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Prime Mover

Defining Communality -

Developing the Concept of Communality Based on Literature
and Context of Lilinkotisäätiö

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Defining Communality-
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Defining Communality - Developing the Concept of Communality Based on Literature and Context of Lilinkotisäätiö

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Communality is a widely discussed and debated subject and concept. Changes in communality and its quality have raised worry. Communality is hoped to be an answer to shortcomings in individual's social wellbeing. It is thought to protect individual, who alone would be inadequate to receive enough content in life. It is often feared, that communal style of living decades ago will be replaced with over emphasised individualism and hedonism.

The purpose of the research is to find out, what communality actually is. Communality is discussed as a concept. Concept is developed through usage of hybrid model. Data consists of literature sources on communality and writings of communality written by members of Lilinkotisäätiö. Through weighing and comparing these sources a refined concept of communality is established. Communality is so to say sliced into small components and again put together to logic modules describing different thematic sides of the concept using inductive content analysis. Future orientated Delphi- technique is used as a tool to form a vision of desired state of communality in the future. This vision is based on wishes of the members of Lilinkotisäätiö and serves their developmental needs in the community.

Results rising from the theoretical literature material describe communality as emotion, activity, boundaries, interaction, competence and change in time. Empirical data in form of field responses form categories of activity, structure, democracy, emotion, interaction, promoter, process and communality as restricting and enhancing elements regarding community's development.

Refined results describe communality as conceptual modules, in which the priorly presented results are presented as contextual entireties. Strongest single and separate categories rising from all three sources are emotion, activity and interaction. Secondly, communality is of individuals' competence to function which is regulated by synthesis of single restricting and enhancing elements. Thirdly, communality is societal features as structure, democracy and boundaries. Fourth module describes communality as transition where it is seen as dynamic and process-like movement in time and quality. Communality in this context is also of professionalism where it is seen as a tool to understand and guide communal processes in rehabilitation.

As a most significant conclusion the staff respondents emphasise society type of features in communality such as structure whereas client respondents are more likely to describe communality from emotion based viewpoints. In staff responses communality is in addition to their own consumption of communality about understanding client communality from an outside professional position. Clients see communality more as a process whereas staff analyses it more as a current state.

Key words: Communality, concept development, hybrid model

Nordlund Anu

Yhteisöllisyyttä määrittämässä - Yhteisöllisyys käsitteen kehittämistä kirjallisuuden ja Lilinkotisäätiön pohjalta

Vuosi

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Sivumäärä

58

Yhteisöllisyys on laajalti ja eri asiayhteyksissä keskusteltu aihe. Sen muutosta ja laatua yhteiskunnassa on pohdittu ja sen väheneminen on aiheuttanut huolta. Yhteisöllisyydeltä toivotaan vastausta yksilön sosiaaliseen hyvinvointiin. Yhteisöllisyyden ajatellaan suojaavan yksilöä, joka yksin olisi riittämätön saamaan elämäänsä sellaista sisältöä, joka riittäisi hyvän elämän perustaksi. Vuosikymmenten takaisen yhteisöllisen elämisen mallin, jossa naapuriapu ja toisten tarpeista välittäminen oli selviö, pelätään korvautuvan liiallisella individualismilla ja hedonistisella onnellisuuden tavoitteluna.

Tutkimuksen tavoitteena on selvittää, mitä yhteisöllisyys itse asiassa on. Tutkimusprosessin keskiössä on yhteisöllisyys käsitteenä. Käsitettä kehitetään hybridimallia apuna käyttäen. Aineisto koostuu yhteisöllisyyttä käsittelevistä kirjallisuuslähteistä sekä Lilinkotisäätiön asukkaiden ja henkilökunnan kertomuksista yhteisöllisyydestä. Näitä lähteitä vertailemalla ja punnitsemalla muodostetaan yhteisöllisyyden sisältörakenteista selkeä vastaus siihen, mistä osa-tekijöistä yhteisöllisyyden voidaan ajatella muodostuvan. Yhteisöllisyys ikään kuin pilkotaan osiin ja järjestetään uudelleen loogiseksi kokonaisuudeksi induktiivista sisällönanalyysia apuna käyttäen. Tulevaisuuden tutkimuksessa käytetyllä delphi- tekniikalla etsitään Lilinkotisäätiön jäsenten visiota ideaalista tulevaisuuden kuvasta yhteisöllisyyden suhteen säätiö kehittämis- ja koulutustarkoituksia varten

Tulokset kuvaavat yhteisöllisyyttä kirjallisuuslähteiden pohjalta tunteena, toimintana, rajoina, vuorovaikutuksena, kompetenssina sekä muutoksena ajassa. Kenttälähteiden kertomukset tiivistyvät kuvaamaan yhteisöllisyyttä toimintana, rakenteena, demokratiana, tunteena, vuorovaikutuksena, edistäjänä, prosessina sekä yhteisöllisyyttä toisaalta edesauttavina ja rajoittavina tekijöinä.

Jalostetut tulokset kuvaavat yhteisöllisyyttä käsittelemöduuleina, joissa aiemmissa vaiheissa löydetty tulokset esitetään sisällöllisinä kokonaisuuksina. Yhteisöllisyyden kaikista aineistoista nousevat vahvimmat itsenäiset määrittävät tekijät ovat tunne, toiminta ja vuorovaikutus. Toisesta näkökulmasta yhteisöllisyys esitetään yhteisön jäsenten kyvykkyytenä toimia, jota säätelevät yksittäisten edistävien ja rajoittavien tekijöiden synteesi. Kolmantena yhteisöllisyys on yhteiskunnalle tyypillisten rakenteiden vaikuttavuutta sisältäen rajojen, organisatoristen rakenteen ja demokratian piirteitä. Neljänneksi teema-alueeksi muodostuu yhteisöllisyys muutoksena eli tiettyjen osa-alueiden dynaamisena ja prosessinomaisena liikkeenä ajassa tai laadussa. Viidentenä teemana on yhteisöllisyyden ymmärtäminen ammatillisena työvälinenä kuntoutustyössä.

Keskeisimpänä johtopäätöksenä kenttävastaajista henkilökunta painottaa yhteisöllisyyden yhteiskuntatyyppisiä rakenteita asukasvastaajien kerronnan painoutuessa yhteisöllisyyden tunnepitoisiin sidoksiin. Henkilökunnan yhteisöllisyys on oman yhteisöllisyyskokemuksen lisäksi asukaskunnan keskinäisen yhteisöllisyyden ymmärtämistä ja ohjaamista. Asukkaiden keskinäisessä yhteisöllisyydessä painottuu yhteisöllisyyden prosessinomaisuus henkilökuntaa enemmän.

Asiasanat: yhteisöllisyys, käsitteiden kehittäminen, hybridimalli

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1 Introduction

Most of all communality is a feeling. It is each individual's personal perception and feeling related in belonging to some social system. In many traditional societies communality was built upon symbols that were worshipped and created the feeling of communality, the feeling of having a common sense of belonging together and being motivated to participate in the community life for the sake of this conception. Indian tribes put up totems as symbols of this commonness. These symbols were functional and were believed to produce goodness, "mana", for community's members. "Mana" was the impersonalised strength that kept up the spirit, held the community together and gave a common, yet very abstract, motive to work towards common goals. (Kylmä, 2010).

Communality's first origins also relay on Tönnies' thoughts on human association. These two types of association are known as *Gemeinschaft* and *Gesellschaft*. In *Gemeinschaft*, often translated as community, individuals are associated with each other based on their will and they share common goals. Tönnies believed that family is the best example of such community. In *Gesellschaft*, referring to society, such common goals do not exist to the same extent but membership is defined based on individual's self interest. This is most clearly seen in modern businesses where for members it is not necessary to share beliefs and goals, but the orientation and motive is the self interest of earning money. (Tönnies, 2001).

Chavis and McMillan (1986) use the term "sense of community" to describe this kind of *Gemeinschaft* and define further four main characteristics: membership, influence, integration and fulfilment of needs and a shared emotional connection.

Great deal of discussion connected to communality ponders within its' sociological nature and changes it has undergone over time. The common trend is to approach this phenomenon from the change of societal structures from traditional to modern to the edge of post modern. Post modernism is often criticised for its tendency to emphasis individualism and constituent change and demands for identifying and reidentifying personal identity on the expense of communality and communal responsibility. Traditional systems are criticised to be stiff and rigid manipulators that violate individual choice and freedom. (Kylmä, 2010).

Yet in everyday life communality has not vanished but has changed form. Whereas traditional "David Jones" had a few communities such as family and church he belonged to, his grandson "Mike Jones" has dozens of them through his life span. The idea from the ancient Indians remains same. He has a need to belong to different communities to receive social satisfaction. Whereas Indians had their totems Mike has a membership card to a political party to

manifest his beliefs he shares with a group of people, a soccer team shirt to create spirit within the group of his football lads and a wedding ring to show off his bond with his wife.

Communality is a widely used term in everyday discussion within social- and healthcare services. In addition to these classic definitions it has numerous different definitions in literature and its representations in social reality vary from community to another. Therefore it is justified and essential to develop the concept in order to establish a model of communality that is clear and not controversial according to different consumptions of communality. This study aims to define communality as a concept using hybrid model, utilizing both literal and empirical data in the defining process.

It is frequently discussed in communities proving care what kind of values are most emphasised in care. Communality is a common choice. The red line in this study is not so much to debate is emphasising communality correct or not, but to view communality as an existing phenomenon. Whenever there are more than one individual present at some premises social interaction steps into picture. To set examples of extremes; participating in a meeting for one hour at work or belonging to a family for years. All of us belong to dozens if not hundreds of different communities parallel and sequently in time such as school, family, hobbies and work.

The functionality and quality of communality is essential to individual's social and psychological well-being. Communality is also known to promote health. (Hyypä, 2002). Well functioning communality offers security and satisfaction to it's members. At worst cases, ruptures and dysfunctions in community life may cause severe stress and suffering for people involved, as in school bullying or family violence for instance.

Communality is often seen in a romantic light but the phenomenon has its' downsides as well. The problemacy of communality is described in many sources and contexts. Not all communities are producing good "mana" for it's members. In communities there are also incorrect use of power and forcing, excluding and bullying. A community can be even a threat for it's members causing physical and/or psychological harm.

Sometimes individual's poor skills and shortcomings cause trouble for the whole community. Well functioning communality sets requirements for it's members concerning their personal skills and features. Individual independency is necessary in order to successfully join and function in a community. (Kallasvuo, 1999: Tirkkonen, 2006)

The community studied is Lilinkotisäätiö in Helsinki. Lilinkotisäätiö provides social-psychiatric rehabilitation services for individuals who live in Lilinkotisäätiö's premises on the

grounds of mental illness. The foundation is established at 2004 and its' aim is to improve the position of psychiatrically long term ill residents in Helsinki. In order to achieve this goal the foundation produces assisted living services and social-psychiatric rehabilitation services that support recovery.

The foundation has six service houses providing assisted living services in Helsinki. There are circa 310 clients in these houses and circa 163 members of staff. The foundation also has an activity center in Malmi providing professionally driven group activities for residents.

The service houses offer a safe, home like and rehabilitating living environment for clients. Staff is available at all times. Staffs' duties are to counsel, support and assist the clients in everyday duties. The central value guiding the work is communality. (www.lilinkoti.fi).

The most common diagnosis in client group is schizophrenia. The nature of mental shortcomings is discussed as little as possible in this study as it is not relevant to the subject. Staff's and clients' perceptions are considered equally and the desired outcome is these individuals' perception of their sense of communality in this particular community.

2 The purpose and research questions

As long as communality as a phenomenon is not clarified and examined, there are no sound and justified grounds for communality's development since it remains unclear what is to be developed and how. Through careful defining of the concept a reliable conception of communality is established and there is a solid ground for discussion and development.

The purpose of this study is to examine how communality is defined as a concept in literature and how it is defined by the members of the particular community in question. Developmental aspect is important. The second purpose is to study how the members of the community see that communality should be improved and developed in the community in question.

The research questions are:

- 1) How communality is defined in literature ?
- 2) How communality is defined in Lilinkotisäätiö by its members ?
- 3) How communality should be improved in Lilinkotisäätiö ?

3 Methodological background

In this study communality is examined through usage of concept development and hybrid model. The desirable outcome is to create a definition of communality as a concept based on literature and experiences of the community members in Lilinkotisäätiö. Further on by using Delphi technique a future scenario of communality within Lilinkotisäätiö is established.

Communality as a concept is very broad and can be understood in numerous various contexts. In this study the concept is clarified combining literature based concepts to ones found from the field data. Together these form synthesis that provide the reader a refined concept of communality and its' different aspects.

These aspects categorically differ from one another describing different approaches to the phenomenon studied. Throughout the study the aspect of emotionality is used as example to clarify how the researcher has come to the conclusions forming the refined concept of communality in the research process.

3.1 Concept development

In theory development literature concepts are often addressed to be building blocks of theory. (Rodgers & Knafl, 1993). Chinn and Kramer defined concept as a "complex mental formulation of empirical experience". Concepts are abstract "cognitive representations" of perceptible reality formed by direct or indirect experience. They range from directly observable empirical observations to relatively abstract, indirectly observable mental inferences. (Morse, 1995).

Further on Morse (1995) clarifies terminology concepts describing their relation to categories. These terms are occasionally interchanged. When verifying concepts, the distinction between these two has methodological implications. Furthermore, because of the abstract nature of concepts are verified by determining their components and these components variously are referred to in the literature as constituent elements, attributes, characteristics, properties, essential or defining features and criteria.

The choice of method for concept analysis depends on first, the definitional criteria for a concept to be included in a conceptual category, and second, the methods used for identifying conceptual categories. (Morse, 1995).

According to Morse (1995) methods for qualitative inquiry may be used for this purpose by using observational and interview data or, if there is an adequate literature on the concept of interest, by using techniques of secondary analysis employing the literature as a source data.

In this study these concepts referred to as building blocks of theory are collected from both literature and qualitative data from the members of the community. The data is analysed using inductive content analysis. Though this analysis process the conceptual categories are created.

3.2 Hybrid model

The refined concept of communality is the final aim in the study and concept development explained in the previous chapter describes the process and route to this aim. Hybrid model is the tool used to manage the process in forming the refined concept.

The hybrid model (Schwarz-Barcott & Kim 1993) is a method to combine theoretical and empirical data. The method consists of three phases; 1) theoretical, 2) fieldwork and 3) analytical phases. The theoretical phase consists a profound literature review of the chosen concept and analysis of the existing definitions and selection of a working definition. In the empirical phase field research techniques are used to collect data for further analysis of the concept in question. The analytical phase is the final step in interfacing the initial theoretical analysis with insights gained from the empirical observations.

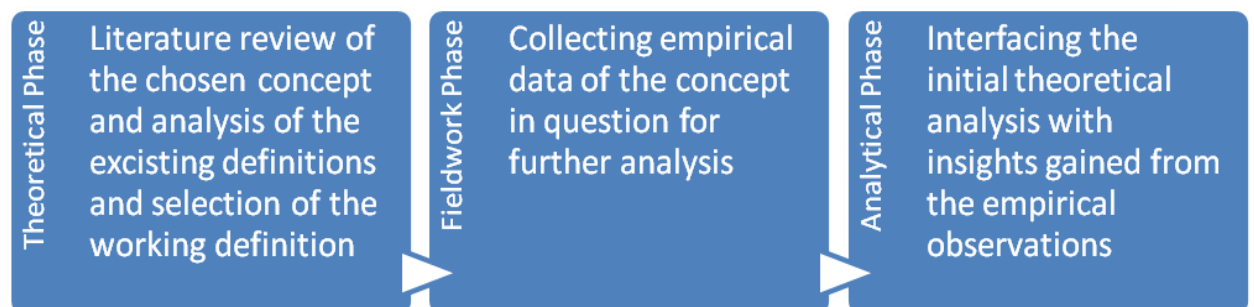


Figure 1: Hybrid model as a process

2.3. Delphi technique

In addition to describe communality as a concept this study aims to produce data on respondents' thoughts of future in order to help the organisation in question to develop communality to desired direction.

In order to gather a clarified picture on how communality is experienced a Delphi panel is to be established. This panel estimates possibilities of innovations and obstacles that can hinder the development. In order to receive a realistic and multisided conception of the issue studied panellists should be persons whose expertise completes each other's views. The aim is to create predictions of future based on the continuity of developmental lines from the past. The viewpoint is to be examined from an alternative point of view. Delphi technique produces synthetic knowledge where as the aim is to crystallise the essential core. (Hakulinen & Savela, 2001; Vazques-Ramos et al., 2007)

The data is collected in written form in two answering rounds. In the first round the respondents make commentary on how they experience communality in Lilinkotisäätiö and how if they would like it to develop to a certain direction in quality or quantity, what kind of changes they would wish to make. In the second round the respondents comment each other's responses not as criticising or debating them but writing on further comments that rise from other respondents' thoughts.

Delphi technique is not an actual method in this study, but the idea of creating a future scenario is adopted from its' methodology.

4 Theoretical phase

According to Schwartz-Barcott and Kim (1993) a successful review of the literature requires a broad systematic, cross disciplinary approach. The researcher aims to find out what is the essential nature of the concept, how can it's essence be defined clearly and how can it be fleshed out so as to enhance it's measurability ?

Once a few definitions are in hand, it is helpful to look for major points of contrast and similarity. After major points of agreement and disagreement have become apparent, a definition is selected or generated for further detailed examination. Selecting a definition that seems congruent with ones initial thoughts will help to maintain a nursing perspective; however

maintaining a tentative posture with respect to a selected definition is necessary if the investigator is to be open-minded in the refinement process.

4.1 Theoretical data

The data consists of articles and books discussing communality. The articles were searched from Finnish libraries and databases at autumn 2010. The databases searched were Sage, ABI/Inform, Ebrary, Ebsco, Elsevier Science Direct, Linda and Medic. Used terms in searches were “communality” and “yhteisöllisyys” (Finnish). Articles with clear connection to health- and social care field were accepted and data from other connotations were left out to keep the context on the field studied. Once the results are analysed and compared with the data arising from the literature further literature searched are made according to need possibly arising from the results. In the theoretical phase 72 attributes (or codes) to communality were found.

Since the term “communality” gave only few applicable results terms “social capital” and “Sense of community” were included to search. Both SC and SOC have the same context as communality since they all describe the same phenomenon; individuals in groups and their relations to one another. SOC produced 17 attributes and SC 36 attributes. Many of these attributes were overlapping with the previous 72 attributes. Those that were not produced new categories to analysis.

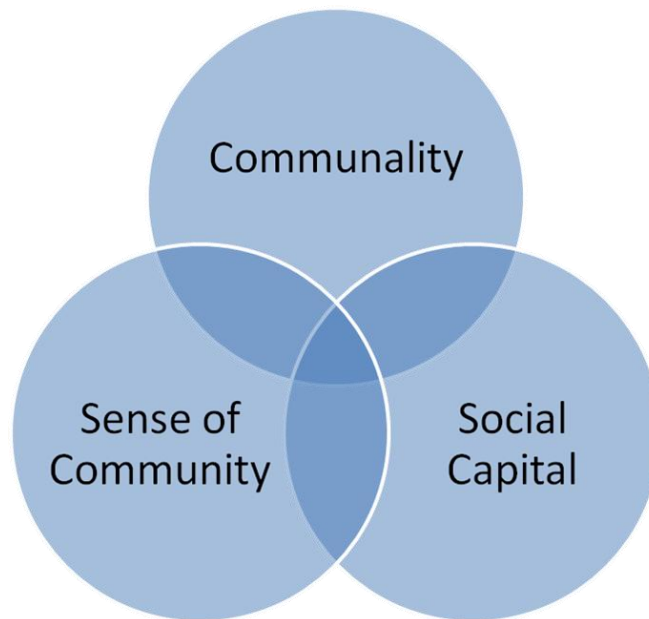


Figure 2: concepts searched in the literature review

4.2 Analysis of theoretical data

The literature sources are analysed using content analysis, which is a method that helps the researcher to analyse the content of documents. Basically, it is a method that can be used with any text as a way of quantifying the contents of that text. (Denscombe, 2004).

The first decision to be made is to whether to analyze manifest and/ or latent content (Graneheim & Lundman, 2004). In literature analysis the researcher has decided to concentrate on manifest content to ensure reliability. Concentrating on latent content would be questionable according to reliability as the aim is to seek valid concepts of communality.

The material was written in a form of a diary and onwards read thorough carefully in seek for meaning units. Meaning units are described in literature in several ways and have several minor differences in interpretation. (Graneheim & Lundman (2004) see meaning unit as words, sentences and paragraphs containing aspects related to each other through their content and context.

Meaning units have been broken into codes or attributes as referred to in this text. Further on the codes have been organised into subcategories according to their content.

Table 1: An example of the content analysis process

Meaning unit	Attribute	Subcategorly
Sense of community reflects the feeling of attachment and belonging that an individual has towards a community	Feeling of attachment	Emotionality
	Feeling of belonging	Emotionality

4.3 Categories of communality according to literature

Subcategories are formed from different attributes describing some particular phenomenon that can be seen as different parts forming the concept of communality. They consist of attributes that have the same contextual outcome to the concept. In the following figure the concept of communality is described visually through classification of the categories that form the concept.



Figure 3: Categories of communality based on literature

4.3.1 Communality as emotionality

Communality as emotionality rose up to be the biggest category in the concept of communality according to literature. As Morse (1995) argued attributes to range from directly observable empirical observations to relatively abstract, indirectly observable mental inferences, emotionality as category is most on the abstract and indirect end of this division. Yet it is possible to define and justified to present it as a most important individual category.

Emotions have a psychological root and any emotion individual connects to any community in question has implications on the functioning of the community. Emotions appear to form communities on biological groundings, since sociality has a biological base. Human beings tendency to seek connection with others is based on an instinct. It is necessary to seek companionship in order to reproduce life and assure income. (Keski-Luopa, 2007 ; Lindfors, 2007.) Emotions can be seen as bases to forming most communities; hence emotions provide an instinct related need to seek others.

Communities offer security, companionship, friendship and empathy for their members. A need of belonging together is repeatedly mentioned in literature as well. (Lampio-Juvonen, 1999) Individuals seek communities that answer their emotional needs providing satisfaction.

All attributes according to sense of community fall to this category. SoC describes the psychological orientation of community focusing on the individual experience. The first key element is membership of community and a feeling of belonging connected to it. Secondly SoC is of individuals influence and sense of mattering to community, ability to make a difference in a group and of the group mattering to its' members. An individual seeks for integration and fulfilment of needs from his/ her connection to community and anticipates a shared emotional connection from the membership. (Redman & Fisher, 2002 ; Tones & Tilford, 2001; Capriano & Hystad, 2010; Wong et al. 2010; Sarason, 1974; Hughey et al. 2008).

4.3.2 Communality as activity

Concrete activities are important features in communality. This theme emphasises individual's need to act and do various things together. Activity can be abstract as working together to achieve a common goal or concrete as doing physical activities together as in many hobbies. (Parviainen, 1998; Asikainen, 1999).

Activity receives many mentions in the literature but yet is fairly easy to define and describe. Activity appears in all forms of communities. Where activity is concrete its' appearance is

clearest, but at least abstract forms as planning, thinking etc. are always present. The amount of activity naturally varies greatly from community to another; some communities exist mainly to produce activity as in sport clubs. In communities formed based on different needs (as family) it is existing but in a lesser role.

4.3.3 Communality as boundaries

Communities have concrete and/ or abstract boundaries. Community can be a geographically limited area as a village or a block house. In these concrete frames the definition is directly observable and clear. (Lehtonen, 1990)

Boundaries are also described as emotional and abstract boundaries. These type of community boundaries can be dilemmatic. They support members of community and provide security, but on the other hand can suffocate and violate individual freedom if defined too rigidly. Very strict religious communities are mentioned as an example. (Tuhkasaari, 2007)

Stating which individuals are in-group and which out-group in these abstract natured boundaries is relatively subjective and less clear to define.

4.3.4 Communality as interaction

Individuals in community are in constant interaction with each other. Communication, in ideal situation, is dialogical and reciprocal. Community provides premises for exchange. In well functioning communality there is a balance according to exchange. Individuals as members of any community contribute to the community but also expect to receive from the community. Again these objects of change can be concrete or abstract; a soccer player in a team plays as well as he can and expects the other players to kick the ball as well. A friend gives empathy and affection to a friend, and expects these feelings to be returned.

Individuals and community have an influence on one another. They are in constant and reciprocal interaction with one another. In the ideal situation individual feels that she/he is meaningful and matters the community. (Hägg, 2002; Hyytiäinen, 2007)

4.3.5 Communality as change in time

Many resources refer to changes communality has undergone over time. The change from societal structure from traditional to modern and postmodern has been referred to in the text already in the very beginning. The trend as movement from collectivism to individualism is criticised to diminish communality, on the other hand changes are seen as evitable development and communality is said to have changed it's form rather than have vanished. (Keski-Luopa, 2007; Heinonen, 2004)

4.3.6 Communality as competence

All individuals in a community possess different personal resources; have different self-esteems and self-efficacies. Individual's capacity to interact determines functionality in a community. Groups have their own competencies as well composed of individual competences. This is called "community competence." Community competence can be thought as a problem solving ability of a community that arises through collective effort. Crucial to successful competence are commitment, participation and community social support. It consists of different political skills as well that are available in the community. Political dimensions include articulateness: management of relations with larger society; and the machinery for facilitating participant interaction and decision making. (Lochner et al. 1999, Parker et al. 2001).

4.3.7 The working definition

The working definition should be congruent with the initial purpose of the research project but widespread enough to enable open-minded refining of the concept in the analytical stage. The working definition defines the chosen concepts and builds a bridge to the empiric stage. (Rodger & Knalf 1993).

The working definition here is designed to be loose enough to enable open minded approach for respondents in the empiric stage but accurate and loyal to the original ideas presented in the literature in order to cover all crucial aspects. The working definition also functions as a base and guideline when the refined concept of communality is established through synthesis of theoretical and empiric data later on.

“Communality as change in time” is left out, as when particular features of some community’s sense of communality is studied, its historical perspective has only little relevance.

It is worthwhile to put effort on the profound consideration when defining the working definition. Communality is a very complex phenomenon to define. When theories of communality are presented it is often easy to find a form of communality where the definition does not fit in. Modern theories, for instance, were based on the consumption, where communality can be born only locally and requires individuals involved to know each other and support same values. Tuomi (2005) proved this wrong presenting the “Linux-phenomenon”, where Linus Thorwalds created a community of over 100 individuals from different parts of the world. Most of them never even met each other, yet they together as a community created the Linux- operating system. Their “mana” was not even money, as all work was volunteer. Professional passion was the essential core of the community that created it and kept it functioning.

Another common dilemma in communality is the demand for shared goals and working together towards them. Often different individuals have different motives and reasons for membership yet the facilities are shared. “mike jones” can play football in order to keep fit. His fellow player might seek company and social satisfaction from interaction.

In search of the best possible working definition it is crucial, that the definition fits to all forms of communality. The key themes are “emotionality”, “activity”, “boundaries” and “interaction”. Even these four left conflict to the extent that “emotionality” and “activity” do not both have to be present, but either of them has to. “Boundaries” (concrete and/ or abstract) and “interaction” belong to every single community.

Based on these conclusions the researcher has come with the following working definition. Here presented in two languages for validity reasons as the data is collected in Finnish. The text is in two paragraphs where the first is written on the bases of the terms “communality” and “yhteisöllisyys” and the latter consists of the attributes collected from the literature searches according to “sense of community” and “social capital”. The latter chapter was delivered to respondents on the second answering round as added literal material.

“Yhteisö on sosiaalinen järjestelmä, jossa useampi kuin yksi yksilö on vuorovaikutuksessa toisiinsa jonkin henkilökohtaisen motiivin vuoksi. Yksilöt yhteisössä ovat yhteydessä toisiinsa tunteakseen yhdessä ja/ tai toimiakseen yhdessä. Yhteisöllä on konkreettiset ja/ tai abstraktit rajat. Yhteisöllisyys on yhteisön jäsenen henkilökohtainen tunnekokemus yhteisöön kuulumisesta”

”Yksilöillä yhteisössä on erilaisia henkilökohtaisia kykyjä, taitoja ja voimavaroja eli kompetensseja. Näiden käyttäminen muodostaa koko yhteisön yhteisen kompetenssin eli vyvykkyyden toimia. Yhteisön jäsenen tulisi kokea olevansa merkityksellinen yhteisölleen ja voivansa vaikuttaa siihen, sekä tuntea yhteisön olevan merkityksellinen hänelle.

”Community is a social system, where more than one people are in interaction with each other due to some personal motive. Individuals in community are connected in order to feel and/or act together. Community has abstract/ and or concrete boundaries. Communalities is individual’s subjective feeling experience on belonging to the community in question”.

“Individuals in community have different skills and resources i.e. competencies. Usage of these competencies form the community’s shared competence i.e. capacity to work. The member of the community should feel to be meaningful to the community and feel to be able to have influence on it and feel the community to be meaningful to theirselves.”

5 Fieldwork phase

The fieldwork phase was conducted at spring 2011. Data was collected from all six service houses Mäkikoti, Viertokoti, Sepänkoti, Suutarinkoti, Pekinkoti and Koskikoti.

The fieldwork data consists of 24 written answers on communalities. (Two counsellors and two clients from each of the six service houses). The respondents are asked to freely write on their views on communalities in Lilinkotisäätiö. The working definition is given to the respondents in written form and based on this, and/ or other views they might possess they write their answers. The researcher types the answers and circulates them from one service house to another to conduct the second answering round. The answers are coded so that the researcher knows whom to pass the answers forward but respondent’s anonymity is protected as personal data such as names and handwriting do not show to second respondents.

Objectiveness in source selection was assured following a selected procedure: The foundation has a quality board consisting of representatives from staff from different services houses. These members presence in the board is incidental and the researcher could not have had any influence on this. These members were asked to either respond themselves or randomly ask volunteer respondents from their own service houses.

The respondents (N=24) consists of 12 clients and 12 staff members (Bachelors of Social Sciences, Psychiatric nurses and practical nurses).

18 of the respondents were female and 6 were male.

6 Data analysis of the field data

Following the same procedure as in theoretical phase the answers are read through carefully and coded inductively to meaning units. Meaning units are further on coded into attributes that form further categories to the concept of communality.

Table 2: An example of the content analysis process

Meaning unit	Attribute	Subcategory
"Seura luo syvempää sisältöä elämään"	syvempää sisältöä	Emotionality
"Company creates deeper content in life"	deeper content	Emotionality

6.1 Staff's responses

Staff's responses form six categories on communality. Attributes defined in the empirical data are inductively placed into these categories forming new themes that further on define communality producing new building blocks to the concept. Staff's responses are restrictive elements, professionalism, enhancing elements, activity, interaction, emotionality, democracy and structure.



Figure 4: Categories of communality based on staff responses

6.1.1 Restrictive elements in communality

This category is formed upon attributes that describe negative elements experienced according to communality. Much of the staff responses look at communality from a problematic point of view describing different restrictions causing problems to communality and hindering its' best possible outcome and quality.

The category is description of shortcomings experienced to hinder progress towards desired quality of communality. Many attributes described here could have been defined contextually differently as well, but pointing out their essence through negation developmental aspect of the community in question is served better.

Nature of client's mental health was discussed. Some saw it to be problematic that the clients due to their illness are incompetent to independent decision making and expression of own will. Illness was seen as a restriction to efficiently take part in community activities. Schizophrenia in many cases causes withdrawing behaviour and therefore it was experienced,

that due to this passiveness communality does not function as efficiently as it could in ideal case.

Unequal participation within clients was raising worry in staff. Opinions of stronger willed individuals are only taken into account whereas the opinions of quiet and shy individuals are not heard. This was seen to harm balance in the community. One respondent felt that shy individuals experience problems in this area since they cannot express their opinions in fear of conflict. Due to these shortcomings there is dissatisfaction in the community. Some feared that differences in values and personalities lay pressure on individuals and may raise conflict.

Staff's proneness to restrain clients autonomy (right to monitor own economy, smoking etc.) was seen problematic and in conflict with communality. One respondent was worried, that these restrictions staff place to client's autonomy are even in conflict with Finnish legislation.

6.1.2 Enhancing elements in communality

Enhancing elements is a category describing attributes that enhance reaching ideal state in communality. It is a pair to restrictive elements and is a collection attributes describing potential in community development. It can be seen as a statement of essential qualifications upon which successful and functional communality can be built upon.

Taking responsibility and ability to do so was seen as a core issue in successful communality and describes its capability to function. Proneness to take and carry responsibility was seen to vary from one individual to another.

Staff laid great emphasis on need for rules in communality. Rules were wished for to guide behaviour and procedures in the community. Many respondents saw rules as necessary part of communality and emphasised their importance in relation to supporting equality. Successful commitment to rules was seen to promote trust.

Need for frames and setting limits was considered important. Staff felt that lack of these causes confusion in clients and unclear limits and expectations may harm communality. Some criticised that the staff and management do not understand the basic principles of communality let alone deliver them. It was wished that the term should be opened up and defined in the organisation. One respondent wished for international research and theories to support this.

It was reported that participation in community life should be based on free will. Voluntariness was stated to be a prerequisite for communality and forcing was seen to be inappropriate. The need and right for own individual space and peace was emphasised. It was also stated that communality should never conflict this right nor client's right for autonomy.

Communality was seen as a value to direct work and give guidelines to working methods and procedures. Well functioning communality was seen to promote equality between staff and clients. Client centeredness was reported to be a base for all activity and as prerequisite to communality. Yet some saw that client centeredness is still a goal not achieved in action.

Tolerance for different personalities and views was also seen to be as a prerequisite for communality to function.

6.1.3 Professionalism in communality

Many staff responses describe communality as a professional tool. Professional factors are attributes describing how important communality is for staff as in understanding client communality and directing it more than participating to it.

Different client competencies were discussed. It was said that it requires professionalism from the staff to recognize shortcomings in clients' cognitive competencies and guide communality to direction that matches these individual resources. Motivating and empowering clients to function in groups was seen crucial to care. Staff saw that understanding group processes and successfully directing them was crucial to rehabilitation and community development.

Staff discussed awareness personalities and particularly self awareness of own personality and it's usage as a tool. Awareness of own personality was seen necessary to be able to guide communality.

Awareness of communality as a phenomenon rose discussion and was seen crucial to professionalism. It was thought that clients should be treated primarily as individuals and secondly as community members. Promoting and maintaining communal activities was seen as a professional responsibility in social-psychiatric care. Staff's duty is also to monitor communal processes and assure that equality is met in the group processes. Different procedures to form daily routines have been created to guide the community's interaction.

Education was on the subject was wished and seen as a requirement for successful work. Some respondents were disappointed and felt that the education they had received had been inadequate and it's applications in reality were practically non-existent. Many attempts to improve communality were seen as specious attempts to lift profile. Information produced in different boards and committees were felt to sink in history instead of becoming efficient tools in every day procedures.

6.1.4 Communality as activity

Different activities were seen to be one of the most significant and respected core themes in communality. Groups and other activities were said to promote communality. Also taking care of every day activities such as cleaning was seen to be communality at it's' best as was simply spending time together in small communities watching TV. Group meetings with clients are in use in all houses and they are reported to be good tools for enhancing communality through increased interaction.

6.1.5 Communality as structure

Category "structural factors" refers to both physical factors staff relates to the concept of communality. Physical features in this category describe concrete premises and surroundings in communality.

Size of community rose discussion. Some respondents felt that community has an optimal size and organisation as whole exceeds this. Many saw, that when a community grows too big in size communality does not function properly due to too much bureaucracy. It was in many responses noted that there are varieties in communality's functioning within the organisation both locally varying from one smaller unit to another and linearly in time. The organisation was found to be hierarchical and this was seen as a structure that is harmful for communality's development. These findings were controversial to the extent that some respondents described the organisation to be flat and found organisation as flat and low in bureaucracy.

Many respondents described physical boundaries to allocate different levels of communality within the foundation. The community was reported to consist of many small communities as one group home within one service house, one floor of apartments. Whilst some respondents pondered with the problems related to build communality in the foundation as whole some saw that even one service house is a loose community and did not even discuss communality on the extended organisational level.

The physical premises are designed in a way that there are no separate premises for staff apart from small common offices needed to assure confidentiality (report hours). This was seen to promote communality as the staff and clients spend most of their time in same premises.

Due to these physical premises communality was seen a necessity since clients live very close to one another and are intensively related to one another. Though communality in the level of whole community was criticised was communality in small communities described to be well functioning and developing in nature.

Some respondents found organisations policy to circulate staff from one unit to another to violate communality. Though others saw this type of change to be a natural part of working life.

6.1.6 Communality as democracy

Use of power raised a lot discussion. Staff's proneness to set rules and guide community life was reported to be a prerequisite for good communality, but in different context it also is an attribute for democracy. Power is needed to create order, but some reported inadequate and exaggerated use of power to harm democracy and therefore violate communality.

One of the core viewpoints was communality's capability to structure and guide decision making processes in the community. Communality was said to be about influencing common affairs.

Some felt as their voices were not heard when decisions were made. One respondent used a term "pseudo democracy" to describe decision making procedures.

6.1.7 Communality as interaction

Interaction is the concrete channel to exemplify communality. Between staff and clients interaction is often dependent on handling every day affairs but amongst clients staff saw interaction as an important element concerning peer support and friendship.

6.1.8 Communality as emotion

Staff saw that many clients have a feeling of belonging together and belonging to their small communities such as group homes. Some felt that the feeling of communality amongst staff mostly exists in the work community and less in the bigger community as whole (clients and staff). Every day activities were seen to be a good communality promoter amongst clients. Staff felt that many clients form friendship bonds to one another in the small communities. Communality was called as a social connector that brings people together.

6.2 Client responses

Attributes collected from staff responses form eight different categories to the concept of communality. In a similar manner as in analysing the staff responses client responses produce new elements to the concept of communality as presented in the following figure.

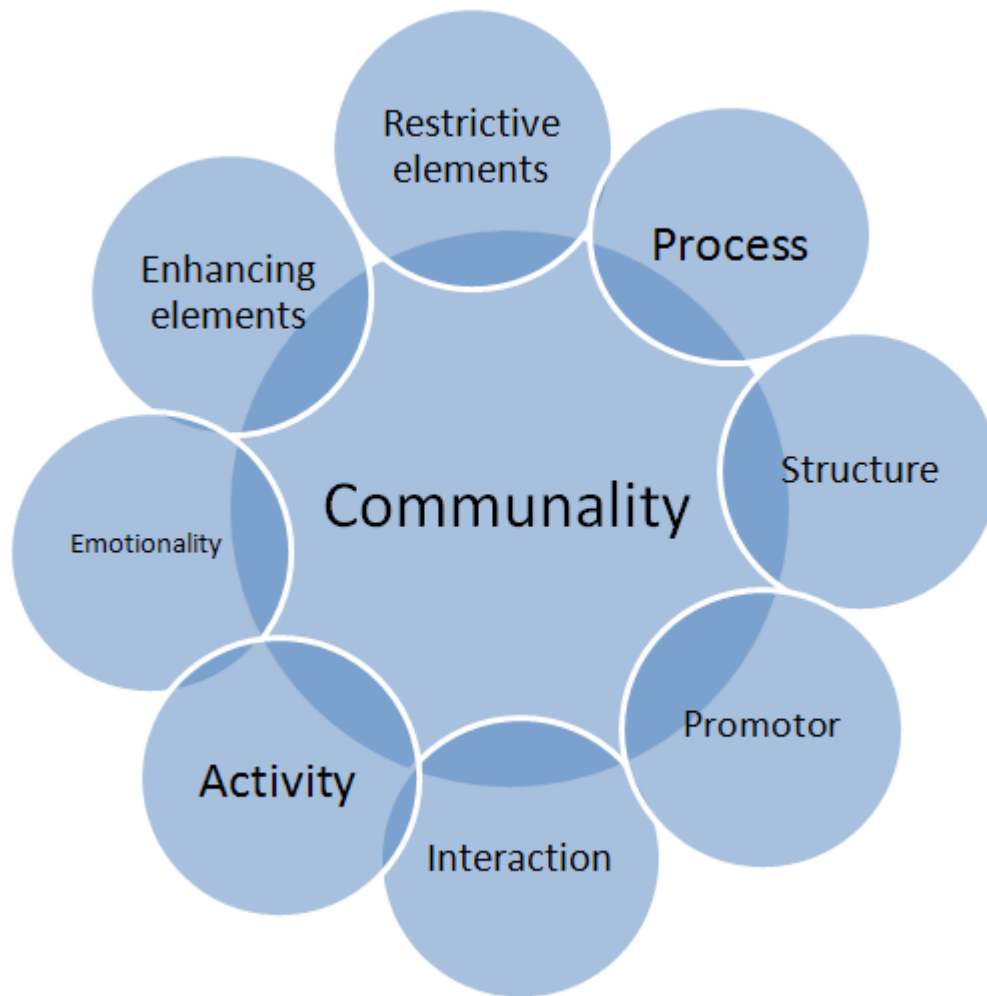


Figure 4: Categories of communality based on client response

6.2.1 Communality as promoter

Part of communality features were seen to promote individuals well being. Communality as connectedness with others was seen to enhance rehabilitation.

Some clients found that living together promotes their self esteem and health. Together people learn to express themselves and act naturally. Communality was called “therapy” and a crucial aid to healing. Communality was seen as a tool to fight loneliness and enhance social well being.

Safe living environment and social order was respected in client responses and communality was seen to promote these.

6.2.2 Restrictive elements in communality

Following the same logic as in staff responses clients stated attributes they saw harmful to community satisfaction.

Some respondents felt that staff's tendency to use power in issues such as managing finances and doing groceries violates autonomy and is therefore in contradiction with communality.

Some found organisations size and hierarchal decision making policy to hinder communality. Some felt that they are being thrown from one staff member to another and it is unclear who carries responsibility. Recruitment processes were also criticised and some felt that even incompetent workers are hired.

6.2.3 Communality as activity

Clients felt that doing things together and spending time together is essential in communality and supports it. Clients discussed more of their informal and free activities together than of professionally driven group activities.

6.2.4 Communality as a process

Clients described communality as a process. Communality varies from one day to another and also in time in longer extend as measured in years.

Some clients found joining the community problematic in the beginning and felt as they were not accepted in the group but eventually adapted. Individual adaption to community varies from one individual to another and in one individual in time.

6.2.5 Communality as emotion

Friendship bonds were appreciated in responses. Some clients are emotionally closer to one another than others, and this was considered to be a natural process in the community. Many respondents felt that the atmosphere is good.

Loneliness as an emotion was mentioned and successful communality was respected in reducing feelings of loneliness.

6.2.6 Communality as interaction

Many clients stated interaction to be a central part of communality. This most commonly takes place amongst every day activities though verbal communication. Interaction reciprocal nature was much highlighted in form of mutual aid and peer support.

6.2.7 Enhancing elements in communality

As in staff responses clients described communality features as attributes that describe what elements need to be in place for communality to function properly so that it provides well being and satisfaction to its' members.

Also clients described communality as value. Respect to one another was mentioned in several occasions. Clients felt that they all have their own private lives and spaces and felt that it is important to respect that privacy. Tolerance was mentioned in some responses. Most felt that the atmosphere is good and clients allow each other to be themselves with their own personalities as long their behaviour is socially acceptable. Third value mentioned in many responses was freedom. Freedom was seen to be an important element when clients control the line between their privacy and communality.

6.2.8 Communality as structure

Also clients found many structural elements in communality. Living close to one another was seen as a fact that naturally creates communality. One respondent wished that foundations board (hallitus) should have one client member to promote communality and transparency. Much like in staff's responses the structural elements fall to organisational and physical structures. Respondents described that they felt community have boundaries and in most cases saw their primary group home and immediate environment as community.

Use of power and division of power rose discussion. Respondents also discussed their use of power within the client group. Telling others what to do and not to do was told to exist, but clients highlighted their own ability to solve power related conflicts without professional help.

7 Synthesis

The aim of this study was to develop the concept of communality. The process consisted of three phases; theoretical part and defining the concept based on literature findings, empiric part providing more definitions leaning on field findings and finally the analytical part combining, weighing and measuring these findings ending in the refined concept of communality.

The results are weighed and measured in five different modules. In each module researcher has explained upon which groundings the categories are selected to these particular clusters for further examination.

7.1.1 Strongest Individual pillars in Communality: Emotionality, Activity and interaction

These categories are compared and explained in the same module since they are all found from all three data sources. They are fundamental since their appearance in the whole data is strongest; they include attributes that are presented in all data material (literature, staff responses and client responses) in a fairly similar way. They are categorically independent in nature and describe contextually different sides of the concept communality.

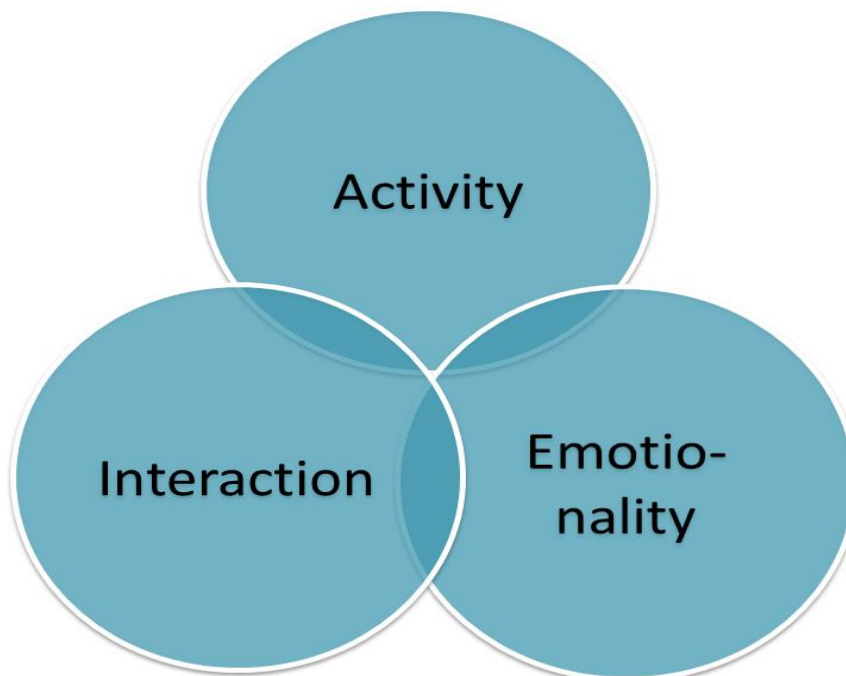


Figure 5: Strongest Individual pillars in Communality: Emotionality, Activity and interaction

7.1.2 Emotionality

Emotionality in literature has a strong psychological orientation. Emotionality is described in most contexts in relation to feelings, relating to one another and in feeling of belonging together. Feelings described are mostly linked to security, companionship, friendship, mattering, being able to make a difference, feeling integrated and feeling fulfilled in relation to others.

Client responses relating to emotions are more similar to ones found in literature than emotion related staff responses. Clients emphasize feelings of belonging together and feelings of belonging to small communities and immediate neighbourhood. Clients see emotions in community to follow natural pathways and quality relationships are formed naturally through everyday interaction.

Feeling of belonging as a finding appears in staff responses as well, but staff discusses more of their own feelings in relating to the work community and see emotionality to function mostly in worker-worker and client-client interaction. Staff discusses the importance of client friendship bonds and sees emotions as an important social connector between clients.

7.1.3 Activity

As stated before, activity is contextually easy to define. In literature it is divided to concrete activity individuals do together or abstract as working together to reach a common and shared goal.

Staff responses lay great emphasis on importance of activity according to communality. Staff mostly discusses professional driven group activities and hobbies and sees these also in light of rehabilitation promoter. Increased amount of activity is seen to promote mental health of clients.

Clients also discuss activity and see its significance, but more than staff highlights the importance of their own free activities together.

7.1.4 Interaction

Interaction is in all three data sources described as communication. Literature highlights it's dialogical and reciprocal nature. Communities are seen as premises for exchange through interaction.

Clients see interaction to be in a central role in successful communality. Simple everyday activities are seen important as are peer support and mutual aid.

Staff sees the peer support element in interaction important as well. Mainly interaction in staff responses is of handling everyday affairs with clients.

7.1.5 Overlapping categories within communality: Competence, enhancing elements and restrictive elements

In this module comparison of results is based on the idea, that themes have categorical similarities but they supply one another providing new qualifications to the concept and enrich its' content.

The key idea in this module is in cognitive and concrete elements that create communality. "Competence" rising from literature can be seen as a base and larger context. Literature presents competence as individual resources and competencies different individuals have in the community. Dynamics and usage of these competencies define the community competence all together.

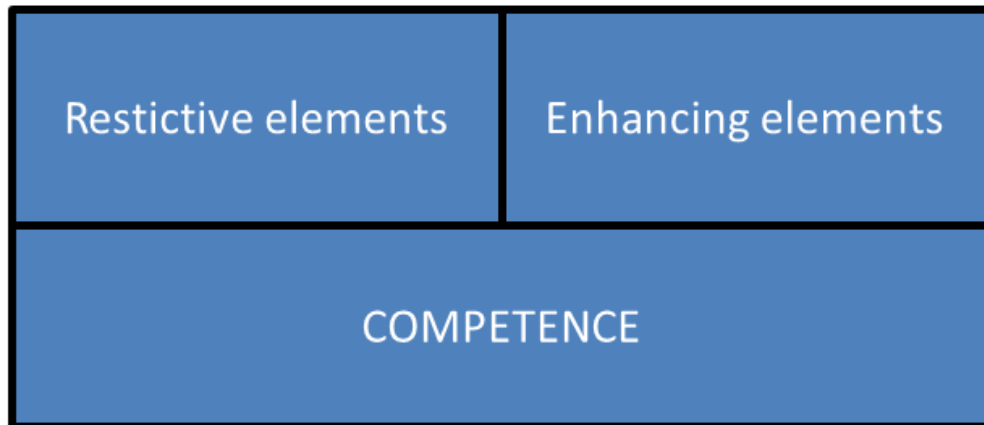


Figure 6: Overlapping categories within communality: Competence, enhancing elements and restrictive elements

Restrictive elements and enhancing elements are concrete definitions of different competencies. Hierarchically competence can be seen as a base or foundation, a larger frame that restrictive elements and enhancing elements further on enrich and describe them in more detail.

Drawing client and staff responses on the restrictions and enhancers together at the synthesis brings clarity to the process.

Restrictive elements in the field data were mental health and its' tendency to lessen capacity to participate, staffs tendency to place too many rules on community life, over use of power, community too big in size, unclarity in organisational structure.

Enhancing elements were values such as respect, tolerance, privacy, pleasant atmosphere, freedom, commitment and client centeredness. In order to success community members need to have an ability to take and carry responsibility, shared understanding on the frames and limits and on rules they together apply to behaviour. Good community life needs to be placed on free will and voluntariness.

7.1.6 Overlapping categories within Community: Boundaries, Structure and Democracy

Following the same logic as in the previous chapter “Boundaries” from the literature explain looser frames concerning abstract and concrete limits in the community.

“Democracy” and “Structure” from the field data belong to same phenomenon family since they also discuss limits and frames but on further detail describe societal and organisational activity in the community. Community in this module is seen from the viewpoint of society. Any community can be seen as a miniature society that has frames and limits and different organisational features and democracy within them.

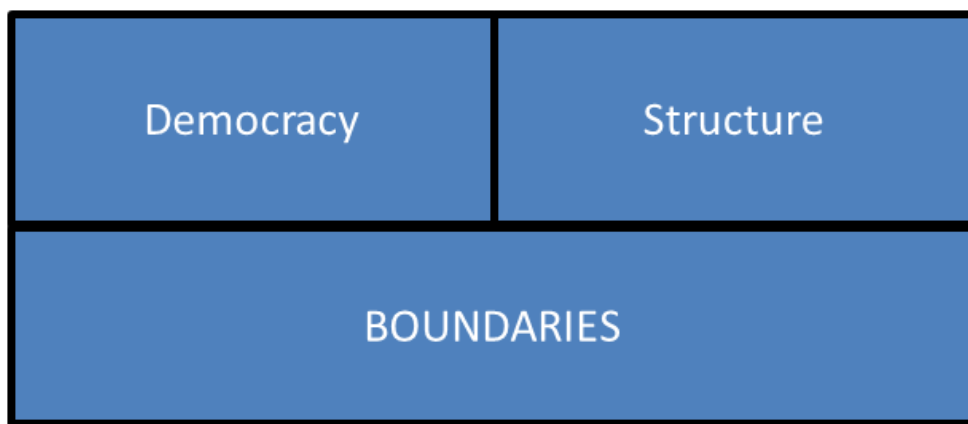


Figure 7: Overlapping categories within Community : Boundaries, Structure and Democracy

Living close to one another is a physical structure that naturally starts to create interaction and communality. Clients see their immediate environment as their primary community and discuss communality through this immediate environment rather than through whole foundation. Physical features and concrete premises are present in the field data and communities are seen to operate within these frames.

Size of community within these frames raises discussion since communality is seen difficult to manage and understand in the context of whole foundation as a community. Communality is reported to function as its best in small communities and looser in the greater context.

Democracy is originally lifted up as an independent category as it discusses decision making and use of power. Where as structure and boundaries describe the concrete side of communality from a societal viewpoint democracy highlights organisational behaviour related to life in community.

7.2 Transition in Communality: Change in time, process and promoter

In this module are the categories that describe communality's change from one stage or form to another. Common thematic context is either on change linearly in time or change in quality and content.

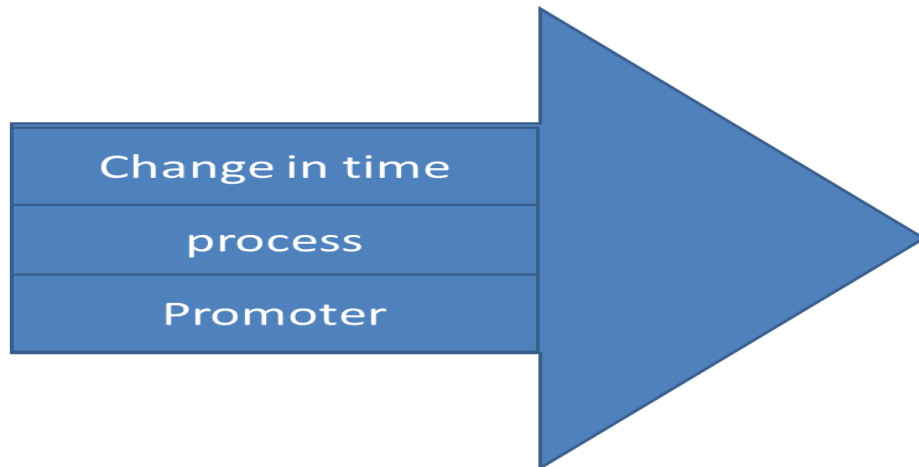


Figure 8: Transition: Change in time, Process and Promoter

Both in time and quality aspect communality cannot be seen a static state of issues, rather it is in constant dynamic movement from one state to another.

“Change in time” appearing in the literature sources handles macro level societal changes from modern era to post-modern society, from collectivism to individualism.

“Process” appearing in the client responses describes change in some particular community's communality. Feelings towards communality vary from day to day, but also as slower and permanent change linearly in time.

“Promoter” describes changes communality and relating to others in general has on individual. In the data it is presented in the form communality promoting self-esteem and health and as an increased capability to self-expression.

7.3 Communality as Professionalism

Communality from the viewpoint of professionalism is presented as an individual category in the synthesis part since it includes many themes already present in the other categories but the core idea is in understanding their meaning in rehabilitation profession and using this knowledge as a tool.



Figure 9: Professionalism

Recognition of individual competences clients possess and motivating clients and empowering these resources are seen as important professional skills according to communality. Staff's ability to consciously direct group processes and awareness of personalities' affect on these rose to crucial role.

7.4 The Refined Concept

The aim of the study was to develop the concept of communality following the steps of hybrid model. In the first phase the concept was examined through literature resources using content analysis to analyse the data. Further on definitions of the concept were searched from field data following the same procedure. In the final analytical phase the concept was weighed and measured searching for similarities and differences from the two data sources. Upon the data findings and comparison of these the refined concept of communality is presented. The working method formed of the essential themes found from literature sources functions as a base for the concept. The data analysed in the field material enriches and develops the concept further on. The refined concept description provides a more detailed definition of communality. Based on these three steps investigator describes communality as follows. (As previously both in Finnish and English).

”Yhteisö on sosiaalinen järjestelmä, jossa useampi kuin yksi yksilö on vuorovaikutuksessa toisiinsa jonkin henkilökohtaisen motiivin vuoksi. Yksilöt yhteisössä ovat yhteydessä toisiinsa tunteakseen yhdessä ja/ tai toimiakseen yhdessä. Yhteisöllä on konkreettiset ja/ tai abstraktit rajat. Rajojen sisällä vallitsee yhteiskunnan toiminnalle ominaisia piirteitä, kuten tapoja käyttää valtaa ja tehdä yhteisöä koskevia päätöksiä. Yksilöillä yhteisössä on erilaisia henkilökohtaisia kykyjä, taitoja ja voimavaroja eli kompetensseja. Näiden käyttäminen muodostaa koko yhteisön yhteisen kompetenssin eli kyvykkyyden toimia. Nämä kompetenssit voivat olla toimivuutta edistäviä kuten yhdessä hyväksi havaittuja arvoja tai toimivuutta rajoittavia kuten haitallisiksi koettuja käyttäytymismalleja. Yhteisön jäsenen tulisi kokea olevansa merkityksellinen yhteisölleen ja voivansa vaikuttaa siihen, sekä tuntea yhteisön olevan merkityksellinen hänelle. Yhteisö muuttuu ajassa yhteiskunnallisten muutosten ja siinä olevien yksilöiden muutosten seurauksena dynaamisesti. Yhteisöllisyys on yhteisön jäsenen henkilökohtainen tunnekokemus yhteisöön kuulumisesta”

”Community is a social system, where more than one people are in interaction with each other due to some personal motive. Individuals in community are connected in order to feel and/ or act together. Community has abstract/ and or concrete boundaries. Within these boundaries there are features characteristic to society, as ways to use power and make decisions concerning community. Individuals in community have different skills and resources i.e. competencies. Usage of these competencies form the community’s shared competence i.e. capacity to function. These competencies can be enhancing for functionality of community as commonly accepted good values or restrictive as individual behavioral patterns experienced harmful. The member of the community should feel to be meaningful to the community and feel to be able to have influence on it and feel the community to be meaningful to their self. Community changes dynamically in time due to general societal changes and changes in individuals in it. Communalities is individual’s subjective feeling experienced on belonging to the community in question”.

8 Wishes for the future

All respondents answered the question concerning wishes for the future. These viewpoints are collected and gathered together in a more informal manner than the actual research. These findings however offer material for developmental work of the foundation providing information on wished changes according to communalities.

8.1 Staff's wishes

It was wished that in the future clients would have changed to the extent that more self-directive communality would be possible. They mirror the foundation's original idea of communality and see that due to clients' poor condition and bad memory the nature of the work has changed so that actual execution of communality is not possible. It was wished that clients would take more responsibility of their own community and that communal spirit would rise.

Communality was wished to improve so that clients would learn to live even closer to one another and become more independent in their everyday duties.

It was expected that due to organisational structure no major progress in communality will happen. Many predicted that in smaller communities communality will develop more functional and solid, depending on client and staff fluctuation.

Decision making processes and abilities to influence communal affairs were hoped to develop. Overall many respondents wished that new ideas would raise and activeness in the community would increase.

One staff member wished for group homes that are orientated to some specific branch of care such as somatic problems. Working roles were wished to become more segmented. It would be useful that foundation would take different backgrounds of workers into account providing more professionally orientated tasks.

Some staff members wished for professional support and training in using communality as a tool in rehabilitation. Understanding and supporting clients mutual peer support was wished to be enhanced.

It was wished that equality, respect for autonomy and clients centeredness would actualise. Staff would have more training and staff's work would be respected and appreciated.

More home like environment was wished for and more flexibility on timetables. Staff hoped that clients would find more empowering resources from their living environment to support their well being. This could be finding more meaningful ways to spend free time and finding new ways to monitor well being from symptom management point of view. There could be more opportunities to participate in the community life also in other communities than living community.

8.2 Clients' wishes

It was wished that social problems would disappear. Atmosphere was hoped to be more cheerful and that there were more changes to protect own privacy. Better facilities for physically handicapped members were hoped. More assistance for moving outside the facilities would improve quality of life of some residents.

Clients wished that staff would not be authorial and "nag" at clients but discuss together of issues causing conflict. More influence on common affairs was hoped for. Few clients hoped they should have a chance to participate in recruitment.

Many wished to have good friends and hoped they wouldn't have to be alone. More communal activities were considered welcome.

Clients listed some individual wishes according their own life rather than concerning community's development in a larger context. One client wished that the "food should not be too good", one hoped to "be accepted on a financially supported vacation and hoped for an own apartment", one wished that "people would not be so different from one another", one wished that "friends would stay alive".

9 Discussion

The following part of the study concentrates on evaluation of the study. Through discussion of ethical issues and trustworthiness the process ends in discussion on findings and recommendations on further research.

9.1 Ethical Considerations

Ethical issues were carefully considered in the research process. Ethically correct procedures were adopted from Denscombe's (2004) and David's and Suttons's (2004) advice. In this chapter the researcher has reflected the success of this research mirroring it against Denscombe's three principles on ethical viewpoints.

Denscombe (2004) states three principles the researcher should follow when concerning and assuring ethicality of the research. First, the interest of participants should be protected. People should not suffer as a consequence of their involvement with a piece of research.

Researchers have a duty to consider in advance the likely consequences of participation and to take measures to that safeguard the interest of those who help with the investigation.

The researcher has carefully considered the question of participant interest protection. Participation in the research has been voluntary and participants have been aware of their right to withdraw from the study at any point with no consequences. They have also been noted, that participating or not participating in the study has no effect on their clientship or work contract. All data has been kept secure and deleted after analysis. Names have been collected only for the purposes of researcher in order to assure, that when the responses have been circulated from one respondent to another the respondent does not receive their own response or response from a same service house they themselves are located. The researcher has typed the handwritten responses and coded them A-F to 1-4 when circulating them for the second answering round. Therefore it has been assured, that responses are anonymous. Some clear manners in use of language were changed to more neutral tone to avoid recognition. In these few cases the researcher assured that the qualitative message of the responses remains the same.

Secondly Denscombe (2004) advises the researchers to assure that neither deception nor misrepresentation takes place. The informants have been informed of the nature of the research and how the information they provide is dealt with and for what reasons.

Thirdly Denscombe (2004) advises that participants should give informed consent. All participants have signed this and the consent form is carefully designed to cover all essential ethically important issues.

David and Sutton (2004) remind, that control, observation and interrogation are the hall marks of science, but may have negative connotations when applied to humans. They also underline the importance of informed consent and present is as a generally agreed ideal mode of operation when enlisting others in a research design. This angle is crucially important in this study, since many of the respondents are due to their illness in a vulnerable position. Informed consent has been carefully designed to clearly explain what the research is about, how the information provided for the researcher is used and for what purposes. The researcher has been available and willing to answer possible questions from the participants and given additional details truthfully when asked.

9.2 Trustworthiness

According to Denscombe (2004) the classic meaning of reliability the criterion of reliability is whether the research instruments are neutral in their effect, and would the same result when used in other occasions. With qualitative research the researcher's self is an integral part of the research instrument. The issue of reliability is transformed into a question: If someone else did the research would he or she get the same results and arrived at the same conclusion?

Defining communality has been challenging due to wideness and abstractness of the concept. The researcher has paid a lot of attention in the literature research to seek for saturation point where the material no longer produces new information. There is of course a possibility, that some viewpoint to the concept in question does exist but was not found in the material selected. However, crucial aspects of qualitatively significant angles are covered. Another researcher might have used different sources of different codings and ways of presentation, but the overall result of the concept would have probably been very much alike. Due to enormous amount of written material there is of communality it would though have been virtually impossible for a single researcher to cover all or most sources.

Reliability is more justified in the field material, where the amount of the material is limited. There are probably different ways how the categories based on this field material are formed, but the content and findings as such would probably have remained similar in context.

According to O'Leary (2004) validity is premised on the assumption that what is being studied can be measured or captured, and seeks to confirm the truth and accuracy of this measured and captured data, as well as the truth and accuracy of any findings or conclusions drawn from the data. Validity indicated are conclusions drawn trustworthy. There is a clear relationship between the reality that is studied and the reality that is reported. Conclusions need to be justified from what was found and what was found needs to accurately reflect what was been studied.

Though defining communality as a concept has been challenging due to abstractness and depth of the subject its validity is not poor. Sources selected as data in the theoretical part were searched from reliable databases in Laurea University. Other sources were accepted if they through logic reasoning were considered reliable, for example otherwise found sources through recommendations. Validity of these sources was weighed and justified through their scientific status and value, i.e. were for example scientific articles from acknowledges journals. Staff and clients as data sources were of course a natural and only possible choice as a source for field material, since Lilinkoti foundation is a context in the study. The researcher

has not herself had an impact on which members of foundation provide data. Objectiveness in source selection was assured following a selected procedure: The foundation has a quality board consisting of representatives from staff from different services houses. These members presence in the board is incidental and the researcher could not have had any influence on this. These members were asked to either respond themselves or randomly ask volunteer respondents from their own service houses. Therefore the selection of field sources has been random.

Usage of hybrid model and carefulness in content analysis has been an advantage according to accuracy and truthfulness of the findings and conclusions. Hybrid model bring structure to the process guiding it in logical steps and content analysis when used correctly transfers the reality as it is trustworthily to written results. There are of course always questions left open as in any qualitative study. Since concepts due to their abstractness are virtually impossible to measure accurately and there are always choices left for the researchers self to make. Data collected can be presented in various ways and one presented in this study is one example. Some of the attributes found could have been placed on different categories according to the viewpoint. The formation of categories is based on choice, but the actual meaning of the concept is presented validly. Another choice of category formation would have only presented the same attributes in different package. Conclusions drawn are trustworthy and rise clearly from the findings.

The clearest example describing choices is a choice to form categories “restrictive elements” and “enhancing elements”. The contradiction in this choice is that many of these attributes could have been placed differently according to their meaning. Choosing a different selection of classification could have provided the reader with a presentation more logic to follow, but the idea of development of organisation overrules this. The researcher has chosen this classification as it points out the fact, that when defining communality in a community acknowledging the fact that some factors enhance communality’s desirable development and some hinder it points out existence of these. Through this acknowledgement understanding of this negativeness/ positiveness -angle becomes aware and development is more likely to happen.

The researcher has herself been a worker in two of the investigated six service houses. She has paid attention to the fact her preconceptions of the field material might effect on the results if it is not analysed carefully following scientifically approved methods in the analysing process. On the other hand being familiar with a context in question has been an advantage.

Researcher’s native language (Finnish) might have had a minor impact on validity as the material is collected in Finnish and translated in English and most of the theoretical data vice

versa. These shortcomings are however likely to be small in significance and shown in form false usage of single words rather than bigger as misunderstandings in significant context.

9.3 Discussion on findings

As a starting point for discussion it is worthwhile to go back to communality's origins. Tönnies's idea on *gesellschaft* and *gemeinschaft* seems to fit to results and cause contradiction. These are the two terms he uses when describing different ways of joining together; *gemeinschaft* (communal) and *gesellschaft* (societal). *Gemeinschaft* idea translates roughly as "communality". People's motivation of joining together is based on naturalness, emotions and instinct. Tönnies uses family as best example of this type of belonging, but sees other connotations as living conditions to serve this kind of bondage as well.

Gesellschaft type of joining is societal in nature. Joining is based on contract and exchange. Work communities function as a good example of this type of communality. Membership of the community is based on practicality and utility more than on emotion driven motives. It seems as even though clients are not necessarily living on the premises based on their free will hence they are there, they emphasise these *gemeinschaft* type of joining principles as friendship and support. Even though their primary living environment is institutionally driven their natural need for bonding forms emotional bonds with other people.

Staff uses a lot of societal terminology when discussing communality. Talk of structure was the most common theme. Organisational issues raise discussion, as did rules and using communality as a professional tool.

Staff does not discuss their own communality barely at all, but looks at client's communality as from outside observative position. It looks as they rather define themselves as facilitators and promoters of clients' mutual communality than participants of the community. This however seems very natural considering the fact that their participation in the community is based on contract. Maintaining emotional distance to clients is also professionally necessary according to care. Assumably there are also great variations between different staff members according to work experience and personality when amount of individual safe emotionality is measured.

These two types of joining the community seem logical and natural, though many staff members pondered what "correct communality" is and put a lot effort in thinking is communality executed as it should. Clients however did not show dissatisfaction on their relationship with staff otherwise than according to authority and use of power. Therefore according to satisfac-

tion felt towards communality all parties seemed satisfied. “Communality” and “professional guidance in communality” appear to be two different viewpoints that live in harmony. It should be noted though that “*gemainshaft*” and “*gesellshaft*” type of communality are not rivals where other form would be seen more appealing and desirable way for individuals to operate together than the other. *Gesellshaft* type of communality is perhaps more formal and less emotion driven in nature, but should not be considered worse. Both forms when functional consist of generally accepted good behaviour and values such as respect and tolerance towards other members. If problems harmful to communality appear they can occur in both forms.

When descriptions of communality were investigated in sociology in the 50’s it was discovered, that the feeling of belonging together was most emphasised in studies. There are three dimensions that have become established conceptual divisions in communality. According to these communality can be understood as firstly; regionally defined and limited unit, secondly as a unit for social interaction and thirdly unit where membership is based on the feeling of belonging together. (Lehtonen, 1990).

Results in this study point to quite similar direction than do the classic sociological views, though the concept is described to more detail in segmented categories. Classic dimensions on communality point out two significant and different approaches; belonging to community based on a psychological feeling or based on a more technical reason such as contract. Of course the reasons for belonging do not have to be or rarely are either or.

As a most significant conclusion the communality is experienced to function at a satisfactory level, but part of the staff feels conflicted on execution of communality. If communality is presented as an entity containing all aspects presented in the classic definitions and ones developed here, the expectations might raise unnecessary high. Community care as a concept could at least partially answer this need in the community studied. Community care is established on the assumption that significance of community is crucial, but it makes more visible the care nature of the community and provides viewpoints to understanding communality as a professional tool, which also was reported to be a need and a wish for future.

According to Mattila (2002) community care means interactive and conscious activity that enhances patient’s rehabilitation and psychological growth. Community care is a psychodynamic approach. It consists of concepts of holding, containing and mirroring. Community is then seen as a holistic social system where clients and staff are in interaction with one another. Holding describes the helping approach of the care i.e. taking care of clients physical and psychological care needs and providing safe and growth supporting atmosphere for care. Containing means emphatic strength and setting limits. It is of being able to receive different

message, feelings and behaviour from the client, to tolerate them and if needed help the client through conversation to change behavioural patterns. Mirroring means, that the care providing unit offers the client multi sided possibilities to mirror and reflect own self in accepting atmosphere. Through these procedures clients may learn new behavioural patterns and develop in their relationship skills and grow stronger in self-esteem.

To conclude, for further developmental work according to applying the concept the researcher recommends based on the results to pay even further attention to structured value conversation in the community. If features of community care would suit the community, community care could provide more detailed tools for community's use. These two concepts are hardly in contradiction with one another, more likely community care develops the concept of communality to more specific and punctual level designed particularly for institutional care communities.

Communality as a process is worth considering. Clients think of communality in a larger time scale than staff does. Their communality has past, presence and future more strongly than staff. Staff approaches communality as a concept more analytically defining its content whereas clients think of communality as changes in quality.

9.4 Recommendations for further studies

Communality has priorly been investigated in the context of Lilinkotisäätiö by Hill (2010) in her Bachelor of Social Work- thesis. Her aim in the research was to find out what kind of experiences of communality the residents in Sepänkoti (one of the service houses) have and how communality should be developed. In her study findings were overall positive and residents participating in her study gave fairly similar answers to ones rising from the data of this research. Clients were mostly satisfied and emphasised "simple pleasures" of everyday life together as watching TV together and drinking coffee. Security and privacy in form of own room was well appreciated. On a scale from 4-10 (old Finnish school grading scale) clients gave an average of 8.6 describing their satisfaction towards status quo concerning communality. Shortcomings and wishes for development were much like in this research: minor everyday quarrels hardly alien to any man and grass root level expectations as biscuits with coffee.

Concrete dimensions of communality would be easiest and perhaps most fruitful to tackle when improvements are planned. Division of power and decision making raise discussion in both client and staff responses. When viewpoint of competence is connected to this thought it raises the question: Would more power for clients and less authority for staff raise group competence and therefore increase functionality of communality? Schizophrenia is known to

be a passivating disease. More responsibility on affecting own affairs could activate clients and therefore promote social health. A functioning voted client board with actual decision making power could empower clients even to expand their everyday life outwards from living community through increased feeling of empowerment and higher group competence.

A lot of valuable work has been done in the community studied according to cherishing communality as a value in care. In addition to continue and clarify communality discussion in the community it could be worthwhile to pay more attention to communality as empowerer and promoter of rehabilitation in form of developing client democracy.

Client boards should have actual power in reasonable and safe limits to influence and make a difference in community development.

The research and its' findings would well function as a frame to investigate state of other similar communities as well. In terms of development this would mean taking advantage of categories found and their further development through synthesis. Categories used as thematic guidelines in a semi structured interview for instance would produce more detailed data on community. The only outcome of this study is not the concept development itself but also providing groundings to be utilized in other communities as well. Using the concept refined here as a starting point would deepen the view further on as due to width of the concept the phenomenon could not have been opened in this research to depth it would be possible to open in future. The concept developed here could therefore be developed even further in this particular community or other communities as well.

Overseas bench marking- type of comparing research would with no doubt bring new and fresh viewpoints to the concept and in utilizing care planning to fuller extent.

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Appendices

Appendix 1- Data collection form, Finnish

1. Ole hyvä ja lue seuraava määritelmä yhteisöstä ja kirjoita omin sanoin ajatuksistasi yhteisöllisyydestä Lilinkotisäätiössä.

“Yhteisö on sosiaalinen järjestelmä, jossa useampi kuin yksi yksilö on vuorovaikutuksessa toisiinsa jonkin henkilökohtaisen motiivin vuoksi. Yksilöt yhteisössä ovat yhteydessä toisiinsa tunteakseen yhdessä ja/ tai toimiakseen yhdessä. Yhteisöllä on konkreettiset ja/ tai abstraktit rajat. Yhteisöllisyys on yhteisön jäsenen henkilökohtainen tunnekokemus yhteisöön kuulumisesta”

1. Kun ajattelet yhteisöä viiden vuoden kuluttua, toivotko, että siinä olisi jotain toisin kuin nyt ? Jos olisi, niin mitä?

Appendix 2 Informed consent, Finnish

TIETOINEN SUOSTUMUS 12/2010

Minä, (_____), suostun osallistumaan tähän Lilinkotisäätiöläisten yhteisöllisyyskäsityksiä koskevaan tutkimukseen.

Olen tietoinen siitä, että tutkimus liittyy ylempään ammattikorkeakoulututkintoon ja Anu Nordlundin opinnäytetyöhön.

Annan luvan käyttää antamiani tietoja Anu Nordlundin opinnäytetyöhön ja Lilinkotisäätiön kehittämistarkoituksiin.

Olen tietoinen siitä, että tietojani käsitellään anonyymisti ja luottamuksellisesti.

Tiedän, että tutkimukseen kerätty tieto säilytetään huolellisesti ja hävitetään tämän tutkimuksen päätyttyä.

Olen tietoinen, että osallistuminen tähän tutkimukseen on täysin vapaaehtoista ja voin halutessani kieltäytyä osallistumasta milloin tahansa ilman selitystä.

Tiedän, että tulokset julkaistaan opinnäytetyön muodossa, sekä mahdollisesti artikkelin muodossa alan julkaisussa.

Olen tietoinen siitä, että tutkimukseen osallistuminen on vapaaehtoista

Olen tietoinen, että tutkimukseen osallistuminen ei aiheuta minulle minkäänlaisia kustannuksia

Tiedän, että voin halutessani keskeyttää tutkimukseen osallistumisen milloin tahansa ilman, että minun täytyy perustella keskeyttämistäni tai että se vaikuttaa asukassuhteeseeni ja saamaani palveluun palvelutalossa/ työsuhteeseeni säätiöllä.

Vastaajan allekirjoitus

Paikka ja aika

Appendix 3 Invitation letter, finnish

Hyvä Lilinkotisäätiöläinen,

Olen Anu Nordlund ja työskentelen Viertokodissa ohjaajana. Opiskelen Laurea ammattikorkeakoulussa ylempää AMK- tutkintoa ja teen opintoihin liittyen opinnäytetyötä yhteisöllisyydestä.

Pyydän sinua lukemaan oheisen muutaman rivin tekstin yhteisöllisyydestä ja sen jälkeen kirjoittamaan ajatuksistasi yhteisöllisyydestä Lilinkotisäätiössä vapaasti omin sanoin.

Kirjoitan tekstisi puhtaaksi, jonka jälkeen se annetaan toisen säätiöläisen luettavaksi. Hän kirjoittaa samaan paperiin uusia näkökulmia, joita sinun ajatuksesi herättävät. Saat niin ikään toisen puhtaaksikirjoitetun tekstin luettavaksesi, johon toivon sinun kirjoittavan lisää ajatuksia aiheesta. Tekstien vaihto tapahtuu palvelutalojen välillä.

Käytän henkilöllisyyttäsi vain koordinoidakseni kuka on vastannut, jotta osaan kohdentaa toisen vastauskierroksen lomakkeet oikeille ihmisille oikeisiin taloihin.

Tuloksia ei esitetä palvelutaloittain vaan koko säätiötä koskien.

Kiitos osallistumisesta !

Anu Nordlund

Appendix 4 Data collection form, English

1. Please read the following definition on communality and write in your own words on communality in Lilinkoti-foundation

”Community is a social system, where more than one people are in interaction with each other due to some personal motive. Individuals in community are connected in order to feel and/ or act together. Community has abstract/ and or concrete boundaries. Communality is individual’s subjective feeling experience on belonging to the community in question”.

2. If you think of the community in five years time, do you wish something was different about it ? If you do, what would it be ?

Appendix 5 Informed consent, English

INFORMED CONSENT 12/2010

I, (_____), agree to participate in this study researching conceptions of communality within Lilinkotisäätiö.

I am aware, that the study is connected to Degree Programme in Health Promotion and Anu Nordlund's Master's thesis.

I grant authorization for the use of information in Anu Nordlund's Master's Thesis and for developmental purposes in Lilinkotisäätiö.

I am aware, that information I provide will be handled anonymously and confidentially.

I am aware, that the data collected for this research will be restore carefully and destroyed after the research is concluded.

I am aware, that participation in this research is fully volunteer and I can withdraw the permission to participate in this study without any explanation.

I am aware, that the results will be published in form of a Master's Thesis and possibly in form of an article in a publication.

I am aware, that the participation is volunteer.

I am aware, that participation in this study does not cause me any financial costs.

I am aware that I can cancel my participation in the study without being obligated to give any explanation and that my clienthood and services I receive/ employment with Lilinkotisäätiö is not affected in any manner.

Signature

Time and Place

Appendix 6 Invitation letter, English

Dear member of Lilinkoti-foundation,

I am Anu Nordlund and I work in Viertokoti as a counsellor. I study in Degree Programme in Health Promotion in Laurea University of applied sciences. I write my master's thesis on communality.

I kindly ask you to read a few line definition on communality and after that to freely write of your thoughts on communality in Lilinkoti-foundation.

I will type your text and hand it over to another member of the foundation to read. She/ he will write further commentary on the subject. You will receive somebody else's text for further reading, and as well can provide new insights to the matter that may rise from the other respondent's thoughts. The texts will be exchanged between the service houses.

I use your identity only to co-ordinate who has respondent, so that I can allocate the responses to correct people on the second answering round

The results will not be presented individually but as generalizations of the foundation as a whole.

Thank you for your participation!

Anu Nordlund