different meaning for Actors than for the leaders.	The leader need to be sensitive to reactions of concepts and to be ready to define what words mean according to the Finland-Swedish culture.

It is important to build relationships based on trust when co-creating value.	Let it take time and do not disparage the time spent together when only "hanging out" without an agenda.
Respectful design promotes systems which allows for emotional engagement.	It is okay for the leader to some degree to express emotional engagement during the summer camp prototype.

5 Plan



The research setting for the camp was planned based on the intention that it will encourage a moratorium state of mind for all the teenagers. The desire was to create a setting where all participants are out of their comfort zone and at the same time encouraged to embrace an explorative state of mind. The fact that there are so many groups coexisting on the island away from the everyday life was believed to be an advantage in this aspect. We wanted to avoid a dualistic atmosphere with only two groups that easily create a view of us and them. We also wanted to actively avoid the tendency to ascribe the minority as victims or pity them (Verkuyten 2015, 121).

5.1 Practical Research

At this stage of the research, the leader for the summer camp prototype visited the island. Photos and inspiration were gathered and the researcher also discussed and talked to the leaders of both the island visitors and confirmation camp. The vision for the camp was presented, as well as the request for the other co-leaders' participation in the project. Information about camp timetables, accommodation, food and island rules were also gathered. The different groups and leaders that will all be present on the island during the project are depicted in Figure 7. They will be further described in the next subchapters.

SUMMER CAMP PROTOTYPE	ISLAND VISITORS	CONFIRMATION CAMP
<p>Leader</p> <p>Assistant leader</p> <p>Actors</p>	<p>Leaders</p> <p>Assistant leaders</p> <p>Island Visitors</p>	<p>Island Leader</p> <p>Leaders</p> <p>Assistant leaders</p> <p>Camp Participants</p>

FIGURE 7. AN OUTLINE OF ALL THE DIFFERENT CAMP PARTICIPANTS

5.1.1 Actors; Asylum Seeking Teenagers

The representatives of Actors, asylum seeking teenagers in the study are six men, all from Afghanistan. They are 16-17 years old and have Dari as mother tongue. They all left Afghanistan without their families around one and a half year prior to the summer camp prototype. Five of them live at a family group home (perheryhmäkoti) where they are allowed to stay until they turn eighteen. They have Finnish as integration language and they are Muslims. The sixth man who participates has lived in Sweden for a while and therefore has Swedish as integration language also here in Finland. He lives in the home of a private family and is a Christian. He does not know the other participants prior to the camp.

5.1.2 Leaders, Co-leaders and Island Visitors

The summer camp prototype will have one female leader/facilitator who is also the researcher as well as the participant observer. The camp has one assistant leader who is a man aged 20. We will work closely together with the two leaders in charge of the island visitors and we will plan and do many activities together. There are also 2-3 assistant leaders assisting the island visitor leaders. The number of island visitors always vary but usually there are 3-15 teenagers hanging around for a longer or shorter period of time.

5.1.3 Confirmation Camp

The pilot study will take place simultaneously as one of the commissioner's confirmation camps. The confirmation camp will have 50 participants aged 14-15 and around 30 assistant leaders aged 16-20. The leader team consists of approximately ten adults. The leaders are happy to assist the summer camp prototype and will participate in some of the interactive processes during the camp. However, most of their time and energy will be focused on keeping track of the confirmation camp and supervising their assistant leaders. The vicar of the congregation is the island leader and head of security on the island and therefore also ultimately head of all the activities taking place on the island. The leaders from other groups will be defined as co-leaders in the research.

5.2 Persona

An Actor's persona named Abdul and a value proposition was outlined based on previous stages of the action research. Discussions with the commissioner including a team of leaders of many years of experience with summer camps was considered when writing the value proposition. The value proposition is based on the Actor's persona (figure 8). The persona was created based on insights from the leaders and guardians of the family group home where most of the Actors live. The guardians described the participants and the Afghan society and culture to the best of their ability and answered questions the leader had concerning possible pitfalls of the project due to cultural differences. The guardians for example did not think that it will be a problem that the leader is female and the participants all males and they ensured that all the participants are well behaved young men who do not want to make trouble. They did however recommend the camp to finish one day earlier since some of the participants have summer work that will start the next day after the camp.

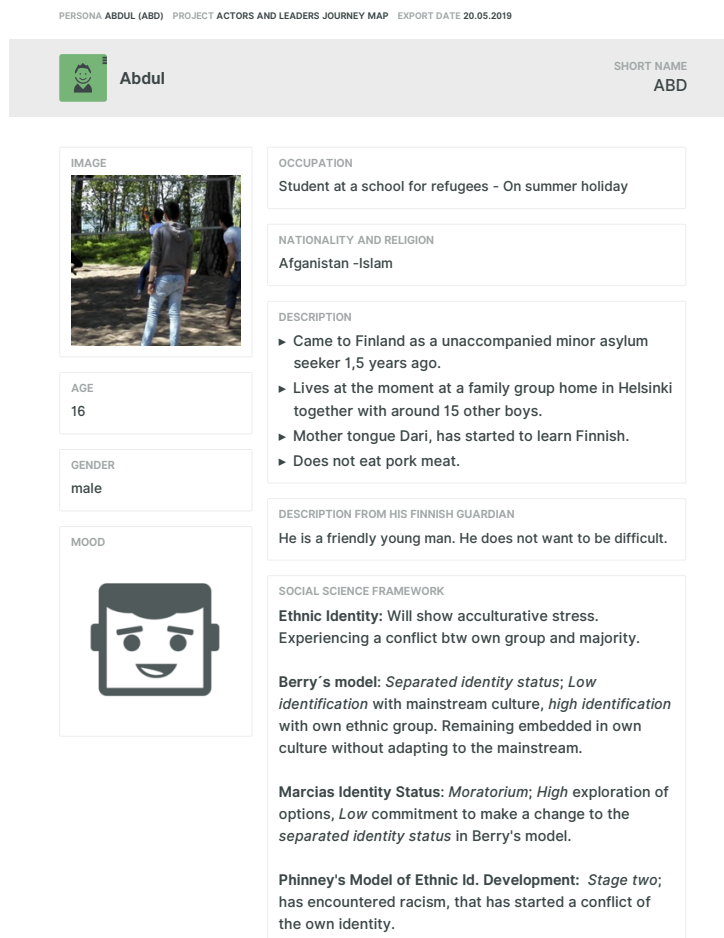


FIGURE 8. THE PERSONA OF THE ACTOR ABDUL, MADE BEFORE THE CAMP

5.2.1 Value Proposition

The Actor's need : A place away from stress and everyday city life. The place needs to enable transformation into a shared culture with Finnish peers through interactive processes and encouragement of the Actors social resources.

The plan on how to fulfil the need: A six-day long summer camp prototype has been chosen as a strategic action field. Asylum seeking adolescents from Afghanistan and Finland-Swedish teenagers will participate in the camp out on an island in the archipelago of Helsinki. The teenager's intergroup relations will be encouraged through games, activities and meals. The Actors will co-create value through the activities and enhance their own well-being by creating relationships beyond cultures.

In what way can a change be brought about: The setting away from everyday life, interactive processes, tools and games will bring a change. The use of positive words and narrative will be introduced, modelled and lived out, to the best of their abilities, by all the leaders together with the assistant leaders and participants. We hope to prototype a more diverse social culture, where the diversity is beneficial rather than just tolerated.

5.3 The Actor's Journey Map and Service Blueprint

The framework of the camp for the asylum seeking teenagers will include activities/games with the island visitors in the morning, a time for discussion in the afternoon and some kind of activity with all the participants on the island in the evening. Sports, games, sauna and barbeque are some examples of evening program. All meals are also in common for the whole island. To illustrate the possible turning points during the camp was an Actor's journey map with an estimated emotional journey curve designed. This was constructed as a way of preparing for the camp. The estimations are based on experience from other co-leaders and predictions from literature studies. The journey map (appendix V) was also updated after the camp with information about the real journey and the differences from the predictions are made visible in the map through color coding. The map consist of pre camp, travelling to camp, at camp and post camp columns. The predictions of thoughts, actions and emotions before the camp are presented in green and white while the real and updated journeys' headlines, detailed descriptions and emotional journey are presented in yellow.

In the recommendations to the commissioner a service blueprint (appendix VII) has been outlined. The blueprint is based on the Actors journey map and also accounts for the leaders actions. The blueprint also consist of actions taking place pre camp, travelling to camp, at camp and post camp. The leaders actions are divided into visible interactions with the Actors and backstage actions that are not visible for the Actors. Most of the planning before the camp belongs to the backstage actions. Other operators that are involved at different times of the project are also accounted for at the bottom of the blueprint.

5.4 Practical Planning

As mentioned in The process chart (figure 3) earlier the main practical preparations for the camp include; organizing transportation and accommodation, communicating food diets and allergies. Establish further contact with interested perheryhmäkoti and inform participants about the summer camp project. The information to the participants (appendix II) was focusing on what the camp is and on what terms they will participate, as well as a list of what to pack and what to leave home. Some pictures were also included to convey a first impression of the setting. Since the participants are minors, a guardian approval letters (appendix III) were also conducted where terms were stated. A signed copy of the approval letter was collected from all the participants before the camp. A security plan (appendix IV) and a day by day schedule were also outlined together with the other co-leaders. The day by day schedule can be found as part of the presentation of the empathy maps in chapter 8.

When outlining the schedule the leaders first considered what confirmation camp activities the Actors could join. These were considered first because they are the largest group on the island and the ones with the most strict schedule. The common activities included the evening programs that usually consisted of games and sauna. Also activities such as a soccer tournament, an island decathlon and workshops could be joined by the Actors. However, in the mornings before lunch the confirmation camp have classes. During this time the Actors will have program with the island visitors. Suggestions of these common programs were different sports such as volleyball, frisbee ultimate, soccer and different games as well as climbing trees. Also music and art lessons were suggested such as learning basic guitar playing or painting. In case of rainy weather a PlayStation tournament, movie times or playing board games would be considered. Before dinner the island visitors also have a custom of having a group discussion. This was also seen as a good activity for the Actors to join and we brainstormed different themes that could be interesting both for the Actors and island visitors. These ended up including Finnish history, how to be a good leader, religions and differences between Islam and Christianity, relationships and friendships. The leader of the camp asked different co-leaders to prepare a short speech on each subject that would be followed by a group discussion.

Activities that we planned for the Actors only were an afternoon palaver, referred to as snack, where we would discuss the day so far, different pains and gains and what have for example been fun, strange, frustrating or new. We would also go through the schedule of the following day and talk about possible changes to it. Other activities for the Actors solely were rowing and fishing lessons, beach volleyball tournament and possible swimming lessons in case they could not swim. The final schedule was constructed around the meal times that are the same for everybody at the island.

The leaders also scheduled times for daily leader meetings where course of events were discussed. These usually took place after lunch when most camp participants had free time or in the evening after participants gone to bed. During these palavers the leader of the Actors' camp also interviewed and discussed with different co-leaders on their thoughts and experiences of the Actors camp prototype.

5.5 Practical Guidelines for the Leaders' Actions

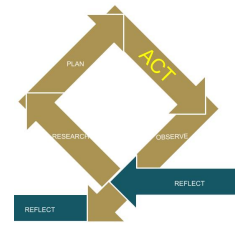
A personal list of guidelines and eventual pitfalls to avoid was created by the leader (figure 9). The guidelines helped as a reminder during the camp to keep the focus right. It is based on the research and discussions with other leaders.

Guidelines for Leader

- Communicate clearly.
- Implement the plan but change if necessary.
- Minorities can experience acculturative stress due to conflict with their own group or the other.
- Pay attention and encourage Actors resources, tangible and intangible.
- Encourage everyone on the island to get to know people outside their own ethnical group.
- Trust the Actors.
- Don't victimize.
- Use a personal and positive narrative, not one of generalization.
- Don't use the word race, but rather ethnicity.
- From whose perspective are you observing?
- It is allowed to be emotional engaged as a researcher.
- Do the Actors' well-being increases as they get to be part of co-creating the camp program?
- Look for diversity, both within a group and between groups.
- It can be difficult to verbalize cultural differences. Look for other expressions.
- The different values, norms, practices and habits are not imaginary.
- Define words if you think that there might be another meaning to them in another cultural context.
- Keep in mind that people are often unaware of how others sees the world.
- Be aware that you are seen as a representative of your group, even if you see yourself as an exception.
- Remember to have fun. ☺

FIGURE 9. A LIST OF GUIDELINES FOR THE LEADER DURING THE CAMP

6 Act



Once the Camp started the leader and co-leaders acted to the best of their ability to implement the aim of the project. This included to co-produce a camp experience with the Actors to help build intergroup relationships that would allow them to grow as persons and through that increase their well-being. The first stage was of course to get to know each other and to be responsive to observations and to try to work in a productive way.

Participatory observation and semi-structured interviews were conducted as the main methods to act and gather information. The methods were chosen because they consider the complexities of a human centered research, it enables the researcher to continuously navigate the program and actions according to responses to changing attitudes and motivations. The style has the benefit that you can immediately develop and learn from your failures and mistakes. An empathy map was developed for each day of the camp. It narrates and identifies the actors' feelings, thoughts and attitudes.

6.1.1 Participatory Observation

Participant observation or shadowing, is a useful method when you want to gather insights to the Actors' context, motivations, interactions and behaviors. It provides insights into what people really do, instead of what they say they do. It indicates what people really need, which is not always what they say they need or know that they need. (Polaine et al. 2013, 54.)

As the leader of the camp, the researcher will take an active role in the participatory observation. The approach includes taking part in the activities and observe the dynamics as well as asking questions through-out the day on what they are doing, would like to do and what they think and feel. Polaine advocates that a researcher to some level takes a naïve role and asks questions that explain what the Actors are doing and why. (2013, 54.) In this research there is a challenge in communication since the researcher and the Actors do not have a totally common language, the naïve part therefore, to some point, will come naturally. The ethnography field guide (Helsinki

Design Lab Powered by Sitra 2013) was considered and used as a guideline for the execution of the participatory observation. Also the theory from the social science research was helpful in understanding what to observe, and for the researcher to understand what is happening and what to expect. The observations was written down in a diary and later developed into empathy maps.

6.1.2 Semi-Structured Interview

Interviews are valuable when you want to engage with people on their level and to hear their point of view (Polaine et al. 2013, 50). The semi-structured interview will go hand in hand with the participatory observations. They will be conducted under informal circumstances during the discussions on the camp, at the dinner table or during a walk. The camp life is an intense way of living and so are the experiences gathered during the camp. Therefore, a continual dialogue or semi-structured interviews with the Actors will be upheld. The need for building relationships is crucial to take away any social pressure. There will be a language barrier between the Actors and the researcher, the researcher has had to prepare for this by thinking about using neutral narratives and connotations.

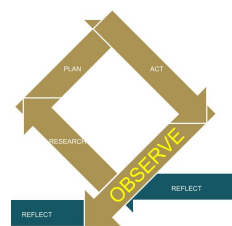
6.1.3 Empathy Map

Empathy is a center understanding of service design. It identifies the Actors' feelings, attitudes and thoughts. Matthews and Gray invented the empathy map tool. It is outlined to help the researchers to understand the Actors and their experience and is based on the persona of the average Actor. (Curedale 2016, 314.) The empathy map consists of boxes where the personas experiences are accounted for from their point of view of what he/she; hears, sees, says, does, thinks and feels. There are also two boxes at the bottom named pain and gain. The observations and semi-structured interviews will be presented in empathy maps, one for each day of the camp.

6.1.4 Survey Feedback

A survey will be filled out by the Actors at the end of the camp. The task of the survey is to give the Actors a possibility to individually and anonymously give their honest opinions. The survey consist of twelve questions that highlight the setting and experience of the camp prototype.

7 Observe



The insights based on observations and semi-structured interviews are presented in this chapter. The information was first gathered in an observation diary. The material has been transformed into an empathy map for each day. The planned program of the day can also be found to the left of the maps. The empathy maps (Figures 10-16) describe the general persona of the Actor. There was a notion quite early in the project that the Actor who did not come from the perheryhmäkoti, called Ahmed S. was on a totally different level of assimilation. Therefore the general observations in the empathy maps do not include him. There is a short description of the day presented after the empathy map. This description was seen necessary since not all complex behavior and relations can be described and conveyed in an empathy map. The descriptions also include insights, opinions and comments collected during semi-structured interviews with co-leaders during leader palavers.

In the empathy map is the **Actors** a definition of the group of asylum seeking adolescents attending the camp. **IV** is an abbreviation of island visitors. The **leader** is the observer and facilitator of this particular prototype camp. **Co-leaders** are leaders from the other groups/camps on the island who helped with the prototype camp when possible. **The Finns or islanders** is a general term used for the broader group of different camp participants and the **Main leader** is the responsible leader for the whole island and all the camps.

7.1 Day 1.

Empathy Map - Day 1

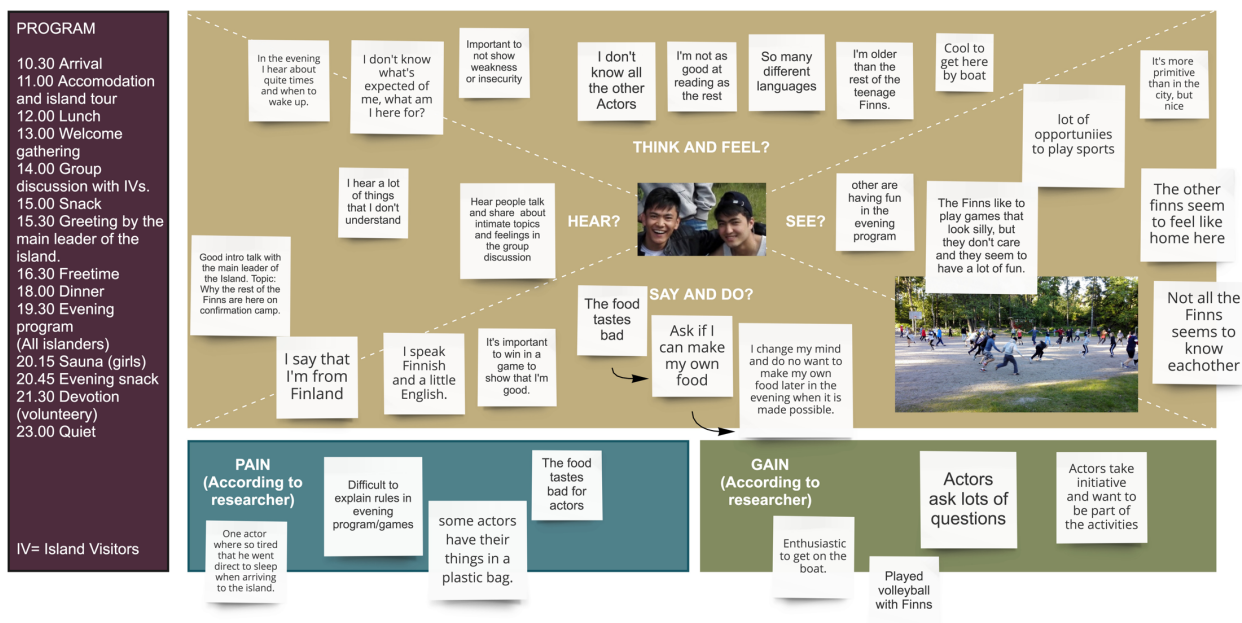


FIGURE 10. EMPATHY MAP OF DAY 1

The first day was very exciting and everything was new for everybody. The island tour and accommodation went well, as well as the welcome ceremony. The island visitor leaders had been in charge of facilitating the first group discussion. There were all together 13 participants in the discussion. The topics were quite intimate about dreams, feelings and fears. The Actors were not comfortable talking about topics like that and were relieved when the discussion was over.

The Actors almost refused to eat what was served. It will be a problem if it continues for the whole camp. They were also very tired and after a while it was understood that their circadian rhythm is upside down.

The language will as expected be a struggle. There was not enough time in the evening program to explain the rules of the games properly. The Actors are, however, clever and they could get the rules quite fast anyway when assistant leaders also helped to explain. In the future it will be good to explain rules in advance.

Some of the Actors said that they are from Finland in one of the discussions. This was interesting from a narrative point of view because me as leader did not see them as Finns. We talked about this with the co-leaders and decided that it could be beneficial

to change the narrative to include the Actors as new-Finns. That they identify themselves as Finns tells that they on some level want to assimilate according to Berry's model where they show high identification towards the mainstream culture.

The leader talked to the Actors during *snack* (a combined snack and palaver time) and at the end of the day as part of the co-design approach. We reflected on the gain and pain-points which had been discovered during the day. Gains were definitely their enthusiasm and initiative to activities and sports together with the Finns. Things that might become a problem but that we probably can solve together, included the food. We also discussed the language barrier and that we should not let it hinder us to communicate. We decided to learn some common phrases from each other's language to help each other communicate. The leader also highlighted that they seemed very tired and wondered what to do about that.

7.2 Day 2.

Empathy Map - Day 2



FIGURE 11. EMPATHY MAP OF DAY 2

We had planned a morning program together with the assistant leaders from the confirmation camp. The theme of the program was friendship and idea was to help the Actors and assistant leaders interact by letting them do some group bonding exercises. Unfortunately, only one of the Actors showed up even though we had discussed about

the program and the waking up times the night before. However, the assistant leaders got encouraged by the program about friendship and initiated contact with the Actors during the meals.

Later in the day we changed the initial program due to the occurring food complaints. We took the boat into the mainland to do grocery shopping with some of the Actors. The boat trip gave a good opportunity to discuss more private topics such as the Actors' daily life, their school, how they came to Finland and what profession they wish to learn. In the grocery store they had to pay for the food and snacks themselves, but they seemed content.

It was raining when we came back to the island and this meant that the rowing lessons had to be postponed. This was a disappointment for the Actors and the general mood in the group was restless and there were quite many complains about what they should do. Some of them said that the Finns don't like them and therefore they do not want to take part in the group activities. The leader did not pity them but instead tried to explain that it takes time to get to know each other in the Finnish culture and she reminded the Actors that this setting is new for the Finns as well. That the Actors felt this way may also be the consequence of not coming to the morning meeting, where they would have got to know more of the assistant leaders. We also talked about shared responsibility in creation of friendship. Some of the Actors seemed to have taken the discussion to heart After this conversation and they went playing volleyball with some of the Finns. It all went well, even if some of the Finns got a little scared about how hard the Actors smashed the ball.

Only some Actors came to the program in the evening. The internal grouping of the Actors also got clearer. Within the group of family group home participants there were two groupings. Group one wanted to stay for themselves more, while group two was trying to implement the discussions and take action. The sixth Actor, Ahmad S. who was not from the family group home was taking part of all the activities possible.

According to Marcia's identity status theory group one was in a diffusion state of mind, where they do not want to change. While group two seemed to be in a moratorium state of mind where they discovered their possibilities. The last Actor, Ahmed S. seemed to have achieved an identity.

7.3 Day 3.

Empathy Map - Day 3

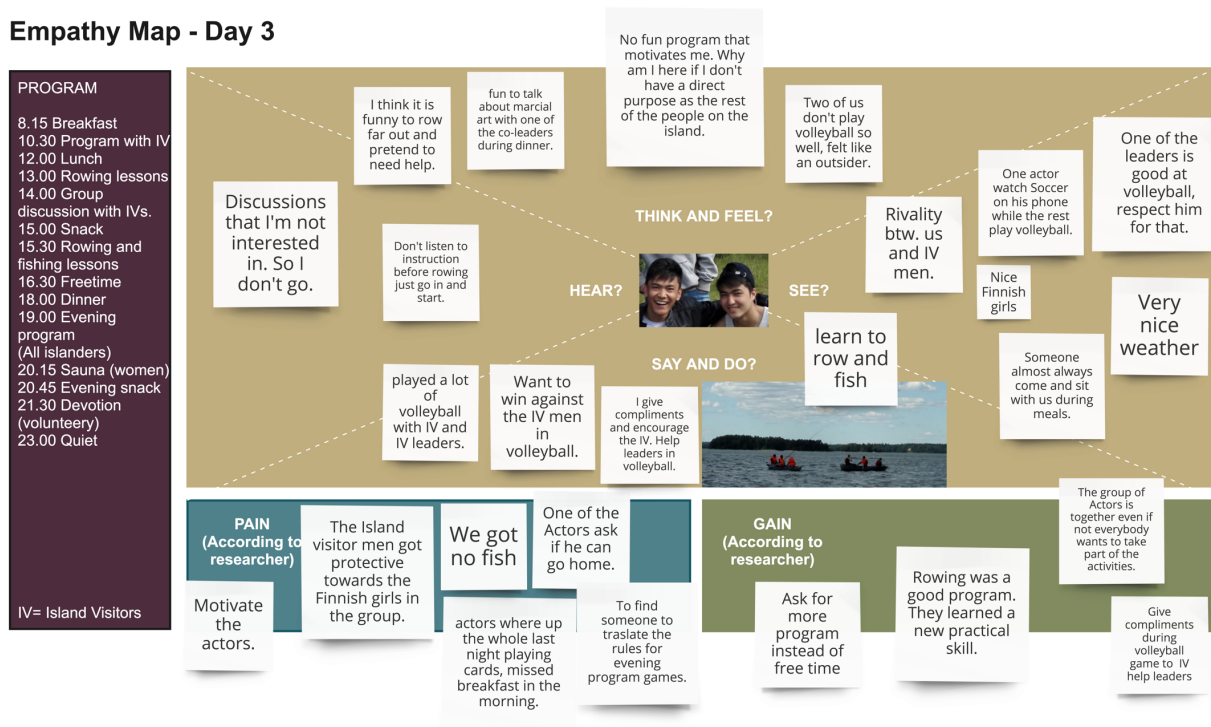


FIGURE 12. EMPATHY MAP OF DAY 3

The Actors got to decide together with the IV what kind of program they wanted to have in the morning. They chose volleyball. The IV group visiting the island at the moment was new and arrived yesterday. They were a tight group of four men and two women and of the same age as the Actors. The men were protective of their women towards the Actors and that led to a tense and competitive atmosphere between the men during the volleyball game. The Actors continued to play volleyball afterwards with the IV assistant leaders only. The whole atmosphere changed since they have known the assistant leaders from the start. Everybody could relax in the second game and the Actors gave instructions, encouraging feedback and compliments to the less good players. This was a notable change from the first game and it shows that the Actors can start to relax in some company while they still need to have their guard up in some.

The Actors also made good contact with co-leaders today. One of the co-leaders gained their respect through volleyball while martial arts was the theme of a dinner conversation together with another co-leader.

One of the Actors asked in the evening if he can leave the camp and go home. We discussed it together and he said that he do not like it here. We decided that if he still felt like it he could go home tomorrow. However, we needed to contact the guardian before he could leave.

This was a good day concerning volleyball games, fishing and rowing, however, the demand for program is quite high and there are many ups and downs during one day. There was complaint as soon as there was no program. The leader needs to learn not to take this personally and remember that the value of the camp. The leader together with the other co-leaders discussed the complaints and decided to continue to encourage the Actors to make the most out of this camp opportunity.

7.4 Day 4.



FIGURE 13. EMPATHY MAP OF DAY 4

This was the day when everybody learned how it smells when you burn a dead sea-calf. The background to this was that there had been a dead seal on the shore at the back of the island for a couple of weeks. After no response from the Finnish authorities how to deal with it, the maintenance crew of the island decided to burn it. Unfortunately did they not consider how the wind was blowing. This resulted in a thick layer around the island of burned sea-calf smoke. It was a little bit embarrassing in the

evening since the parents were visiting. This, however, created a bonding and common jokes among all the islanders.

One of the Actors went home at lunch time. In the beginning this created a more tense atmosphere in the group. The rest of the Actors stayed mostly in their room during the day and was not interested in taking part of activities. Therefore the leader joined them in their room and played cards with them. They seemed to appreciate the company and we had a fun trying to teach each other new games.

The first excitement of being with new people in a new place have settled, leaving the Actors with a bored and disappointed mood. In the leadership theme we felt that we are too few full time leaders to be able to lift the spirit. One of the co-leaders however, had a good point when he stated the fact that the Actors are 17-year-old boys and that they need a job or something where they feel more responsibility. This project is meaningful but it might have been a good idea to in the beginning trust the Actors more with the research and to ask even more for their help. To for example let them participate more in the material gathering through design probes.

Another interesting correlation was that the Actor who practices his Islamic faith the most is also the one who gets up in time and who has the best character among the family group home Actors. He does not miss any of the Islamic prayers and he looks positively at things and is active in the discussions. He also encourages the other Actors in is an informal leader for the group of family group home Actors.

Faith was discussed a little during the group discussion with the main leader of the island who also is the vicar of the congregation. Mostly the discussion centered around what is good leadership and Finnish history. Especially leadership was a good topic since Finland is not a country where leaders necessarily lead through high authority. The evening devotions are voluntarily for everyone on the island despite denomination, and some of the Islamic Actors have been to check it out.

Complaints came up as a theme during a discussion interview with a co-leader. There is a cultural assumption in the Finnish society that if someone complains there must be an urgent problem. During the week so far the leaders have got a lot of complaints, however, when the issue has been solved it seems like it never was a real problem in the first place. This created some stress in the beginning and filled the days with many

ups and downs for the leader. Today there was a similar situation. There was a question about what food will be served at the barbeque and when there was no chicken breast the leaders hurried to order it. But later it proved that nobody wanted it anyway. This teaches the leaders to consider the complaints from a non-Finnish point of view and realize that it is a real cultural difference and that all of the complaints do not always need to be taken too seriously.

The barbeque was, however, a very nice experience after all. There were relaxed discussions between the Actors and the IV assistant leaders. Topics discussed were everything from why one of the girls have different colors of nail polish on each nail and how some islanders manage to walk bare feet, as to admiring guitar playing and ask for songs to be played. Later we also listened to Afghani music from Spotify and compared the rhythms.

During the day this was so far the low point of the camp. The Actors seemed indifferent to what happened outside their own cabin. The realization of this, made us move the program into their cabin and the leader focused on hanging out with the Actors and build friendly relationships in their space. It made a difference that the leader got to be in the Actors' room and domain and put herself in another position. There was relaxed laughter while playing cards and not the competitiveness as when playing sports.

7.5 Day 5.

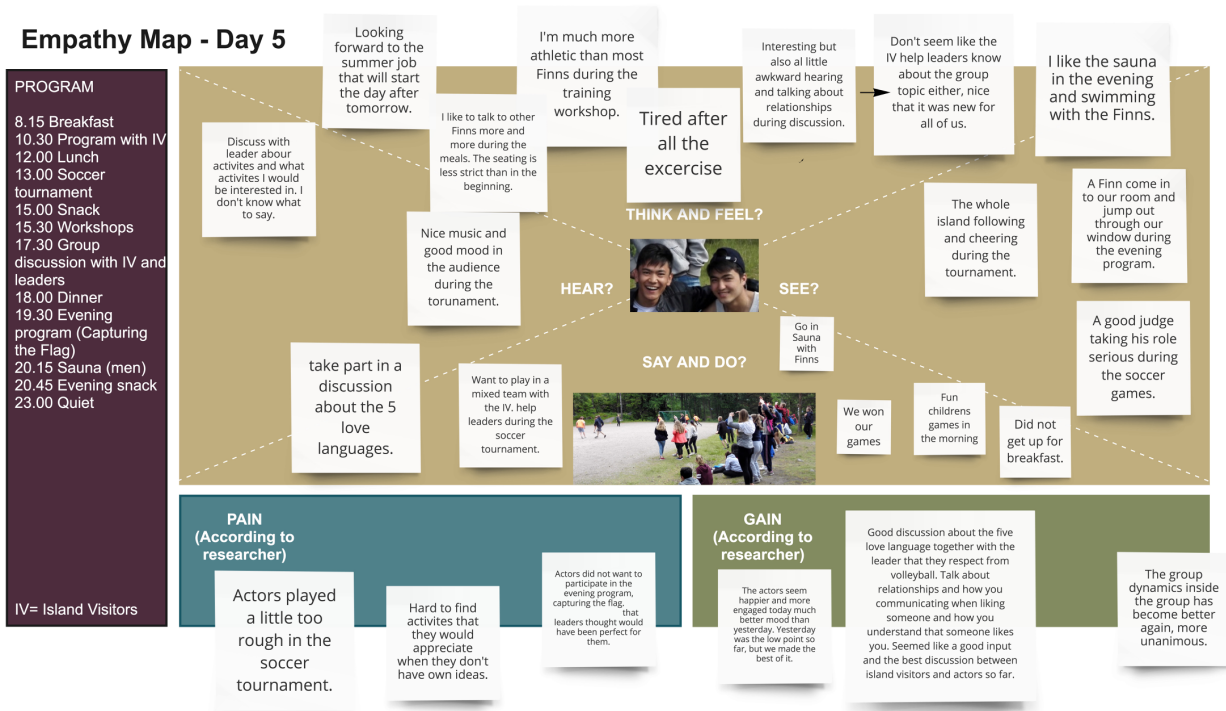


FIGURE 14. EMPATHY MAP OF DAY 5

In general this was a good day. The Actors encouraged each other and seemed content with the surrounding. The relationship between the leader and Actors is also more relaxed after yesterday's card games. There was a lot of exercise on the schedule since the Actors attended both the soccer tournament as well as a training boot camp during the workshops.

The group discussion went beyond expectation. A reason might be that it was facilitated by the co-leader whom the Actors respect due to his volley-ball skills. The topic for the day was relationships and the five love languages (Chapman, 2005). The five love language propose that we show love and feel loved and appreciated differently. It explains why you might not feel appreciated even if your partner tries to love you well. It was important that the presentation came from a man. The IV assistant leaders also found the topic new and interesting and this made the Actors relax more even if you could tell that the topic was somehow awkward to talk about for them.

The acculturative stress has decreased and the Actors seem more relaxed in general to the surrounding. They did for example go to the sauna and swim together with the Finns for the first time. Before had they always waited until the Finnish men were ready and the sauna empty.

7.6 Day 6.

Empathy Map - Day 6

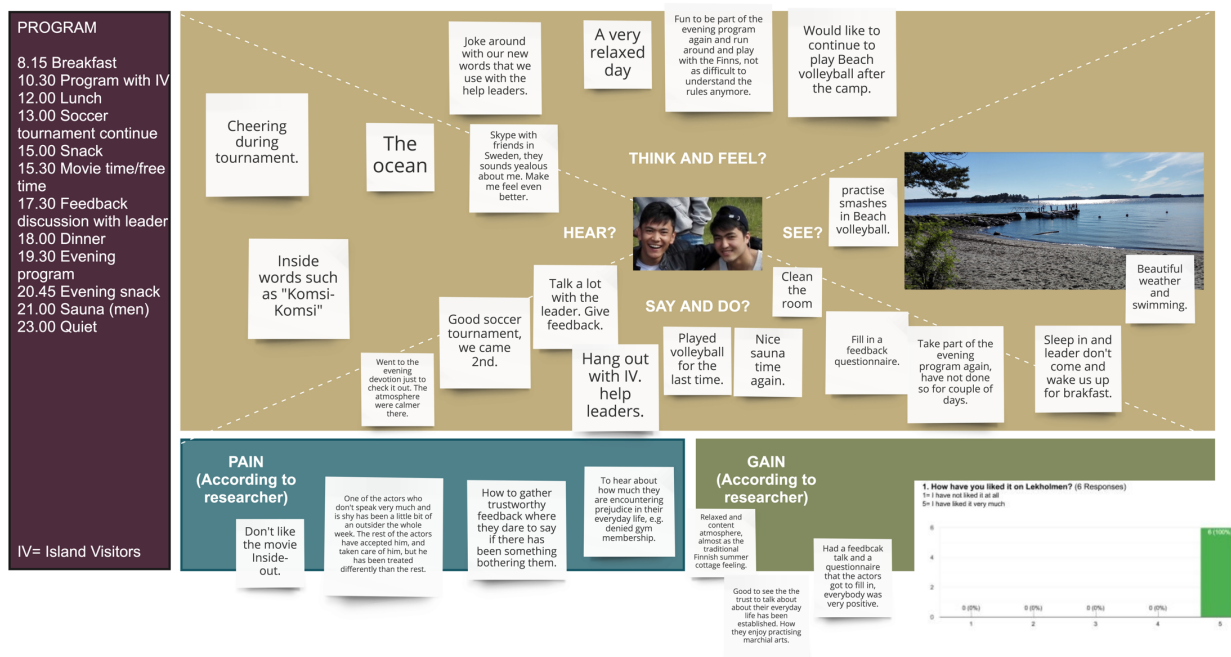


FIGURE 15. EMPATHY MAP OF DAY 6

The summer cottage feeling appeared as the last whole day of the camp went on. It can be described as when everybody is relaxed there is no one stresses and not much needs to happen. In a way it is this feeling that was the aim of the whole project to begin with. To introduce the Finnish summer cottage life to the Actors. When we talked about it with the Actors, they just nodded and smiled in response.

The Actors took voluntarily part in the evening program again after avoiding it for couple of days, it was a great shift in attitude compared to the first day. They participated in the games, enjoyed it and caught up on the rules after a while.

We had a feedback session where the Actors got to answer questions anonymously in a questionnaire/survey. The idea was to give them a chance to anonymously give proper feedback. They talked to each other while filling it out because some of them did not understand the questions. The feedback ended up very positive to the whole experience, with an exception of the food. The best about the camp was that they had got new friends. When asking what they learned, two said that they learned about rules. The results were later discussed among the leaders. A perspective to the results was that the Actors maybe do not see the challenges at the camp as real challenges. Their view of challenges has probably changed due to their history of coming to Finland as

minor asylum seekers. Hence the feedback might be correct in the aspect that they thought the camp was fun and that they are glad that they got to meet new people. The survey results in its whole can be taken part of in appendix VI.

7.7 Day 7

Empathy Map - Day 7



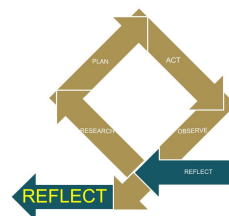
FIGURE 16. EMPATHY MAP OF DAY 7

Komsi-komsi has become the general internal calling word for everything. It is a sign of the internal culture that has been created between the leaders, Actors and IV assistant leaders. It is a word only used inside this group and anyone in the group can use it as a joke. From an outside point of view might it be understood to have a hierarchy connotation in the way a parent maybe would use it to call for a child. But this is not the inside definition of the word.

The last day mainly consisted of packing and departure. The relationship between the IV assistant leaders and the Actors has become the strongest for the Actors. The Actors went on the boat with joy and a little bit of melancholy after they had added the IV assistant leaders to different social media forums. Group pictures were taken and shared directly through social media and one of the IV assistant leaders said that the island felt empty when the boat left.

Unfortunately, the Actors did not have the opportunity to say good bye to all the islanders as the confirmation camp had classes when the boat departed. The whole week ended on a high note with everybody happy about the experiences gained during the last week.

8 Reflection



This study has at its heart desired to adapt the service design mindset of being human centered and to assume that the people in the center of the research also are the one with the answers. Therefore a co-production mindset was adapted to promote team work when challenges came up during the camp. The ambition was to not ascribe assumed characteristics to the Actors but rather to let them construct their own self-ascriptioin by allowing them to contemplate and mirror their own norms, rules and goals, to the other islanders. As a leader the main purpose was therefore to guide the Actors through processes by giving them information and chances to make good decisions on a daily basis, rather than to force a process upon them. This was done by making the activities voluntary and through discussing things that came up, both in groups and in private.

8.1 Synthesize

The synthesise is based on an analysis of the affinity diagram (figure 16). The purpose of the diagram is to enlighten the empathy maps. Eight different headlines were created to better reveal the data gathered during the camp. These are **Bonding Experiences**, **Cultural Differences**, **Internal Differences Among Actors**, **Practical Problems**, **Solving Problems**, **Challenges in Leadership**, **Empathy Experiences for Leader**, and **Other**. The social science concepts presented earlier in this study will be used to provide further understandings of some matters.



FIGURE 17. AN AFFINITY DIAGRAM BASED ON THE EMPATHY MAPS

8.1.1 Bonding Experiences

As can be seen in the diagram the column bonding experiences is the one with most notes. The notes highlight activities and actions that led to some kind of bonding and interaction between the Actors and other islanders. Most of these bonding experiences demanded participation from the Actors' part to take place. Except for things that was inevitable for everybody, such as smelling the smoke from a burning dead seal-calf or the good weather.

The Actors did not always show up for the activities, and there was a discussion within the leader team on how to relate to this. The decision made, was not to force any activities on them but rather to discuss with them about the activities and to hear their points of view. Reasons for them not showing up was that "*they were not interested*", "*they were too tired*" or that "*they experienced that they are not welcome*". During such conversations the leaders tried to give them insight into the Finnish culture and to encourage them to make the best out of this possibility for a cultural exchange.

One reason for the Actors to feel this way may also have been that they were a couple of years older than the other islanders who participated in a camp, meaning that they were in the same age as the assistant leaders and not the participants. Maybe if they had had a role similar to a assistant leader they had felt that the activities are important and challenging and not only fun, then it might have been easier to motivate them. Or as one of the leaders said "*they are teenagers, they need to work and feel that they do something meaningful*". This was highlighted also because some of the Actors looked forward to a couple of weeks of summer work that would start directly after the camp. However, the feeling of making the best out of the bonding opportunities grew as it became clearer to the Actors that this opportunity was in their hands and that they could choose how to respond to it.

Sports was the number one favorite activity and the Actors were generally very good at soccer, volleyball, ultimate frisbee and badminton. When a leader proved to be better in volleyball they immediately started to respect him and feel comfortable around him.

8.1.2 Cultural Differences

Things that complicated the bonding experiences are stated in the columns cultural differences and internal differences among Actors. Observations of different cultural understanding are grouped into cultural differences. The camp was in Finland. Inevitable was it the Finnish culture represented or more specific the norms and cultural understandings and values of the community of Swedish speaking Finns. It is not a surprise that having a different cultural filter portrays the scenarios differently or things may simply be totally new for someone. This was the scenario for the Actors and some of the other islanders, and they all needed to decide how to relate to it. James Marcia's theory was of help for the leader to understand and have a language for this identity struggle. Some examples encountered was that in Finland it is not that important to win in social sports and it is okay to do childish games for fun. Finland does not generally have a culture where everybody needs to earn their respect. We, at least at the camp, assume that everyone is accepted as they are. This is not the case in all cultures and it became visible when the Actors played a little too rough in games and made the other Finns a little suspicious of why they play so seriously.

Another thing that caused some cultural diversity of opinion was whether it is okay to say one thing and do another. The Finnish culture is an honest one and we generally try to do as we say. Therefore the leaders found it stressful in the beginning when the Actors would not show up even if an agreement of time and place had been made. This was an ongoing discussion during the whole project also because an extra element of uncertainty due to the language barrier existed. The feedback we got in the survey that some of the Actors had learned about the rules at the camp might therefore be very true, in their opinion.

When asking where the Actors are from some of them answered that they are from Finland. This came as a surprise for the leaders because they did not identify the Actors as Finns, maybe new-Finns but not that they are from Finland. There was a discussion among the leaders about this and we were wondering if our point of view hindered the Actors to become part of our society faster? Are we protective to our culture by not accepting their choice of identification? It is understandable that they do not want to define themselves as migrants, refugees or asylum seekers but what are they then, and why do they not want to say that they are from Afghanistan? The leaders decided to

consciously try to change the narrative used during the camp and avoid using terminology such as refugees, asylum seekers and foreigners and to rather implement the term new-Finns if needed or simply use the Actors' names.

8.1.3 Internal Differences Among Actors

The Actors were not a homogenous group and all of the Actors needed to personally relate to the challenges of being on a camp where *I am not part of the main culture*. These factors are best discussed further and analyzed through the lens of the three main social science concepts brought up in this research; Berry's model of acculturation, Marcia's identity status theory and Phinney's adoption of Marcia's theory into a model of ethnic identity.

It became clear during the first day that the Actors are not necessarily a tight group and not everybody knows each other. It became obvious that Ahmed S. is not a valid description of the main Actors' persona since he already has achieved an identity according to Marcia's diagram and knows fluent Swedish, is a Christian and has friends from before attending the camp.

During the second day, the Actors spoke to the leader about being disappointed for not feeling welcome on the camp by the other groups of Finns. It was of course unpleasant to hear that they did not feel as welcomed into groups as they maybe had hoped for, according to their own cultural standard, but it was also not a surprise for the leader. According to Phinney's adoption of the Marcia's theory, it is often encounter of racism or prejudice that sparks an exploration or moratorium state of mind. We discussed within the group and hoped that this would help the Actors get started with exploring this cultural exchange opportunity given on the island. They got some insights into the Finnish culture and that Finns might be reserved in the beginning, especially now since being on the island is new for many of the other participants as well, not only for the Actors.

After the discussion, Actors were given the choice of how to deal with the information. There were internal differences among the Actors on how they reacted to the situation. In the evening of the second day, only some Actors came to the program and the internal grouping of the Actors got clearer. Within the participants from the family group home there had emerged two groups. Group one liked to stay by themselves

more, while group two was trying to implement the discussions and take action. The sixth Actor, Ahmed S. was not part of these groupings since he already has achieved an identity. According to Marcia's identity status theory (figure 17) was group one in a *Diffusion* state of mind, where they don't want to change. While group two seemed to be in a *Moratorium* state of mind where they are open for discovering their possibilities.

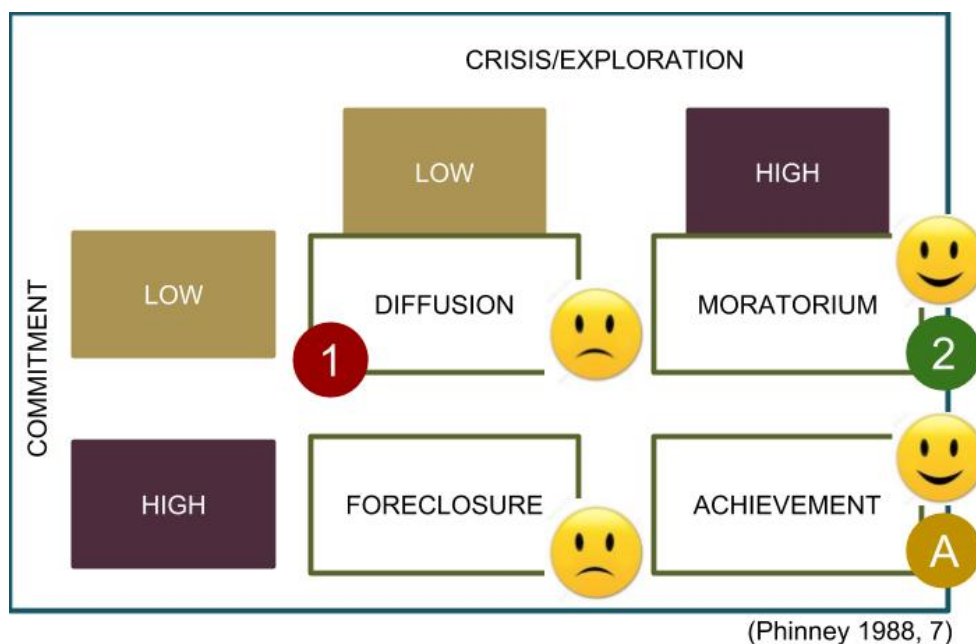


FIGURE 18. AN UPDATED VERSION OF MARCIA'S IDENTITY STATUS THEORY

Adding another layer of Berry's acculturation strategies to this observation (figure 18) tells us that group one separated themselves from the main stream culture with a high identification to their own culture by staying in their room and listening to their own music. While group two desired to integrate, meaning that they wished to maintain the own culture and the relations to group one as well as adapt to the mainstream culture. Hence, group two was in between Ahmed S. more assimilated culture and group one.

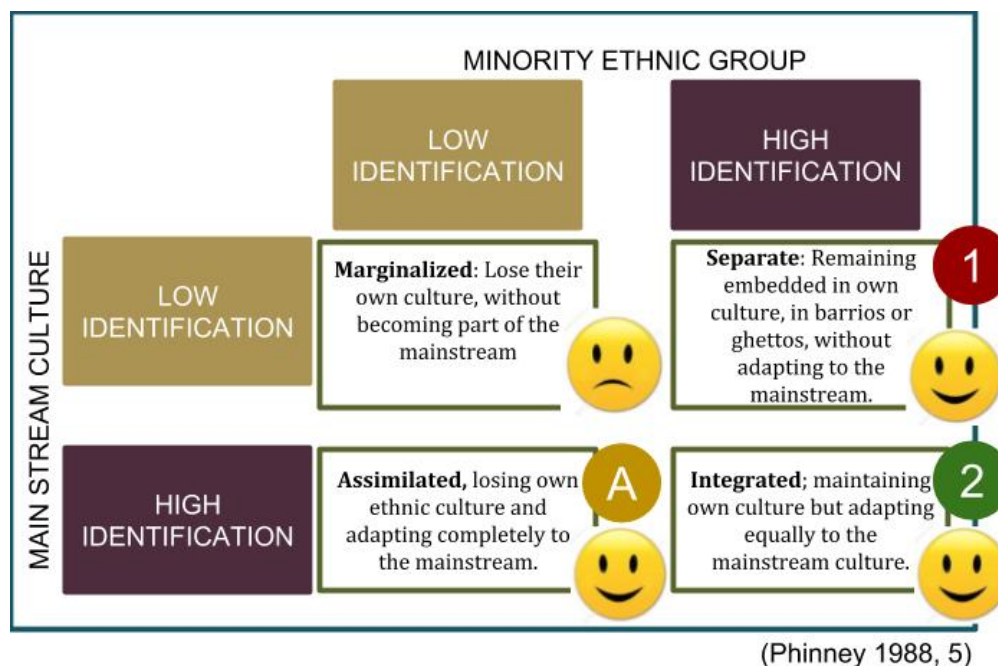


FIGURE 19. AN UPDATED VERSION OF BERRY'S ACCULTURATION STRATEGY

Even if the Actors could stay together as a group the willingness to be active in the program was clearly different. During day three one of the Actors from group one wished to go home. At first this created a nervous tension but after he left there was only one person left in group one, he was now happy to be included into the second group and started to join the activities again instead of being in the room. The tension disappeared noticeably and there was an improved desire to integrate with the culture of the camp for the rest of the week. The group seemed to hope to maintain their own culture as well as adapting to the mainstream culture. According to the observations the Actors' ethnic identity struggle became easier to handle once there was a more unified understanding within the group.

The Actors internal relationship with each other affected the camp more than anticipated but once everybody was in the moratorium state of mind it was less complicated for them to take part of the activities. They did not seem to feel that they are in a foreclosure or diffusion state of mind where they need to protect their own ethnic identity, instead they could more freely examine their feelings, values and attitude to their own ethnicity. According to Phinney is this an important first step in order to form a positive self-concept.

On the island there were mainly three different groups, confirmation camp, island visitors camp, and new-Finns camp. These all three had also their own subgroups of leaders and assistant leaders. The Actors could not possibly get a connection to all of

them but by having different groups that do not know each other that well from the beginning, the leader hoped to minimize the dualistic feeling of us and them. This attempt seemed to fail after two days. However, from day three onwards it became clear that the assistant leaders of the island visitors became the closest group of people that the Actors could relax, hang out and have fun with. They were the people that the Actors could encourage instead of trying to beat in sports and they were also the ones who had a similar reason to be on the island as the Actors. They did not have a packed day schedule with lessons and classes as the confirmation camp but rather a relaxed schedule with the task to hang out with the island visitors and make them feel welcome.

8.1.4 Practical Problems and Solving Problems

The columns practical problems and solving problems are quite clear, they highlight what kinds of problems the planning had not foreseen and how we tried to solve them on sight. This included for example that the food served for the Actors was not tasty and that the Actors circadian rhythm created a dilemma since it was not the same as the rest of the islands. We tried to face these problems and talk about how to solve them together with the Actors. A change did not seem to happen right away but along time we started to find compromises and to understand each other better.

8.1.5 Challenges in Leadership

The other challenges consisted of leading and motivating. This headline include dilemmas that emerged and that the leaders needed to address, but that did not have a clear practical solution to it. How to for example handle the lack of interest for the program arranged, as addressed earlier in the chapter bonding experiences. Other challenges was to handle the situation when some Finnish men felt that they needed to protect their women against the Actors, or when the parents came to visit and it was obvious that they were rude and stared at the Actors. Maybe some benchmarking of similar situations would have been good in advance to be better prepared for these situations.

8.1.6 Empathy Experiences for Leader

The next column empathy experiences for leader illustrates how a possible weakness from the leader could be changed and used for a good purpose. By not having a common

language, both leader and Actors were on a similar level when communicating since the leader often tried to speak Finnish, which is her third language. The power structure was also evened out by joining the Actors' program instead of forcing the planned program on them. They for example thought the leader to play cards in their room. To be invited into their room and their domain mixed up the hierarchy and created a good platform for discussion and friendship.

8.1.7 Other

In the other column general interesting comments and questions are mentioned for example about the continuation of the project after this one week of prototyping.

8.2 Survey Feedback Results

Feedback was collected through a survey that the Actors filled out at the end of the camp. It was in general very positive. The participants said that they have learned more about Finnish culture and that they had got new insights during the camp. When asked to state what they have learned some of them said that they have learned more about rules. Half of the participants were happy about new friends and said that they felt that the friendship was mutual from the Finns part as well. New friends was appreciated highest by the Actors during the camp, while the different activities came second.

The majority did not think that a one-week camp was too long, and they experienced that they had had enough free time during the camp. The food was a dilemma that was noticed quite early during the camp and this was also reflected in the feedback. Otherwise the accommodation was considered comfortable. The program and timetable had not always been clear to the participants, maybe the language barrier and the fact that they did not easily read English or Finnish was part of this. The majority was, however, very content with the leadership during the camp.

9 Conclusion

The aim of this paper has been to investigate and outline how the commissioner's resources can be utilized to start up a service for asylum seeking adolescents. By prototyping we have investigated if it is possible to start up a summer camp provided by the commissioner Petrus Församling. The ambition has been to increase the well-being for asylum-seeking adolescents. The result of the research will be presented in a recommendation of strategies to the commissioner that cover how to continue to develop sustainable well-being and integration. The wish of the commissioner is to continue to offer support for the marginalized in our society and to inspire other organizations to do the same.

9.1 Answering Research Questions

As part of the action research prototype one ambition was to implement an interdisciplinary approach. The aspiration was to understand the processes contributing to the camp being a functional solution for creating enhanced well-being for the Actors. In order for this to be possible, concepts from social sciences have been applied in order to provide a better understanding of internal processes. The research questions will be answered in order to evaluate the theoretical approach of the research. The questions will be answered in reverse order, by starting to answer the sub questions. This will provide a better understanding of the main research question as a whole.

Sub question 3. What are the Advantages and Disadvantages of Pursuing an Interdisciplinary Approach of Theory and Practice?

When thinking of prototyping a camp, one option would have been to only do the practical work and to see what happens. This could have been an approved approach if there had been a camp with a clear activity focus. For example a camp where everybody comes to practice a specific skill such as soccer, volleyball or practice music or art. In such cases there would not necessarily need to be as much focus on internal processes.

However, this research was a camp where the participants were not attending to necessarily learn a better skill but to get more acquainted with a relatively new culture. It was also a camp where the Actors never were forced to do anything but they were

rather invited to co-create the daily program. This would not have been possible if having a strict schedule of practices. The practical approach, however, worked as an engine for processes to get going and for people to get to know each other. Its main function was for the participants to see and acknowledge differences in cultures and to, in time, overcome them. However, we do not always tend to welcome hardship therefore inner processes needed a push in the right direction in order to not just be ignored. The processes also need to be put in words in order to be unlocked. Especially a leader needs to have the words to identify what is going on, not to get afraid when things do not go as planned. It is important to be able to give tools and explanations to processes and in this sense an interdisciplinary approach was of great advantage.

There were times when the wish to give the Actors the experience of the “Finnish summer cottage life” felt too slack and the Actors got restless and it felt like the camp needed to provide more action for the teenagers. However, in retrospective something good always came out of the circumstances that had felt unmotivated, such as deeper relationship while playing cards in the Actors’ room. The Actors themselves did also not value the activities the most in the feedback, but rather the new friendships, hence the restlessness was maybe not due to lack of practical action but rather due to an internal process.

Sub question 2. How Can Intergroup Relations Between Teenagers of Different Ethnicities be Enhanced?

Some of the keys to enhance relations is to share experiences for a longer period of time away from everyday life. It is not that simple to get to know new folk and to share experiences with people outside your community when you are in your ordinary bubble of school, friends, hobbies and media norms. At the best, we nod at the bus stop. However, the one week camp was long enough to in a way forget the normal society and values. There was time to create a new normal where participants on a daily basis shared experiences, meals, discussions and games and through that a new culture was slowly arising, including new words and language, inside jokes, ways of greetings and a more nuanced team was discerned.

It was important at the beginning to teach about the values we want to see happen, to lift them up to a conscious level in the Actors’ and other islanders’ life and to let them join the vision. Also the leaders needed to believe in them and be ready to go the extra

mile. That was the thought behind bringing the Actors breakfast when they did not get up in the morning, and the unpredicted kindness did make a difference. Encouragement also played a big role. To inspire the people to take this chance given to them where they can get to know new people made people braver in choosing where to sit during the meals. Most people want to be brave and openminded, especially if someone think you are, then you do not want to disappoint them. On a theoretical level we also like the idea of getting to know new cultures if they are presented in a safe environment. Some encouragement made many take that step from theory to practice, and that was great to see.

At the camp the Actors got best along with the IV assistant leaders that generally was of the same age and that had similar schedules. It did not matter that they were not as good at sports as the Actors but they still wanted to be around each other. The research on the other hand also demonstrated that it is hard to create friendly relationships if you feel threatened, as seen when some of the island visitors wanted to "protect" the women in their group against the Actors.

There was little media during the camp which is important. Social media is no substitute for real contact face to face. The absence of it created a safer environment. The best relations were created while playing sports, going to the sauna or eating together. The scheduled and planned group discussions where not as successful as anticipated. Both due to the language barrier but also because there was not an equally natural environment for the Actors as for the Finns, making it a quite insecure situation for the Actors. Discussions during the meals, nonetheless, went smoothly.

Sub question 1. How Can in Depth Understandings of the Actors be Gathered?

Talking and watching in action would be the short answer. Only talking would not have given that much knowledge during these circumstances since what we say does not always reflect what we do. The understanding was best grasped in combination between what the Actors say and later do, in response to the majority culture. The survey feedback that all participants got to fill in by the end of the camp did not alone add more clear and unbiased information. The survey do portray a trustworthy feeling of the camp being a new and out of ordinary experience and in this sense it support the other research that was collected at the end of the camp. However, it does not account for the ups and downs that was tackled in the beginning and middle of the

camp week. The conclusion is that when only considering the quantitative feedback, we cannot be sure. Therefore when looking for understanding, the Actors, a qualitative approach can be seen as more effective than a solely quantitative one.

To walk in someone else's shoes is a good tool and method for the researcher to investigate how you yourself would react in a situation where you and your culture is a minority. This empathy approach was on some level successfully adapted at the camp where the leader joined the Actors to play cards in their room. A situation where she was surrounded by a foreign language, music and culture. It gave a deeper understanding to see the Actors in a more relaxed atmosphere which allowed for a foundation of a common culture including jokes, language and gestures.

The camp wanted to give an opportunity for the Actors to be at their best and at the core of the project was to believe that the Actors can, and want to make good decisions and work to increase their own well-being. One of the keys are here to believe in the Actors, that he or she wants good and are reasonable. Often we assume the worst about other polarized groups and media highlight the differences as something dangerous. By learning to know each other and building friendly relationship based on trust, we are able to together analyze the experiences and talk about how you see it differently than I. That goes a long way for how to gather in depth understanding. *"In order to be heard, I must speak in ways that you have proposed, then I can only be heard if I speak like you, not like me"* (Sampson 1993, 1220).

A suggestion for further gathering of data would be to engage the Actors in gathering data themselves through design probes, where it could include taking photos of what they see. When thinking of how to gather data outside this project, shadowing asylum seeking adolescents during a normal day would give interesting results.

The Research Question: How Can Service Design and Social Science Work Together in an Interdisciplinary Way at a Summer Camp to Increase Well-being for Asylum Seeking Adolescents in Helsinki?

The action research approach that combined service design and social science fields, worked as a good entirety and supported each other nicely. The human centered service design that advocate for co-creation, and pioneer in fields as such, brought to the table a positive belief in the Actors and that they possess keys to their problems. A lot of the

groundwork included to help the Actors be aware of and open for cognitive processes. By encouraging them to take part in the research and by including them in the process in the end lead to increased well-being where they was in control of their situation. Even if it meant some hardship at some points. Based on the experiences from the research gathering process I believe that service design has the tools and mindset to take on service failures within the refugee integration field. It has the keys to unlock the potential of cultural diversity, we just need to start from scratch and do the first basic steps to help the first generation.

Further it can be said that social science concept during the camp was of great success in order to better understand the processes. The internal differences among the Actors would for example not have been noticed without proper terminology and models that anticipated the challenges. The data collected are more thorough and explaining than it would have been without access or knowledge of the theories. I do not believe that the results will change the concepts used in a transdisciplinary way. It just proves that they can be adapted in a broader context than maybe first thought.

All together the project created friendship and gave tools and positive experiences for the Actors to understand the Finnish culture they are surrounded by. A camp experience is a good foundation to keep building on if we want new-Finn adolescents to grow up and take their place in the society as intercessors for people in the same situation. Going through hardships such as they have been creates a generativity that well directed will have the possibility to later on in life help the next generation in the same situation. But before we are there we need to create safe environements where the first generation can start to figure things out. That is a good start and the summer camp was a sucessful prototype in this sense.

9.2 Recommendations to the Commissioner

The aim of this project has been to gather insights of favorable ways to utilize the camp resources at Lekholmen to expand the island visitor project to also include a possibility for marginalized new-Finns to take part in the services. The research was accomplished through a prototype camp where six young asylum-seeking adolescents, originally from Afghanistan participated together with other Finns at the same time as a confirmation camp was taking place. The plan was outlined before the project in the

value proposition, addressing the Actors' needs, a plan on how to fulfill the needs and in what way we thought a change could be brought about. The value proposition will be the basis of the recommendations. It is valuable to point out at this stage that the research has been narrowed down to mostly focus on the Actors' feelings and experiences. It is clear that other close stakeholders' experiences are just as important. However, that research will have to be conducted in another project.

9.2.1 The Original Value Proposition

The Actors' need; A place away from stress and everyday city life. The place needs to enable transformation into a shared culture with Finnish peers through interactive processes and encouragement of the Actors' social resources.

The plan on how to fulfill the need: A six-day summer camp prototype has been chosen as a strategic action field. Asylum seeking adolescents from Afghanistan and Finnish teenagers will participate in the camp on an island in the archipelago of Helsinki. The teenagers' intergroup relations will be encouraged through games, activities and meals. The Actors will co-create value through the activities and enhance their own well-being by creating relationships beyond cultures.

In what way can a change be brought about: The setting away from everyday life, interactive processes, tools and games will contribute to a change. The use of positive words and narrative will be introduced, modelled and lived out, to the best of their abilities, by all the leaders together with the help of assistant leaders and participants. We hope to prototype a more diverse social culture, where the diversity is beneficial rather than just tolerated.

9.2.2 Recommendations

The greatest challenge of the project was to introduce the Actors to the Finland-Swedish culture and dealing with the clashes that inevitable would occur when living so close to each other for a week, away from the bubbles of everyday city life. It was clear that there would be insecurities from all parties due to different cultures and that this would be a challenge when thinking of increasing the Actors' well-being.

The project examined how a co-production mindset would work in a beneficial way to encourage the Actors to try to overcome these clashes. The plan was to invite the Actors

to co-design the camp experience together with the leaders. Service design studies suggest that participants' well-being increase as they get to be part of the service construction and when they feel that their recourses, both tangible and intangible, are important for the project. The co-design was implemented at the camp by first introducing a preliminary program to the Actors that later was continually updated based on discussions with them. The activities were changed based on their interests and suggestions. The method invited the Actors to take ownership of the situation, which has been seen as an important ingredient and motivator for successful interactions.

A crucial stage in the success which was not pointed out in the value proposition, was the need to **pay attention to internal processes that the Actors faced**. Being a minority often creates internal stress and can negatively influence or even block good intentions. These affected the mood and interest in the activities and co-production mindset. **The research therefore recommends that the leadership team is prepared for the cognitive processes that the Actors most likely will experience. The research recommended that these issues are dealt with as a primary concern when noticed. Otherwise it might prevent the Actors from being active in the program.** The research can further recommend the three following strategies and models to be used as tools and guidelines for the leadership team. They can help to open up the internal processes and conflicts that might occur inside the group of Actors. These three are; **Berry's model of Acculturation Strategies (1989)**, **James Marcia's identity status theory (1966)** and **Jean S. Phinney's model of ethnic identity development (1988)**. More information about these social science theories can be found in the research.

It was noticed that since the Actors are not a homogenous group, they naturally divided themselves into different internal groups that chose to act passively or actively to setbacks at the camp. Internal loyalty and group pressure was important to identify at this stage. The division that was noticed at the camp seemed to involve how to relate to perceived prejudices. One group of Actors withdrew from the activities due to this, while another decided to give the camp a chance, after they understood that this situation is new for many of the Finns as well as the fact that Finns in general are shy and need some time to open up. By explaining the situation and the Finnish culture to the Actors, the Actors got a chance to make an active decision on how to

relate to the situation. **The research recommends the leadership team does not victimize or pity the Actors but get to know them on a personal level and address internal conflicts as a primary concern of the camp. To see the camp setting from a perspective of the three social science models can be a helpful tool and provide terminology and insight to the root of conflicts.**

An important stage in the whole process was to encourage the Actors to take part in the activities even if they at some point felt that the Finnish groups were skeptical or had prejudices against them. It was seen as important for the leader to believe and trust in the Actors and other participants, to encourage them to make active decisions and to take ownership of the camp by taking initiative and participate in the activities together with the other islanders. Unfortunately, the prototype camp had very few leaders and therefore the possibility to invite participants into an existing group was limited. **The research would therefore recommend engaging more leaders and assistant leaders in the future when conducting similar camps. Old Actors could be included as assistant leaders to support and model the core values of the camp. Possible cooperation with other organizations can also be advocated if continuing with the project.** There are many third sector organizations that can be contacted. Luckan in Helsinki for example and Sello library have some good work going on as well as organizations such as Refuhome and companies such as Startup Refugees.

Including old Actors as assistant leaders would also help solving the language barrier dilemma. **There was no clear common language between the leader and the Actors during this camp. It created a constant struggle and contributed to the possibility for misunderstandings between both parts. It was essential that everybody had a will to communicate and not to let the language be a hinder and in such a situation is it important to be prepared to define words that might have a different meaning in another culture.** It does not have to be seen as a solely negative thing. Due to the language barrier the leader was co-dependent on the Actors. We constantly needed to help each other communicate. The language barrier became part of the new normal in the shared culture. New words and expressions, inside jokes and ways of greeting each other became part of the transformed culture just as much as playing relaxed games and eating together. Eventually relations came to the point that participants got the courage to ask each other to join different activities. Even if the meals, some of the discussions and games and activities were common for the

whole island, not everybody on the island was part of this transformed culture with the Actors. In this particular case the bonding with the island visitor assistant leaders became the strongest, and that can be seen as a success.

Every culture is different, and this project encountered cultural differences between the Finland-Swedish culture and the Afghani culture. **Some cultural differences that we encountered during the camp were for example, how to look at complaints, the need to earn respect in order to be accepted and differences between actions and words.**

We do not easily complain in Finland and when we do, then it is usually a valid complaint. However, the Actors complained more than what would be considered normal in Finland and it was not necessarily something that needed to be changed. The best way of handling this was to talk to them before doing any major changes since sometimes it was just an expression for other concerns or a need to be heard and respected. In what way you need to earn your respect is also different between the two cultures. It was for example very important for the Actors to win in social games and sports and this led to that they sometimes scared off the Finns because, they played a little bit too rough. However, it got more relaxed during the week as participants learned to know each other. The Actors were at first also skeptical to the evening games because they did not want to come across as silly, but also that got more relaxed as the camp went by. A third cultural difference that was noticed was also the gap between words and actions. The Actors could agree on meeting at a place at a certain time and then never show up. This can also be a teenage face, but it was still an issue that needed to be dealt with during the camp. The activities were on one hand voluntary but on the other hand the Actors were expected to take part of them since they had been part of co-creating the activities to suit them. One of the changes that we made quite fast was to start the program later in the day. The Actors' circadian rhythm was not the same as for the rest of the camp, and we found a compromise that suited all.

During the planning stage of the camp one concern was how the Actors would react to a female leader. This however was not a problem. In Afghanistan it is normal that the woman/mother in the house is a strong authority in the family, hence having a female leader was not a problem, at least not at this camp. **It was still important to have role models from the same sex,** for example when one of the

male-leaders where good in volleyball then the Actors immediately started to respect and listen to him both at the volleyball court but also when he was in charge of a group discussion. During the planning stage the religious aspect was also considered, but Petrus församling as a religious organization do not have to be afraid of discussing your beliefs and faith with Actors from other religions. It is seen as a public, rather than private, topic in the Afghanistan culture.

The research results support the proposition that a camp-environment, away from the polarized everyday life, can help to form intercultural relationships. It was very important to include and inform all the close stakeholders at an early stage of the project and to invite them to join the vision and idea behind a shared camp experience. All participants at the camp where positive to the idea and accepted to be active in the project. The importance of including everybody in the project could be seen when the parents of the confirmation camp visited the island. They had not been informed about this project and it led to that they, probably unconsciously, gave a skeptical expression to the Actors when they were wondering what they are doing here. This resulted in that the Actors felt unwelcome by them. If the leaders had informed the parents beforehand, we believe that this situation could have been avoided.

9.2.3 Survey Feedback

The feedback from the participants was in general very positive. It was mainly collected through a survey that they filled out at the end of the camp. **Everybody gave the highest score to the general question of how they had liked to be on Lekholmen.** The participants experienced that they had learned more about Finnish culture and that they had got new insights during the camp. **Half of the Actors were positive that they had got new friends and said that Finns once in a while had wanted to get to know them. New friends was appreciated most during the camp, while the different activities came second.**

The majority did not think that a one-week camp was too long, and they experienced that they had had enough free time during the camp. **The food was a dilemma that was noticed quite early during the camp and this was also reflected in the feedback. The diet alternatives served to the Actors at the camp was not of their general liking and a week was a long time to not eat properly.** We therefore took

the boat to the main land once during the camp. The Actors could then buy extra provision. In the future it might be good to warn the participants that the Finnish food is different and that they maybe want to bring some of their own snacks or spices already from the beginning. Otherwise the accommodation was to their liking. The program and timetable had not always been clear to the participants, maybe the language barrier and the fact that they did not easily read English or Finnish was part of this. The majority was, however, very content with the leadership during the camp. The feedback should be seen as a compliment to the other research that was gathered during the camp. It should be pointed out that it was mostly gathered at the end of the camp where everybody was on a high note and happy about the experience, the results might have been different if gathered in the middle of the camp.

9.2.4 Practical Tips of How to Continue with the Project

The research does not contradict that there might be possible long-term benefits from project like this, where the Actors' ethnic identity development is encouraged and in the center. Yet, further longitudinal research needs to be conducted to validate it. **Most of the Actors were eager to affect their own situation and positive to the chances when they got to do so. The prime recommendation is therefore to uphold these kinds of camps and to continue to develop them. As commissioner you will learn from your failures and success.**

A clearer program can be recommended. The possibility for Actors to improve their skills would most likely be appreciated since they were quite restless at times during the prototype camp. A research stage of what the participants are in need of or interested in will probably help planning the camp. If it is for example beach volleyball then recruit a coach and have practises as well as games. If there is an interest in art or media then provide for proper technology and equipment. Be sharp about the schedule and do not make the activities voluntary in this case.

If you, on the other hand, just want to offer a vacation outside the city, similar to the island visitor project, then a shorter period than one week is recommended, alternative that it is up to the Actors to decide. The program and schedule can then also be more flexible.

In order for you to better be able to replicate and get started with the next phase of this project a service blue print has been outlined (appendix VII). The service blueprint helps you understand the structure of the camp process. It is mainly presented from the Actors' point of view but it also accounts for different stages of the leaders' process, both onstage and backstage actions. It also presents other operators and stakeholders that are active during different stages of the process. The service blueprint will hopefully help you think through different stages of the process, it is not meant to be a static document, but rather a tool that will help you improve the first camp prototype. In the end I hope it will be a tool that can be shared with other organizations that wish to reproduce a similar activity.

9.3 Evaluation of the Process

The process of this thesis has been a two year journey. It got a high peak at the beginning when I had about one month to plan and organize the whole camp. Fortunately, the first potential commissioner and family group home that I contacted were both very positive to the idea. They were willing to dive head first into this project despite the short notice. The same goes for the organization providing financial support.

The Action research cycle approach was from the start a very suitable guideline. I added an extra element of research to the work cycle and in the aftermath I think that the line between the action and observation stage is marginal and the two could have been emerged into one. In the beginning there was a lot of unstructured information, ideas and theories from many different sources. The approach helped me to organize and narrow down the different elements of the thesis and I also made the decision to limit the action research to one cycle. This gave me the a chance to focus more in detail at a real prototype, rather than cover a whole process from start to a complete final product. The latter is often the case in a service design project. I acknowledge that there are many improvement possibilities in this project, and some will be discussed below. However, I believe that these improvements are comprehended as more solvable in the next camp because a tangible and practical framework of arranging a camp activity has been introduced as an example. I find this to be the most valuable result of the project, namely that the results in themselves are not only untested theoretical ideas and recommendations. Another reason for thinking that the practical approach was

valuable was because there are many service research papers providing recommendations based only on theory. These papers have been of use to me and have influenced me to rethink my approach, but they have also convinced me of the need, of actual practical experiences reflecting the particular culture we live in Helsinki, Finland. For example Nasrs and Fisks (2018) paper inspired me to adopt an interdisciplinary approach and to look deeper into transformative service research as the suitable theoretical framework for integration. I do think that, for example the concept of well-being was an elementary and applicable concept for this purpose and that it encouraged the researcher to have an open mind during the observation phase.

I started to realize the responsibility of this project in the middle of the planning phase. Researching one of the most vulnerable groups in our society made me, and rightly so, consider the ethical aspects of the research and how to be pro-active and conscious in this matter.

Ideally there would have been time to benchmark similar camps, that would have given insights about how to plan and structure the camp and get an idea of what activities and approaches they have found valuable. There was unfortunately no time for this, instead the issue was solved on a theoretical level. The co-design aspect for example was seen as a strength in the sense that the Actors got to be co-producers, rather than just observed clients. The empathy approach also helped the leader to be aware of what it might feel like to be a minority having trouble communicating.

The research was conducted through an ethnographic lens and a field guide by Sitra was adopted as a guideline. I would nonetheless, recommend to interview an ethnographer beforehand to help gather deeper insights into the methodologies. Participatory observation and semi-structures interviews was connected to the ethnographic style and was chosen based on recommendations by the field guide and the supervisors of the project. A survey was also conducted at the end of the research phase. The nature of the research presumed a mainly qualitative research methodology and the advantage of the methodology was the possibility of continual change during the observation phase. The qualitative research has been validated by following Edge and Richards' (1998, 336) recommendations. They advocate a qualitative research to follow three questions. 1. How has the researcher positioned herself in the

investigation? 2. Is it clear whose voice is being heard? 3. In what way has the right discourse been chosen to give the right representation?

1. Me, as a researcher allowed myself to be emotionally involved and to deliberately build a friendly relationship with the Actors. This was part of the co-production approach of the research. The aim of the research was to create positive and improved well-being and any data supporting that is valuable. Hence, if the data was altered by the researcher or any other group is not relevant in this particular case.
2. The research aimed to create authority with the Actors rather than over the Actors. This was made possible through co-production. Ethical aspects have been considered through respectful design and to research as much as possible in advance to try to avoid unnecessary cultural pitfalls and misunderstandings.
3. The discourse has been chosen based on service design standards, where the aim was to prototype and gather information to continue to develop the work.

The shortcomings of the methodology are based on how it was executed rather than the methodologies per se. The data for example was collected by a researcher from another culture and demographic than the Actors and we did not even share a common language. The fact that me, as a researcher also had many different roles during the research probably made me more biased to the data collected as well. I was both the researcher, observer, leader and facilitator, and even if there were other co-leaders to brainstorm with, most of the decisions were at the end made by me. An example of how this might have influenced the results is that the cultural differences noticed during the camp were from a leader's point of view and based on observations that did not work according to the leader. This could have been avoided and the data would be more valid if there had been another leader to compare notes with. If the other leader also had been from the same cultural context as the Actors, then the research had produced culturally more valuable results. Design probes were considered as an alternative service design tool since I did not have a co-leader from the same cultural context as the Actors. However, I did not want to shift the focus of the Actors and give them a reason to take a more non-personal approach at the camp, therefore design probes were not introduced. Further, I think design probes is a valuable tool when investigating a phenomenon that the client is familiar with on a daily basis.

Semi-structured interviews accompanied the observations in the research. The use of the two methodologies was quite an organic mix and the research is not divided into a fifty, fifty approach. The research rather embraced an interdisciplinary mix where the two were implemented. The interviews were mostly carried out as ordinary discussions at the camp and conducted in a non-formal way. This led to relaxed and honest responses once trust was established. Yet, an ethical concern to consider is that the person interviewed was maybe not always aware that he or she was interviewed. Everybody had given their consent with the guardians' approval before the camp but still the ethical issue can be questioned. An alternative method to the interviews would have been to introduce the Actors to the empathy maps and ask them to fill it out at the end of each day. With this approach the language barrier would also have been eased.

The thesis could have applied interviews more in the pre and post-research phase of the project. As mentioned earlier it would have been beneficial to interview an ethnographer prior to the camp. A deeper understanding of the persona could have been gathered through interviews before the testing phase. To conduct interviews at the end of the project, almost two years after the camp would have been interesting and would probably give a better understanding of the impact the camp had in the lives of the Actors. However, due to deadlines this has to be part of another research.

With these shortcomings stated as possible threats to the results, I still think that the benefit of executing a prototype gave good insights to strengths, weaknesses, opportunities and obstacles. The interdisciplinary approach between practical service design and more theoretical social sciences supported each other and proposed a synergy effect where the outcome can be seen in improved well-being. The survey results support that this at least was a temporary effect. The design thinking process could further iterate and refine the design of the camp. I am however, happy about the empathy maps and syntheses of the project and think they enabled to uncover new insights. They do not only present the Actors' learning but also my own learning during the project as a leader. I learned how to better handle and direct difficult and new situations and to dare to lead a project from the beginning to the end. The process has improved my ability to finish projects and to dare to make changes. I hope I will have the chance to continue the project with the commissioner and I am optimistic that we could learn to create sustainable activities that can improve the well-being for the marginalized in our society. I also believe that these insights, when more fully

developed, can be taught and presented as a functional product to other organizations that are interested in similar activities.

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Appendix I. Description of Project for Commissioners and Financial Stakeholders.

SOMMARLÄGER PÅ LEKHOLMEN FÖR FLYKTINGUNGDOMAR

Många invandringdomar som kommer till Helsingfors kämpar med integration, det är ofta svårt att bli vän med finländare medan det istället är lätt att gå med i gäng som består av personer i samma frustrerande situation som en själv. Sommarläger är en förhoppning om att ta ett första steg i att bryta denna trend. På Lekholmen finns det redan ett fungerande Holmbo-koncept vilket betyder att den konkreta grunden för ett förverkligande är lagd. Lekholmen skulle vara en utmärkt plats att genomföra ett pilotprojekt där vi i Petrus församling utformar ett läger specialanpassat för flyktingungdomar som bott i Finland ett tag.

VAD

En veckas läger på Lekholmen för 5-7 flykting/asylsökande ungdomar. Läget skulle ske parallellt med Petrus församlings första konfirmationsläger 26.6-3.7.2017

MÅL

Att ge flykting/asylsökande ungdomar en chans att komma bort från staden under en vecka på sommaren.

Att finlandssvenska ungdomar och flyktingungdomar ska lära känna varandra.

Att flykting/asylsökande ungdomar får en första kontakt och fortsatt inbjudan till församlingen.



FÖR VEM

Flykting/asylsökande ungdomar i 14-20 år åldern. I första hand kommer vi att kontakta och samarbeta med familjegrupper som finns i nylandsnejden. Exempelvis Toivolanmäen perheryhmäkoti och Espoon ryhmä- ja perheryhmäkoti. (Perheryhmäkoti betyder att du ren fått uppehållstillstånd och i ryhmäkoti väntar man på beslut). På dessa hem bor ungdomar som kommit till Finland utan sin familj.

Man behöver inte vara Kristen för att delta i lägret, men vi kommer att informera tydligt om att lägerområdet är kristet. Man är välkommen att delta i lägret oavsett religionstillhörighet. Minderåriga behöver ha vårdnadshavares samtycke för att delta.

HUR

Före lägret kommer jag att träffa och prata med deltagarna. Presentera idén och börja bygga en relation och höra vad deras behov är. Sedan kommer jag att tillsammans med kunniga socialarbetare, lägerledare och holmboledare lägga upp ett program för lägerveckan. I nuläget vet jag att det kommer att innefatta kreativa och informativa aktiviteter och seminarier. Dessutom gemensamma aktiviteter med övriga holmbo och lägerdeltagare samt en del frivilliga aktiviteter.



Jag, Ann-Louise Lönnquist kommer att fungera som lägerledare för lägret. Jag kommer inte att ha något annat ansvarsområde under denna veckan på Lekholmen. Detta projekt är en del av mitt magisterexamensarbete inom mina studier Leadership and Service Design på Novia yrkeshögskola i Åbo.

KOSTNADER

Pris: ca [redacted] Euro/person (ink. mat och båtresa)
7 personer = [redacted] €
Resa till hamnen: ca 50€
Totalt: [redacted] €

Ta gärna kontakt om ni har frågor

[redacted]@gmail.com

Kostnaderna planeras att täckas tack vare understöd från fonder och föreningar.

Appendix II. Information Letter to Participants

Summer camp at the island Lekhomen

Important information about the camp

Time

Departure by boat will be from Vuosaari/Nordsjö (Kalkkiahiekantori/Kalksandstorget) Monday 26.6 at 10.00. Be early since the boat does not wait. The camp finishes at Monday 3.7, we leave from the island at 11.30 and arrives to Vuosaari/Nordsjö (Kalkkiahiekantori/Kalksandstorget) around 12 o'clock.

Location

Lekholmen is an island in the archipelago of Helsinki. The island is booked by many churches in Helsinki. During the summer they have confirmation camps for their youths. On the island there is about 120 bed places in different small cottages. There is a sauna, football field, dinner area, and a chapel with more.



Our stay will be parallel with the Swedish speaking church called Petrus' confirmation map. Meaning that there will be around 80 other youths age 14-18 at the island at the same time. We will have some activities together with them, for example a football tournament will be arranged on Fri-Sat. We will also be together during some practical workshops and during the sauna-, swimming- and mealtimes.

On the island there is also a concept called "holmbo" (island visitor). That means that anyone is welcome to come and live at the island during the summer while there are confirmations-camps going on, as long as the visitors respect the Christian practises and beliefs. There are special youths employed to arrange programs for the visitors. Some visitors come for a day and some stay for a longer time. We will join some of the programs that is arranged for the island visitors. Before lunch there's often some kind of outdoor activity, a sport or game. And in the afternoon there is some kind of discussion forum.



Practical information

Costs

The camp is free for the participants. We have received funding for this project meaning that the costs of the boat trip, food and accommodation at the island is covered. (The journey from Toivolanmäki to the harbour and back is not included). There is a kiosk at the island selling candy, ice cream, sodas etc. so participants can bring money if they think they want some extra snacks during the week.

Christian traditions

Everybody regardless of own religious conviction is welcome to Lekholmen. On the island however Christian traditions are practised and everybody on the island is asked to respect that.

Guardian signature for minors

If you are under 18 years old, we will need a signature from a guardian ensuring that you are allowed to participate in the camp.

Things to bring to the camp

There is pillows and blankets at the beds, but everybody should bring their own bedsheets. It might also be windy on the island and quite chilly these time a year so bring some warm clothes as well and clothes for rainy days.



- Bedsheets
- Clothes for warm and cold weather (also rain)
- Shoes that you can run in and have at outdoor activities
- Shoes that are easy to put on/take off Flip flops or sandals
- Swimwear
- Towel
- Toothbrush
- Hygiene products
- The contact paper

Things to leave home

- Computers, tablets
- Loudspeakers
- Alcohol and tobacco

We are looking forward to this the island is peaceful and the company is great so we hope that it will be fun for all of us.

If you have any questions feel free to contact

Ann-Louise Lönnquist

@gmail.com



Appendix III. Guardian Signature Note

Signature and contact information of guardian

I have read the information letter about the summer camp at Lekholmen and approve that my

child _____

Participate in the camp at Lekholmen 26.6-3.7.2017. Christian values and beliefs are practised at Lekholmen and my child is aware and will respect this.

During the camp I can be contacted at the phone no: _____

Photos from the camp where my child is visible are allowed to be used in social media (for example; the island visitor program have a blog that they update every now and then)

Yes / No

Photos from the camp where my child is visible are allowed to be used in the thesis writing of Ann-Louise Lönnquist:

Yes / No

Guardian signature (also in print)

If you have any questions, feel free to contact

Ann-Louise Lönnquist

██████████@gmail.com

Appendix IV. Security Plan for the Camp



Turvallisuusasiakirja Lekholmen

Lain mukaan jokaiselle leirille ja retkelle on laadittava turvallisuusasiakirja. Asiakirja toimii myös seurakunnan päätöksenteon dokumenttina. Leirin/retken vaativuus, laajuus ja kesto määräävät asiakirjan laajuuden. Turvallisuusasiakirjan säilytysaika on kaksi vuotta, onnettomuustilanteissa 10 vuotta.

1. Perustiedot leiristä/retkestä

Leirin nimi	Sommarläger för asylsökande ungdomar
Leirin ajankohta	26.6-3.7.2017.
Osallistujat (määrä, iät, erityispiirteet)	Deltagare totalt: 7 Varav 1 vuxen ledare. Utöver det hjälper holmboledarna samt Petrus församlings ledarteam till vid behov.

2. Toteutus

Turvallisuusvastaava (nimi, yhteystiedot)	Ann-Louise Lönnquist, phonenummer + email
Tehtävien määrittely (esim. yleinen turvallisuuden valvonta, suunnittelu ja ohjeistus, alkusammutus- ja ensiapuvälineistä vastaaminen, onnettomuuksista raportointi ja seuranta)	Lägret leds av Ann-Louise Lönnquist som samarbetar mycket med ledarteamet på Petrus konfirmationsläger som består av 6 anställda. Huvud- och säkerhetsansvarig för lägret är kyrkoherde Daniel Björk, och i Daniels frånvaro skriftskolteolog Jonathan Silfverberg, och till Ida-Marie Skogvik vid bådass frånvaro. Björk informerar lägerdeltagarna om säkerhetsfrågor och rapporterar vid eventuella olyckor. Samlingsplatsen är på fotbollsplanen. Endast kyrkoherde Daniel Björk svarar på frågor från media. Lönnquist ansvarar för aktiviteter och program på lägret och ansvarar för dess säkerhet. Praktiska arrangemang ex. kontakt till köket, och båttransport sker i samråd med Petrus ledarteam. Ida-Marie Skogvik (ungdomsledare) är första hjälpsansvarig,

	och ansvarar även för första hjälp-väska. Vid Skogviks frånvaro är i första hand Silfverberg och i andra hand Fougstedt första hjälpsvariga. Lönnquist tillsammans med sin man Jonatan Sandell är stugansvarig för Fortet. Stugan där deltagarna bor.
Vapaaehtoiset	
Henkilöstö (ohjaajat, leirikeskushenkilökunta)	
Ostopalvelut	Cateringtoiminnasta vastaa Blue Service Partners
Osallistujien enimmäismäärä eri ohjelmaosioissa	100 deltagare som mest samlade vid andakterna i kapellet och vid måltiderna i matsalsbyggnaden.

3. Kuljetus

Kuljetus leiripaikalle ja pois, toteuttaja	<p>Leikosaarelle (Lekholmen) kuljetaan veneellä, siitayhteyttä mantereelle ei ole. Vieraat/osanottajat tulevat omin neuvoin lähtölaiturille. Leikosaarelle kulkee yhdysalus m/s Norsö II (104 matkustajaa kannen alla + 62 kansipaikkaa). Pienemmän veneen, m/s Norsö III, kapasiteetti on 63 matkustajaa. Pienempää venettä käytetään pääosin säännöllisiin kuljetuksiin, ja Norsö II pääasiassa isompien ryhmien kuljetuksiin. Veneet lähtevät Laajasalosta. Isommat ryhmät lähtevät Hakaniemestä sopimuksen mukaan. Veneissä on pelastusliivit kaikille matkustajille (sekä lapsille että aikuisille). Kuljetuksista vastaa Testpoint Oy/NorsöLine. Leiriläisille ja isommille ryhmille kuljetuksia on varattava tammikuun aikana. Leikosaaren toiminnanohjaaja ottaa tilauksia vastaan. Kuljetusaika Hakaniemestä 45 min. ja Laajasalosta 20 min. Tarpeen vaatiessa vene kulkee Kivisaaren kautta. Pyörätuolimatkustajien tulee ottaa yhteyttä NorsöLineen etukäteen.</p> <p>Holmboverksamheten har egna, regelbundna båttransporter till och från Lekholmen som ordnas av Suomen Saaristokuljetus oy. Avgångsplatser och avgångstider finns tillgängliga på Lekholmens hemsida, https://lekholmen.wordpress.com/battidtabell/</p>
Oma auto käytössä leirin aikana	<input checked="" type="checkbox"/> kyllä <input type="checkbox"/> ei

huoltotarkoitukseen	
---------------------	--

4. Leirin pitopaikka ja luonne

Leirikeskukseen osoite	N 60°10.160' E 25°09.193' Postiosoite: Humalniementie 15, 00840 Hki
Yleiskuvaus lähimaastosta	Leikosaaren kesäkoti sijaitsee samannimisellä saarella Helsingin itäisessä saaristossa. Saaren pinta-ala noin 6 ha, saareltä ei ole siltayhteyttä mantereelle. Maasto on vaihteleva, paikoin liikuntarajoitteisille vaikeakulkuinen. Saaren luonto on arka ja osittain suojeltu, joten kävijöiden tulee kulkea viitoitettuja polkuja pitkin. Saarella on lentopallokenttä, jalkapallokenttä (hiekkä), sauna ja grillipaikka, lisäksi ulkoilmashakki ja -pöytätennispöytä. Kappeli, luontopolku ja 2 soutuvenettä.
Yleiskuvaus kiinteistä rakenteista	21 puurakennusta, päärakennus ja henkilöstön majoitustilat 2 kerrosta, muilla rakennuksilla 1 kerros. Koneellinen IV rakennuksissa 2, 3, 5, 12, 18, 20 ja 21. Rakennusten palonkestävyysluokka 3. Palovarointimia ja sammuttimia kaikissa majoitustiloissa. Puu-, sähkö- ja ilmalämmitys. Alueella useampi porakaivo.
Majoitustilat	n. 120 petipaikkaa
Ruokahuolto	Blue Service Partners
Leiriturvallisuus (kiinteistöt)	Puurakennukset. Alueella varastoidaan polttonesteitä sekä nestekaasupulloja. Useampi majoitusrakennus sekä sauna lämmitetään polttopuilla. Päärakennuksessa laitoskeittiö, jossa rasvapalon syttyminen mahdollinen. Ukkonen saattaa kesäisin aiheuttaa salamaniskuja saareen, aiheuttaen tuli- tai maastopaloja.
Leiriturvallisuus (vaellusmaasto, telta-alue)	Uimaan pääsee saunan laiturilta ja uimarannalta. Leirien järjestäjän tulee itse huolehtia uinninvalvonnasta Simning sker under vissa bestämda tider och övervakas av två myndiga ledare varav en är anställd. Den anställda ledaren påbörjar räddningsaktionen och den andra ledaren ringer 112 och kallar på hjälp. Deltagarna har informerats

	<p>tydligt om reglerna för simning. Holmbornas simning och lägret för asylsökande ungdomars simning övervakas också av minst en myndig ledare om antalet simmare är tio eller färre till antal, och av två myndiga ledare om fler än tio deltar i simningen.</p> <p>Möjlighet att lära sig ro och meta finns under dagtid. Det finns alltid en rokunnig ledare med i båten (Civiltjänstgörare Hammarström eller Lönnquist) Totalt max 3 personer i båten samtidigt. Ingen får gå och ro ensam och en grupp behöver alltid meddela en annan ledare före man går och ror. Alla i båten måste ha en endamålsenlig flytväst när båten är i vatten.</p> <p>Vid fall av olyckor stannar minst en myndig ledare med den förolyckade personen, medan en annan myndig ledare ringer 112. En vuxenledare går emot räddningsbåten eller helikoptern till båtbyggnaden och leder första hjälppersonalen till den förolyckade. Resten av de anställda vuxenledarna koncentrerar sig på att finnas till hands för de andra lägerdeltagarnas trygghet och välmående. Den förolyckade personens föräldrar/förmyndare kontaktas och meddelas om situationen så fort läget tillåter. I fall räddningspersonalen bedömer att den förolyckade ska tas med till sjukhus, kontaktar en av de anställda den förolyckades föräldrar/förmyndare och meddelar att någon från personalen åker med den förolyckade till sjukhuset och finns tillhands tills vårdnadshavarna kan infinna sig med den förolyckade. På grund av denna möjlighet måste det finnas tillräckligt med myndiga ledare på lägerområdet, så att en ledare i dylika olycksfall kan åka iväg med den som förolyckats.</p>
<p>Varusteet, välineet ja rakenteet (uima- ja muu turvavälineistö, pysyvät ja tilapäiset rakenteet sekä koneet ja laitteet)</p>	<p>Saaren henkilökunnan käytössä traktori + perävaunu kuljetuksia varten sekä ruohonleikkuri.</p>
<p>Terveyskeskuspalvelut</p>	<p>I akuta fall kontakter vi alltid 112 och agerar enligt de instruktioner vi får. Vid mindre akuta fall kontakter vi Helsingfors stads rådgivningstelefon, tel. 09 310 100 23, och agerar enligt deras instruktioner.</p>

5. Ohjelma

Yleiskuvaus päiväohjelmasta	Liitteenä.
Turvallisuudeltaan vaativimmat osiot, erityisohjelmat	Simning, roddbåt och fotbollsturnering på fritiden.

6. Osallistujien ennakkotieto

Ennakkoinformaatio (leiriympäristö, olosuhteet, vaatavuustaso)	Infosamlingar har hållts i juni, där regler och säkerhetsfrågor har gått igenom med förmyndare.
Leiri-/retkikirje (vaadittava ennakko-osaaminen, taitotaso ja varusteet sekä leirin säännöt ja muut ohjeet)	Infobrev gavs i samband med infosamlingen.

7. Riskien arviointi

Vaarojen tunnistus (mahdolliset vaarat eri tilanteissa ja olosuhteissa)	<p>Avotulenteko sallittu vain grillipaikalla. Henkilökunta vastaa tästä sopimuksen mukaan. Grillin vieressä vesisanko sammutusta varten. Kynttilöiden sytyttäminen sallittu vain kappelissa. Uimarannalla ei ole valvontaa.</p> <p>Saarella on 2 soutuvenettä (lukitut) ja soutajan tulee aina käyttää pelastusliivejä.</p> <p>Jyrkät kalliot saaren itäpuolella saattavat olla liukkaita.</p>
Vaarojen todennäköisyys ja seuraus (vaara on epätodennäköinen – mahdollinen – todennäköinen, onnettomuuden seuraukset ovat vähäisiä – haitallisia – vakavia)	<p>Simning - möjliga - allvariga (ex. drukning)</p> <p>Olyckshändelser i samband med t.ex. kvällsprogram - möjliga - icke-allvarliga/allvarliga.</p> <p>Brand - möjlig/osannolik - allvarliga</p> <p>Roddboat - möjliga - allvarliga (ex drunkning, driftning)</p>
Toimenpiteet vaarojen poistamiseksi ja riskien pienentämiseksi (suunnitellut toimenpiteet, toteutus ja ohjeistus)	Övervakning och räddningsaktion samt information till övervakarna och lägerdeltagarna vid lägrets inledning.

8. Turvallisuusasiakirjan käsittely

Turvallisuusasiakirjan allekirjoittaa esimies (kirkkoherra/johtava viranhaltija), joka on viimekädessä vastuussa leiristä/retkestä, leirin turvallisuusvastaava ja muu leirin henkilöstö sekä leirikeskuksen henkilökunnan edustaja.

a. Asiakirjan hyväksyminen

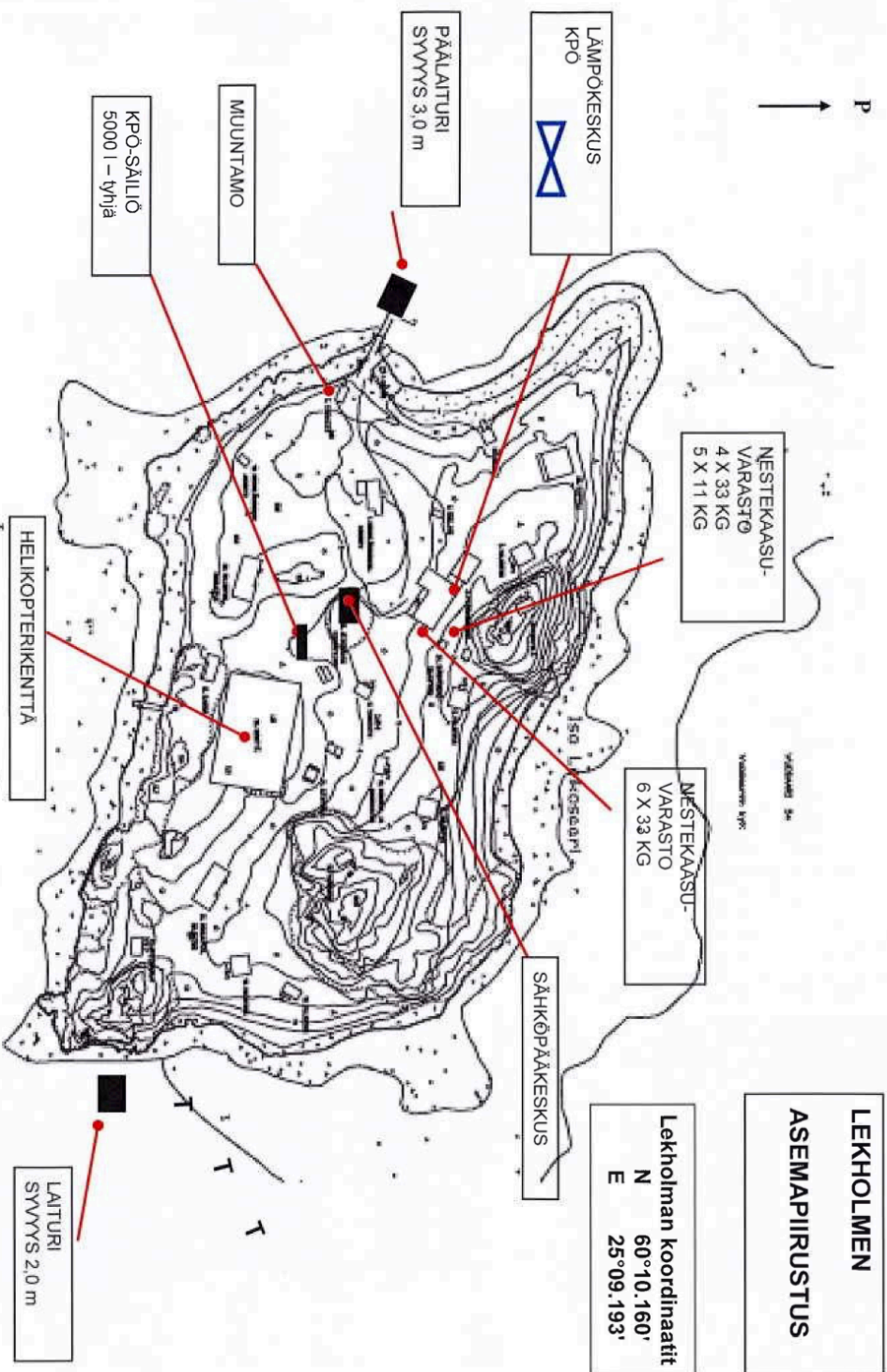
Aika ja paikka yksikön ao. viranomaisen allekirjoitus

b. Asiakirjaan perehtyminen

Aika ja paikka leirin/retken turvallisuusvastaavan allekirjoitus

c. Muun henkilökunnan allekirjoitukset

P
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Pre Camp

Traveling to camp

At camp

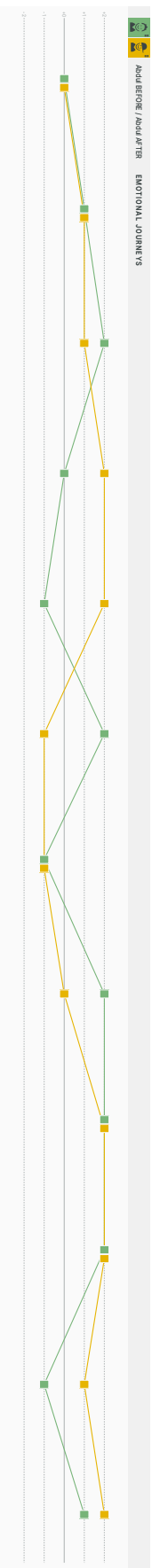
Post camp

Info about camp	Accepting the invitor	Packing and preparing	The trip to the camp	Day 1.	Day 2.	Day 3.	Day 4.	Day 5.	Day 6.	Day 7.	Meet Camp friends
Info about camp	Accepting the invitor	Packing a few things	Boat trip to the camp	A lot of great new things	How to react to prejudice	One of us want to go home	Not motivated at first, but good BBQ	A fun and active day w/ soccer	Relaxed Finnish summer cottage feeling	Go home after good bye	Keep contact and attend the re-union
Info about camp	Accepting the invitation	Packing and preparing	The trip to the camp	Day 1.	Day 2.	Day 3.	Day 4.	Day 5.	Day 6.	Day 7.	Meet Camp friends

Build AFTER	ABDUL'S PLANNED JOURNEY	Build AFTER	ABDUL'S REAL JOURNEY
Info about camp	Accepting the invitation	Packing a few things	Boat trip to the camp
Info about camp	Accepting the invitation	Packing a few things	A lot of great new things
Info about camp	Accepting the invitation	Packing a few things	How to react to prejudice
Info about camp	Accepting the invitation	Packing a few things	One of us want to go home
Info about camp	Accepting the invitation	Packing a few things	Not motivated at first, but good BBQ
Info about camp	Accepting the invitation	Packing a few things	A fun and active day w/ soccer
Info about camp	Accepting the invitation	Packing a few things	Relaxed Finnish summer cottage feeling
Info about camp	Accepting the invitation	Packing a few things	Go home after good bye to the new friends
Info about camp	Accepting the invitation	Packing a few things	Keep contact and attend the re-union

Build BEFORE	ABDUL'S PLANNED DETAILED DESCRIPTION	Build AFTER	ABDUL'S REAL DETAILED DESCRIPTION
I hear about the camp from instructor, and read info about the camp, decide to accept the invitation together with them.	I'm talking to my peers about the camp, decide to accept the invitation together with them.	Start to look forward to spending time away from the asylum seeking home, and to meet new people. I pack my things and take a boat.	Start to look forward to spending time away from the asylum seeking home, and to meet new people. I pack my things and take a boat.
		Excited about the boat trip to the island but being uncomfortable and it's a shock to see and meet so many new people. I'm waiting for the boat. They are looking at me and my friends, wondering who we are.	Excited about the boat trip to the island but being uncomfortable and it's a shock to see and meet so many new people. I'm waiting for the boat. They are looking at me and my friends, wondering who we are.
		We have arrived in a small house. The leaders give us a tour around the island. It's very small, but they talk to us and we have to be here. I get a lot of information about rules, activities and schedules. I don't know what to expect. I get to play social sports and like volleyball and football. We eat together with the rest of the camp. I'm happy and excited.	We have arrived in a small house. The leaders give us a tour around the island. It's very small, but they talk to us and we have to be here. I get a lot of information about rules, activities and schedules. I don't know what to expect. I get to play social sports and like volleyball and football. We eat together with the rest of the camp. I'm happy and excited.
		We played football in the morning together with the island visitors and afterwards we discuss the leader from the other camp join us. In the afternoon one of the leaders from the other camp and I had a swim and a barbecue in the evening with the island visitors. They had to sing songs.	We played football in the morning together with the island visitors and afterwards we discuss the leader from the other camp join us. In the afternoon one of the leaders from the other camp and I had a swim and a barbecue in the evening with the island visitors. They had to sing songs.
		The island is not that exciting anymore I feel a bit restless and start to feel a bit homesick and like an outsider. I don't know what to expect. I don't know what to expect. I don't know what to expect.	The island is not that exciting anymore I feel a bit restless and start to feel a bit homesick and like an outsider. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		We played 4x4 now with the island visitors in the morning. It was really fun and we were a great team. I don't know what to expect. I don't know what to expect. I don't know what to expect.	We played 4x4 now with the island visitors in the morning. It was really fun and we were a great team. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		Some of my island visitors friends joined us at our table during breakfast. And we decided to take a picnic together. The picnic was fun and everybody was happy. I don't know what to expect. I don't know what to expect. I don't know what to expect.	Some of my island visitors friends joined us at our table during breakfast. And we decided to take a picnic together. The picnic was fun and everybody was happy. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		A really warm day today so we went to swim already in the morning after that the football tournament. The program was a bit more fun and we were a great team. I don't know what to expect. I don't know what to expect. I don't know what to expect.	A really warm day today so we went to swim already in the morning after that the football tournament. The program was a bit more fun and we were a great team. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		Start quite late today and after a fast breakfast it was time to clean and pack. Feel that the boat will take us back to the center in a couple of hours. Feel like I have adapted to the natural world, even if it felt odd at the beginning of the week. We have added beach volleyball and we will join their football team where they play for fun.	Start quite late today and after a fast breakfast it was time to clean and pack. Feel that the boat will take us back to the center in a couple of hours. Feel like I have adapted to the natural world, even if it felt odd at the beginning of the week. We have added beach volleyball and we will join their football team where they play for fun.
			Me and my peers attended to train soccer with some of my new Finnish friends.

Build AFTER	ABDUL'S REAL DETAILED DESCRIPTION	Build BEFORE	ABDUL'S REAL DETAILED DESCRIPTION
I hear about the camp from instructor, and read info about the camp, decide to accept the invitation together with them.	I'm talking to my peers about the camp, decide to accept the invitation together with them.	Start to look forward to spending time away from the asylum seeking home, and to meet new people. I pack my things and take a boat.	Start to look forward to spending time away from the asylum seeking home, and to meet new people. I pack my things and take a boat.
		Excited about the boat trip. The other peers don't try that much. They are all excited and waiting for the boat. They are looking at me and my friends, wondering who we are.	Excited about the boat trip. The other peers don't try that much. They are all excited and waiting for the boat. They are looking at me and my friends, wondering who we are.
		A nice place to be at. Quiet and a bit forest and a lot of different groups. Some of the groups are very nice. We played volleyball with some of the younger ones.	A nice place to be at. Quiet and a bit forest and a lot of different groups. Some of the groups are very nice. We played volleyball with some of the younger ones.
		I got to bed late and don't feel like getting up in the morning. I don't know what to expect. I don't know what to expect. I don't know what to expect.	I got to bed late and don't feel like getting up in the morning. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		Some of us don't want to do much work. I feel like I'm not doing enough. I don't know what to expect. I don't know what to expect. I don't know what to expect.	Some of us don't want to do much work. I feel like I'm not doing enough. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		No one else wanted to go home but the morning is here. I don't know what to expect. I don't know what to expect. I don't know what to expect.	No one else wanted to go home but the morning is here. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		The soccer tournament was the best program so far. I don't know what to expect. I don't know what to expect. I don't know what to expect.	The soccer tournament was the best program so far. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		The last day. Feel weird to go back soon. I have got a lot of things to do. I don't know what to expect. I don't know what to expect. I don't know what to expect.	The last day. Feel weird to go back soon. I have got a lot of things to do. I don't know what to expect. I don't know what to expect. I don't know what to expect.
		A little bit nostalgic when we go home and find out that we have experience in common with them now. We have a lot of things to do. I don't know what to expect. I don't know what to expect. I don't know what to expect.	A little bit nostalgic when we go home and find out that we have experience in common with them now. We have a lot of things to do. I don't know what to expect. I don't know what to expect. I don't know what to expect.
			Will attend the re-union that is planned together with some of the other leaders during the summer.

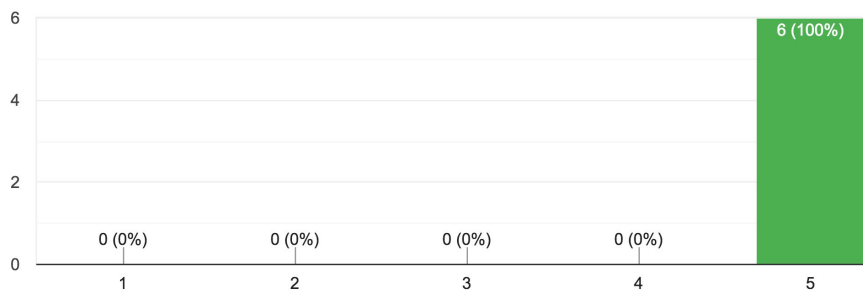


Appendix VI. Survey Feedback Gathered From the Actors

1. How have you liked it on Lekholmen? (6 Responses)

1= I have not liked it at all

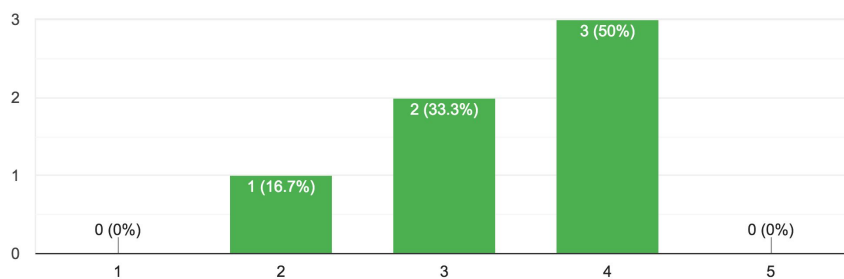
5= I have liked it very much



2. How has the food been? (6 Responses)

1= I have not liked it at all

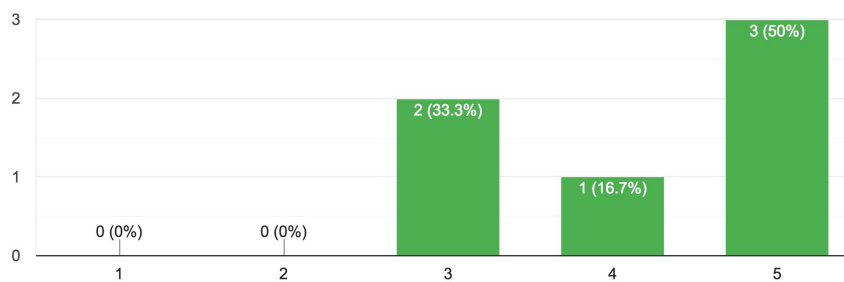
5= I have liked it very much



3. I have learned more about Finnish Culture (6 Responses)

1= I have not learned more about the Finnish Culture

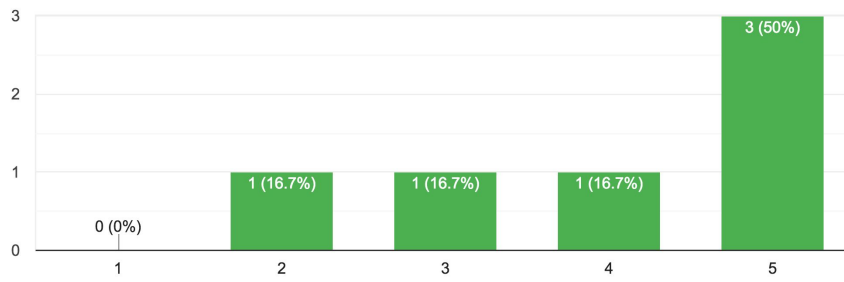
5= I have learned a lot of new things about the Finnish Culture



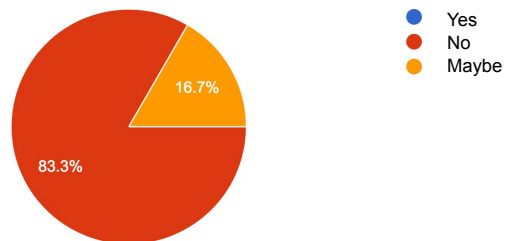
4. Have you got new friends during the camp? (6 Responses)

5 = Yes, I am certain that I have got new friends

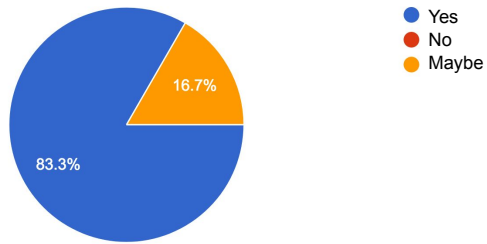
1 = No, I have not got any new friends.



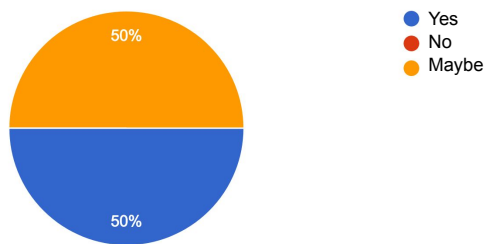
5. Was the Camp too long in your opinion? (6 Responses)



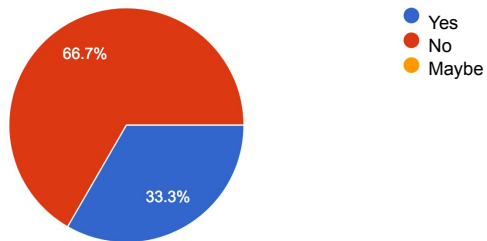
6. I have understood the rules and regulations at the island (6 Responses)



7. I have always known the program and time schedule of the camp (6 Responses)



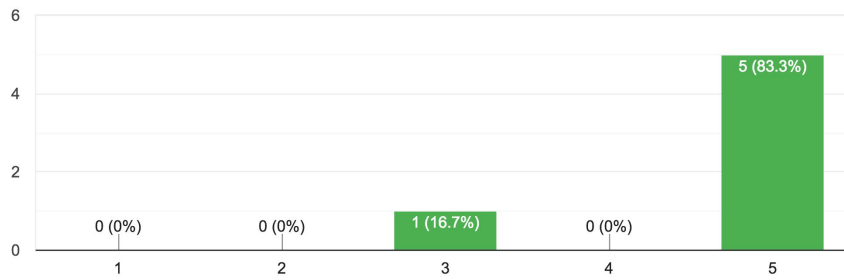
8. I would have liked to have more free-time during the camp (6 Responses)



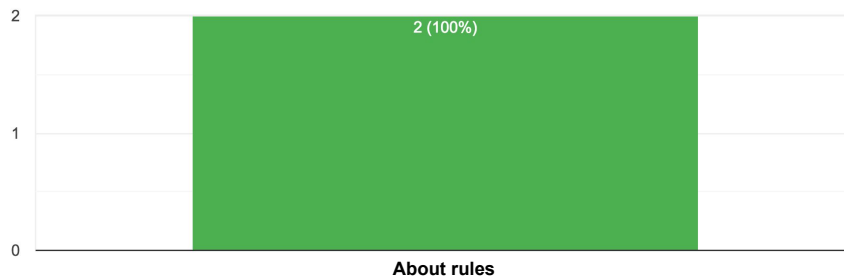
9a. I have learned new things and got new insights during the camp (6 Responses)

1= I have not learned anything

5= I have learned many new things



9b. If yes, about what have you learned? (2 Responses)

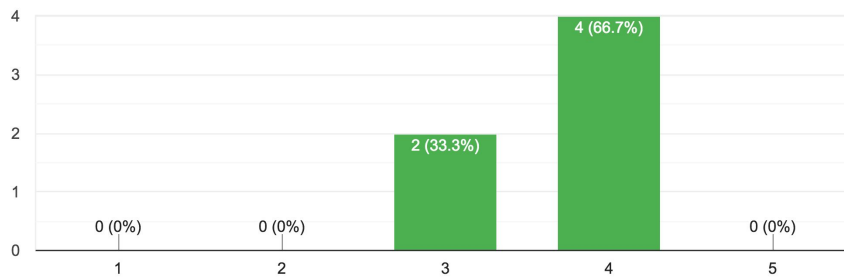


10. Other camp participants have wanted to talk to and get to know me. (6 Responses)

(6 Responses)

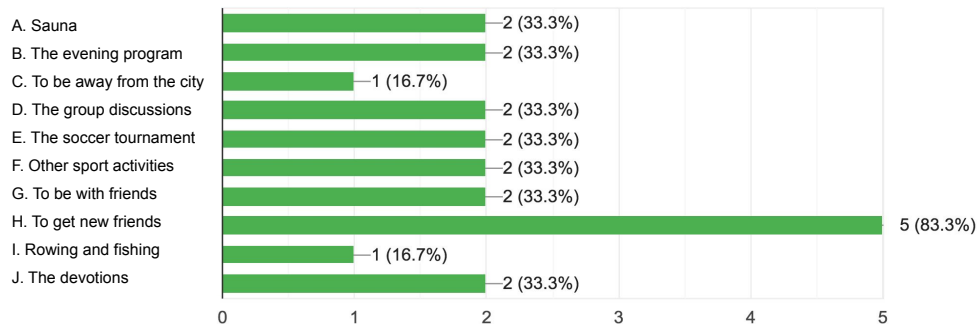
1= No, nobody have talked to me

5= Yes, many have talked to me and been interested in getting to know me.



11. This have been good during the camp. (6 Responses)

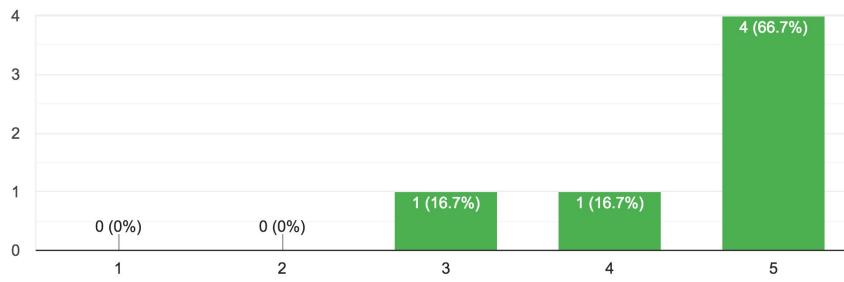
You can vote for as many or few of the alternatives as you like.



12. How has the accomodation been? (6 Responses)

1= I have not liked it at all

5= I have liked it very much



13. How has the leaders at the camp been? (6 Responses)

1= I have not liked them at all

5= I have liked them very much

