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THEORETICALLY FRAMED ACTION RESEARCH: CULTURE POWER  
STATION AS A VESSEL FOR MOTIVATIONAL COMMUNITY WORK IN  
MERI-TOPPILA

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<p>Tiivistelmä</p> <p>Motivaatio ja osallistuminen ovat tunnettuja ongelmia yhteisöprojektityössä. Tekijät kuten monikulttuurisuus ja yhteisöiden syrjäytyminen lisäävät haastetta. Projektityöntekijät joutuvat usein etsimään turhautumiseen saakka vapaehtoisia osallistujia yhteisöstä, jossa he työskentelevät, tämän johtavan siihen, että kehitys ja muutokset hidastuvat. Tämä pro gradu- tutkielma tutkii aiheita ja ongelmia, jotka nousevat esiin datasta, joka on kerätty Kulttuurivoimalan työntekijöiltä monikulttuurisesta ja syrjäytyneestä Meri-Toppilan yhteisöstä. Lisäksi tutkijan omat observoinnit on otettu tutkielmassa huomioon. Kulttuurivoimala on yhdistys, joka työskentelee alueella pyrkien voimaannuttamaan paikallisia taiteen avulla vaikuttamaan ympäristöön ja paikallisiin ongelmiin. He toivovat tuovansa paikalliset yhteen yhteisen hyvän saavuttamiseksi. Tutkielma on koottu toiminta tutkimuksen periaatteen ympärille, sen ollessa metodologian pohjana. Tavoitteena on löytää yhteyksiä datalöydöksiin ja teoriakehityksen välillä. Teoriakehitys tarjoaa teorioita, jotka käsittelevät aiheita kuten motivoiminen, osallistuminen ja yhteiskunnallinen tai sosiaalinen muutos. Nämä teorian ja datan väliset yhteydet auttavat rakentamaan lopulliset viittelliset toimintasuunnitelmat Kulttuurivoimalan projektityöntekijöille. Data on analysoitu laadullisen sisällönanalyysin avulla nojaten hermeneutiikkaan työntekijöiden vastauksien tulkinnan kohdalla.</p> <p>Teoreettinen kehys sisältää teorioita jotka liittyvät yhteiskunnalliseen ja sosiaalisen muutokseen, yhteisön voimaannuttamiseen ja motivaatiotekniikoihin, jotka saavat ihmisiä osallistumaan. Teoreettinen kehys on koottu pääasiassa kolmesta pääteoriasta: sosiokulttuurinen innostaminen, sorrettujen pedagogiikka ja käytännön yhteisöt. Jokainen teoria on valikoitu mukaan vastaamaan tutkielmassa nouseisiin aiheisiin. Toimintatutkimuksen rakentaminen Kulttuurivoimalan ja Meri-Toppilan ympärille teorioiden avulla on ollut käytännöllinen lähestymistapa, jonka tulee päättyä jatkotoimien toimintasuunnitelmaan. Tavoite on tarjota viittellisiä kehitysideoita, joiden avulla Kulttuurivoimalan henkilökunnan työtä voidaan mahdollisesti parantaa. Toimintatutkimus on ollut hyvä lähestymistapa, sillä se tarjoaa tilaa laadullisen tutkimuksen vaatimalle tulkinnalle, tutkijan omille kokemuksille ja teoreettisten yhteyksien vetämiselle.</p> <p>Tutkielma seuraa toimintatutkimuksen vaiheita aina tiedon keräämisestä ja observoinnista teoreettisen yhteyksien rakentamiseen datalöydöksiin kanssa. Lopuksi tuotetaan toimintasuunnitelma tulevaa varten. Teoreettisen yhteydet datalöydöksiin tarjoavat paljon ideoita uusiin toteutuksiin. Tutkielma tarjoaa viittellisen toimintasuunnitelman, jota henkilökunta voi halutessaan kokeilla. Toimintatutkimuksen kuuluu sisältää lopullinen toimintasuunnitelma, ja tämä osa jääkin Kulttuurivoimalan henkilökunnan toteutettavaksi ja reflektoitavaksi. Tutkijana otan askeleen taakse päin ja toivon, että toimintatutkimus tarjoaa käytännön työkaluja Meri-Toppilaan, mutta miksi ei myös muihin syrjäytyneisiin yhteisöihin.</p>
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Asiasanat	Motivaatio, Osallistuminen, Toimintatutkimus, Syrjäytynyt yhteisö, Voimaannuttaminen, Yhteisötyö, Yhteiskunnallinen muutos
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**Faculty of Education**

**Thesis abstract**

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Abstract

Motivation and participation are well known issues in community project work. Factors that add on the challenge are multiculturalism and marginalization of communities. Project workers often struggle to find volunteer participants from the communities they work in and for that reason further accomplishments and changes are hindered. This Master's thesis will examine the issues rising from a multicultural and marginalized community of Meri-Toppila through the data collected from the staff of Culture Power Station and researcher's own observations of the area. The Culture Power Station is an association working in the area promoting art as a tool to affect the environment and local issues. They wish to bring the residents together for common good. The thesis is constructed around action research as its leading methodology aiming to find connections between the data and a theoretical framework that offers motivation, participation and social change theories. These connections will help to construct the final suggestive action plans for the project workers at Culture Power Station. The data is analyzed with qualitative content analysis relying on hermeneutical stance in interpreting the answers from the staff members of Culture Power Station.

The theoretical framework includes theories that deal with social change, community empowerment and motivational techniques to involve people to participate. The theoretical framework is constructed of three main theories: Sociocultural animation, Pedagogy of the oppressed and Communities of practice. Each theory being picked out to answer to the issues dealt in this thesis. Building the action research around the Culture Power Station and Meri-Toppila with the help of these theories was a practical approach that was to conclude with an action plan for further practices. Aim was to offer suggestive development ideas for the staff to implement in their work for possible improvements. Action research was a good approach offering space for a qualitative research with interpretation, researcher's own experiences and theoretical connections to support these interpretations.

The thesis follows the steps of action research from collecting information and observations to constructing theoretical connections to the data findings resulting with a plan of action for future. The theoretical connections bound to the data findings offered a great deal of ideas to try out new practices. The thesis offers a suggestive plan for the staff to try when willing. As action research should include a final action part, this part is to be implemented by the staff and reflect on by them. I take a step back as the researcher and wish that this research offers practical tools for the project workers in Meri-Toppila, but why not elsewhere in other marginalized communities as well.

Keywords Action research, Community work, Empowerment, Marginalized community, Motivation, Social change



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*“If you want to truly understand something, try to change it.” Lewin 1951*





## **1. INTRODUCTION**

This Master's thesis will be concentrating on examining what factors affect motivation to get involved in community work and the practices which might help to involve and commit the residents of a marginalized community in project work. Data collected from open ended questionnaires and a transcript of an interview will be compared within a theoretical framework to find connections and places of possible improvement amongst the staff of Culture Power Station in Oulu, Finland. In the chosen theoretical framework I have looked into theories such as Sociocultural Animation, Pedagogy of the Oppressed and Communities of Practice to find supporting practices that might help shape the involvement and motivation of participants in marginalized multicultural communities. This Action Research is a continuation to the theoretical framework of my Bachelor's thesis. It completes the theoretical part with a study about the work practices and views of four community art project workers from the Culture Power Station in Meri-Toppila - the area I have chosen to be the example of a possible multicultural community in this context. I wish to draw connections between the findings from the data concerning the work that is done and the theories chosen for the framework. The research questions are: what are the main concerns and challenges of Culture Power Station staff in the Meri-Toppila community and what kind of connections and tools can be drawn from the theory framework to offer development suggestions in relation to the work that is done by the staff in such marginalized communities?

The reasons behind this research lie in my own involvement with a Grundvig funded community project that took place in Finland, Italy and England in 2013. The aim of the project was on sharing ideas and views in co-operation between these different countries to reach active citizenship through different techniques. Every country had a project of their own kind concentrating on developing social issues in certain communities. In England the project workers were using the method of social mapping, in Italy they worked with photo elicitation in relation to social housing as a method to help the community and in Finland, Meri-Toppila

in Oulu to be precise, the concentration was on community art , in this case video-haiku, as a vessel to express and to be heard. This process opened up my eyes to the importance of involvement and having the tools to motivate different kinds of people to participate. The Active Citizenship and Social Housing: learning citizenship living together -project website states the following:

*“The aim of the project is to explore which kind of contribution informal learning in the context of social housing could give to reinforce "social cohesion, active citizenship, intercultural dialogue, gender equality and personal fulfilment (2010/C 290/06). The project focuses on specific educational and community issues in the social housing areas, at risk of segregation and social exclusion.”* (ACTS website, 2013)

We worked in groups presenting our ideas and issues from our own countries and perspectives, sharing our knowledge and experiences with each other. Learning to implement new techniques to new areas, and at the same time, gain understanding of the issues each area encounters. I decided to take a closer look into the practices of Culture Power Station in Meri-Toppila community and examine what kind of theories would support the aims of these art projects. I wanted to put to use the experiences and ideas I had gained during my time in the ACTS community project but also educate myself further about participation and motivation in different contexts.

This research being quite a broad entity considering all the theories and concepts that rise from it, it is important to recognize the importance of the research for Meri-Toppila and other similar multicultural communities in Finland and possibly elsewhere as well. The research is not aiming to bring something new to the table in light of theories. It is then again to serve as a possible action plan for the Meri-Toppila community to possibly offer new ideas with the help of these theories. In addition, this research could offer some insights to the municipality and state officials working with marginalized groups. Similar action researches have not taken place in the area to my knowledge, and for that reason I hope this is a valid study offering a theory and action based tool to support different agents working in multicultural communities in Finland.

Choosing to narrow down the context to Finland and specifically Oulu was a matter of personal interest in addition to the familiar project. The Finnish society is facing a lot of new challenges within the multicultural communities since the amount of residents from other

backgrounds is growing due to the migration of immigrants and refugees. (Liebkind, 1994) Evidence of this can also be seen in statistical documents from the Finnish Immigration Service's website, where the number of foreign citizens living in Finland has sparked up from 113 925 in 2005 to 221 900 in 2014. (StatFin Service 2005, 2014) Meri-Toppila community is a great example of an area that has become quite segregated and socially excluded. For this reason it was picked to represent one of the social housing areas in the project. (ACtS website, 2013) Another reason for me to choose this area and context are the prejudices that stem from the Finnish society at times. Migrants are often put to a negative light in media not to mention in the work market. Our former president Martti Ahtisaari addressed the issue of racism being mostly caused by "ignorance and poor self-esteem" of the Finns in a recent article. (Helsingin Sanomat, 21.3.2015) With this research I hope to offer indirect ways for the marginalized residents to develop themselves, get involved and find their place in this society. This research is also aiming to offer ideas for the community workers to help migrants and other underprivileged groups empower themselves in an environment such as Finland.

In the chapter that follows, the research questions will be introduced in more in detail, followed by definitions and terminology used. In the following section I move on to explain the theories used for the theoretical frame in this research. Further chapters discuss methodological choices of this thesis including parts about the nature of a qualitative study, my own epistemological and ontological viewpoints as a researcher and reasons to choose Action Research as my methodology. Section 6 explores the means of data collection, presentation of the data and issues concerning it, followed by data analysis and findings. After analysing the data and presenting my findings of the four written accounts I will dedicate a section for discussion about the possible connections between the theory and data findings in the spirit of Action Research. I wish to present some suggestions for Culture Power Station workers to develop their projects and practices, keeping in mind this is happening in a suggestive nature since I - as a researcher - am not a part of the community or project workers.

## **2. QUESTIONS AND TERMINOLOGY**

In this chapter, the main research questions and terms occurring in this research, will be looked upon more closely. This research revolves around the questions relating to the practices of Culture Power Station, issues concerning Meri-Toppila as a marginalized community and the connections theories have to offer to these issues. Targeting a certain community within these questions was vital for this exact action research to succeed. As the concentration lays on the work of the Culture Power Station in Meri-Toppila, it seems to be a key to enter the community. In addition, it is important to define the key concepts for the reader to be able to understand the meaning of this entire research. The following offers a deeper insight of the research questions and the terminology used in this thesis.

### **2.1. Research questions**

The starting point for this research has been the knowledge and experiences that I gained through my participation in the Grundvig project dealing with social action work in communities. With regard to Meri-Toppila, the main purpose of this research is to find the main reasons for the lack of motivation and participation of the residents in community art projects. The aim is to come up with new ideas and suggestions from theory to proceed with the work done in the Culture Power Station with more sustainability. The theoretical framework was formed to provide a grounding to build new practices on, in this research the main focus will concentrate on finding out the following things.

- 1. What are the main concerns and challenges of Culture Power Station staff in Meri-Toppila community?**
- 2. What kind of connections and tools can be drawn from the theoretical framework to offer development suggestions in relation to the work that is done by the staff in the marginalized community of Meri-Toppila?**

The first question will map the situation in Meri-Toppila through the staff members in the Culture Power Station. In addition, it will offer information about the work that is done and the practices used for the projects. The aim is to find possible reasons and explanations from the community and Culture Power Station to the uncommitted nature of residents and lack of participation in the area. This information is paving the way for the second question, which will be vital for the possible action plans that may stem from the results of the data findings with connection to the theoretical framework. Comparing the data findings and the methods and ideas that the theoretical framework offers, will build as a basis for possible solutions to the second research question. As the theoretical framework is concentrating quite strongly on social empowerment methods and community practices, there is reason to anticipate connections, but too soon to make assumptions before the data has been analyzed and compared within the theoretical frame. It can be seen as quite natural in qualitative research for the theory to interact with the data. First impressions may change drastically during the data analysis, which will help the scholar to develop the view and better the research outcome. (Kiviniemi in Aaltola & Valli, 2010, p.75) The part that will function as a possible tool for the Culture Power Station staff will be mostly the answers drawn from question two, as the question is directly concentrating on possible suggestions for more sustainable work practices in the area of Meri-Toppila.

## **2.2. Terminology**

In this section I define some of the concepts used in my thesis. I want to clarify which definitions I have chosen to be suitable for my writing and how I understand these concepts, in order to avoid any misinterpretations, as some of the concepts can have multiple definitions. In the following definitions I aim to clarify and limit the concepts according to social theories and my own interpretations after familiarization with those theories used in my research. My interpretations are based on my own perspectives, but also insights gained from looking at multicultural community issues, community projects and motivation in theories.

### 2.2.1. Culture

*“Culture, I would suggest as a starting point, is a reflexive concept. Except as a totally abstract category, its definition is always contingent on its historical location, contemporary understandings of the relationship between culture and nature, the politics of the moment, the uses within social theory to which it is being put, and its own inherently local and grounded nature.”* (Clammer, 2012, p 37)

My interpretation of culture does not concentrate so much on the arts, literature, theatre or such but more on the value basis and worldviews of people and their way of life. “Culture is all the knowledge, skills, attitudes, beliefs, values and emotions that we, as human beings, have added to our biological base and to the natural world.” (Jarvis, 2008, p.13) In addition to Jarvis’s view, Ann Swidler argues in her article of *Culture in Action: Symbols and Strategies* that culture has an effect on action through a “‘tool kit’ of habits, skills and styles” that help individuals to decide on their action. (Swidler, 1986, p.273) In my thesis I analyze culture from three different levels – *individual* (home), *communal* (Meri-Toppila) and *societal* (Finland). I see culture as the lens an individual uses to look at the world and as the habit of action - both being constructed by using one’s own background, norms, values and beliefs as the base. Wendy Griswold talks about the meaning of these norms, values and beliefs in her book *Cultures and Societies in a Changing World* as being the way a person behaves, what they ‘hold dear’ and how they expect the universe to function. (2013, p.3) Individual culture can be defined by the way of life, background, learned norms and morals and mother tongue. This sort of culture is affected by our ‘personal identity’, that has been molded and transformed since birth, as Jarvis describes it: and also environmental history, religion, morals, habits and societal and personal values (Jarvis, 2008, p.13). Communal culture is constructed by bringing together the different individual cultures that are resident within the mainstream societal culture. The way these different individual cultures merge together with the more common societal culture defines how the communal culture functions. Societal culture is influenced by: local history, politics, society’s norms, social values and the common language.

### 2.2.2. Multicultural community

I want to define the concept of ‘a multicultural community’ in the way in which is intended it in my thesis. It is a community that has a number of people coming from different backgrounds and cultures. Possibly these people stem from various countries and have come to this community through different routes and for a number of different reasons. Multiculturalism is visible in the community through different languages, habits, beliefs and norms. Looking into the community that I worked with, it includes people from the mainstream culture but also from a variety of other cultures based on my experience. A mixture of cultures comes together in a community like this. My approach to this is that in the Finnish context multicultural communities are sometimes facing social injustice due to bias and lack of appreciation for diversity in the mainstream society. I do not intend to generalize this to represent the entire nation or mainstream society, but merely the part of it that brings out negative views on multiculturalism and how this affects the issue. This would require greater scope than is possible in this Bachelor’s thesis.

These communities face challenges from within and from outside. It is important to address these issues to build stronger communities, and through that, stronger societies. Peter Jarvis states that lifelong learning and how active citizenship should offer the means for this to be available for everyone no matter the gender, class, culture or part of society they present. He sees the excluded people as so called ‘*lost resources*’. (2008, p.49) In Finland, such an effect can be seen with people from foreign backgrounds or low social statuses that can be easily excluded from the mainstream society because of social injustice, bias and lack of possibilities. One of the reasons for such excluded multicultural communities is that society places them in one particular area. Here I consider it important to bring in the tools for emancipation, participation and unity to work together as a community to overcome challenges and to step outside of places of exclusion and oppression. For social inclusion in communities and societies to include everyone acknowledging their diversity.(Jarvis, 2008, p.48)

“*Losing one’s culture and language is too high a price to pay for academic success and social acceptance*” (Nieto, S., 2000, p.4) Even though her book talks about multicultural education and the school world, a lot of the issues concerning diversity also go hand in hand

with communities and the wider society. In a Finnish context, society should awaken to the fact of needing to include these individuals coming from different cultures and background. In doing so, we should not try to change their personal identity or diminish their own languages or cultures completely, while these can co-exist with a little bit of flexibility and understanding from both sides. As multicultural communities and people from diverse backgrounds are increasing in Finland, I consider it beneficial to find out how to make such communities more involved in community action and projects that benefit themselves. There are clear indicators that the diversity of Finland's population is increasing and this in turn sets new challenges for society (PAKSI, 1994; Liebkind, 1994; Janhonen-Abrquah & Palojoki, 2005). Developing from a 'monocultural' society into a 'multicultural' society is not without effort and this should be recognized according to Liebkind (1994).

This kind of change can be seen in schools where multiculturalism is becoming a highlighted factor and studies point out the need for experts in multicultural issues. Issues of multiculturalism arise especially in the educational field and the rapid growth of a multicultural population becomes an urgent consideration. (Holm & Londen, 2010, p.107-109) But often this is a superficial attempt to deal with multicultural issues. Community projects are implemented, but fail to consider the real needs of the intended community and its' participants they are targeting. As Jasinskaja-Lahti, Horenczyk and Kinunen emphasize in their research (2011) concerning attitudes of acculturation in Finland and Israel, the societal participation and cultural integration are largely considered as the responsibility of immigrants and largely dependent on their 'change' of attitude. At the same time it is still considered important to offer marginalized groups the possibilities to come together and provide ways in which they might integrate into the local majority. (2011, p. 2) Having a chance to integrate and take part in projects that may improve one's chances of integration 'seem' like an idea that benefits both sides. Here I address the relevance of my research, and theories, which I consider to help with creating successful community co-operation and motivation to come together to work as a group for common interests.



### **3. THEORETICAL FRAMEWORK**

In this chapter I expand my theoretical framework with theories as particular lenses through which to view community projects and to find answers to the research questions I have set. These are theories I have found to be helpful and suitable for developing better community projects and improving the involvement and motivation for participation. I saw it necessary to limit the amount of theories used in order to keep within the scope of the project and to define the specific areas to be explored. My own interests have helped to guide me towards theories that can help to facilitate motivational participation, but also theories that will engage with empowering people with less self-determination, knowledge or power.

Having experienced projects in immigrant communities or communities with underprivileged groups; I find it important to know how to proceed with projects in such cases. As a teacher I see the need for tools that may empower my own students, for example, to work for common good or goals set by the school or community. One of the biggest motivators for me is the ability to guide my students, co-workers or other project participants to dedicate their full potential into the things they do, whether it is a group project or a community project. In the following section I shall open up the selected theories individually and include different interpretations of the theories by different authors when possible. My aim is to present these theories and have a concluding discussion on how these types of theories can be used as a tool for improving project leadership.

### 3.1. Sociocultural animation

Sociocultural Animation also known as Animation dates far back in history to Middle Europe and Latin America, having roots in Greek Mythology. This theory has spread widely throughout the world having numerous forms defined under its name. Taking into consideration that areal differences effect the functions of this theory, there are various implementations to it. Different forms have taken place around the world e.g. France, Spain, Germany and Latin America. Animation has two branches that have developed from sociology as the strongest grounding theory. (Kurki, 2006, p. 7-12) According to Kurki, numerous people - like Ander-Egg (1997), Merino (1997) and Gillet (1995) - have written about this theory, including their perspectives and interpretations depending on their location. (Kurki, 2006, p. 34-35) Sociocultural Animation is a theory with a rich background and a lot to offer in terms of social or community learning.

According to Merino (1997), the main idea is to ignite life and interest where it has gone out, to inspire hidden or unrecognized talent and potential in a person or a community. (Cited in Kurki, 2006, p. 23) The goal is to inspire self-expression and make the individuals in question sensitized. The process of Animation is supposed to awaken consciousness, and through that consciousness motivate, support and activate people to take action. It works as a tool for organizing and implementing action, but also promotes social communication and interaction. Animation helps people to realize their own involvement and contributions as having an impact towards their life, society and even the world. As an end result these experiences motivate people to become active agents in their communities. (Kurki, 2006, pp.19-20, 23) Functioning as a motivating and thought provoking process, Animation has the qualities that are needed to construct successful involvement and action in individual lives but also in communities. The involving methodology of Animation simply signifies people reaching together towards a common goal in their own society or community. (Kurki, 2006, p.89)

First I chose to look at Leena Kurki and her take on the theory that is written from a Finnish perspective. Kurki is one of a few well-known researchers who have taken up on writing about this theory in Finland. In her book, *Sosiokulttuurinen innostaminen*, which was published 2006, Kurki explains the roots of the theory and opens up the ideas in a very clear and

practical way, if thinking about implementing the techniques and ideas into real life. She does not want to emphasize a certain view too much or define a strict theoretical framework around it but to present the theory and examine it from multiple standpoints. Animation as a theory has a lot of variation and, as mentioned before, different implementations according to experiences and needs based on the area. Such variations include the effects of the surroundings, history and the prominent cultures in these areas. Reflection is seen as an important part of Animation while being the aspect that sets this method and theory apart from other sociocultural techniques. This reflection can be created through communication and dialog between the people involved. Dialog helps individuals to understand how others experience reality. (Kurki, 2006, 24-32) When thinking of community projects, this sort of practices can create more common understanding and enable better co-operation while also creating better group spirit.

### 3.1.1. Implementing sociocultural animation

When getting familiar with Animation and using it as the method, it is important to make sure that the function and technique of the method are clear. According to Kurki, it is important to make sure that the people getting involved with projects have a sense of the values of the project. To create sustainable involvement the people participating need to understand the deeper functional values of the project and agree with them to be motivated to work on it. Stronger commitment bonds are created towards a project when the participants are aware of why and for what is the project being done. Kurki also states that when committing oneself to a cause, a person must respect and accept each individual 'as they are'. In order to do so, unjust structures such as; religious, political or social, must be scrutinized. As perfection is not always possible, commitment should be a conscious choice while realizing that a project can only develop and go forward with committed participants. Practice is needed to test and evaluate, but also prove, the theory's functionality. Such actions awaken deeper thinking and analyzing for things to develop forward. (Kurki, 2006, 30)

Animation is “seen as a tool with which people get the chance for fully humane development, cultural expression that is typical and authentic for them but it also helps them to overcome a situation that is causing them suffering.” (Kurki, 2006, 42; author’s translation) Animation serves the purpose of bringing people in connection with their natural, cultural and social environment. Once a person understands more deeply where and how he/she lives, what they do and whom they know, it can help to express oneself more extensively. This sort of development happens mostly outside of schools while it creates a new kind of dimension of learning through the environment. Animation is said to function best within social level, e.g. work and free time activities and non-formal learning situations. This makes it a theory to practice outside of classrooms and more useful for society based projects and societal levels. It can be seen as a theory and technique to serve its purpose with free time activities that have to do with sociocultural development of a group or a society. (Kurki, 2006, p.42)

Animation has strong influences from sociology and those can be seen clearly in social values and social actions associated with the theory. The theory offers elements that strengthen social growth and interaction. It also helps to develop social consciousness and especially social commitment, which is often neglected due to academic and intellectual factors, being emphasized more in the educational systems. Sociocultural Animation would seem to facilitate social commitment and a common understanding between people, providing support to work towards developing community. (Kurki, 2006, 41-42) I understand this to be the will to commit to something for its social value, for example, working in a group communicating with each other to reach a common goal and at the same time have social support and motivation from each other. The social aspects strengthen the commitment and thus social commitment is one of the key outcomes of Animation, setting it aside from other educational theories dealing with similar issues. Animation can be said to offer a new kind of educational system with social and cultural dimensions. Reading more about Sociocultural Animation, I feel that social commitment is one of the key functions of the theory and regard it as a founding part of it.

Kurki presents a view from Jean-Claude Gillet (1995), who has defined two dimensions for Sociocultural Animation. As an experienced sociocultural animator he emphasizes Animation as to be always in connection between the reality, the factors determining it and the executable social interventions. In his definition there is a ‘*hot world*’ and a ‘*cold world*’. The hot world is described to be revolutionary. It is a state where people are more active and have more initiative. They like to be in charge also and not only following orders by others.

In this world time is not of such essence and can be taken as a loose concept. In this world the Sociocultural Animation process only functions for the designed case and it concentrates on the connection and interaction between people. The project itself creates dedication and continues to develop institutional relations and indicate problems in older ones. In the hot world a person is seen as a unique individual in her society. The social change starts from the conflict created in the hot world. Theory and praxis are in connection continuously in the hot world. Whereas, the cold world is a state where people work as agents or organizers taking orders and implementing their own techniques. They are animators, connectors between the state and the outside forces. Time is of importance in the cold world while everything is planned and scheduled quite well and a timeframe for a project is set. The same project or plan works for multiple purposes and in different places. In the cold world old institutional frames are used and they stay quite solid. There is a strict integration to society, which could be seen as socialization. Things are executed in consensus and conflict is avoided. Concentration is on practice and the already existing concrete things. (Kurki, 2006, pp. 64-77)

Projects are the most used technique in sociocultural animation, which supports my view on the theory being practical for community projects. These projects are seen to be a part of a wider program or goal. Social projects are said to aim for a better reality and future. (Pérez Serrano, 1997; as cited in Kurki, 2006, p.120) The main goals of sociocultural animation projects are to teach participants to awaken individual strengths, share and co-operate in groups, build social skills to work towards common goals together and learn to solve conflicts through dialogue. (Ander-Egg and Aguilar, 1996; as cited in Kurki, 2006, p.121) All together the organizational side of Sociocultural Animation does not differ much from organizing voluntary service. Questions like ‘who are we doing this for’, ‘who is taking part’, ‘where and when do we execute it’, ‘what are the actions to be taken and which methods and equipment are used’ are consistently used. (Ander-Egg, 1997; as cited in Kurki, 2006, p.146)

While the functionality of Sociocultural Animation in a Finnish context could be debated, Finnish society is not known for its overwhelmingly excited social actions we tend to keep to ourselves, and do everything quite moderately. A theory based on inspiring social cooperation and group functions is not completely without consideration. We do need such tools, and especially now, in a changing society that presents the challenges of diversity and multicultural communities. I see Sociocultural Animation as a good tool for in community projects, schools and work places, because with the help of this theory some larger issues

within Finnish society can be addressed. Working in groups brings together an effective team of individuals with personal capabilities and strengths, who can in co-operation develop each other's knowledge and brainstorm ideas to new levels. Such co-operation does not only nurture the hunger for knowledge but also the psychological side as is summarized well in the following; "Well-functioning communities provide a range of material and psychological resources that promote individual resilience and enhance quality of life as well as psychological well-being." (McNamara, N., Stevenson, C., Muldoon, O.T., 2013, p.1.)

### **3.2. Community of practice**

The definition of community of practice, from now on known as COP in my thesis, was originally developed to work as a basis for facilitating social learning theory. According to Jarvis, a COP is a group of people that recognize the value of interaction and come together continuously to become experts and deepen their knowledge on shared passions. It is a great way to define the small or big units of individuals coming together sharing information and knowledge to learn. The theory comes to relation with lifelong learning – which means "learning across the lifespan" (Field & Leicester, 2000, p. xvii) – when recognizing the benefits of communal learning. As the idea of lifelong learning is somewhat connected to social learning theory, Jarvis offers some insights on how 'non-formal' learning –in this case could be seen as the community project, and social learning being beneficial for individuals. (2008, p. 152) As knowledge is changing all the time, a COP helps individuals to stay up to date with the changes and new additions. These communities of practice are born naturally and sometimes unintentionally. Groups of people may come together naturally and share information, which becomes a habit that continues. It often is not named or recognized as a COP but that is exactly what it is. There is an unlimited number of different kinds of communities of practice. It may be the group of friends that get together to talk about relationships and share their knowledge of partnership. Children attending the same school might share knowledge on the playground from different lessons and grade levels. Options are limitless when thinking of occasions where a COP is born.

Knowledge shared means individuals learning from each other and share a common interest. Not only are communities of practice great social vessels for learning but they also inspire motivation and continuous commitment due to the social aspects of it. As Wegner, McDermott and Snyder describe in their book *Cultivating Communities of Practice*, these groups of people “become informally bound by the value that they find in learning together.” (2002, p.5) A notion, which describes the benefits of such functions perfectly, where individuals bring something to the group but also get something from others at the same time.

In considering the benefits for a community, the theory of Communities of Practice offers promising possibilities. The fact that a group of people would come together from a common interest - develop and share ideas for a mutual goal or outcome - gives hope and inspiration. As times change rapidly and information develops faster than an individual can grasp all of it, it is very practical to use a COP to keep up with the ‘collective character of knowledge’ as Wegner, McDermott and Snyder refer to it. (2002, p. 10) Sharing knowledge socially gives a number of dimensions to the exchange of information while individuals can not only develop each other’s ideas but also complement and encourage each other’s thoughts. Such interaction is certainly rewarding and encouraging for an individual to develop their own thoughts and ideas further and offer their opinion at future opportunities.

### 3.2.1. Communities gaining from individuals

However, It is important not to misunderstand the importance of an individual for the group, while an individual is needed for ‘disagreements and debates’ to make the whole group to reconsider and develop thoughts. A community can easily keep up with knowledge and build around the core of it with more advanced ideas. (Wegner, McDermott, and Snyder, 2002, pp. 10-11) It is not only Wegner, McDermott and Snyder (2002) who argue for individual input in such knowledge sharing communities, but also Peter Jarvis, in his book about lifelong learning and a learning society, addresses the value of individual’s critic and reflection for society and common development. He also recognizes the

value and need for social learning, which, as such can help an individual reach better outcomes. (2008, pp. 32, 79) This can be drawn in connection with COP, which can be seen as a small social entity working together to succeed or make a change. While the value of individuals is acknowledged, Jarvis has also presented the dilemma that stems from individualism. It might become a problem when thinking of working for a common interest while an individual might use their freedom to 'act in their own self-interest'. If such would happen, an individual must take responsibility of one's own actions and make sure the group does not suffer from it. (2008, p. 64)

As previously mentioned, there is value from such interaction for the community or group in question. Wegner, McDermott and Snyder clarify that this value can be either 'short term' or 'long term', which means that the duration of the COP does not rule out the positive value gained from it. In a community a short term value can be seen in the form of accessible expertise, easier contribution to help the group with challenges, individual confidence gained when approaching problems, social benefits and the feeling of belonging from working with others and most of all the feeling of meaning of one's participation. For long-term value a community gains the possibility to expand skills and expertise while also keeping up with the knowledge field in question. Another long-term effect from a COP is the ability to build better professional reputation and through that gain better strategic value. (Wegner, McDermott, Snyder, 2002, p. 16, Table 1-1) A community can really gain from a group of people working together when really utilizing the resources in the group. The goal is to combine the needs of the individuals and the needs of the whole community to be in collaboration to serve a common goal.

Further, Wegner, McDermott and Snyder state that successful co-operation will naturally create results that motivate the continuation of work and this serves as a factor in building continuous commitment and motivation. Such aspects are needed especially when talking about community projects and molding a community. Once a COP becomes stable in a community, it is easy to keep it up even though there would be alternation between the individuals involved due to moving and other possible reasons. As a so-called continuation is created it could be considered as beneficial for a community to maintain the COP and continue distributing information on to new people, and so a more sustainable COP would be created. Wenger, McDermott and Snyder also address the 'life span of communities of practice' to be dependent on what kind of COP is in question. A specific professional group for example



might pass on work related information for decades while another kind of group might function for a 'short-lived' time just to serve the purpose of reaching a certain goal. (2002, p.25)

Another aspect to be considered is whether a COP is created spontaneously versus intentionally. Often communities of practice are born spontaneously when members have the need to get support and learn from each other. This does not need to mean that the 'formality' of the COP would be any less than one created intentionally. The efficiency of the COP is not necessarily in connection with the formality of it because some informal communities of practice function somewhat better than some formal ones. Intentionally created communities of practice are often there for a specific cause and meet the needs of a certain capability. Thus they may be very organized and function formally depending on the wanted outcome. (Wegner, McDermott & Snyder, 2002, pp. 26-27) A community project might be one occasion where an intentional COP would serve the purpose most efficiently, it would help carry out the projects and possibly also create more sustainable commitment, but that would also require motivation from the members of the COP. Issues of motivation will be discussed in more detail further on, but in the following description Wegner (2000) describes the function and meaning of a COP for its members:

*“Communities of practice grow out of a convergent interplay of competence and experience that involves mutual engagement. They offer an opportunity to negotiate competence through an experience of direct participation. As a consequence, they remain important social units of learning even in the context of much larger systems. These larger systems are constellations of interrelated communities of practice.”*

Further, Wegner (2000) argues that a COP gives an indescribable power to its members to effect matters important to them. When wanting change and results individuals will use their own view of the world as the starting point and mold it according to the knowledge provided. It motivates a person to strive for results for something they believe in and find meaningful for their own life. People are not empty vessels that will do whatever someone else asks them. Their actions need to have meaning for them and through this meaning a consistent motivation is born at the same time. Committing to a project will certainly be easier if project leaders make sure that the members have a say in the goals and meaning of the actions. Having a common 'domain'- as Wegner, McDermott and Snyder term this as the 'community of people' cared about, which can create 'a sense of common identity'. (2002, p.28)

When drawing the connection of COP to a multicultural setting or a community it is good to consider some issues that might rise from trying to form a COP. A group of smaller communities of practice might already exist inside of the community, but to break those boundaries and bring these smaller communities of practice together, some commonly seen issues must be found to work together and form a bigger COP. A multicultural community can be argued to become a lot more functional, when the smaller units will come together and work towards common aims. As Wenger, McDermott and Snider point out in their book; "experience of knowing is individual, but knowledge is not" (2002, p.10), it is easy to relate this to a multicultural setting thinking of sharing cultural understanding and experiences and gain knowledge together to become a stronger unity. This is not to say that the smaller communities of practice should diminish, quite the opposite - they certainly have their own function for the people involved. The aim is to refer to the bigger multicultural community in this case. Social benefits will mainly be positive and break cultural restrictions between people living in the same area sharing same experience. "Communities of practice emerge in response to common interest or position, and play an important role in forming their members' participation in, and orientation to, the world around them." (Eckert, 2006) The challenge is to bring people together to discuss the common interests and issues due to a list of things such as cultural differences, language barriers, introverted groups and bias but once these problems are overcome the community can start to pave the way for a functional COP to reach new levels of co-operation and social change. Multicultural communities can benefit from coming together and sharing knowledge while this is a good way to reach common understanding to establish a base to start working towards issues seen as commonly important to develop.

Finland could be considered as good a place as any other for such practice to function within. Finnish society could be considered as 'quite introverted' and theories such as COP could prove useful on many occasions. Such can be seen for example in immigrant education, where positive group support and shared understanding between groups helps a long way, and informal learning groups - or the so called COPs - outside of classroom are a good resource. (Pollari & Koppinen, 2000, p. 48, 151) I see this approach as especially helpful for different kind of communities, work groups and professional but also personal growth. Sharing experiences and knowledge socially is one of the fundamental ways to learn and distribute information onwards. I see it as being effective with community projects especially in marginalized communities, as long as these projects aim for something that the community

as a whole benefits from. They need to have a reason to get motivated and commit to a cause they feel close to their lives. Here a direct relation can be drawn from immigration and issues of integration. Many authors have mentioned the importance of integration and coming together with the locals. (Pollari & Koppinen (2000), Liebkind (1994), Pitkänen (2006)) A COP could be a way of creating safe spaces and motivated groups to teach each other language, aspects of culture or similar things.

### **3.3. Pedagogy of the oppressed**

Pedagogy of the Oppressed, as developed by Paulo Freire (2008) has had far reaching implications for education in recognition of marginalized communities and groups. It functions as a philosophical approach of the emancipation of the oppressed peoples through self-realization. I use it in my research primarily as a means of enabling those oppressed or marginalized to bring about change. In the context of Finland I see the need for multicultural communities to be emancipated. The theory has been inspirational in enabling marginalized communities to become empowered to create change for themselves, rather than accept the oppression and marginality they might encounter in their everyday lives. To link this theory to my research topic, I discuss the theory from the perspective of a multicultural community and the potential for empowering residents of a particular, marginalized community.

Freire's theory, talks about empowering and emancipating people. For emancipation to be possible at least one individual must have the feeling of empowerment while this causes the feeling of responsibility and the will to consider what others might need. Empowerment is a feeling of satisfaction to one's own situation, a sort of state of bliss and a feeling of strength on individual level. (Siitonen, 1999, p. 61) As empowerment is seen as individual feeling of security and fulfillment, it may cause this individual to strive for common good and help others to reach a sense of ability and strength. This can be seen as a promising start for actions towards emancipation, which is more of an action to change the current state of a community or an individual life. However, it should be considered that emancipation also

has limits and challenges according to the community or person in question. Sometimes it is too easy to consider the positive results and expectations only, while failing to acknowledge the challenges in achieving such results. Acknowledging these challenges enables more realistic expectations from group participants in terms of personal inputs and group outcomes. (Petrelius & Pihlajamaa, 2013, 37)

There are a number of books written by Freire about the Pedagogy of the Oppressed amongst other books he has written. His books about the Pedagogy of the Oppressed are from 1970 and 1993 and a number of different editions have been published. The edition referred to here is: *Pedagogy of the Oppressed 30<sup>th</sup> Anniversary Edition* (2008). In his book Freire talks about the relationship between the oppressed and the oppressors. Oppressed are often people who need liberation but have not yet grasped completely the situation they are in. When talking about marginalized communities in light of this theory, it is important to recognize the need to work together in the community to enable the needed outcome of self-acceptance. Best way to reach this self-acceptance and liberating power of it, is to come together as a marginalized community and seek liberation to better their situation as a whole. (Freire, 1996, p.126) In continuation to this Freire implies that it is not desired to reach power and liberation only to fall back into the same pattern. The marginalized peoples need to be able to accept the new state of existence that includes power and inclusion instead of the old state of oppression. In a highly marginalized community different groups may fall into the trap of competing to become more as the others and this way excluding themselves from the joint community. The problem lies in the experience of not knowing how else to act. This may cause the community to fall back if some groups start to oppress the others. Freire is implying self-reflection and new practices to be key factors to maintain the new situation. (2008, pp.64-66)

Thinking of community projects in marginalized areas, reflection would be a great base to start action from. To map out the things needing to be addressed in a marginalized setting and possibly developed through the project for the common good of such community and group in question. Freirean pedagogy points out the issue of using dialogue as the grounding means to spark up the acknowledgement of the need for change for those who are oppressed. (2008, p.67) It must be the marginalized in question themselves - whether they be residents of a multicultural community or a group of oppressed individuals - that realize what they need and through reflection take action towards this aim. According to Freire this dialogue is an occasion where people, no matter their stage in life, come together to learn and develop

their knowledge further. (2008, p. 90) Thus I see a close connection to the theory of communities of practice when considering this. Critical thinking and reflection is best created through social interaction. After having reached the level of critique, there must be a moment of realization in a community where the recognition of something being wrong comes up. (Petrelius & Pihlajamaa, 2013, p.37)

In Freirean pedagogy social change is seen as one of the key factors towards complete emancipation. The concept of social change means an alternation in the social order. Freire believes that the change starts from the community that is motivated and willing to change, which in this case could refer to being the multicultural community I have discussed earlier related to the project I took part in. The spark for change needs to be born within the marginalized community in question for it to work for their benefit. People themselves must realize what needs to change and how they can act to change it. Multicultural community to become stronger and free of marginalization takes co-operation inside the community. A research about emancipation called; *“Always be hopeful, don’t be hopeless”*: *From oppression to emancipation through praxis and participatory action research* written by Petrelius and Pihlajamaa addresses many issues related to emancipation. They have defined the social justice side in the following way: “We believe social justice to be the ultimate goal of social change and emancipation; something one strives for and in order to achieve it, social change and emancipation is required.” (2013, p.4)

In his theory Freire promotes the idea that pedagogy should be liberating. This means to educate, or in this case work, in a way that makes people question what they are learning and through that find new knowledge for themselves. He emphasizes the meaning of communication to be very important and without it thinking cannot reach the desired levels for change. He believes that a teacher cannot teach his students his own thoughts but there must be communication and that real learning occurs from that communication. (2008, p.77) In a multicultural community where marginalization exists it could be seen as an issue of not telling the marginalized how to act but to let them find the best fitting way for themselves to reach liberation from their situation. As marginalized groups becoming a part of the leading society around them without forced practices. Freire strongly criticizes the concept of *‘banking education’* - meaning a way of teaching where the teacher teaches the ultimate truth and students do not question anything, but passively receive information without critically evaluating it. Students are seen as vessels only receiving any kind of information given to them. This kind of education prevents people from learning to reflect on things taught to them and

they also fail to think for themselves. Lacking to question the knowledge received and the environment the oppressed are in causes the oppressor to be able to continue to maintain their role. Banking education can be seen as one of the leading factors for the oppressed not to reach 'conscientização' and break free from oppression. The banking concept of education is a very dangerous way of thinking considering the importance of sharing knowledge and learning from each other also in informal education and community work. The teacher or leader may consider himself prior to the students - here seen as members of the community, and then them accepting the role of being unaware passive objects who adjust to whatever the leader forces on them. According to this view, people are seen as 'adaptable, manageable beings' and the oppressors gain power if the creativity of the oppressed is suffocated. (2008, p.72-73)

I can see this happening also in community work if the leaders take the role of feeding the participants with their own impressions and expectations. In reflection, it could be said that someone, who wants to start up a project or community work, should be familiar with the community in question or be a part of that exact community. This way the idea comes from within and serves the community's best interests and in this way also motivates the participants. It is quite an ideal scenario and sometimes quite hard to carry out in practice, but in cases where the so called 'leader' comes from outside the community; good groundwork is needed in order to get to know the community beforehand. In connection to Finnish context I would see Freire's pedagogy to be functional in cases of multicultural communities that have been excluded or become inactive and somewhat settled for the situation they are in. These communities need a change and for that they must find the spark to move forward from exclusionary practices. To motivate and create consistent participation, I would definitely consider the process of self-reflection and critical thinking to qualify as ways to promote inspiration and motivation to commit.

If the process of emancipation and social change is successful and functions well, it can help an individual, community or society to understanding notions of social justice. This would be the ideal result of Freire's pedagogy but no one can do it for the people, as stated in the beginning, Freire sees results as only being possible when critical realization and united will for change is reached and the oppressed or marginalized are able to keep going without giving up the momentum of commitment to change.

#### 4. METHODOLOGICAL CHOICES

Methodology plays a big part in a research. It is the basis for understanding and interpreting the research and all its' parts. Methodology is the overall approach for the research including the researcher's ability to draw conclusions and hypothesis from the data findings and see beyond the observations. (6 & Bellamy, 2012, p.1-2) Important is to separate method from methodology, while methods are techniques that point the direction to choosing the way in which data will be collected. They also determine what kind of data it will be to how the data will be analyzed. (Metsämuuronen, 2008, p.9, 6 & Bellamy, 2012, p.2) The base for qualitative research lays in the existential, phenomenological and hermeneutical philosophies, which indicates that this sort of research is great when concentrating on single occasions, certain agent's meaning, or experiences where all affecting factors cannot be controlled by the researcher. (Metsämuuronen, 2008, p.14) Qualitative research is not uncommon in the field of education or social sciences, as it has taken its steady place in this kind of research. Reasons for this may lay in the fact, that in qualitative research small data collections are quite common and possible. This field of methodology concentrates on explaining a phenomenon, making sense of actions or giving theoretical meaning to things happening around us. (Tuomi & Sarajärvi, 2002, p.87)

In choosing to make a qualitative research, my concentration relied on a small focus-group of four. Since this research had multiple features common to qualitative research, it felt like a natural methodological choice. Starting from the observatory experiences I had gained prior to my research, followed by a recorded interview and an open ended questionnaire with a focus group, and ending with a transcription of the responses received to construct better understanding of the situation within the community in question. (Metsämuuronen, 2008, p.14) Choosing a fitting methodology took some serious thought and time. Action research stood out in the process and appeared to be suitable for this research. I will further expand this decision in the following sections.

#### 4.1. Ontological and epistemological starting

Justifying the ontological and epistemological starting points of a research is vital for deeper understanding. As Creswell (2014) draws definitions to four different types of ontological paradigms, or 'worldviews' as he calls them, I see a strong connection with one. The worldview in this thesis is 'social constructivist', since this research concentrates highly on issues related to project workers' experiences in the Meri-Toppila community. In constructivism making meaning of the experiences in the environment one lives and works in is essential. Since a constructivist approach recognizes the researcher's own history affects and shapes the interpretation of respondents answers, it is highlighted that the researcher must pay close attention when interpreting the data and at the same time must be familiar with the context in question. As social constructivism deals with human connections impacting the experiences and interpretations, it is an appropriate choice for my research. (Creswell, 2014, p.6-9)

Epistemological questions deal with the philosophy concerning the nature of knowledge. In which case reality is seen to be outside of a human being, its' knowledge is also seen to be a measurable quality. This would make it possible for the researcher to find 'truth' somewhere out in that reality as an objective observer. Such viewpoint of the nature of knowledge is called the positivist stance. The other side to the coin would be a reality that is seen to be negotiated and created between people who in addition may have different interpretations of it. The researcher is able to recognize his/her subjectivity as the researcher in a case like this and disregards any possibility of knowledge being acquired objectively. (Cohen & Manion, 1994, p.6)

My concentration is on the constructivist stance in this research, while as I am researching human beings and their views and experiences, I cannot expect to find the 'truth' or fully objective information. My stance as the researcher is more subjective instead of observant to the 'reality' that is happening. (Cohen & Manion, 1994, p.26.) Since the ontological paradigm chosen defines reality being constructed from experiences and social interaction in relation with a person's background, it is to say that the epistemological questions are to agree with this. The epistemological choices in this thesis refer to the fact that knowledge is



constructed through the experiences of the participants in interaction with my conscious interpretations as the researcher. (Guba & Lincoln, 1994, p.108, 110-111) These epistemological considerations work with the methodology I have chosen as Beaulieu clarifies in the following:

*“The main goals of action research are to invoke the voices of stakeholders to inform the next action steps in the research, when these steps aim to improve their quality of life. Unlike other forms of interpretive research, action research is about seeking perspectives that are defined by the stakeholders, not by principal researchers, and it can involve exposing truths that are not guided by the myths of objectivity. For action researchers, seeking a singular truth or perspective is not necessarily a desirable goal. Instead, capturing the various stakeholders’ perspectives can expose a broader view of the conditions that exist in a setting and offers opportunities for developing strategies that accommodate those different views.”* (Beaulieu, 2013, p.30)

#### **4.2. Action research**

Action research itself has a long history behind it, while it started off as an idea by John Dewey. He did not call it action research but his ideas have molded the action research approach inevitably. According to Helskog, Dewey’s “view of the relation between ideas and empirical reality, between theory and practical action, has influenced and justified action research from the beginning.” (Helskog, 2013, p.8) The method continued to develop through the social sciences work of John Collier and Kurt Lewin, who is mainly recognized as the ‘advocate’ for the term ‘action research’. (Snyder, 2009, p.239) The views of Lewin somewhat differ from the current action research definitions but he is seen as one of the ground-breaking early founders of the method. Chalkin refers to the current trend of action research of being less theory and experiment-oriented in comparison to Lewin’s view of it. (Chalkin, 2011. p.132-137) Action research has taken many forms along the way and is interpreted quite freely depending on the researcher and research field in question. Some have even argued against it being a scholarly approach since there have been debates if qualitative

or quantitative features can be found in this approach. Confusion rises from the ‘truth seeking’ and ‘perspective seeking’ aspects being missed, but as Beaulieu points out, both of these aspects can be found in action research. This gives the methodology a range of possibilities in theoretical but also practical sense. (Beaulieu, 2013, p.29-31, Snyder, 2009, p.239) This methodology is often mainly connected with ‘teacher research’ and ‘educational research’, while it has been used in such research quite commonly by numerous researchers, for example, Dewey and Freire for instance. With time action research has broken free from being merely a teacher research approach and there are mentions of it as a methodology for numerous other occasions, such as community research, social justice, organization work to mention a few. Its’ role as the method to develop teachers professionalism has definitely changed into various ways of solving social problems. (Beaulieu, 2013, p.30-33,)

Reasons behind choosing action research as my main methodology were that the research is definitely aiming to point out a problem and reasons for it within a social context, followed by a plan for possible solution with the help of the theoretical framework. Action research according to Stringer

*“...can have these purely academic outcomes and may provide the basis for rich and profound theorizing and basic knowledge production, but its primary purpose is as a practical tool for solving problems experienced by people in their professional, community, or private life.”* (2007, p.12)

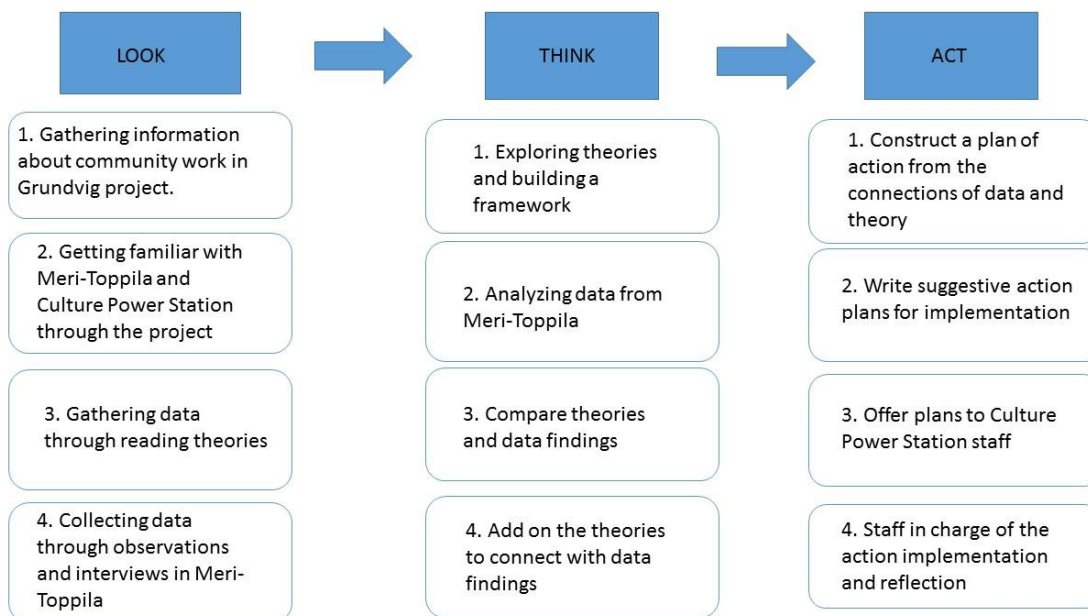
Multiple scholars have expressed it to be a tool for social change. (Greenwood & Levin, 2006, p.3; Schmuck, 2006, p.21, Banister, 2011, p.22-24) As there already is a very wide variety of action research forms, invention of new forms is unnecessary. Instead, the researcher should use these various dimensions that exist to build new knowledge and understanding for ‘personal and professional development’ and also contribute to ‘social justice’. (Somekh & Noffke, 2009, p.21) These views of action research present this research in Culture Power Station and Meri-Toppila quite well in my opinion. Similarly, the social values that action research presents come in to play with the choice of research method in this case. Stringer presents these values in his book *Action Research* to be ‘democratic’, ‘equitable’, ‘liberating’ and ‘life enhancing’. Democratic value represents making participation possible for everyone. Equitable value concentrates on pointing out the realization of “equality of worth” in people. Liberating social value speaks about the emancipatory side of action research where people are freed from pressing conditions and situations not fair or worthy of

them. What makes action research so people friendly, is the life enhancing factor of it. This factor allows and encourages people to show their skills and potentials in full. (Stringer, 2007, p.11)

Successfully conducted action research needs actors from the original context to be included in the research, as these actors have insight of the practices and problems. By doing so “a collaborative analysis of the situation provides the basis for deep-seated understandings that lead to effective remedial action.” (Stringer, 2007, p.20) This research in Meri-Toppila includes the accounts of the staff of Culture Power Station as the insight from the source. My hermeneutically approached interpretation of the data from these actors and the comparison of it with the theoretical framework offers this research the ‘collaborative analysis’ that was just mentioned by Stringer. According to Gustavsen, theory itself, is not seen as a ready-made answer to fix practice in this sort of research. Instead, he argues that “elements from the theory can be considered in the development of practice”. (Gustavsen, 2001, as cited in Stringer, 2007, p.187-188) I aim to execute this sort of process in my research, while the theoretical framework will offer me some complementary ideas to develop a connection to the findings in the data, and with these connections, compose a suggestive plan of action for the staff to consider.

Stringer (2007) introduces the three basic stages of action research, which I plan to follow in this research. First stage is labelled as ‘look’. It consists of the definition of the problems or issues in their original context, which is also explained. In this research that would mean the data collection procedures and earlier experiences in Meri-Toppila. In the second part - ‘think’ - it is time for the people involved to discuss and analyze their situation to better understand the whole issue in question. For this research, the thinking part has happened through the earlier encounters in Meri-Toppila and the interview situation where problems were discussed with the staff members. The second part also includes the theory framework preparations and knowledge gained from it, while it has affected and will affect the process of this research and my views of the issues as the researcher. The final third part is said to be ‘act’. This part contains all the action that will be taken or is planned to be the key to the recognized problem. Forming a plan to address the problem happens during this acting stage of action research. It is a complex combination of different practices and effects since many different participants are giving their own input and views. This part will be challenging in all of its levels, while good communication and flexibility from all sides is crucial. Stringer

describes this stage to be “a social process in which people extend and reconstruct information emerging from their inquiry (data and analysis) through continuing cycles of exchange, negotiation, realignment, and repair.” (2007, p.41) I see this to be conducted in this research mainly by me but the actual action I must leave to the staff of Culture Power House. I will attempt to formulate a suggestive plan for them from the data and theory, which they can modify and implement to their work or rule out. As the action plan will be only a plan, the full effect of this action stage will not show in this research. I will leave the final part of the action plan to the staff of Culture Power Station to consider and reflect upon as a possibility. In the following Figure 1, I have described the action research process according to Stinger’s ‘look-think-act’ routine with minor justifications according to the stages this research includes. (Stringer, 2007, p.8)



**Figure 1. Stages of this action research.** (Stringer, 2007, p.8)

### 4.3. Context of this research

In the following I aim to describe the way Finland and Meri-Toppila are considered both contextually and culturally in this research. I wish to shed light on the issues that might affect the course of this study and might be helpful to keep in mind to understand this action research better in the context it was intended.

#### 4.3.1. Finnish Context

Finland is a nation that has been considered quite a monocultural society for decades in its' history. In recent decades it has been challenged with the changing cultural norms while a vast number of migrants is steadily flowing into the country. There are clear indicators that the diversity of Finland's population is increasing and, this in turn, sets new challenges for society (PAKSI, 1994; Liebkind, 1994; Janhonen-Abrquah & Palojoki, 2005). Developing from a 'monocultural' society into a 'multicultural' society is not without effort and this should be recognized according to Liebkind (1994). Minority groups such as the Roma and the Sami, to name a couple, are asking for equal rights and better recognition within the society. The state and municipalities are challenged with new issues relating to culture, racism, equal rights and possibilities for all citizens.

As a small nation, Finland offers a steady and well covered social benefits program and free education for all. Critique arises, as some of the Finnish residents in the society voice concerns about the fairness of immigrants receiving social benefits and support in other forms from the state. Mainly because people, instead of searching for factual information, assume that immigrants use the social benefits system somehow wrong to benefit more from it. These assumptions are a part of the 'laziness' Finland's former president Martti Ahtisaari described in a recent newspaper article in Helsingin Sanomat, which I mentioned in the introduction earlier. (Helsingin Sanomat, 21.3.2015) In response to such assumptions, it is clearly stated in a European Union funded report from the Finnish Immigration Services that, in most part,

the immigrants do not fully use their social benefits due to misunderstanding or a lack of information about their rights. (Kiuru, 2014, p. 5) These concerns of residents and certain politicians affect the attitudes in the society especially towards the marginalized minority groups. A political party, the Finns, are known for their racist or immigration critical comments and a nationalistic approach to the immigration policy. They state clear indications of a nationalistic view in their values on their website. (Perussuomalaiset, 2015) They have gained a strong position in the parliament in the recent elections which has raised concerns even in the European Union. (Stenroos, 20.4.2015, Yle Uutiset) Such atmosphere presents a part of the society that cannot be left unrecognized in this research, while it sets a context for the marginalized residents of Meri-Toppila. Reasons behind this negative stance in part of the residents and politicians in Finnish society can be speculated, but that would lead to another Master's research study, which is why I choose to leave further findings to rest. In the following I will describe the community in question with more detail to offer a clear image of the context in question.

#### 4.3.2. Meri-Toppila Context

The area of Meri-Toppila is quite an isolated area in suburban Oulu. It is located a few kilometers outside of city center and can be accessed by bike, bus or car. It used be a harbor and factory area, but was turned into a housing district a couple decades ago in 1987. (Museovirasto, RKY, 2009, websource) Respondent A described the area in the following way:

*“... this area used to be uninhabited. About 20 years ago they started building housing in a fast pace. The goals were a bit different from the outcomes. The area has only very few owned houses and a lot of rentals. The turnover of residents is a lot and fast. There has not been a chance to build a sense of community.”* (Interview, Appendix 1)

The area itself is surrounded by beautiful nature and sea, which offers opportunities for various development ideas and projects. As the area mainly consists of city rentals, a big part of the residents come from marginalized backgrounds such as immigration, social problems including drug addiction and alcohol but also a group of elderly lives in the area. (Interview,

Appendix 1) Culture Power Station, the association this research is based on, is located in the centre of this residential area. They aim to promote “the interaction between culture, art and society” through the work the project workers do in the community. A big part of their work concentrates on the renovation of the Culture silo, an important part of the local cultural heritage. This silo, designed by Alvar Aalto, is an old woodchip silo that is to function as “a local and international community center“. (Kulttuurivoimala website, 2015) These factors will be taken into consideration in the following chapter concentrating on the analysis of data.

## 5. DATA ANALYSIS

Analyzing the data is a responsible task for the researcher. It acquires a neutral stance and an ability to interpret the data as the representatives meant it. Being able to exclude one's own feelings and pre-assumptions while preparing the questions and data, is a challenging task for the researcher. Recognizing your own interpretative features during the data analysis is also quite important. Especially in action research, it is important that the voices of the participants come across clearly. As the researcher will be making meaning of the responses nevertheless, I chose to approach the analyzing method with hermeneutical features. (Stringer, 2007, p.19-20, Gadamer, 2004, p.134, Somekh, 2006, p.14) As action research itself does not offer a clear analyzing method for the purpose of this research, I chose to incorporate qualitative content analysis, influenced by a hermeneutical approach to tackle the data as effectively as possible. The data in question requires an interpretative analysis, which - unlike quantitative analysis - qualitative analysis can offer. As quantitative research focuses on positivistic science and finds answers through measuring and calculating statistics in a larger setting, qualitative approach tends to study experiences in a context finding meaning to them through the nature of phenomenological and hermeneutical science. (Metsämuuronen, 2008, p.14, Picciano, 2004, p.31-50)

In addition, I have used open ended question interview and transcript in my data which are both common in qualitative research. Resulting to valid findings it was necessary to recognize the hermeneutic nature of the analysis and data interpretation phase. The hermeneutical rule, of entity being understood from the singular and the singular being understood from the entity, dates back to ancient Greek rhetoric. The cyclical nature of hermeneutics is included in the interpretation of the data also in this thesis, while the meaning of the whole is explicitly anticipated, since the parts that are defined by the whole are also defining the whole. (Gadamer, 2004, p.29) I plan to use this hermeneutical rule in interpreting the data and when making meaning of the connections between the data and the theoretical framework, contributing with my own scholarly experiences and observations along the way.



## 5.1. Data collection

Collecting the data for this research in two different segments was not the original plan. Restricting factors of time and place limited my data collection at a stage when changing the entire plan was not a beneficial option anymore. Deciding to proceed with the research, that was proving to be somewhat challenging when it came to data collection, was a choice I made as a researcher with limited time at hand. I did not want to waste the theoretical basis nor the experiences or observations I had gained of the community. Collecting the data with a pre-interview followed with an open ended questions email survey seemed to be a valid choice, since using multiple methods with data collection is said to help spot inconsistencies and give a more versatile picture of the experiences of the respondents. (Andres, 2012, p.24) At first I collected data through a recorded interview with three of the project workers at Culture Power Station. They offered me an insight on the history of the place, reasons why they chose Meri-Toppila, details about the area and its history to start off with.

I chose to collect my main data through an email questionnaire that consisted of broad open ended questions. That encouraged the respondents to describe their experiences and practices in their own words. First of all, it was a time saving method, and secondly, easy to execute from outside the community. (Andres, 2012, p.51) Giving the respondents the option to choose to respond either in English or in Finnish, was due to the pre-assumption of getting more substance, if the language was not a limiting factor. The aim here was to make the respondents as comfortable as possible. When something as subjective as individual experiences and views are being researched, it is also of researcher's interest how they describe their experiences. Multiple choice questionnaires would not give enough space for the diverse interpretations of their responses, when open-ended questions offer the possibility to expand one's responses beyond the exact question at hand. (Andres, 2012, p.70) The survey can be found as an appendix at the end of this thesis. The open ended questions were the following:

*1. How do you see the local Meri-Toppila community? Are there problems and what are the positive sides?*

*2. What things do you consider important for the community, and how are you including that in your work here (at Culture Power Station)?*

*3. What do you see as some long-term goals for this community and the project work here? How do you plan to reach those goals?*

The first set of questions from 1 to 3 was aiming to map out their personal views of the area and community in question. Spotting negative and positive issues that arose, but also possibilities and goals from the perspective of the staff working there that were needed to build a clearer picture of the situation. These questions aimed to offer a broader image of the mind-sets among the staff as well.

*4. Are there any specific frameworks or methods you use in relation to your work and planning? If so, what are they?*

Question number 4 aimed to find out if the staff had theoretical frameworks or methods that they use to back up their work in the community projects. Any mentions of theories, theorists or methods that involve with community work or social empowerment or such would be marked. It was important to find out if the staff was using some key theories already, to take those theories into consideration when preparing the plan based on the theory framework of this thesis.

*5. Thinking of projects and other work at the Culture Power Station, how much local participation is there? 6. In which ways do you try to build motivation and consistent involvement for local projects? 7. Are there any difficulties you face in getting local people to participate in projects, especially long-term?*

Questions 5 to 7 concentrated on the issues and topics concerning the local residents. These questions were aiming to figure out how the staff was working with the locals and how the locals were already involved, if at all. Main concentration here was to find the practices that seemed to work in the area and map out the participation rate of the locals if there was such in the area. Another important point was to highlight the actual issues that caused uncommitment. In addition to the written questionnaire I had conducted a small recorded interview with the founders of Culture Power Station earlier in the year. This interview was a recorded face-to-face narrative where I chose to go into more detail about the ideas behind creating Culture Power Station and also collected more information about the area through their experiences. I also asked about the purpose of each of their work and the different tasks that they do.

I narrowed down the respondents to only project workers since residents were too hard to reach for this kind of research due to the turnover in the area. This also helped me to define the purpose of the study more precisely. My aim was to interview the staff of Culture Power Station as widely as possible but I ended up with only four written survey responses, due to the fact that the number of staff is quite small. I saw it possible to continue my study with the four responses I had since they were people who had worked in the area for a while and had clear insight to it. The research changed its' meaning to serve the staff instead of the whole entire community directly. (Stringer, 2007, p.127-128) If researching the staff and their practices will, in the long run, benefit the local community and residents to rise out of marginalization, this research has served its' purpose through the suggestive action plan that is formed towards the end of this research.(Stringer, 2007, p.133-140)

#### 5.1.1. Steps of analysis

Firstly I listened through the face-to-face interview conducted earlier as a preparatory data for my research. This interview tape offered me with an overall image of the area and the work that is done in Culture Power Station. After listening it through I left it for a while to come back to it later. Secondly it took a long period of time to receive all the responses for the written questionnaire. Once I received them I carefully read through the responses as they came. I had a lot of time to think about the answers individually since each respondent took a different amount of time to return the questionnaire from two weeks to a few months. After I had received all of the responses I continued with the analysis. Alongside with the questionnaire, I had made a transcript of the recorded interview to find main key points from it to add on the data from the questionnaire.

I have used Eskola's (2010) steps of analysis, from the book *Ikkunoita Tutkimusmetodeihin II. Näkökulmia aloittelevalle tuktijalle tutkimuksen teoreettisiin lähtökohtiin ja anaalyysi-menetelmiin*, as a guide to proceed with analyzing the written questionnaire data. As some of the answers may be scattered around the questionnaire, color coding the data into themes will help to recognize entities according to his advice. In addition, researcher can make some

notes on the side of the data to emphasize pieces of information that matter. (in Aaltola & Valli, 2010, p.187-199) During the second read-through I emphasized key factors in relation to the questions with color coded highlights to help recognize parts that offered substance. I also made small margin notes in places where a question or thought arose. As I was reading, I tried to pay little attention to whose response was in question since I did not want to draw assumptions from that. I left the responses sitting for a while after the second read-through. Coming back to them the third time could be referred to as the start of the actual analysis. I read them through once, tested if I would change some of the highlights or comments I had made. In addition, I added more comments, labelled each response with a letter from A to D and referred to different highlight colors as negatives, positives and possibilities for example. This was the start for creating categories of the earlier marked themes in the data.

As these themes got clearer from precise examination of the answers it became easier to continue constructing categories from them. According to Eskola, it is important to summarize the data into a relevant entity of information through themes and categories to spot the most important content. He also points out how it is possible to analyze through the themes instead of each respondent and, at this point, construct researcher's own written interpretation of the data findings. (2010, p.192-194) As I had found the themes and categories in the data, I proceeded with writing my interpretations of the responses according to theme mixing and matching between different respondents. My goal was to summarize the findings to spot the key factors from the subcategories. As some of the subcategories were very close to each other in content, it was quite easy to find broader topics that still kept the data in order for further analyzing and constructing an action plan in connection with the theoretical framework, which was the purpose of the research. (Eskola in Aaltola & Valli, 2010, p.188-186) In addition, I started creating a mind map of the themes from both questionnaire and the interview transcript to help grasp the entire data better and find links in these two data sources. After having categorized the data and interpreted it, I continued with a theory related analysis of the findings. This part was to connect the findings with the theory framework and offer possible tools and action plans for the staff to proceed with developing the work in the Culture Power Station. These suggestive action plans worked as the final product of this research.

## 5.2. Categorizing data

I proceeded with the categories according to Eskola's steps of analysis as mentioned before. (Aaltola & Valli, 2010, p. 187-199) In Figure 2 are shown the categories and subcategories that stood out from the questionnaire during the beginning of the data analysis. I managed to separate 6 categories concerning the topics in the questions and the 12 subcategories emphasizes the answers that rose from these question categories. It was easy to divide the answers into two directions under each category, as the themes were recognized across the data. This categorizing helped to spot the important factors in the data, but at the same time, it cleared up all the unnecessary information that was not directly related to the research questions or the aim of the research. Translating part of the responses was tricky while retaining the meaning the respondent had meant was challenging. I had to be very aware of my own assumptions and interpretations while translating, but also consider the various meaning of English and Finnish languages. Finding suitable terms and translations posed a challenge at times, but while the data analysis includes researcher's own interpretations automatically without translations, it did not seem too problematic. Another factor that helped to find suitable translations was that I, as the researcher, was familiar with the community and part of the respondents through earlier observations. There is reason to believe that responses given in respondent's mother tongue offered deeper content, than if the respondent seeks to respond in a language that he or she was unfamiliar with in most day to day activities, since language is in relation to culture and people experience through their own culture and mother tongue. Even though, it is to be considered that the meaning and switching of language is discussed in scholarly circles having arguments for and against. (Temple, 2008, p.357-358) I had to take responsibility as the researcher to be able to translate these accounts reliably and interpret the content in the intended way. Luckily, all of the respondents and I, as the researcher, share a common cultural and lingual background which made the meaning making easier when translating answers from Finnish to English. (van Nes, Abma, Jonsson & Deeg, 2010)



**Figure 2. Categories and subcategories.**

## **6. FINDINGS**

My findings are constructed of the transcript notes from the recorded interview with three of the staff members and from the written survey responses of the four staff members, which of whom two took part in the earlier interview. All in all I have data from five different people. In the following sections, I provide an interpretation of the answers by the four respondents. I divide the responses into the following segments according to a theme and not so much according to each question, while recognizing that some of the questions had similar themes. In addition, I will use the transcript of the interview to support the written responses especially on questions dealing with the area of Meri-Toppila, the idea behind the Culture Power Station and possible future goals. To segregate the two sources of data I will mention separately when drawing on data from the interview transcript.

### **6.1. Personal views of Meri-Toppila community**

Most respondents saw the area to be somewhat problematic, while one of the respondents saw it as a place with a lot of opportunities. Some identified it to be a multicultural environment with a very short shared history as it is quite a new suburb and has a rapid change of residents (turnover). All respondents acknowledged the different social groups and nationalities living in the area. Positive views that stemmed from the answers were along the lines of the following statements: The aspect of multiculturalism was seen as a factor of possibility and as a special feature for developing activities, co-operation and education. Two out of four respondents mentioned it directly in their responses and dealt with it positively. One mentioned a sense of community and saw the area as being full of possibilities, more than

other communities while another one saw it as a '*usual living community*' with meeting places and services in the area.

Another positive aspect mentioned by one respondent was the contacts made from the area, while they seem to agree with 'needs and development ideas on the area'. Respondent D recognized a certain kind of 'feeling of community' in Meri-Toppila and strong bonds between the families who have children. Things seen as negative included a lack of shared history or tradition mainly caused by a rapid change of residents. One respondent said that 'Meri-Toppila is not a community' but includes a number of smaller communities or groups inside of it defined by social status or nationality for instance. Social and economic problems of some of the residents were seen to affect the area and cause fear in children and overprotectiveness in and among their parents. Multiculturalism was seen as negative since it can be a separating factor due to different ethnicities forming their own small communities or social groups. The image of the area being created by local newspapers was not seen as being too positive either.

## **6.2. Important things and action in the community**

All respondents were able to recognize important things in the community that affect the whole of it and the functions in the community. Important needs in the area include shared interests and other ways to bring people together from different social and ethnic groups. A need for more services was recognized by two respondents, while the area has only a few public services, such as a small grocery store and a pub. 'More communication and contacts, community building' were mentioned as well. One of the respondents mentioned learning from each other and 'cross communication' as possibilities among the residents. This would be a very beneficial thing for the entire community but takes work to achieve. The park, playgrounds and other places to spend time in were seen extremely important, especially for the children in the area. Reasons for gathering were also mentioned to matter. Organized events and free time activities arose as important by one of the respondents. Common gathering spaces and an environment where people can spend time together are important factors



in building a comfortable place for everyone to connect in. The staff is clearly able to recognize important factors that will develop the area.

Actions taken in the community include things such as executing the work by ‘putting your heart in it’ to show and create commitment, as mentioned by respondent D. This could be argued to be a very crucial factor in community work. Another one highlighted creating contacts and trust through meeting people and listening to the needs, ideas and wishes of different individuals and groups in the community. It is very important to make everyone heard equally. Methods used in the work were named to be ‘meetings, writings applications together...open discussions and working side by side with people’. Co-operation with different actors and organizations was also mentioned to be a method in the work. Respondent C mentioned using an ‘open and hierarchy-free’ approach in the work and practices. Working with the locals and the resources they got, is valuable work.

### **6.3. Work in the community**

#### Long-term Goals

All in all, the staff had a lot of future goals for the community and the work there. It was great to see all the inspiration and hope in the responses. Respondent A was aiming to make the people to see ‘difference as possibility’ and get people to commit to the work to see the resulting power of it. Such a goal is very important in building a sustainable community that links together. (Gutierrez, Alvarez, Nemon & Lewis, 1996) One of the respondents, respondent D, revealed a personal wish that Meri-Toppila would become ‘a pioneer of community education’ in a way that things would be done together in continuation and everyone’s talents would be utilized. Emphasis would be on the sense of community and co-operation. Another one hoped for visible collaboration with different organizations, theme weeks and events. The same respondent hoped to conquer the streets and common areas to make the work visible. An important goal according to respondent B was the ‘renovation of Culture silo’. Making it a ‘local and international culture center’, serving as a common shared space in the community ‘open for possibilities and long-term development work’. Respondent A also

mentioned creating a ‘common chess playground’ and making a game of Meri-Toppila. Strong goals and visions for the future are helpful in creating a motivating work environment for the staff themselves and the local residents. Success for reaching these goals lies in the root of taking the right kind of action. (Stringer, 2007, p. 145)

#### Action plans to reach goals

The suggested actions are informed by the objectives highlighted as important community builders by the staff, and are offered as possibilities to reach their goals. Respondent B emphasized the importance of meeting and listening to people and their needs including art activities in the process of connecting with the residents. Another respondent pointed out that the power should be given to the residents instead of the authorities (here interpreted as the staff). Respondent B continued with “we have to create a large scale of projects and cooperation with artists, local people, public sector, third sector, enterprises etc.” Respondent D continued to explain about the importance of letting the locals choose the environment where to adventure, highlighted the children of the area here. In addition, one respondent voiced that planning together for long-term projects should produce a ‘bigger strategy of Culture Power Station and Culture Silo’. Important is to find a way to bring these actions together to support each other and to build a sustainable network, including the staff and the residents, that will keep the work going in the community.

#### **6.4. Methods & framework**

The aim was to find out if the staff had certain methods or theoretical frameworks they use in planning and implementing the work in the community. A method was mentioned, that was actually named by respondent D as ‘brainstorm’, but the same respondent continued that it was not really recognized as a conscious choice or a continuous method in the work. Some other responses included ways such as including the locals into decision making and cooperation with local actors among other things related to the actual ground work. None of

the respondents mentioned a theory or an exact method that they base their work on though. For that reason it could be said that none of the respondents gave a clear statement or named any actual methods or frameworks that would relate to the work. It is, of course, possible that the question was unclear and did not provide the necessary explanation for the information it was seeking to collect. As the researcher I am to interpret it to be an indication of a lack of theoretical framework among the staff and the community work. It will not be used in the research analysis too strongly since this part of the data was incomplete in relation to the purpose.

### **6.5. Culture Power Station projects**

Local residents' participation is a key factor in the work of Culture Power Station. In the beginning, local participation was non-existent but after a while it has been growing slowly. Respondent B recognizes that 'the preparatory work during and before the project' is in direct connection with the locals' participation rates. The same respondent states that there are 'promising' contacts with local residents and organizations. The following positive sign was mentioned: 'this year most of the participants and actors have been local.' One of the respondents mentioned that about 10 children were attending and 5 adults taking part depending on the practices alone in his/her work sphere. Local youth had organized an event called 'PuluRock' twice already and it was mentioned to be a long-term commitment thing for the 7 young participants. One of the respondents referred to organizing events and having 'crowds from 20 to 200 from which approximately half were locals.'

Local volunteer workers bring a fresh breath of air to the Culture Power Station and are a valuable source of help for the staff. Another contributing factor to local activity are the workers who have been employed to Culture Power Station by the employment office or different educational institutions, these are workers employed through 'salary employing, rehabilitating work activity, internship and practicing' states respondent A. These working possibilities are offered at the Culture Power Station alongside the hired project workers and,

according to respondent A, bring ‘many kind of knowledge and skills’ to the project work. It can be seen as a great source of extra contribution to the work in the community. The projects get more attention while local residents are already working for the Station, such local residents, can be a beneficial channel to reach the whole community as valid participants of it.

## **6.6. Local motivation and participation: what is done**

Ways to inspire and motivate the locals were mentioned on various occasions by the respondents. Most commonly the respondents pointed towards communicating with the locals, building contacts and hearing what they want, wish and need. This way the workers are giving the ‘power to the citizens’. In addition, it was seen important to use contents that interest the locals and practices that strengthen their belief in self. (Mruk, 2013, p.210) One respondent highlighted the fact of listening and connecting with different people and groups but also creating trust. Another respondent mentioned art related practices such as ‘media haiku, painting in circle...theme workshops’ and other locally specific things that interest, pointing out the Culture silo as ‘the community art piece’. Another view from respondent D was along the lines of not forcing anyone to participate, since everything is based on voluntary actions. Efficient ‘informing and advertising’ were seen to play an important role. Respondent D mostly trusted on ‘word getting around’ through participants who had been involved before and regarded the project worker as being a ‘good person’. This worker aimed to attach these experienced participants to new projects and build new participant material through them, so to speak.

### Challenges

In the beginning, as they came to work in the area, Culture Power Station workers were seen as ‘strangers’ or ‘outsiders’ and almost nobody got interested. Many of the respondents recognized the problem of involving locals to long-term projects. Respondent A shed light on the issues in the following way: “The people don’t want to participate the long-term projects.

They want to do things when they want or they have time to it. If there is some very motivating and interesting contents they join the activities.” All in all the lack of motivation and participation was seen to be caused by reasons such as timing and convenience of the projects not meeting the wants of the residents, laziness and lack of motivation to participate, ‘loose...contacts to multicultural groups’, and the ‘transit area’ nature of the community. Committing and reflective artists are also hard to find for long-term work according to respondent B. It is mentioned to be challenging to always come up with contents that interest the locals. One respondent also voiced the challenge of ‘creating theoretical backgrounds’ for their actions. In addition, respondent C pictured local participation as ‘normal volunteer work’ where commitment comes from effortless but meaningful work. Respondent D added that people do not want to leave their comfort zone and expect rewards such as ‘food or something free’ for the work they do. Same respondent continued with a personal concern of lack of time, since all this work to involve participants is very ‘time-consuming’ to the project worker.

## **7. THEORY CONNECTIONS AND IMPROVEMENT SUGGESTIONS**

This chapter will be concentrating on drawing connections and ideas from the theoretical framework I have constructed for this thesis. In the light of the methodology of action research, this chapter will be offering the so called ‘action plan’ for Culture Power Station workers according to the third stage of action research. The ‘act’ stage offers possible solutions and/or plan, to develop practices in reflection to the information gained from the earlier stages. (Stringer, 2007, p.41) The following interpretations of data have also been affected by the interview transcript, my personal observations and experiences and in connection to my own worldview and positioning as the researcher. I connect these parts to be forming the entity of data which reflects to the choices of hermeneutics in this data analysis. As I aim to be transparent in my role as the researcher in this data analysis, I need to be truthful about my own data interpretations having an effect in the construction of ‘reality’ in this research. In addition to being passionate about the phenomenon researched, stating the purpose and position as the researcher, is very important in hermeneutics. (Patton, 2015, p.119) In the following segments each main theory from the framework will be connected with the findings and analyzed individually.

### **7.1. Connection drawn from sociocultural animation**

In reflection to this theory it is easy to draw connections from the collected data. The main issues in Meri-Toppila seem to be related to the interests and commitment of residents in the area. As I have explained in Chapter 3, Sociocultural Animation aims to build social settings through communication where individual skills and ideas can come together in reflection and form a committed group to tackle common issues. (Kurki, 2006, p.19-23) The social

value of participating to community projects should be, according to Sociocultural Animation, a motivating commitment factor. (Kurki, 2006, p.41-42) Steps towards such action happen through awakening interest and knowledge in residents. This can happen, for example, through organized meetings or a more relaxed setting, such as a discussion on the street in everyday life. Main purpose is to arouse the mind of a prospective participant. Secondly a more constructed meeting of the participants functions as the starting point to agree on a shared value basis and aims for the action. It is clearly emphasized in Sociocultural Animation theory that strong commitment is reached only when people are aware of the values and aims and consciously choose to commit as well. During such a meeting it is also possible to promote a supporting atmosphere and motivate the participants further. Alongside with the agreement of values and aims, the participants must respect each other equally. The project workers' task is to promote an equal religiously, politically and socially free setting for the project. (ibid. p.23, 30) These could be seen as the starting stages of a successful project. Once the work has been started, it is crucially important to take time for reflection, which is seen as a typical feature in Sociocultural Animation. Executing discussion reflective pondering with the group the participants will be able to understand each other and the way they see the world in a better way. (ibid. p.24-32) After the work or project is done, the participants should come together to share ideas of successful parts and parts that could be developed thinking of the future. (ibid. p.30)

As a suggestion, Culture Power Station staff could implement the practices of Sociocultural Animation, to test if the theory helps their work in Meri-Toppila community. As the staff is already bringing up communication as a key factor in building contacts and collaboration, it seems that they share a lot of the same value basis with Sociocultural Animation. Mentions of 'hierarchy-free' practices (see Chapter 7.2) go hand in hand with the equality in practice emphasized in Sociocultural Animation. (Kurki, 2006, p. 30) Many of the issues that surfaced from the accounts of the project workers can be seen as dealt issues in the theory. A suggestive note would be addressed to the workers to utilize this theory and the tools or ideas it provides. Especially with mentions of 'cross communication', 'more communication and contacts' and 'community development' there were no further mentions of how to proceed to reach these, where Sociocultural Animation would offer a frame to start with. The lack of mentions about methods or frameworks behind the work of the staff did raise a concern in me as the researcher, which is why I would see it greatly beneficial for the Culture Power Station to introduce the theory of Sociocultural Animation to Meri-Toppila and the work

happening there. As the nature of Sociocultural Animation is a quite clear and easily adoptable, it can be seen as a grounding theory for the work in Culture Power Station, while the aims and practices of both meet. This is, to clarify, only a suggestion from a researcher outside the community and work.

## **7.2. Connection drawn from communities of practice (COP)**

Communities of practice (COP) can be seen as possibilities to share knowledge and skills, while these groups are people who gather to share information on something mutually interesting and important. Such group is formed after its members have realized the effectiveness of working together. (Jarvis, 2008, p.152) It is a way of sharing knowledge that benefits the whole group of people but also the individual. Offering one's contribution to the common good and receiving new knowledge to update one's own database. Recognizing the binding value of working together will keep the members coming back together. (Wegner, McDermott, Snyder, 2002, p. 5) When implementing this kind of an approach to Meri-Toppila, it would make it possible to develop project ideas together and brainstorm mutual interests. This kind of a framework would be exactly what could work as the tool for joint planning, which was mentioned multiple times in the data. Communicating with the locals to find out what they want and need, sharing ideas of how to reach these common goals and benefitting individuals in the process.

Motivation and commitment being mainly the biggest problems in including the locals, the theory of communities of practice would offer a tool that might strengthen commitment and motivation through the social learning aspect of it. Creating discussion between the participants would get the ball rolling. Culture Power Station staff would need to find topics mutually interesting to attract locals to come and discuss. After having information exchange and seeing the benefits from it, the locals would possibly keep coming back, which would make continuous project work possible even in the long run. As a COP offers endless possibilities, it is a great way to develop knowledge and create a space of belonging to different individuals. (Wegner, McDermott, Snyder, 2002, p. 10-11) Starting off with an idea of a



discussion topic would set the Culture Power Station staff in motion in creating their first COP in Meri-Toppila. Since there are various social groups presented, various COPs might be created easily, as long as the purpose of a COP is clear to all its members.

The staff should not worry about the duration of the co-operation, but to concentrate on finding common interest. Wegner, McDermott and Snyder emphasize that the duration of a COP does not necessarily limit the value of it. Even a 'short-term' COP can bring together expertise and create a feeling of belonging enough to benefit the individuals but also the group. Long-term COP can then again really motivate and help members to develop their skills further. A feeling of belonging, that a COP can create, will certainly create motivation and commitment. (2002, p.25) As the turnover of the residents seemed to raise concern in the staff, it is good to recognize the fact that benefits are not always gained from long-term commitment. As I had earlier summed up: "Once a COP becomes stable in a community, it is easy to keep it up even though there would be alternation between the individuals involved due to moving and other possible reasons." (see chapter 3.2.1.) This theory should enable project commitment and long-term participation even in Meri-Toppila despite the turnover of residents. Thinking of the community work in Meri-Toppila, an intentionally created COP would possibly become in question, since unintentional groups would not benefit the Culture Power Station or their projects. (Wegner, McDermott, Snyder, 2002, p.26-27) Getting one started in Meri-Toppila, would require the staff to come up with a topic that is of interest to many different people in the community. Once they succeed in coming up with such a topic, a COP will form itself quite effortlessly, while the common interest will motivate the participants to come. (Eckert, 2006) The theory of communities of practice could function as the base in all of the work done in Culture Power Station; among the staff and among the participants.

### **7.3. Connection drawn from pedagogy of the oppressed**

Pedagogy of the oppressed is a theory about emancipating and empowering marginalized groups of people. Since many of the residents in Meri-Toppila community might be in need of emancipation due to the social status and the image of the area, this theory offers great

pointers and inspiration to implement similar practices there. When considering the context of Meri-Toppila and the value of the residents reaching empowerment - a state of satisfaction with their situation – can motivate to implement this theory into practice also in Culture Power Station. (Siitonen, 1999, p.61) In the theory of the Pedagogy of the oppressed, it is clearly stated that the marginalized must work themselves out of the situation. This indicates that the staff must be a part of the group to start social change, but not consider themselves the catalysts for it. One way to do so is to start cross communication between the participants to reach common understanding and willingness to reach for a better future. (Freire, 2008, p.67) Even though the staff itself cannot do much to empower the individual residents, they can help set the action in motion through communication and also be of support in maintaining the new possible situation after empowerment. (Freire, 2008, p.64-66) Once the residents have figured out what they need to change, the staff of Culture Power Station can offer vessels to reach their aims through different co-operative projects for example. (Freire, 2008, p.90)

While the pedagogy of the oppressed is quite a broad and philosophical approach, it leaves room for reflection. Implementing such a theory may be quite challenging in a setting like Meri-Toppila but, if done right, can be of great benefit to the locals and through that also to the Culture Power Station. Familiarity with the community is key when it comes to using this theory in the project work. The staff must be acknowledging the aspects of the area and the issues concerning the residents and their needs to implement the theory in the right way. A so-called stranger cannot implement this theoretical frame, while misunderstanding the locals would ruin the process. (Freire, 1996, p.126) The pedagogy of the oppressed would possibly take a lot of effort to be implemented in Meri-Toppila but the fruit of the work would most probably be quite rewarding, not only to the residents but also for the staff at Culture Power Station.

## **8. DISCUSSION ON PROCESS, RELIABILITY AND ETHICS**

In this chapter I will discuss the research process and the function of the action plan, in addition, I will evaluate the reliability of the research and touch on the ethical sides of it. Since I analyzed the data in light of the theories in chapter 7, I do not see a need for another theoretical analysis in this discussion. This research started off with seeking answers to questions like ‘What are the main concerns and challenges of Culture Power Station staff in Meri-Toppila community?’ and ‘What kind of connections and tools can be drawn from the theory framework to offer development suggestions in relation to the work that is done by the staff in the marginalized community of Meri-Toppila?’

Aiming to answer these questions a data analysis and a theory framework were prepared and compared. The answers for the first research question were found in the data analysis directly while the staff members of Culture Power Station offered responses through a questionnaire. The second research question was multifaceted and needed a deeper analysis of the data and the theory framework together. As the methodology of this research was action research, I, as the researcher, had to include my own interpretations and observations in the processes of data analysis. Backing up the interpretations with hermeneutical approach allowed me to use my own experiences and thoughts as a part of the process. As action research divides itself to stages, this research pointed them out and aimed to finish with resulting with an action plan. The implementation of this action plan will stay open in this research, but the plan itself is to function as a suggestive development tool for the staff of Culture Power Station. Aiming to offer them a theory based frame for action was a goal from the beginning. This plan can be seen beneficial for, not only the staff of Culture Power Station but also, other actors in marginalized or multicultural communities in the context of Finland.

Researching such a topic is also beneficial to me as well in my career in education, while creating practices that motivate and commit people are of interest to me in the future. Including the multicultural aspect was an important part of this research, personally and contextually too. Starting the research by collecting together theories that offered something in relation to community work, helped me to grasp a more scholarly approach to the topic. After the theory framework was finished, it was easier to plan how to collect the data and

what to look for in it. Choosing the context for the research happened quite naturally due to my involvement in the earlier social action project. Finding a suitable methodology for this research took some time but once coming across action research, the match was inevitable.

For the research to be transparent, it is vital for the researcher to be open about his or her background and the reasons for interest in the research. (Harding, 1987) The stance the researcher takes in the research was discussed earlier in chapter 4, to guarantee that the results of the research can be implemented correctly. As having personal reasons behind including traces of the challenges multicultural communities face in Finland, it was important to recognize my own pre-assumptions and opinions while interpreting data and collecting references. I tried to exclude my own bias as much as possible to offer reliable results in this research. Presenting the contexts of the research were seen to help the reader grasp a better understanding of the situation but at the same time it was somewhat risky to write about racism and public opinions, while those raise personal views. I have tried to keep my personal views in the background, as much as possible, but as the data analysis included a hermeneutical stance, my own interpretations were of course affected by my previous experiences and personal history. Throughout the research I aimed to maintain a level of self-criticism and limit my own assumptions in taking over interpretations, while the reader cannot be held fully accountable to recognize researcher's own bias. (Tuomi & Sarajärvi, 2009, p.113) Language switching definitely created a challenge, while translating between two languages can result to misconceptions due to cultural differences and lack of similar meanings behind words. Luckily, the respondents and I were from the same cultural background and language understanding, which made the translating and language changes more justifiable. (van Ness, Abma, Jonsson, Deeg, 2010)

Another factor that may be seen affecting the reliability of this research, is the fact, I was already familiar with part of the respondents and the area. The positive side in this is, that action research methodology states that the researcher should be a part of the process and the context, an 'expert' researcher, to be able to include his or her own experiences in the research process. (Stringer, 2007, p.20) In addition to this, there is always the issue of the respondents possibly trying to please the researcher with their answers instead of answering truthfully. These answering assumptions are hard to avoid and for that reason cannot be given too much attention. I tried to plan the questionnaire in a manner that would not direct the respondents' answers intentionally.

Ethical issues that arise from this research are mainly related to the scale of respondents. As the staff of the Culture Power Station is small in numbers, it is quite hard to keep the identities of the respondents anonymous. There is a danger that some of them may feel professionally questioned by the research while I have examined the methods and frameworks behind their work. The aim, nevertheless, was only to map out practices to offer development options but not to force any of it. Questionnaire and interview were also planned in a way that did not put an individuals in the spotlight.

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# APPENDICES

## Appendix 1

### Transcript of the interview of 3 members of Culture Power Station staff

This is a referring transcript of the interview that took place in Finnish. I have left some minor parts out of the transcript while they did not have value to my research. Transcript is a common method used in qualitative research.

**28.4.2014**

**Meri-Toppila**

#### **1. What was the idea behind creating a place like this?**

“The idea stemmed from Kemi where renovations of a Culture Power Station had been started. It was left unfinished due to issues in the ownership of the building. We moved to Oulu in 2011. “

“Strong influence in the background is the pursuit of bringing the communal meaning of art more broadly to the society. Since the plans and practices were ready from 10 years, we didn't want to stop and continued them here in Oulu.”

“Culture Silo is meant to be the new centre for environmental community and media art. “

#### **2. Why Meri-Toppila?**

“Mainly because Silo was here. Others also supported the idea of renovating it. It's being used whenever necessary.”

#### **3. You mentioned there are 25 workers..?**

“Actually we only have 5 project workers and 3 people on the pay roll. They include the chef of Asukastupa, the constructor renovating Silo and ICT support guy. In addition we have about 25 workers from different branches such as people in work trial from school or from the employment office.”

#### **4. Does any of you workers live in the area?**

“Two of us live here and a few live close by in Tuira. A lot of who are voluntarily involved come from this area.”

**5. Did you want to add something to the roles of the workers?**

“I am the Culture producer and my job is to apply for grants and write clarifications.”

“I am a so called Facilitator or Coordinator who coordinates the art places, artists, and residents and so on, building long term relations with groups, places and organizations to function in the future as well.”

**6. How do you see the function of Culture Power Station to the area?**

“Enabler is a good word for it. We create frames for cooperation of the residents and artists to do cultural art stuff. We are actively supporting this cooperation. “

“It’s a place that builds bridges between different actors. In public sector, through schools. Long-term action. We don’t want to go to schools but students to come to us.”

**7. What are the long-term goals? Bringing people together and doing together?**

“Wider perspective of culture, not only art practices. We want to create frames and practices in co-operation with other actors, such as sports clubs etc.”

“This kind of work is already in process. Toppilan Toukokuu is a event along the course of May and we are coordinating it. Goals are somewhere further away.”

**8. What do you see as the long-term goals or where do you aim with the projects and work done here?**

“We must start from the history here. As this area used to be uninhabited. About 20 years ago they started building housing in a fast pace. The goals were a bit different from the outcomes. The area has only very few owned houses and a lot of rentals. The turnover of residents is a lot and fast. There hasn’t been a chance to build a sense of community. I don’t know if such happens elsewhere either but in the old day it used to be a thing. A long term goal is to talk about a community in Meri-Toppila. People in cooperation and connected with each other doing things important to them together. That is a goal for the area.”

“As this is a multicultural area, locality and globalism must be included in building connections. Local does not mean isolated insider groups but includes global actors and connections.”

**9. If you think of the area, what are the problems concerning communality?**

“Most problems stem from the fact that people from marginalized groups have been addressed to come here. “Certain kind of people” so to say. Drug problem exists in this area as well like in many others. The problems mainly come from how this area has been developed residentially. There aren’t any bigger gathering spaces. Silo is supposed to be that. Only a few services in the area. If you put 3500 people with no services around it will cause problems. Some hobbies have been organized slowly in the area, but if they are for the residents is a different story. Surely they bring something to them. Wall climbing, Frisbee and the park.”

“Even if there is a common gathering place the isolated people might not come while they have no reason.”

“This is a big issue in the background that stems from the turnover of residents. If residents are connecting it happens in their own small isolated groups defined by culture of drugs or ethnicity for example.”

**10. Benefits or richness in the area? What do you consider as good “material”?**

“Multiculturalism is truly a richness. It can be easily used as a beneficial factor. It would bring a lot of wide range to our practices. And the elderly! They have seen and experienced a lot, they have a lot to tell.”

**11. What kind of projects or practices have you had? What is in the planning?**

“Culture Power Station brought the whole function of Asukastupa to Meri-Toppila with it. We have had projects such as the Grundvig project of Active Citizenship in co-operation with the university. An EU-project concerning communal art. Adult art education project with NordPlus. Different projects and enterprises with the city and other actors. “

**12. You mentioned some partners already, are there others?**

“ We are cooperating with MLL, the city of Oulu, Auta Lasta ry, Oulu University Architects faculty and Educational faculty. Oulu Taiteilijoiden seura and Cartoon society as well.”

### **13. How does funding affect the projects and the work done?**

“It defines it fully. The contents must be aligned but we normally look for funding that seeks the same contents as we do. So far we have gotten good funding for the practices. Silo didn't receive funding so we have been doing that out of our own pockets. “

“It takes about 2 years to apply and get funding. You need patience.”

“The project practices are done in many stages for this reason.”

“It is mainly voluntary work to apply for the funding. “

### **14. How do you promote your projects and spark participation?**

“The message must come from many directions. We use oral face to face marketing, magazines, posters, emails. In addition we have multiple Facebook accounts and the website.”

“Best way is when people do something themselves. They inform themselves as well.”

### **15. Anything else to add?**

“It is a common problem, this lack of commitment in organization work. Responsibility stays with a small group. Committing to the fact that bills need to be paid is quite weak.”

### **16. How could that be affected? Motivation for long-term commitment?**

“I don't know if it's necessary. Times have changed, pop-up practices have merged, maybe it is the image of the time. It is time for the traditional organizations to step down. To solve these problems it would be a question of money and paying salary to organization workers straight from the state.”

“This salary would make it possible to actually do work that interests and might benefit the whole society.”

“Organization make a lot of results but they are not respected or valued. It's a problem. Money doesn't measure everything though.”

## Appendix 2

### Data Collection Interview

Name: \_\_\_\_\_

Email: \_\_\_\_\_

Thank you for agreeing to take part in this Master's Thesis research. The research is based on a case study of the Culture Power Station in Meri-Toppila and this questionnaire will help to define things relevant to the projects and the local community. All data will be anonymous in the thesis; people's names will be left out. I will send you the end result to be checked before finalizing it, in case there is something you want to clarify or query in the data findings.

Mariia Seppä,

Faculty of Education, University of Oulu

The following questions will take you about 15 to 20 minutes to complete. Answers can be in free written form.

- 1. How do you see the local Meri-Toppila community? Are there problems and what are the positive sides?**
  
- 2. What things do you consider important for the community, and how are you including that in your work here?**
  
- 3. What do you see as some long-term goals for this community and the project work here? How do you plan to reach those goals?**
  
- 4. Are there any specific frameworks or methods you use in relation to your work and planning? If so, what are they?**
  
- 5. Thinking of projects and other work at the Culture Power Station, how much local participation is there?**
  
- 6. In which ways do you try to build motivation and consistent involvement for local projects?**
  
- 7. Are there any difficulties you face in getting local people to participate in projects, especially long-term?**

### Appendix 3

Datankeräys kysely

Nimi: \_\_\_\_\_

Email: \_\_\_\_\_

Kiitos, että osallistut tähän gradututkimukseen. Tutkimus koostuu Kulttuurivoimalan tapaus-tutkimuksesta Meri-Toppilassa ja tämä kysely auttaa määrittämään tarkemmin asioita, jotka liittyvät projekteihin ja paikalliseen yhteisöön. Kaikki gradussa käytetty data esiintyy nimet-tömänä; ihmisten nimet jätetään pois. Lähetän sinulle vielä viimeisen version ennen tutki-muksen eteenpäin lähettämistä, jotta voit tarkistaa sen omalta osaltasi. Varmistan täten, että sinulla on mahdollisuus vielä tarkentaa tai kyseenalaistaa tutkimustuloksia.

Mariia Seppä,

Kasvatustieteiden tiedekunta, Oulun yliopisto

*Seuraavat kysymykset vievät noin 15-20 minuuttia. Vastaukset voit jättää vapaassa kirjoi-tusmuodossa.*

- 1. Millaisena näet paikallisen Meri-Toppilan yhteisön? Onko alueella ongelmia ja mitä näet positiivisena yhteisössä?**
- 2. Mitkä asiat näet tärkeinä paikalliselle yhteisölle ja miten sisällytät ne työhösi?**
- 3. Mitä näet pitkän tähtäimen tavoitteina tälle yhteisölle ja projektityölle Meri-Toppi-lassa? Miten aiot päästä niihin tavoitteisiin?**
- 4. Käytätkö tiettyjä viitekehyksiä tai työtapoja työssäsi ja suunnittelussasi? Jos käytät, niin mitä?**
- 5. Kuinka monet paikalliset osallistuvat projekteihin ja muuhun työhön Kulttuurivoi-malassa?**
- 6. Millä tavoin yrität saada aikaan motivaatiota ja johdonmukaista osallistumista pai-kallisiin projekteihin?**
- 7. Kohtaatko vaikeuksia saada paikallisia osallistumaan projekteihin, erityisesti pi-dempikestoisiin projekteihin? Jos niin, mitä luulet syiden olevan?**