Empowering via Dialogue

-Action research in radio program on case of mandarin Chinese speaking group in Finnish social context

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2010 Otaniemi

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-ACTION RESEARCH IN RADIO PROGRAM ON CASE OF MANDARIN CHINESE SPEAKING GROUP IN
FINNISH SOCIAL CONTEXT

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Degree Programme in Social Services
Bachelor's Thesis
August, 2010

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Year	2010		Pages	54

The purpose of this project is to increase the awareness of social inclusion by facilitating open discussion forum in a radio program. The project focus is to identify barriers emerging from daily experience and to build on the unique knowledge for understanding and coping with the cross-cultural challenges. I use empowerment method and action research to look at the development phases. Dual concept, empowerment and inclusion, is the theoretical foundation. In the developmental process, I adopt the theories into practice and develop three working models in a radio interview setting. I also draw an optimal picture where the intervening point for empowering dialogue is located in the process of social inclusion. This intervening point also signifies the preventing strategy of conflicts in social context. The empirical focus is on mandarin Chinese speaking groups in Finnish social context, which limits the scope of generality of the outcomes. The project named 'Empowering via dialogue' is part of DongXiNanPei radio program broadcasted via 100.3MHz commune radio channel and produced in KSL-radio studio which is part of services operated in Kansasiviistys Liito (KSL). The project is kicked off on 5th of March, 2011 and broadcasts every Saturday from 14.00 to 14.30 live on air for 12 episodes. In collaboration with the original mandarin Chinese program, DongXiNanPei English radio program invites both sides of people from Eastern and Western cultures to the open and neutral radio discussion forum, which carried on the structured themes with different stages of the life story and different perspectives living abroad. Each episode is 30-minutes. The project benefits from the new technology which combines with older media (radio program) and new medias (internet-based website and social media-Facebook) to reach wider coverage. The continuous development is the nature of this project. The evaluation is based on the evaluative phase model, which is adopted by concentric model, in order to develop the structured task in each phase. The result of this project is a holistic development of empowering dialogue in the radio program.

Key words: dialogue, empowerment, inclusion, Radio Program

Table of Contents

1   Introduction

Migration enlightens human being's civilization and advances our understanding about our-selves and others through the exchange of life experience. This phenomenon has became significantly more apparent in our present civil societies thanks to new technology. (McLuhan, 1964, 7). Many researchers confirm social integration is a topic of increasing importance for modern society. (Freire, 1972; Antikainen, 2000; Valtonen, 2002; Knowles, 2003; Laukkala, 2005; Dahl, 2006; Salo-Lee, 2006; Novitsky, 2011). Empowering community capacity to social inclusion (Freire, 1972; Zimmerman, 2000; Lee, 2001; Fetterman, 2001) is the particular area of this thesis project to develop.

Salo-Lee (2006) summarize the recent researches has holistically focus the issues on expatri-ate (we there), immigrant (they here), local inclusive (we all here), and global inclusive (we all here and there) perspectives. She suggests that mutual learning is needed in multicultur-al, global, and working life. (Salo-Lee, 2006, 129-130). Dahl et al. (2006) presents the various approaches that the intercultural communication could be understood. They argue that common understanding of different cultures has much to offer to minimize the ethnic con-flicts and suggest the constant development to understand the culture, the collective value and the behaviour forms through the individual life experience and the socialization. (Dahl et al., 2006).

The purpose of the project work is to increase the awareness of social inclusion by facilitating an open discussion forum in a radio program. We need to build a common encounter point so that the different cultural people could exchange different viewpoints, learn from each oth-er's life experiences and construct the relevant knowledgeable community capacity. McLu-han (1964) believes the medium brings the potential of an integrated global community. As he writes, '…–a faith that concerns the ultimate harmony of all being. (McLuhan, 1964, 5).

There is evidence from different regions in the world that shows the positive impact on com-munity work through media (Hearn et al, 2009), such as "The World Bank's Voices of the Poor study demonstrates that directly listening to the voices of the poor, in whatever mediated format, does allow different perspectives and different understandings to develop" (Hearn et al, 2009, 99). This project will follow the same model and develop the empowering public media forum.

To differ from other studies; we invite ordinary people from both cultural backgrounds, East and West, to voice different perspectives. In Finland, there have been many other radio pro-grams having similar operation, but no study has been done yet.

The project benefits from the new technology which combines with older media (radio program) and new medias (internet-based website and social media-Facebook) to reach wider coverage. The empirical focus is on mandarin Chinese speaking groups in a Finnish social context, which limits the scope of generality of the results. I use empowerment method and action research to look at the development phases. Although I expect for an integrated community, I still have the understanding that the phenomenon of cultural change is fluid and complex and the process of social change is far beyond prediction.

2   Migration & its social consequences in Finland

2.1   Immigrants in Finland

Finland had traditionally been an emigration country. People migrated to other Western countries to seek better labour opportunities. From beginning of the 1980s Finland received more immigrants than emigrants have left the country. (Valtonen, 2001; Heikkilä E., & Peltonen S., 2002). In the year 2000, foreign citizens residing in Finland are about 91 000. (Heikkilä E., & Peltonen S., 2002). According to Helsingin Sanomat (2010), at end of 2007 there were 217,675 people in Finland with foreign backgrounds. One in four of them lived in Helsinki. In 2008 about 29,000 people moved to Finland from other countries. (Helsigin Sanomat). Comparing with other European countries, immigrant population in Netherlands for instance, in 2003, was 2.6 million which comprises 17 percent of the Dutch population. Although Finland accounted for a minimal proportion in total world migration, the increase of foreign population became rapid. (Valtonen, 2001; Hagendoorn, Veenman & Vollebergh, 2003, 8). The total amount of minor language immigrants in Finland has increased 26% in the past ten years, according to Statistics Finland. The percentage of mandarin Chinese speaking immigrants residing in Finland has shot up by 60%. (Statistics Finland, 1.1.2011).

Over 90% of mandarin Chinese speaking immigrants are in Finland for marital ties. Also, the exchange programs of Universities and Senior High has boomed. In the business side more and more enterprises have cooperative projects and bring engineers and personnel to work in Finland temporarily. The mandarin Chinese speaking migrants and sojourners settle down in different parts of Finland, North up to Oulu and far East to Joensuu.

2.2   Finns' attitudes towards immigrants in Finland

In the recent study 'Public views about immigrants' impact on crime in European countries' (21 countries including Finland), no evident pattern of relations exist between the measures of crime and public views. The findings unveil that fear of immigrants rather than crime-

related fears may lay at the foundation of the negative and exclusionary attitudes. (Ceobanu, 2010, 121-125). 'Past researches document a strong relationship between concerns about the crimes committed by immigrants, on the one hand, and in another hand preference for tighter regulation of immigration or lukewarm support for immigration(Ceobanu, 2010, 117)'. Ceobanu (2010) summarizes the previous studies and concluded, 'Europeans' reluctance toward immigrants is fuelled by an amalgam of personal characteristics, circumstances and assessments, as well as contextual factors. Attitudes toward immigrants may stem form issues related to personal and/or collective economic insecurity, antipathy that finds inspiration in ethno-racial difference, or from ambivalence with respect to the current and future impact of immigration for the society at large' (Ceobanu, 2010, 116).

There have been some debate forums in TV about immigrant policy, but generally Finns do not discuss it publicly. Finnish history professors spoke on YLE interview in July after Norwegian tragedy, 'Finnish society is not so open, in terms of public discussion over the ethnic confrontation, comparing with other European or Nordic countries (Ylikangas & Kekkonen, 2011) because the impact of the war still inherited in Finns' blood. Traditionally Finns oriented not to talk about it in public.' (Ylikangas, 2011). In the recent parliamentary election, the opinions about immigrant policy were the controversial and a focus of the debates. The ideology of the True Finns Party, immigration critics, voiced the majority, especially in the rural area (Helsingin Sanomat, 21.5.2011). According to the poll conducted by YLE, just one month after the parliamentary election, the support to True Finns Party has increased 2.4 percent and made the party becoming the largest party in Finland. The rise of the public opinion for stricter immigrant policy and resources is significant. (Helsingin Sanomat, 30.6.2011).

The Norwegian tragedy on 23.7.2011 struck all societies in the world (BBC, 27.7.2011). It has been noticed that the support of extremism has grown in Finland. According to Puuronen's (Helsingin Sanomat, 27.7.2011) estimation, the supporters of right wing extremism in Finland could be up to thousands or even tens of thousands. He analysizes the ideology of the new right wing extremism's emphasis on culture rather than race, which refers to human beings living in different cultures or religions making them different from others. The attack in Norway turns a page in the multiculturalism. European authorities and public have started to re-think the attitudes and social consequences towards foreigners. (BBC, 27.7.2011).

In Finland, former Finnish president Marti Ahtisaari urges more open discussions. He thinks this is the time the public should voice their opinions. (Helsingin Sanomat, 24.7.2011). Finnish president Tarja Halonen addresses that hate speech should be clarified 'what the aspect of the matter is the actual problem'. She advances, 'With globalization, people change and problems emerge'. She feels that 'these problems should be discussed through proper argumentation, while understanding the complexities of the matter. The debate can no longer be

postponed.'. In her interview, she hopes our society will be 'more democratic, more openness, more cooperation'. (Helsingin Sanomat, 5.8.2011). The new development for the global village, just like the Minister for Children's Equality and Social Inclusion, Audun Lysbakken said 'I do hope that in the terrible things we now experience, we may gather some new sense of solidarity, and create an even more tolerant society.' (BBC, 27.7.2011).

3   DongXiNanPei Radio Program

3.1   Mandarin Chinese program

I started to produce and host the mandarin Chinese radio program 'DongXiNanPei' in January, 2010 through commune radio channel 100.3MHz from KSL-radio studio. The direct translation of 'DongXiNanPei' is East, West, South and North. Literally, it implies the guests come from different parts of world and also means the encounter point of Eastern and Western cultures. I invited the Chinese speaking guests to tell why they came to Finland and their life stories which bring up different perspectives of how they manage to live in Finnish society. Until February 2011 before the thesis project launched, 12 episodes were produced and broadcasted. The radio program broadcasts on the second Thursday of every month in the morning from 10.00 to 10.30.

The feedbacks from mandarin Chinese speaking groups were very positive. I witnessed the media had strong influence on people's understanding of world, as Schramm (1973) in his study says, '… the mass media to support and extend education, and to help adults learn how to improve their level of living, the development plans' (Schramm, 1973, 222). Miller's 'extension of communication' describes even more dramatically. He says the power of media extended our voices beyond time and space, beyond scale and depth. Many listeners do not reside in Finland, but are also interested in knowing about the life of immigrants in Finland. Many listeners tell that the program gives them the psychological support. One of the significant comments was 'I feel I am not lonely in this new country.'

3.2   Empowering English radio program

In summer, 2010, I proposed to KSL-radio another plan, the possibility to produce an English program in collaboration with the mandarin Chinese program. The idea came after I interviewed a Chinese woman who is married to a Finn. I felt sad when I heard that her husband could not understand the content of our dialogue because he is a Finn. It made me even sadder when I realized her husband became the outsider of their love story. My idea for the proposal was if the Finnish husband has chance with his wife in a radio interview to speak about

their views of living together, the public will better understand the immigrant's life consequences. The public might be more tolerant to integrate with foreigners in Finnish society. My idea coincides with McLuhan's (1964) 'The medium is the message'. McLuhan (1964) foresees the media connects the people's thoughts and illuminates the insights.

KSL-radio accepted the proposal as my bachelor thesis project in December, 2010. The purpose of the project work was to increase the awareness of social inclusion by facilitating the open discussion forum in a radio program. The project focused on the Mandarin Chinese speaking group, in Finnish social context. The interventions were to practice the empowerment theories and the inclusion model in the thematic content development. The total production of 12 episodes broadcasts live on-air Saturdays afternoon from 14.00 to 14.30 over a 3-month period.

Kansasiviistystyö Liitto (KSL) started their commune radio service for immigrants in 1987. They invite people with different ethnic and/or cultural backgrounds, who are interested in making their own radio program, to the courses and train them to become host of their own ethnic cultural radio program in their own mother-tongue. In collaboration with the goals of KSL Union, the commune radio programs served as the channel for the civilization, the social-psychological support for immigrants and the potential development of multiculturalism in Finnish society. KSL-radio studio had no censorship over the produced programs. The music played in all radio programs are reported to the Finnish Patent Agency. The produced programs are non-profit productions with no commercial advertisements or sponsorships.

4   Methodology: Action Research

4.1   Action Research in 'Empowering via Dialogue' project in radio program

The project focus was to identify barriers emerging from daily experiences and to build on the unique knowledge for understanding and coping with the cross-cultural challenges. I chose action research as the method, as its purpose is well suited to the goal of the project. The action research also fulfils the requirement of improvement and integration of learning and research in a continuous process, which helps to reach the goal of the project. In addition, the techniques of observation and reflection are collaborating with the planning and action process to gain more operational knowledge and learn from the experience. The intention of the 'Empowering via Dialogue' project was to work with a wide range of stakeholders, including not only the interviewees and the host, but the community. I refer Craig 's description for the purpose for selecting this methodology '....Action research promotes collaboration and encourages "community" among all parties involved in a specific learning situa-

tion, leading to results that have the potential to improve conditions and situations for all members of the learning community' (Craig, 2009,7).

4.2 Collaboration with theories

In the development, the theories were embedded in all actions. As many theorists emphasize 'Theory is an integral part of action research' (Craig, 2009; Hearn et al., 2009; Gummesson, 1991; Somekh, 2006). I brought the theoretical framework into the radio program, and later on reflected on and practiced what I had learned. The theoretical framework includes Freire's (1970) dialogical approach and critical education, Dalrymple and Burke's (1995) concentric model, inclusive model and media theories.

One important feature of action research, the participatory approach, collaborates perfectly with Freire's dialogical approach. Somekh (2006) notes that the participatory process requires outsiders to work with insiders with considerable sensitivity…..there is an extraordinary sense of equality of esteem in this study, including intellectural sharing between the 'stakeholders' that begins to overcome the imbalances of power between the 'stakeholders' (Somekh, 2006, 49).

Freire's critical education emphasizes on thematic content development which requires the constant improvement. Action research works best for the circular process. Somekh calls the action research the method of exploratory praxis. He cites Susan Noffke's definition about praxis as 'the continuous interplay between doing something and revising our thought about what ought to be done'. (Somekh, 2006, 178). Somekh emphasizes 'Action research itself, with its impetus towards reaching for the possible and overcoming barriers to change through strategic action….' (Somekh, 2006, 178).

For the concentric model, action research 'integrates the experiential knowledge of participants with theoretical insights drawn from wider social science literature in order to generate new unique insights that can inform the management and evaluation of other similar change initiatives' (Somekh, , 2006, 48).

From the point of view of social inclusion, 'Action research is a social process, and as such it includes empowering the researched, reflecting on social issues, and reacting to challenges that threaten the change process' (Gummesson, 1991).

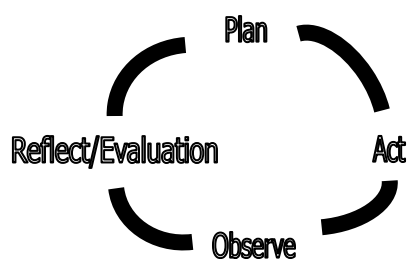The cycle of action research is illustrated as below:

Plan

Reflect/Evaluation   Act

Observe

Illustration: Action research cycles (Hearn et al 2009, 54)

Many ICT (Information & Communication Technology) and new media projects have had posi-tive results by contacting action research through their developmental and innovative pro-cesses (Hearn et al, 2009). Hearn et al (2009) summarizes the theoretical and conceptual framework in action research make it possible for such success. The framework consists of taking a critical perspective, considering the communicative ecology, recognising multi-causality, adopting a co-evolutionary perspective, a focus on tacit and codified, respecting diversity and difference and acknowledging power and knowledge differences. The approach has also a methodological framework combining a user-centered approach to design, method-ological pluralism and multiple skills and competence in research and communication. (Hearn et al, 2009, 209-214).

Action research is ideologically close to the approaches of empowerment and social inclusion. It places emphasis on involving the relevant actors to develop. Also, both underscore the role of the participants, either of the researcher or of developed services.

5   Developmental path: from theories to practice

5.1   Dual concepts

5.1.1   Inclusion
According to Fetterman et al. (2005), inclusion means inviting as many stakeholders to the table as is reasonable or feasible and making a concerted effort to encourage their participa-tion (Fetterman et al., 2005, 44). Literally, inclusion means when the migrants could fully participate in the dominant society economically, culturally and politically, then the inclusion process is fulfilled.

Finland's first integration law enforced since 1999 under the name 'Act on the Integration of Immigrants and Reception of Asylum Seekers' aimed at promoting the integration, equality and freedom of choice for immigrants through measures which help them to acquire the es-sential knowledge and skills they need to function in society. Under the act, immigrants have

an obligation to attend Finnish language course, join in vocational schools and other educa-
tion institution in order to get a profession. (Ministry of the Interior, Finland, 1999).

The inclusive model on an individual level is considered to include all forms of participatory
activities and interactions in the individual's own ethno-cultural community, groups outside
these circles and society in general.

From the perspective of social integration, "inclusive" means to develop the view from eth-
nocentric to more ethno-relative.(Stacy, 2010). According to Bennet (2004), ethnocentrism is
the view that: "one's own group is the centre of everything, and all others are scaled and rat-
ed with reference to it." and ethno-relativism means "the mental state in which one's own
culture is experienced as just one of a number of equally complex worldviews." (Stacy, 2010).

Freire's "culture synthesis" describes 'the new comers who come from another world to the
world of the people do so not as invaders. They do not come to teach or to transmit or to
give anything, but rather to learn, with the people, about the people's world. They become
integrated with people.' He advances 'in cultural synthesis there are no invaders; hence,
there are no imposed models. In their stead, there are actors who critically analyze reality
and intervene as Subjects in the historical process'. He views '"cultural synthesis" does not
deny the differences between the two views; indeed, it is based on these differences.'
(Freire, 1973, 161-162).

From the socio-economic perspective, Valtonen (2002) thinks "integration" implies building a
capacity for engaging on wider fronts with the surrounding society. The capacity indicates
language, cross-cultural competence and experience resources which empower individuals to
participate fully and to overcome participatory obstacles. (Valtonen, 2002, 117-118). Lee
cites the capacity building as 'knowledge of adaptive capacities and of how people cope with
particular oppressions …. This includes knowledge of how oppressed people…… empower
themselves.' (Lee, 2001, 51). The multicultural perspective emphasizes the sensitiveness on
the norms and nuances and expectations of the people's ethnic background we attend with.
(Lee, 2001, 49; Laukkala, 2005; Novitsky, 2011).

Although social inclusion emphasizes learning from others and developing the understanding
towards others' thoughts and behaviors, it does not mean to giving away self-identity. The
contemporary concept of integration embodies the principle that immigrants should be able
to retain their ethno-cultural identity and important cultural features if they wish. (Valto-
nen, 2002,114-116).

The inclusive model on community work level is about building community awareness, skills, confidence and capacities. (Hearn et al, 2009; Lee,2001). Twelvetrees notes, community means a group of people who share the common interests (Twelvetrees, 2002, 1) ,as to its extension also refers to McLuhan's (1964, 5) vision of an ultimate harmony global community. McLuhan's ideological 'global village' lies in a belief that has the potential to build the capacities, to help form a community that lives on a more integrated and interdependence basis, with more shared responsibility. (Symes, 1995).

5.1.2 Empowerment

I was inspired by the work of Freire from his book "Pedagogy of the Oppressed" (1970). Paulo Freire, a world-renowned Brazilian education scholar, was born in 1921 in Recife in the most extreme situations of poverty and underdevelopment in the Third World (Freire, 1973, 12). His difficult life in early childhood of living in poverty had deeply influenced his life work. He devoted his whole life struggle for the "culture of silence" of the oppressed. Instead of seeing class status as a fate, he advocated the oppressed to become the "maker of culture". (Lee, 2001, 57).

Freire's 'Pedagogy of the oppressed' (1970) has influenced many fields where the oppressed exists (Zimmerman, 2000; Lee, 2001; Fettermann, 2001; Dalrymple & Burke, 1995) and is the first book in the world introducing the empowerment approach into practice. The profound concepts develop from the awareness of self to the self-advancement, and progress to the advancement of community and encourage the learners to critically reflect from their reality, objectifying and acting upon that reality in order to transform it. (Freire, 1970, 33-35). The pedagogy is an action-based approach which establishes through the dialogue. The dialogue involves the development of critical consciousness prompted by questioning with the hope and lead for outcome of a new awareness of self in relation to all society. (Freire, 70-77; Lee, 35).

Elements of empowerment
Freire summarizes, 'The pedagogy of the oppressed', as a humanist and libertarian pedagogy, which has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes pedagogy of all people in the process of permanent liberation. (Freire, 1970, 36). His idealistic view of oppressed has the belief of a harmonious and civilized society with love, humility, faith and profound relationships of trust. The people freely participate by their own will and strive for their own right and for all people. His 'critical

consciousness', the product of the constant reflection, comes beyond time and space. Freire's vision in practice involves the political, structural, and hierarchical change.

As many other theorists advocate, empowerment is a process to gain control over their own lives which gives power to people for use in their lives, their communities and their society, by voicing out the issues they feel as being important. (Zimmerman, 2000; Lee, 2001; Fetter-mann, 2001).

Lee summarizes, the words "raising critical consciousness, praxis and critical education" (Freire, 1970) are processes that lead to empowerment within this empowerment approach. She develops the 'multifocal vision' by adding ethclass, cultural, and feminist foci to examine issues of adaptation, power, and oppression. (Lee, 2001, 4-5 & 162-185).

Zimmerman suggests empowerment approach is an intervention which enhances member's democratic participation and improves organizational effectiveness for goal achievement. By his analysis, empowerment refers to '…collective action to improve the quality of life in community…..'. He argues that there are three basic components of the empowerment con-struct: participation with others to achieve goals, efforts to gain access to resources, and some critical understanding of the socio-political environment. (Zimmerman, 2000, 43-63).

5.2   Working models & intervening point

The dual concepts prescribe above are helpful since they conceptualize key elements in con-structing the empowering radio project. However, I was looking for the concrete process of empowerment at the micro-level. I tended to examine the impact of empowerment upon the individual through the dialogue. I found Dalrymple and Burke's concentric model (see Figure 1) was useful to connect Freire's empowerment theory with radio program of the project work. In their concentric model, the social change progresses through three stages of devel-opment, feelings, ideas and actions. Dalrymple & Burke reinforce the individual stand and assert 'to empower one has to be able to hold on to and defend one's value perspective, and have some critical awareness of the interaction that takes place between individuals'. (Dal-rymple & Burke, 1995, 49). Furthermore, based on Freire's (1970) dialogical approach and Dalrymple & Burke's (1995) concentric model, I tried to formulate the model which illustrates the format of thematic content development for the radio program. I also tried to draw an optimal picture where the intervening point is located in the process of social inclusion.

5.2.1   Process of empowerment: concentric model

The first level is the level of feeling. The interviewees explored their stories related to feelings of powerlessness from past experiences. As Dalrymple & Burke assume, 'it is impossible to begin change without first being able to locate oneself'. They cite Rees's assumption, that 'the process of empowerment may cover the story of lifetime', which raises the insight for the future behaviour. In this stage, in the public setting of radio interview, the host facilitated confidence and trust by validating their expression and feelings. Their self-awareness and 'conscientization' (Freire, 1970) might develop the problem solving strategy on their own critical thinking and reasoning. Furthermore, McLuhan observes the psycho-social power of radio influences on people intimately, in depth within one's private world (McLuhan, 1964, 327). For the listeners, the knowledge of the 'story' transfers as the inventory stock and the listener 'becomes more confident in the knowledge that she or he is being taken seriously. This confidence is empowering.' Hill-Collins points out that the process of self-conscious thought is an essential element of the empowerment process, with personal experience thus being a central element. They also suggest facilitating Freire's critical dialogue in collaboration with the set themes in order to enable the critical analysis and lead into action. (Dalrymple & Burke, 1995, 53).

The second level is the level of ideas. In this stage, the dialogue was designed to strengthen interviewees' abilities to control their own lives, feelings and capacity to act. As Rappaport stated it is about self-worth, about increasing self-efficacy, about a belief in the capacity to produce and regulate events in one's life. (Dalrymple & Burke, 1995, 53). The host validated interviewees by using of ego-supportive strategies during dialogue. This intervention applied through interviewee's story telling and their observation which enlightened the hope of a changed inner consciousness and awakened their beliefs of capability to change their life situation. Gutierrez explains that '……….and involves such concepts as strengthening ego functioning, developing a sense of personal power or strength, developing a sense of control, developing client initiative or increasing the client's ability to act. This continuing process of self-conscious struggle leads to a changed consciousness- self-knowledge, self-actualization, and self-definition. This in itself will lead to increase self-respect as people learn to evaluate their self-image and thus gain knowledge about them. At this level, then, people are able to reduce self-blame'. (Dalrymple & Burke, 1995, 53). He argues that powerlessness leads to depression and immobilization. In contrast, raised consciousness and an understanding that we are not responsible for the negative situation enable us to 'shift focus'. We then move from feeling defective or deficient to feeling more capable of changing the situation. (Dalrymple & Burke, 1995, 53). Dalrymple & Burke summarize, that this process of transformation in this level has connections with humanist and existential models and 'emphasises values of self knowledge and self control which also accept that clients have rational cognitive control of their lives. (Dalrymple & Burke, 1995, 53-54).

A third level of empowerment relates to the interface of these two approaches: individual empowerment can contribute to group empowerment and, in turn, the increase of a group's power can enhance the functioning of its individual members. (Dalrymple & Burke, 1995, 52). In this stage, the changes in personal attitude and behaviour was shown in their daily life when interacting with the people of different culturals, for example in studying, working and intercultural relationships. In the macro scale, the understanding of the migrants' and so-journers' encountered challenges and life consequences influenced the views of dominant public and the policy making. They became more empathetic. They also paid more attention to the people in their surroundings who have been in a similar life situation and gave help to improve those who suffer. Dalrymple & Burke describe that empowerment on a micro-level is the development of a personal feeling of increased power or control without an actual change in structural arrangements; while on macro-level is seen as a process of increasing collective political power. They put in details, the level of action is about moving from the personal to the political. Hasenfield quoted, it is about ensuring that 'the formulation and enactment of policy decisions are influenced by those directly affected by them'. Although many theorists (Freire, 1970; Dalrymple & Burke, 1995; Lee, 2001) emphasize the objectives of empower-ment at this level may be about changing legislation or policies, Rappaport ensures the small changes might affect one individual's life greatly and make a difference in the world around us. (Dalrymple & Burke, 1995, 54).

Dalrymple & Burke's concentric model is circular. Gutierrez suggests that 'one does not 'achieve empowerment'; it is a continual process of growth and change which can occur throughout one's lifetime'. (Dalrymple & Burke, 1995, 54). The insight sometimes came right after the words were spoken and/or might take long time before the action comes. The changes depend greatly how and what the consequences in life are encountered. As men-tioned earlier, it is like the inventory stock. You can use it when the right time comes. It does not mean the action is the destination but another starting point of new world where the new challenges will be encountered. On the other hand, 'the process does not occur in an ordered step by step. It is ongoing process with shifting goals' (Dalrymple & Burke, 1995, 55). Often the dialogue did not proceed according to the scripts, but flowed from the inter-viewees' response. In this way, the interaction went more smoothly than formatted.

The dialogue was designed to enhance one's critical thinking, critical analysis and critical reasoning, rather than to achieve the goals. It is also possible 'the changes can often occur at the same time at various levels and so enhance one another' (Dalrymple & Burke, 1995, 55). The media serves best for this purpose. Miller sees the radio is the extension of our communication (Miller, 1973, 10). As McLuhan says it integrates all of us in consequence of our every action (McLuhan, 1964, 4-9). He predicts in his 'The medium is the message' that the medium that shapes and controls the scale and form of human association and action.

(McLuhan, 1964, 9). He is truly the first person advocates the power of media influence our social consequences in great deal in positive way. He describes the nature of medium is like 'the TV tube fires the right ammunition at the right people' (McLuhan, 1964, 11-12). Only the listeners who have been taking these specific issues seriously would be possible to reflect from what they heard and decide their action.

Dalrymple & Burke look from the perspective of power and describe that 'developing self-knowledge and thus, at the level of ideas, a sense of personal power, enables people to develop new language'. They cite Rees assumption that, '…sees language not merely as a device for communicating but also as a means of creating social relationships and realising the self involved in those relationships'. (Dalrymple & Burke, 1995, 55). This social interaction in dialogue occurred frequently. Especially when the interviewees and host shared a vision of a harmonious society, they were more related to each other's thoughts and encouraged the motivation for changes. This motivation is power. As Dalrymple & Burke assume, 'this can only successfully operate when all those involved in the process are working in partnership with a join commitment to a changed and more equal society' (Dalrymple & Burke, 1995, 55-56).
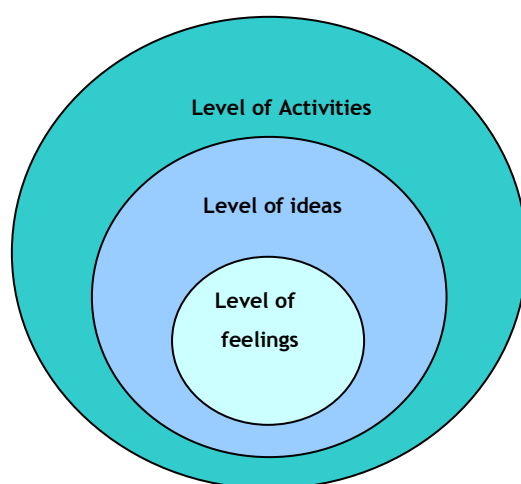
Figure 1: Process of empowerment: concentric model (Dalrymple & Burke, 1995, 54)

5.2.2   Dialogical model

As described earlier, Freire's pedagogy is action-based approach. The first encounter is dialogue. In this radio project, the dialogue already started from the contracting process when the host took the first contact with the interviewee. By setting the goals and themes, the host enabled the interviewee to think through the related consequences and encouraged her/him to look at things from the bright side. The dialogue proceeded throughout the radio

interview when the interviewees and host were present. The dialogue also occurred between the studio and listeners when the content had transmitted through the technical medium (radio or/and mp3 file in www). The listeners filtered out the content some of which became their knowledge. In the optimal situation, the content raised some issues from which the listener might gain some ideas or take actions, even send back their thoughts via Internet (homepage or Facebook).

The dialogue interrelates in bi-directional way: the knowledge is flowing from the dialogical end to the acknowledged end, and the feedback is flowing from the acknowledged to dialogical end. In the dialogical end, the host prompted a series of thematic questions to the interviewees and they reflected from their own past and heard their own voices. The interviewees critically thought over the subjective truth and transformed it into an objective and collective knowledge. This reflection is Freire's 'awareness of self'; the action is 'critical thinking'. The interviewee interacted with the host and their counterpart with the responses after the 'critical thinking'. The process of responding is Freire's 'critical consciousness'; the action is 'critical reasoning'. In the acknowledged end, the listeners, since they were voluntarily choosing the program to listen to, they were in a non-judgemental environment to reflect on the other's life story. They were more willing to access potential knowledge for problem solving and in a safe relationship to promote creativity. (Sternberg & Garcia, 2000). The reflection from others' story is 'critical thinking' and the action of prompted insight is 'critical reasoning'. The knowledge is the product of transformation from 'critical thinking'. The feedback is the product of collective action from 'critical reasoning'.
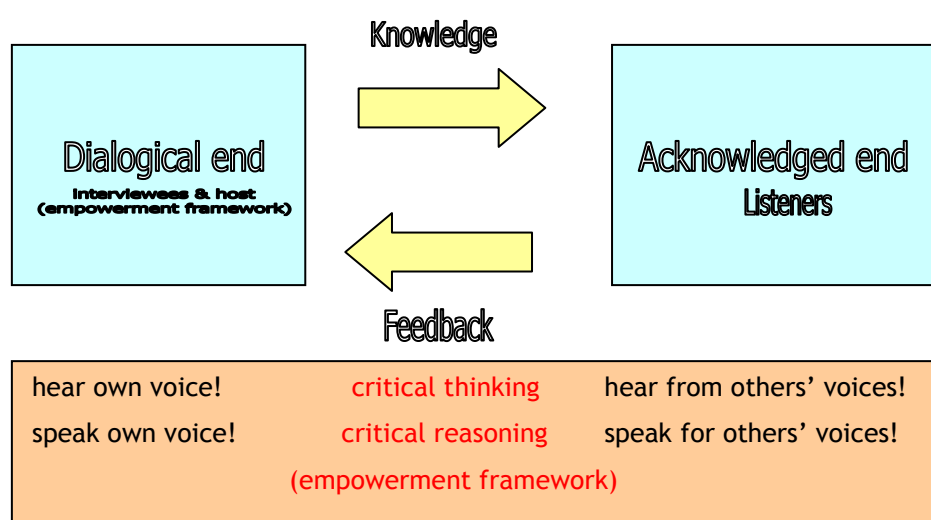
The figure is illustrated in below:

Figure 2: Dialogical model

The essential element in the dialogue is language. Miller affirms 'human language is the most effective means of communication that we know about. It has an almost magical power to affect the minds and the actions of those who use it'. (Miller, 1973, 10). Although human language is still the best communication media in our civilized world, there are so many different languages in the world and no one can speak all of them, if I may assume. Until now, there is no such as a universal or world language that the global societies approved. But, apparently and probably, English is one of the most used in the trading and technical world. (Miller, 1973, 11-12). Rees sees the language from the view of social contexts. He thinks the language bridge the connections, which are made among one's own story and others'. This connection awakens the insight and creates the new words which indicate the affirmation and the belief. This transformation is empowerment. (Dalrymple & Burke, 1995, 55).

Freire emphasizes, 'the significant attempt on dialogical process makes a new kind of understanding possible, from viewing and thinking differently even contradictories becomes meaningful. It is not to find just one explanation or description, but a common language, to express experiences for which words not yet exist'. (Freire, 1973, 68-74). The common language Freire argues here is the mutual understanding, meaning the host 'must understand the structural conditions in which the thought and language of the people are dialectically framed' (Freire, 1973, 78). Lee emphasizes on the truly understanding is essential in the cross-cultural communication. She quotes Taylor's(1997) reflection that the comprehension in using languages break down the boundaries in cross-cultural relationships. (Lee, 2001, 406). Miller argues 'Most of our mis-understanding of other people is not due to any inability to hear them, or to parse their sentence, or to understand their words, although such problems do occur. Our major source of difficulty in communication is that we so often fail to understand the speaker's intention'. (Miller, 1973, 10). Tsang and George (1998: 86) suggest that effective cross-cultural communication '….means of reaching the client's internalized system of cultural meanings. Valued attitudes and knowledge in cross-cultural practice such as self-awareness, understanding, and respecting the differences between practitioner and client ……'. (Valtonen, 2002, 117).

As Valtonen (2002) refers encapsulation (marginalization) constitute a community-based structural obstacle to wider participation process. She suggests two-way channels for the flow of information and activity initiatives would be to strengthen linkages into communities where the migrants have the advantage to adjust to new society. She also points out the interview evidences shown majority-minority relations were being weakened by negative stereotyping of immigrant groups which misinterpret their emigration motives and circumstances. (Valtonen, 2002, 116). By providing the opportunity for dominant public a proper channel to listen to the immigrants' voice might justify the background of information and migrants' life consequences. The evidences demonstrate that directly listening to the voices of the op-

pressed, in any media format, does allow different perspectives and different understandings to develop (Freire, 1973, 68-74; Dalrymple & Burke, 1995, 53; Hearn & Tacchi & Foth & Lennie, 2009, 99). Valtonen advocates the forum of public discourse could offer possibilities for directly challenging misrepresentations or distortions of facts on resettlement and integration matters. (Valtonen, 2002, 114-116). There is another study made by Assad (2001) and proved, in multicultural social work the method of pair-work, meaning one from minority and another from dominant is a useful way of building cross-cultural understanding and competence.

The dialogue between the interviewees and the host, as Freire advocates, is a humanizing pedagogy, meaning co-intentional education. The host's effort must be inspired with a profound trust in people and their creative power. (Freire, 1970, 56). Freire agues 'They can not sloganize the people, but must enter into dialogue with them, so that the people's empirical knowledge of reality, nourished by the host's critical knowledge, gradually becomes transformed into knowledge of the causes of reality'. (Freire, 1970, 115). Dialogical theory emphasizes cooperation rather than imposition. He describes the methodology to approach the theme, the interviewees are not the objects of that investigation (dialogue) but should act as co-investigators. (Freire, 1970, 87). He advances the intentional questions prompting the issues not only at present, also interviewee's past, doubts, hopes, and fears. The on-going dialogue might increase the fears of the interviewee's consciousness. He affirms it is ' not our role to speak to the people about our own view of the world, nor to attempt to impose that view on them, but rather to dialogue with the people about their view and ours'. (Freire, 1970, 77). This process of critical thinking and reasoning highly depends on the profound trust and commitment between the interviewees and the host. Freire calls it the fusion relationship. 'This fusion can exist only if revolutionary action is really human, empathetic, loving, communicative, and humble, in order to be liberating' (Freire, 1970, 152).

Freire concludes 'the capacity of dialogical cultural action to do this lies in its objective: liberation' (Freire, 1970, 161). What he means about liberation is to free from the climate of powerless and to free from the perception and the determination of limits and create the true self to act. (Freire, 1970, 79).

5.2.3   Thematic content program model

The content of each episode was designed based on Freire's (1970) dialogical education and Dalrymple & Burke's (1995) concentric model. (see Firgure 3).

Freire indicates that 'thematic investigation becomes a common striving towards awareness of reality and towards self-awareness…' (Freire, 1970, 88). He thinks it is the starting point

for planning the content. He suggests '…the process of searching for the meaningful themat-ics should include a concern for the links between thematic facets, a concern to pose these themes as problems, and a concern for their historical-cultural context' (Freire, 1970, 89).
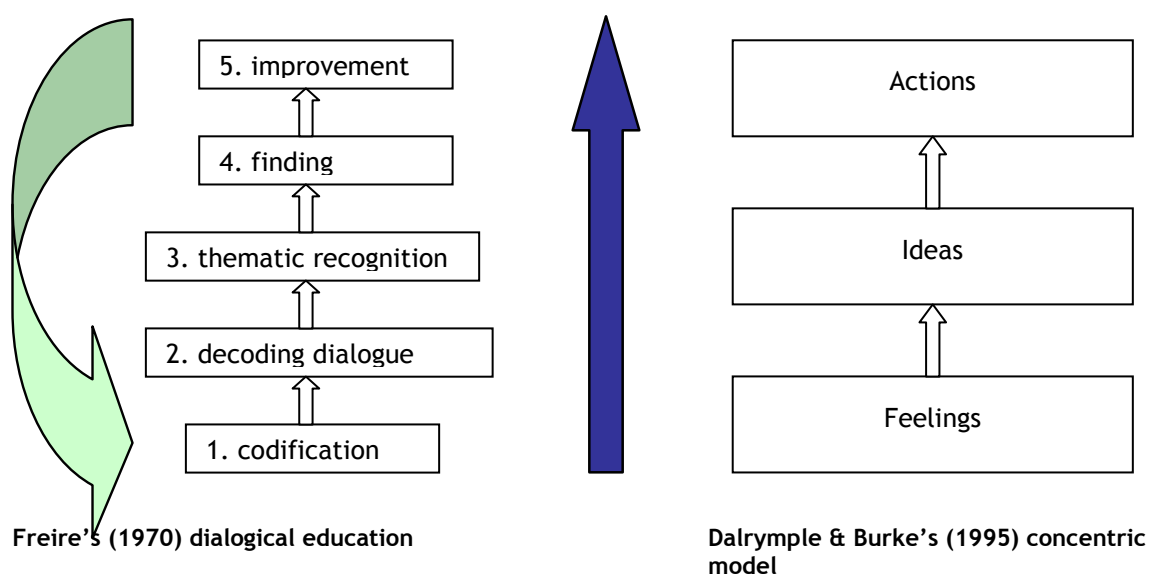

Freire's (1970) dialogical education

Dalrymple & Burke's (1995) concentric model

Figure 3: Developmental process of thematic content program

According Freire's guidance, the starting point for designing the program content must be 'present, existential, concrete situation, reflecting the aspirations of the people. 'Since the codifications are the objects which mediate the decoders in their critical analysis, the prepa-ration of these codifications must be guided by certain principles other than the usual ones for making visual aids. (Freire, 1970, 95). He thinks, 'The first requirement is that these cod-ifications must necessarily represent situations familiar to the individuals whose thematics are being examined, so that they can easily recognize the situations (and thus their own rela-tion to them)' (Freire, 1970,95). Utilizing certain basic contradictions, we must pose this ex-istential, concrete, present situation to the people as a problem which challenges them and requires a response – not just at the intellectual level, but at the level of action'. (Freire, 1970, 76-77). However, Freire observes, 'human beings perceive reality as dense, impene-trable, and enveloping' (Freire, 1970, 86). He suggests to proceed the dialogue 'by means of abstraction, meaning "coded" situation. He also states that it does not necessarily replace the concrete to abstraction, but interrelate by both elements, concrete and abstraction, in the act of reflection. Freire analysizes, from the psychosocial perspective, '….individual, who were submerged in reality merely feeling their needs, emerge from reality and perceive the cause of their needs'. (Freire, 1970, 98). He thinks the codification serves the best inter-vention so that '….individual can go beyond the level of real consciousness to that of poten-

tial consciousness much more rapidly'. (Freire, 1970, 98). It is the stage that Freire named 'the dramatization acts'. (Freire, 1970, 100). In this project, the host utilized it by posing the questions and letting the interviewees feel they were the masters of their own thinking. The program was not pre-set by host's view, but developed together with the interviewee. The interviewees were together with host to develop the program and participate all the way from beginning to end. As Twelvetrees said, '.. if we want to implement a change which will involve another party, we must make sure we involve that party and help it develop a sense of ownership at an early stage of the planning process.' (Twelvetrees, 2002, 92). In the first contact, the host agreed with the interviewees to an informal meeting. In the meeting, they together talked about the objectives. These objectives are, according to Freire, 'codifica-tions'. They '…are not slogans; they are cognizable objects, challenges toward which the critical reflection of the decoders should be directed' (Freire, 1970, 96). In order to offer various possibilities of analysis in the decoding process, the codifications should be organized as a 'thematic fan'. (Freire, 1970, 96). It means the thematic facets linked one to another and developed the leads for the dialogue. From the macro view, to prepare the codifications also '…required as possible they should represent contradictions 'inclusive' of others which constitute the system of contradictions of the area'. (Freire, 96-97). Freire reminds, 'Any deviation in the codification, as well as any attempt by the educator to guide the decoding discussion into other areas, produced silence and indifferences' (Freire, 1970, 97). 'An equal-ly fundamental requirement for the preparation of the codifications is their thematic nucleus be neither overly explicit nor overly enigmatic' (Freire, 1970, 95). For example, in the se-cond episode 'learning language' was set as the code; 'learning language culture' as the ob-jectives which interviewees explored from their past experiences.

In the process of decoding, called the 'description of the situation', and facilitates the dis-covery of the interaction among the parts of the disjoined whole. (Freire, 1970, 86). The decoding process occurred during the first informal meeting and before, or sometimes during, the radio interview. In this stage, the host 'observes certain moments of the life of the area-sometimes directly, sometimes by means of informal conversation with the interviewees'. (Freire, 1970, 92). The host sorted out the gathered information '…by locating the nuclei of contradictions', so the host was ' able to organize the program content…' of the intentional action (Freire, 1970, 93). He adds, 'the basic thing, starting from the initial perception of these nuclei of contradictions (which include the principal contradiction of society as a larger epochal unit) is to study the level of awareness of these contradictions' (Freire, 1970, 93-94). So the host could '….select some of these contradictions to develop the codifications to be used in the thematic investigation' (Freire, 1970, 95). The structured and series questions were prepared by host after the first contact. Before the radio interview, the interviewees already had the time to think over the issues to be discussed. They were more prepared to expose their stories in public forum. Freire looks from the host's point of view, '…the im-

portant thing is to detect the starting point at which the people visualize the 'given' and to verify whether or not during the process of investigation any transformation has occurred in their way of perceiving reality' (Freire, 1970, 87). Those transformations occurred through the interviewee's 'critical thinking' and in the process of 'consciousness awareness' and 'critical analysis'. Friere advances, 'In the process of decoding, the participants externalize their thematic and thereby make explicit their 'real consciousness' of the world. As they do this, they begin to see how they themselves acted while actually experiencing the situation they are now analyzing, and thus reach a 'perception of their previous perception'. (as Dalrymple & Burke called 'the level of idea'). 'By achieving this awareness, they come to perceive reality differently, by broadening the horizon of their perception they discover more easily in their 'background awareness' the dialectical relations between the two dimensions of reality' (Freire, 1970, 96), one is their prior, distored perceptions of reality; another is a new perception of reality. (Freire, 1970, 95).

In the radio interview, the host 'must not only listen to the individuals but must challenge them, posing as problems both the codified existential situation and their own answers'. (Freire, 1970, 98). 'Due to the cathartic force of the methodology, the participants of the thematic investigation circles externalized a series of sentiments and opinions about themselves, the world, and others, that perhaps they would not express under different circumstances' (Freire, 1970, 99). 'In the comments on the codification of an existential situation they could recognize, and in which they could recognize themselves, they said what they really felt' (Freire, 1970,99). Freire affirms 'Action and reflection occur simultaneously. ….. Critical reflection is also action.' (Freire, 1970, 109). The host either facilitated the connection between two themes in the program unit, filling a possible gap between the two; or they illustrated the relations between the general program content and the view of the world held by the people. Sometimes, one of these themes might be located at the beginning of thematic units. Some themes might be presented by means of brief dramatizations, containing the theme only – no 'solutions!' (Freire, 1970, 100). He also suggests, 'One of these basic themes (and one which I consider central and indispensable) is the anthropological concept of culture'. (Freire, 1970, 104).

If we take the same example episode 2 'learning language', the questions, for example, 'What language do you speak at home?', 'At what age did you start learning the first foreign language? What language it was?', 'Do you feel learning English was easy for you?', 'Did you learn Finnish language the same way as learning English?', 'Did you learn Finnish through English?', 'When do you use Finnish?', 'Do you like to speak Finnish?', and 'When you don't want to speak Finnish?', etc. The language issue also connected to the following themes when we discussed about the coping strategy by using Finnish language and the consequences when the Finnish language is lacking of.

After radio program ended, the interviewees and the host started the last stage of the thematic development. The interviewees reflected from the whole process and gave a general overview of the interview. (Freire, 1970, 100). Five questions were asked after the radio interview: 1. What are the strengths of DongXiNanPei English? 2. What are the weaknesses of DongXiNanPei English? 3. What has inspired you from the interview? 4. What other suggestions for making a better radio program? 5. What is the meaning for you to attend DongXiNanPei radio program?

Freire notes that we must examine the culture and class biases that shape us and then learn to ask critical questions to promote the client's thinking about societal reality and their place in it. (Lee, 2001, 35). The structures that mediate against personal damage caused by oppression and the tremendous force of direct power blocks are strong family, group, and community structures and biculturality, the ability to live in two cultures. It is therefore important to know how families, groups, and communities develop strengths to deal with oppression. (Lee, 2001, 51-52.) Gadamer's work has been adopted by many Nordic researchers, like Finnish researcher Peter Nynäs, he contends the hermeneutic approach is defined as an interest in the dynamics of how a common understanding between people can be established across cultural boundaries. He develops interpretative models, which is characterised by the idea of cultural difference constitutes a natural way of thinking of behaviour and communication; in the other hand, uncertainty and irritation aroused by suspicion, hostility, and conflict. Comprehended as interpretative models, stereotypes and prejudices strengthen the formulation of a pervasive estrangement in the multicultural context. He also pointed out mutual understanding forms the interpretative base of trust for communication between parties. (Dahl et al., 2006). The relationship between space and cultural practice compose the potential of transformations. (Knowles, 2003, 97-104). (Knowles, 2003, 104)

In fourth chapter, we discussed about Dalrymple and Burke's (1995) concentric model applied in the dialogue. Later on when I started to develop the thematic content, I also found the concentric model was well-suited for constructing the structure of radio program (see Figure 6). For example, in the theme 'Studying abroad' the goal was to prompt the feelings and challenges when the students encounter the new culture; in the theme 'Working abroad' the goal was to bring up the insights and strategies how to cope with the new culture and what would be the potential of social integration; in the theme 'Inter-cultural marriage' the goal was to look into the action and the measures in different perspectives. (See Table 1).

	Theme	Goal of themes	Concentric model
1.	Studying abroad	feelings and challenges	Feeling
2.	Working abroad	coping strategy in integration process	Idea
3.	Migrants' lives (inter-cultural marriage)	Taking measures in different perspectives	Action

Table 1: Structure of radio program

5.2.4 Intervening point

As mentioned in the introduction, empowering the community capacity to social inclusion is the particular area of that this thesis project aims to develop. In this project I focused on the content of the interview. It was built with pieces of knowledge collected from the interviewees. I assumed the intervening point for community capacity was where challenges were most encountered by new comers. I also had the assumption that social inclusion requires effort by both the immigrants and the dominant public.

I notice the ethnic in-group activities have the risk of marginalization and I feel integration could not happen without Finns' participation. The minor ethnic language is no more than a melody to Finnish listeners' ears. Voices could be delivered only when they are comprehended. It is only when the Finnish listeners understand the speech, that have the possibility to digest the content and to take part in social changes. The social integration could not happen without the understanding of immigrant groups, and the social recognition towards foreigners could not happen without Finns' participation in dialogues. Civilization could not inherit without mutual understanding. Our global village could not integrate without breaking down the wall of barriers. As many researchers analyse the fear of strangeness often causes more prejudice. (Ceobanu, 2002, 116-119; McLuhan, 1964, 5 & 20; Miller, 1973, 10-13; Symes, 1995; Valtonen, 2002, 116-119).

Knowles argues it is likely that exclusion plays a big part in decision-making. Immigrants find their position to fight for their freedom in the form of their race and ethnicity and their culture. (Knowles, 2003, 84-87). Marginalisation is a multiphase process, which often starts right on the beginning of displacement. (Valtonen, 2002; Knowles, 2003). Although ethnic groups organizes various activities to relieve the migrants' and sojourners' nostalgia, the impact of the displacement ,they carries, in fact becomes the extra burden of marginality. (Knowles, 2003, 142-145). To interact with one's own local ethno-cultural informal circle, such as peer support, becomes an effective coping mechanism which moderates acculturation

stress and help to cope with difficult situation during the resettlement period. (Valtonen, 2002, 114-116). Valtonen considers the psychosocial impact and the proximity towards own ethno-cultural community may develop bounded self-sufficiency and neglect contacts and bonds to the rest of society. (Valtonen, 2002, 115).

Valtonen (2002) also suggests it is a common phenomenon that migrants and sojourners can not get a clear picture how to integrate into the host society, because of inadequate language skills, cultural barriers and lack of knowledge (for example, social system). There is an interim period of capacity-building before Association and Union can collectively articulate and speak out their concerns. The coping skills for a new cultural environment differ from individual to individual. (Valtonen, 2002, 116). Some of them have lived in foreign countries before arriving in Finland. Some of them have no experience at all. The way they view Finland in relation to living / working / studying and surviving in life is strongly influence by how they deal and manage with their routine in Finland (attitudes towards them, opportunities in surviving and well-being).

However, Lee argues the oppression can never achieve 'goodness of fit' but rather be relieved. In her view the people could also strengthen themselves to enhance potentialities, refuse oppression, and join with others in working toward its elimination. (Lee, 2001, 51). The ethnic group or community plays an important role in psychological support and helps to make the step to the adjustment. According to Valtonen (2002), the study shows that the pooling of experience and perspectives across the group positively reinforces individual's view of the new home society and accumulates the important stocks of integration information. She refers to the accepted model of incorporating immigrants into dominant societies has gradually shifted from assimilation to integration.

The macro level, such as political and societal environment, plays an important factor for how immigrants integrate into the mainstream. Valtonen (2002) argues the structural discrimination is the blockage for the immigrants entering the labour market. She notes that the social work profession would be in a strategic position to 'voice' concerns on behalf of the newest members of the society, and to mediate in ethnic relations dynamics. Such action would entail 'institutional outreach' into arenas such as the labour market and the media, employing techniques of indirect policy-oriented work and advocacy. (Valtonen, 2002, 119).

Many politicians and researchers urge that the society should aware of the social changes emerging from globalization and advocate the open forum and debates to clarify different views and aspects by no means to postpone. (Ahtisaari, 2011; Halonen, 2011; Valtonen, 2002).

I believe the intervening point for dialogue is when the uncomfortable and the powerless feelings show the most. Knowles analyzes in her book that belonging and displacement involve feelings and activities that are the consequence of global migration. She observed all migrants and not just exiles, live on the edge of the unfamiliar, uncertain about their welcome and striving to understand the meaning they carry in the places to which they migrate. They are composed by the heightened sensitivities and awareness that comes with displacement and old and new belonging.' (Knowles, 2003, 140-145). The feeling of striving to understand is empowering. It is the motivation to build the capacity for the new skills and the new knowledge.

In Figure 4, I summarize many researchers' contributions and listed the challenges, coping interventions and the significance of the process in view of cultural awareness in different phases. And finally I tried to draw an optimal picture where the intervening point of empowering dialogue locates in the process of social inclusion. This intervening point also signifies the preventing strategy of conflicts in social context.

 (Dahl et al., 2006; Ceobanu, 2010; Cornell & Hartmann, 1998; Dalrymple & Burke, 1995; Freire, 1970; Hearn et al., 2009; Heikkilä & Peltonen, 2002; Knowles, 2003; Laukkala, 2005; Lee, 2001; Novitsky, 2011; Twelvetrees, 2002; Valtonen, 2002; Wang et al., 2009).

Challenges	nostalgia culture shock Encapsulation	Unemployment Lack of social contacts Ethno-cultural bonds Isolation/marginalisation	
Coping intervention	Psycho-social support	Empowerment - skills(language,professional) cross-cultural competence experience resources	Community Public fora
Significance	Ethno-identity	Community-capacity building	Integration

Cross-cultural view Ethnocentric ⟶ Ethno-relative

Cultural self-awareness   Denial ⟶ Defence ⟶ Minimization ⟶ Acceptance ⟶ Adaptation ⟶ Integration
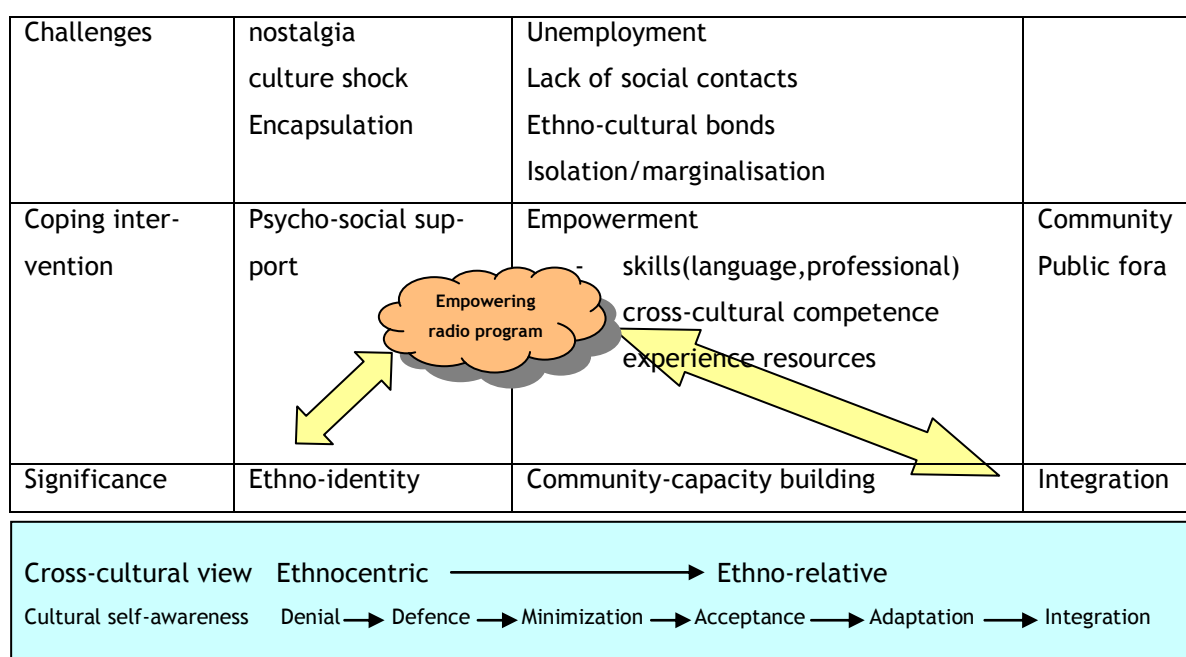
Figure 4: Community capacity building: Empowerment intervention towards social inclusion

6   Project in practice

The goal of the project work is to increase the awareness of social inclusion by facilitating an open discussion forum in a radio program. I chose action research to evaluate and develop throughout the project. The idea of the project work was to invite both sides of people from Eastern and Western cultures to the open and neutral radio discussion forum, which carried on the structured themes with different stages of the life story and different perspectives of living abroad. (Schramm, 1973, 228; Valtonen, 2002, 116-119; Salo-Lee, 2006, 129-130). The working models, described in the previous chapter, were implemented throughout the process of the project. The concentric model (feeling-idea-action) was facilitated by the host during the process of dialogue model. Freire's (1972) critical consciousness in dialogues utilized as the basis of freedom of expression and liberation (Freire, 1972, 47) when the host prompted the model of thematic content to develop the theme with two interviewees.

6.1   Empirical practice

The project took the advantage of the accumulated experience and the hardware setting. Before this project, 'DongXiNanPei' radio program has been running for fourteen months broadcasting in mandarin Chinese language and targeting listeners were among mandarin Chinese speaking communities. In collaborating with the on-going mandarin Chinese radio program, the project for English radio program broadcasted once a week from 5th of March onwards for totally 12 episodes from 14.00pm to 14.30pm. In the English program, two interviewees discussed about their experiences and observations when encountering the cross-cultural contexts. The target listeners are mandarin Chinese speaking people, Finnish people, immigrants who live in Finland, and anyone else who has an interest in the migrants' and sojourners' life and understand English.

Besides the on-air broadcasting, the project benefits from the new technology, combined with the Information and Communication Technologies (ICTs) into a whole operation, such as the internet-based website service, (downloadable MP3 file) and social media, such as Facebook. It allowed the program be listened to via the internet anytime and anywhere. The listeners could also interact directly with the host in Facebook and on the discussion board.

6.2   Participants

Empirically, the focus of this project is on empowering via dialogue in radio program for minor language groups, or more precisely Mandarin Chinese Speaking group. The Mandarin Chinese speaking group living in Finland includes students (exchange program, Master degree program and Doctor degree program, in short term or in contracted term), workers (interna-

tional enterprises, domestic business, social & health field, in short term or in contracted term, and enterpriser), and family bounded immigrants (first and second generation, Chinese cultural family, Cross-cultural family). This complexity makes a rich area for DongXiNanPei English to develop.

The challenge in the preparation stage was how to find the Finnish interviewees to join the dialogue. The dilemmas stemmed the fact that the reputation of DongXiNanPei was not well known in Finnish society, the experimental participatory approach led the content structure open, and the immigrant policy and political discussion was very critical and controversial topic at that time because of the upcoming parliamentary election. The project initially got in touch with those who had participated earlier the interviews in DongXiNanPei Mandarin program and through them their Finnish friends who had or have similar life experiences living in Finland or abroad. After some initial tries, I realized that snowball technique through earlier Chinese interviewees did not work out since their friends did not know about me and what this project means to them. As Freire (1972) emphasizes '..efforts must be imbued with a profound trust in people and their creative power' (Freire, 1972, 56). The participatory approach is not simply to relay the relationships of this project to anyone, but the bridge of connecting the intercultural interests. Laukkala (2005) cited Schneider and Barsoux (2003, 22) in his article 'Culture and conflict resolution: intercultural competence in mediation', 'In order to be able to function effectively in intercultural context, the mediator should understand the deep-structure of culture in order to be able to explain behaviour and objective setting of a group'. I started to build up the participant circle from my personal contacts who have known me for years and living in Finland long enough. Also they have some knowledge and interests in the intercultural contexts. Freire's (1972) trust and Luakkala's (2005) intercultural meditation are the starting point. When the program had run for three episodes, the interviewees that had previously attended and some listeners started to invite their friends to join.

The regular announcement for the new episode was distributed to the Chinese communities and the social service offices through the electronic mail, the Facebook group, the brochures, the posters, etc. Later on when the reputation has been built up, it was more easier for the people to say 'YES, I would like to join!'. Freire concludes 'the capacity of dialogical cultural action to do this lies in its objective: liberation' (Freire, 1970, 161). The liberation started right from the beginning when the participants felt they could decide to join or not. Furthermore, this program is meant to be socially inclusive. The age, gender, where they located, professions, length of being abroad and social status should be possible to reach its optimal coverage. In the 12 episodes, we had twenty two interviewees joined the radio production. Two of them came twice in different episodes. The only two criteria for participants

were that they volunteered and fit into the structured theme. They either accepted my sug-gestion or contacted me for the interview.

Another obstacle to make the participatory approach was that the second theme 'working abroad' broadcasted just in the period of parliamentary election. It was a hard time to get the participants. Some who agreed earlier changed their minds. In some episodes, the inter-viewees received the invitations just some days before the broadcasting. It caused some mis-understanding and required more effort to explain. The episode one day before the election, the content of episode had to change to half program into the listeners' call-in time, but in the end only two letters were received. So besides the participatory approach, the partici-pant circle from my personal contacts becomes the second source of interviewees.

In consideration of the inclusion model, the themes aimed at including people coming to Fin-land for all different reasons. Another consideration was to embed Salo-Lee's (2006) holistic perspective approach into the choice of pairs. The choice of participants also depended on the structure of radio program. For example, in studying abroad, the potential participants were the people studying in Finland, in Taiwan, or in China. When one role was set, the partner was close to allocating, for example, one from Taiwan and another from Finland; or one from Taiwan and another from China. The structure and the time line of the English ra-dio program was set in three categories in collaboration with the program content of manda-rin Chinese program (see Table 2).

	Theme	Mandarin Chinese program one participant every second Thursdays 10.00am-10.30am	English program pair-work model every Saturdays 14.00pm-14.30pm
1.	Studying abroad	10.3.2011	5.3, 12.3, 19.3, 26.3
2.	Working abroad	14.4.2011	2.4, 9.4, 16.4, 23.4
3.	Migrants' lives (inter-cultural couples)	12.5.2011	30.4, 7.5, 14.5, 21.5

Table 2: Structure and timeline of DongXiNanPei English

After the agreement of participation, we agreed upon a time to set up the contracting meet-ing for the objects of content and the episode when the radio interview took place. The con-tract meetings were informal, either via Internet or by phone. After the radio interview, the participants gave their reflection from the process and the interview. It was important for me, after the interview, that interviewee felt comfortable while leaving from studio.

It is important to note that the participatory approach might downplay the empowerment and liberation in community work. In reality the radio broadcasting has its limitation in time and

space to implement it. What the host could do is to keep up the schedule and to evaluate the program that has come into studio, and use the insight gained from the models to adapt to the condition, either opportunities or challenges, proactively or reactively (Craig, 2009, 5).

6.3   Data Collection

I collected and analyzed various forms of data, including learning diaries, self-analysis, transcripts of the interviews, feedback from interviewees and from listeners. The continuous improvement is prompted by the action research process and through the implementation of one or more action plans that address prioritized concepts, patterns, and themes. (Craig, 2009, 230). In this project, I tried to sketch the pattern (See Figure 6: General development through empowering thematic content episodes) in relation to structure and developmental process based on the theories. The action plans generated in each module which were the products of brainstorming with the participants. The evaluation on each module gives insights for the continuous improvements.

In the empowerment approach, the evaluators are eventually the participants themselves and stakeholders who are interested in the development of community. Fetterman et al (2005) emphasizes empowerment evaluation is designed to simultaneously enhance the stakeholder's capacity to conduct evaluation and to improve program planning and implementation. (Fetterman et al, 2005, 35). This process coincides with the one in action research. Rather than the traditional research approaches, action research integrates research into the continuous cycle of planning and acting. Hearn et al. thinks (2009) 'The researcher can change, adapt and respond to the informed reflections. The participants continuous reflect on and produce the knowledge what they concerns'. (Hearn et al. 2009, 209). In order for the participants to feel their ownership of this process, I tried to advocate the research culture through which the knowledge and reflection fed back for the constant development. Research is focused on how problems and opportunities are defined by people and allows the researchers to creatively adapt to the situation. The findings from the activities are fed into the project development. The partnership relationships between the participants and researcher allows the dialogical process proceeding in a systematic means, gaining insights from what people know from their experience, helping to structure the concerns and bringing it back to planning and acting. (Hearn et al., 2009, 201-214). In the process of thematic content development, each interviewee was encouraged to reflect from the interview and to evaluate the design of radio program after the episode has been broadcasted.

In this stage, the host presented five questions to them: 1. What are the strengthes of DongXiNanPei English? 2. What are the weaknesses of DongXiNanPei English? 3. What has inspired you from the interview? 4. What other suggestions for making a better radio program?

5. What is the meaning for you to attend DongXiNanPei radio program? The data was collected in Table 7, Table 8, and Table 9.

Before the project, I have already run the Facebook group for 'DongXiNanPei' Mandarin Chinese program. Based on this, I continued to develop the ICT environment, such as a Feedback mechanism and discussion board, for data gathering. As Craig (2009) suggests, 'Considering the nature of action research and the practitioner-oriented process, studies focusing on interaction may also include postings to online discussion forums as a source of data. Postings that result from dedicated, focused online discussion are excellent sources that may be considered as a data set in an action research study.' (Craig, 2009, 157). The feedback from listeners was collected in Table 6.

As many theorists suggest, empowering roles of the researcher are the roles of a partner, collaborator, co-teacher, co-investigator, dialogist, critical question poser, bridge builder, guide, ally and power equalizer, co-builder, co-activist, and co-worker. These are needed to enact the principles of an empowerment approach to social work practice. (Freire 1973a, b; Germain and Gitterman 1995; Lee, 2001, 61). Self-analysis is one of essential elements for the project evaluation. The researcher's diary served as self-reflection and encouraged the researcher to engage in reflective practice. Craig notes the reflective feature of continuous development in action research, 'Reflection may be defined as a mental process during which events, experiences, problems, or situations are revisited and examined in order to promote further understanding. The understanding leads to solutions, ideas, improvement, and change' (Craig, 2009, 145). I also adopted the theoretical and conceptual framework in action research (Hearn et al, 2009) and the SWOT (Strength, Weakness, Opportunity, Threat) method to evaluate the project aimed at professional growth. 'The reflective process helps the researcher-as-practitioner identify professional development goals related to the practicing environment and improvement' (Craig, 2009, 147). For example, need the technical instruction for using the studio equipment for a better quality of sound. 'The process also requires the researcher to engage in continuous self-analysis as related to practice, the result being improvement and change' (Craig, 2009, 147). (see Table 11).

In this project, I tried to evaluate the outcome by reviewing the amount of Facebook group members and the frequency of listeners downloading the program from internet. So some numeric data was taken into account for the evaluation. Action research also provides the possibilities to employ mixed methods in a holistic evaluation. As Craig notes, 'Although action research often takes a qualitative approach, many situations require a quantitative approach. Action research studies that employ a mixed-method approach may include data that combine both numerical and other sources…The researchers must revisit the research ques-

tions and align questions with data that is needed to inform, produce answers, and provide insights.' (Craig, 2009, 108).

6.4 Evaluation

It is noted that the characteristics of the empowerment approach are 'enhancing wellness instead of fixing problems, identifying strengths instead of cataloguing risk factors, and searching for environment influence instead of blaming victims. (Zimmerman, 2000, 44). Based this principle, I developed an evaluative phase model for the project.

Besides dialogue and thematic content development, I also adopted the concentric model and developed the phase model for evaluating the process of development in thematic content. It rests on a feeling-idea-action typology (see Figure 5). In this diagram I then identified the three phases in the general development from the first episode to the last one. Each phase carried out a different task. For example, in the first theme 'studying abroad' involved the task of identification of challenges in encountering the cross-cultural contexts. In the second theme 'working abroad' carried out the task of possible coping method and goal. In the last theme 'inter-cultural couple' looked into different perspectives and actions.

Phase 3: perspectives and actions (action)

↑

Phase 2: possible coping method and goal (idea)

↑

Phase 1: identification of challenges((feeling)
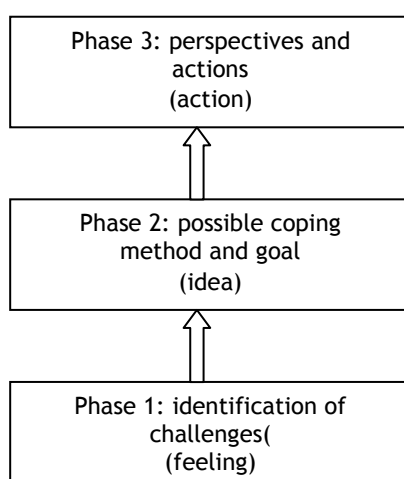
General development through empowering thematic content episodes & evaluative phase model

Figure 5: Development process & evaluative phase model

6.5 Issues of ethicality

Some considerations in ethical issues are necessary for action research. It was suggested, that the open and transparent process of the development is considerably helpful for the par-

ticipatory approach. Secondly, consensus and agreement about the interviewees' identities and confidentiality should be reached between participants and researchers before planning the initiatives. (Denscombe, 2004, 78-79).

In the contracting meeting, the mutual understanding and agreement about the cooperation was reached. Since the radio program has been running for one and half years before the English project, the format becomes a reference for the new comers. It helps to give them an idea how their identity will be revealed in the radio program and in the promotional materials. For example, the interviewees' names are written in the announcement of 'Event' in DongXiNanPei's Facebook website. The interviewees' pictures are also there. The photos were either taken in the radio studio or provided by the interviewees. It is also useful to build trust between the host and the participants. When the participants know the process of interview, they could judge if they wanted take part in the interview.

Hearn and other theorists emphasize the importance of the level of engagement with participants. They sum up some key strategies in an ethical manner while conducting the media project: explaining yourself, respecting confidence, treating people sensitively, exploring sensitive issues, never put people at risk or endanger their well-being. (Hearn, 2009, 66-67). The purpose of the contracting meeting is to set up the mutual objectives for the initiatives, as Freire (1970) called 'codification'. In many cases, the host prepares many 'codes' to filter out during the discussion when the participants tell the views what kind of experience they could bring to the public. Based on the participants' interests and background, the common codification is decided together. Because it is coded, the discussion is easy to sense if participants have different opinions or they want to direct in different way. Good interaction is trust based. The participants feel comfortable to tell their consequences which might not give a favourable image of them. It is the host's responsibility to take into the consideration those sensitive issues and direct the dialogue.

Nevertherless, the feedback mechanism ensures a participatory approach. The comments posted in DongXiNanPei's facebook site are open and transparent. The consideration of 'no harm' is emphasized throughout the project. The confidentiality and anonymity are ensured if the evaluator doesn't want her/his name mentioned in the study. In the general evaluation, certain names have been changed in order to protect their identities and their right to express.

The English project was arranged with KSL-radio for 3-month period. The studio work is fully independent. It means that the production requires professional competence, including hardware setting and operation. During this time, the broadcasting is every Saturday from 14.00 to 14.30. Since it is weekly show, the preparation for each episode is intensive, includ-

ing allocation of interview, contract meeting, scripts, and studio operation. The broadcast lasted 12 weeks. About half of the program was a live show. The live show required even more professional skills to interact with the interviewees. In addition, there was a lot of stress in terms of putting all the words into a 30-minute program. Later on, due to the poor quality of the internet connection, I changed to a pre-recorded program. In short, the project requires full commitment to implement. But it is also because of the intensive development, that the process and the insights came from the practice of theories continuously enhance and strengthen the professional growth. My personal interest in radio production and community work kept me motivated and committed to this project.

7   Results

The main result of this project is an empowering dialogue in the radio program 'DongXiNanPei English'. The audio archives of empowering radio program could be retrieved from the website: http://www.kslradio.fi/archives/category/dongxinanpei. The facebook site is http://www.facebook.com/group.php?gid=292765469495. The holistic development is ideal attempt and experiment. As a result, I witnessed complexities and dynamics that words cannot fully describe. In this chapter, I will try to summarize the key results in three categories: process, content and outcome. The holistic project development can be read from Table 12 which includes group, episodes, dialogical subjects, thematic content development, feedback mechanism, SWOT, numeric analysis on participants and success evidence by each phase. The description is summarized in each phase in the process sector. The self-analysis by SWOT method (see Table 11) is also summarized in each phase in the process sector.

7.1   Process

7.1.1   Phase 1: identification of challenges

date	theme of episode	Interviewees	goals of dialogue
5.3	Opening	Li-tang & Helleke	adjustment to different culture in studying
12.3	Finnish language & its learning culture	Li-tang & Qianyu	learning language culture
19.3	Values & communicative style	YunLung & Helleke	breakdown stereotyping
26.3	Culture shock	Ying & Valtteri	accepting new culture

Table 3: episodes in phase 1

In Phase 1 (see Table 7), the theme 'Study abroad', focuses on the uncomfortable conse-quences a foreigner encounters in a new country. With participants, we agreed on the areas we could explore in the interview. The four episodes consist of 'cultural difference in aca-demic environment', 'Finnish language and learning culture', 'values & stereotyping', and 'culture shock'. Their respective objectives are adjustments to a different culture in study-ing, learning language culture, breakdown stereotyping, and accepting new culture. Some sets of conceptual words, like 'home' and 'country', 'home' and 'culture', and 'culture' and 'value' were prompted for opening the feelings. The cultural dimensions, such as communi-cative style, and stereotypes were discussed in view of their concrete everyday-life in school, in the shop, with friends, etc.

One potential failure of the knowledge brought up in the dialogues is that the perception of one individual could also be biased. It is the host's responsibility to prompt the questions, but also to facilitate debate in the group discussion and to identify/verify the key actors of the challenges.

The improvements suggested by the listeners and by interviewees were taken into account during the development process. For example, subjects connected to current issues; promo-tion & marketing, question design, the host's English speaking style, intonation, & pronuncia-tion; avoiding the nonsense word such as 'and' etc.

The nuclear power plant disaster in Japan happened during the first week of the broadcast-ing. It was DongXiNanPei's fan's suggestion to mention the incident in the program. In con-sideration of the fan's wish and the connection between East and West, I prompted the ques-tion about the way the Japanese handled the media about the disaster in the third episode. In the following episode, the music from Japan 'Heaven' was played to express our condo-lences.

At this phase, Facebook was the only channel available to promote 'DongXiNanPei English'. The group members were informed of each new episode. They could forward or share the announcement with their friends. The total 'attending' and 'maybe attending' responses in Facebook was 108. The number of viewers of DongXiNanPei webpage in KSL radio website is 50. The small scale of development could be seen.

The question design at this phase was strongly influenced by the academic theories, for ex-ample, the terms of cultural dimension. It was noticed that the listeners have a problem to following the content. The questions should have been designed with more concrete life ex-perience in mind.

It was also noticed the host's English speaking style had strong pauses in between thinking. Live shows require interactive improvisation. It requires more practice and experience.

The benchmark for the first phase is that the interviewees feel they are the masters of their stories and actively speak out about their views of world.

7.1.2   Phase 2: possible coping method and goal

date	theme of episode	Interviewees	goals of dialogue
2.4	Your culture, my culture, our opportunity	Chao & Eero	potential for multicultural-ism
9.4	Culture shock vs. working together	Popo & Tzu-jung	multicultural interaction at work
16.4	Hear our voices	Yuko & others	adjustment technique
23.4	Working together	Wei & Sam	integration

Table 4: episodes in phase 2

The theme 'working abroad' focused on multiculturalism and integration. The four episodes consisted of 'our opportunity', 'culture shock vs. working together', 'hear our voices', 'working together' (see Table 8). The respective objectives were the potential for multicultural-ism, multicultural interaction at work, adjustment technique, and integration. Some statistics, such as the Global Competitiveness Index, were applied in relation to the multicultural movement at a global level. In the episode 'Hear our voices', the studio were open for listeners to voice their opinions in response to the coming parliamentary election. The listeners were not active to response to the chance for calling-in. As a result, two letters were sent to the host and the host read them aloud during the program.

The improvements suggested by the listeners and by interviewees were adding keywords for a search engine, arranging the contracting meeting two weeks before the radio interview; connection between themes; more interesting & living theme; next program announcement; more questions for spare. The improvements are implemented during the process.

The success in this phase was numbers of insights of coping strategies prompted from interviewees' experience (see Figure 7: developmental example for thematic connection from phase 1 to phase 3). Another new development was that the interviewees brought their own musics into the episode. This small step of involvement was one great improvement on the participatory approach and built a closer relationship between the program and participants. It requires the participants share the same view as the program has developed and trust the program to deliver their voice.

7.1.3   Phase 3: perspectives and actions

date	theme of episode	Interviewees	goals of dialogue
30.4	Marriage & children upbringing	Stephanie & Juho	considerations & challenges
7.5	Preschool education	Catherine & Marjut	parenting & identity
14.5	Views beyond cultures	Yilin & Päivi	relationships
21.5	Life as art	Hui-ying & Erik	integration technique

Table 5: episodes in phase 3

The theme 'inter-cultural marriage' focuses on the migrant's live and their family culture. Four episodes consist of 'marriage & children upbringing', 'preschool education', 'views beyond cultures', and 'life as art' (see Table 9). The respective objectives were challenges in inter-cultural family, parenting and identity, relationships, and integration technique.

The improvements are made, for example, to deepen the content & widen perspectives; to modify website texts and to add more hard facts.

The thematic connection between the first and the second episodes were made in relation to the challenges in parenting and the upbringing of new generation. This change was based on suggestions from interviewees. Different from other episodes, in 'preschool education', two specialists were invited to speak about their professional views. Another reason for the change was the point of views from the specialist deepen the content and widen the perspectives.

One significant development in this phase was the level of involvement, in terms of production, between interviewees and listeners. In Facebook feedback, one of the listeners requested the host to speak her own view. '很好聽 下次換你談 我要聽. (Next time your turn to speak, I want to listen.) 'I also would love to hear from your point of view.' 'I feel my curiousity is not enough. I have a lot of silly questions to ask, but only when mic is not around. I like this kind of interview.' In the episode 'Views beyond cultures', the host swapped her role with the listener and together produced the program. In the beginning of this feedback-response process, I felt it was not neutral for the host to speak about her own view. But by following the guideline of action research, I accepted the request. It was not an easy task. As I replied in the interview, 'It is more difficult to be the interviewee than the host. To face yourself is hard, it is even harder to reflect from your past and critically think about your present.' I also think I, after this experience, I gained more holistic vision of the project.

7.2   Content

7.2.1   Developmental example of phase model

The developmental process of thematic connection from phase 1 to phase 3 can be seen in Figure 7. According to empowering thematic content development (refer to 5.2.3 Thematic content program model & Figure 3 in this paper), each episode is constructed from codification, decoding dialogue, thematic recognition, finding and finally to the stage of improvement.

I take the example of the second episode in the phase 1, which was designed to identify the challenges. In the theme 'Finnish language and learning culture', both of the participants have been living in Finland for over 2 years and studying at the moment. They have been attending Finnish courses and also speak some Finnish. In the contracting meeting, the codification was agreed as 'learning Finnish'. During the radio interview (the stage of decoding dialogue), the host prompted the questions from their personal experience of learning a foreign language in their home country through their view of learning Finnish language. Their feelings towards learning Finnish language are 'Finnish is not easy',.'harder than English', 'written and spoken are totally different',.'mono tone and hard to distinguish between words & sentence', 'learn because need to survive', 'only talk with classmate'. These feelings were also confirmed from the interviewees in the episodes of 'working abroad'. In the second phase, it was the design to find the coping strategy and goals. The participants were encouraged to speak about their ideas, for example, the interviewees said 'When I try to speak Finnish, they seem more straight & direct; by English they are more polite', 'It is up to person. But if you want to make your life easier, it is necessary to learn Finnish'. The development aimed in the phase 3 was to view from the encountered perspective and to take an action. In the episode 'Inter-cultural marriage and children upbringing', the parents said 'They (our kids) are giving us hard time by using two languages. Because I don't understand Chinese and Stephanie doesn't understand enough Finnish if they use own slang. So practically should study both languages.'

7.3   Outcome

The details of the outcome from the interviewees' perspective can be seen in Table 7, Table 8, and Table 9. The outcome is summarized into four areas: strength, weakness, inspiration, and meaning for attending.

7.3.1   The strength of project

In summary, the interviewees felt the interviews were easy to follow. Their experiences provide a channel for psychological support, for learning coping strategies, for the capability of cultural sensibility. The dialogical forum in pair setting provides the perspectives for not only Mandarin Chinese speaking groups, but also Finnish public and other minor ethnic groups.

7.3.2 The weakness of project

The small scale of broadcasting and promotion restricted the coverage of listeners. The 30-minute program also limited the content of dialogue, as many comments, stated 'the questions only touch the surface.' The preparation and invitation of the interview and time consuming is too tight. It influenced the content of the interview.

7.3.3 The inspiration from project

Most of the interviewees thought the interview was a chance for them to review their past and to re-think their present and their future. They also felt the discussion opened their thoughts to view things from others' perspectives and situation. They hoped that the program had an influence on the Finnish public and has captured the essence of cultural diversities.

7.3.4 The meaning for interviewees to join the project

The common trait among the interviewees was an enthusiasm for community work. They were willing to tell about their experiences for the community capacity building. On the micro level, they felt this was a chance to improve themselves in terms of speaking English in radio and to re-think their social consequences.

8 Discussion and conclusion

The contribution of this project is empowering via dialogue in a radio program. I have presented how the theories can be put into practice within a holistic developmental framework. I believe that this project has some usefulness in both theory and practice.

The first theoretical insight is that the practice of empowering via dialogue could be seen as a holistic multi-method approach. My project brings together complex concepts, empowerment and inclusion, and collaborates with three empowerment conceptual models, concentric

model, dialogical model, and thematic content model, to develop the intervention for social inclusion. No any single model working alone, but interlocked.

The practice of concentric model is applied as the method of the content construction. It builds on the feeling-idea-action sequence. The sequence works to develop the thematic content episode and also construct the thematic connection. It follows the nature of dialogical variations. In the empirical practice I witnessed the simplicity and functionality of the model assembling the pieces of knowledge into a whole.

My experimental project suggests that any attempt to execute the theories in an overly explicit manner might restraining and distance the program from reality. It is because reality is so complex and dynamic. The empowering dialogue is an interactive social action between people. People are the key actors in the dialogue. Therefore, any theoretical based dialogue has to first connect to the people.

In the line with the work of Freire(1970), our project enlightens the critical consciousness and leads for the new knowledge in relation to society. The concrete and existential situation in everyone's life highlights the importance of investigating the perspectives in cross-cultural contexts. On an individual level, dialogue gives an atmosphere of self-awareness. During the process, the interviewees recognized their own identities; accepted other's existence; and consciously reflected their consequences. Simultaneously the dialogue and their self-reflection increased the vision of their world. It is noticed that the cause of prejudice and misunderstanding could be understood in the open dialogues.

We also have to take into account whether Freire's(1970) 'critical education' fits into the frame of this project or not, in terms of time and space. The scene of Freire's education takes place in poverty of the Third World where the oppressed live under institutional control. His approach is to educate the silence, to voice out the political rights and the objective to construct a new equal society. It requires the structural changes in society. If we switch back to this project, our surroundings are filled with the ambiguousness and uncertainty in the trend of globalization. The challenge is to find a way to live together and work together. The approach of this project is to build up a public forum on both sides to discuss and investigate the differences and reach a mutual understanding. The aim is to increase the awareness of social inclusion, rather than structural change. Maybe the influence might effect the macro level in the future, but it is not in the scope of this project.

Many researchers and politicians have recently advocated the public forum as a means of finding the understanding of cross-cultural consequences and to build a more tolerant and integrated society. The evidence from the interviewees' and listeners' feedback confirms the

understanding of new and old social contexts to help them to adjust the way of interaction in cross-cultural environment. From the public forum the interactive dialogue gives insights into how people could live together.

Community capacity, meaning how to live together in harmony in society, is the major focus of this project. By facilitating the technique of story telling, the experiential knowledge is captured and examined into a logical knowledge stock. The evidence has shown the community capacity not only to find the concrete solutions for the social integration, also is the psychological support for the ethnic community, which is essential part towards the social adjustment. The community capacity, on the other hand, also develops empathy towards the people in a similar situation.

Although it is the principle in empowerment theory, the host should not impose her own views into the dialogue. As a matter of fact, the structure and the codification require that the host is sensible to cross-cultural context. I feel my own experiences as an immigrant living in Finland do provide the capacity to develop this project. However, it does not mean that only immigrants with these experiences could be the host, but anyone who has the sensibility of cultural diversity could be effective as the host, even the Finns.

It is important that the knowledge of community capacity is transparent and open for everyone's use. Transparency and openness also means the content of dialogue is a forum of ideas, rather than the media showing only one set of ideas. The listeners have the right to know whether they have heard all sides of an issue (Schramm, 1973, 228). The ownership of the knowledge is a community member. The knowledge, produced by our project, belongs to our society.

Many earlier studies have shown that positive results by utilizing the method of story telling. In this empirical project, it is noticed the interviewees are motivated and enthusiastic to participate in the process of designing the themes. They feel they are the masters of their stories. They could host their thoughts and ideas from their own history. Simultaneously, they feel they could help others through their experiences. Their confidence is awakened. This process is empowering. On the other hand, the evidence confirms that the interviewees were inspired from the reflection of their past and discover what they have forgotten or neglected or learned. They also think, by this reflection, they could develop new skills and knowledge.

The impact of story telling to the listeners has two outcomes, encouragement and depression. The successful stories encourage a people with similar life experiences to find a solution; but in contrast, for the people with miserable life situation it might lead to depression. It is good

to keep this in mind. Every individual is unique, therefore, it is important, in designing themes, to set objectives with interviewees and filter out the relevant information.

I started with the participatory approach, suggested by empowerment theory and action research, when DongXiNanPei English radio program kicked off. The most challenging task was to find a pair of interviewees for the dialogue. During the process, I have learned that trust and commitment are keys to implementing the project. These values are not only on the personal level, but the collective belief to the integrated society. It means we share the same view of what kind of world we want. It also means that the participants are limited to the people who have a certain personality or personal characters. Ultimately, the influence of the radio program might restrict certain groups who also share the same views.

As mentioned earlier, the participatory approach downplays the empowerment approach in view of the timing. First of all, since the broadcasting time is fixed, the interviewees should be ready by then. Somehow, due to the small scale of the marketing and the new-built reputation, the project was restricted to certain ethnic communities or groups. In most cases the host needed to invite the guests whom might fit into the thematic frame. Another challenge is that the project was running during the election campaign. Many people at that time were reluctant to speak about their views on the immigrant related issues in public. The open and transparent method of the searching process might not work in this critical period. This approach should be re-tested in other projects in other period.

The above finding is important in terms of who will join the dialogue and what kind of thematic content will be developed. The evidence from our project has shown, regardless of the different matches of interviewees' background either from Finland or from Taiwan or from China, the life stories of the interviewees brought us insights of survival strategies living in a new country. To survive is human nature. It is an empowering process from powerless to empower. For the people who have similar situations, they might become more confident to find their solution or they might feel stronger in facing challenges. But from another angle, the powerless might not necessarily empower people if they do not share the same world view, for example racism. Instead of using knowledge to construct, the extremist, for example, might see those difficulties as the destruction for the society. This is the fact our modern society is facing in the polarized value system. In the future, the dialogical content could be developed more precisely in consideration of socio-psychology and anthropology.

Another challenging task is how to deliver the message to the people who might need this particular knowledge. McLuhan's (1964) 'medium is message' writes 'the aspiration of our time for wholeness, empathy and depth of awareness is a natural adjunct of electric technology' (McLuhan, 1964, 5). The effect of this McLuhan suggests, is that new technology brings

people closer and enable us to connect ourselves to the people. His suggestion is the media has the power to catch the individual's unawareness. In reality, the evidence confronts the idealistic view of McLuhan (1964). The outcome of the project demonstrates the small amount of listeners that have listened the radio program from KSL-radio website and the closed group of DongXiNanPei Facebook site has replied as attending or maybe attending the radio programs listening. It is clear to me that the people who are looking for the particular knowledge will use the technology to do so. The fact is there is lots of information available in our modern society. The people simply do not have enough time to allocate the knowledge which might be beneficial to them and do not how to find it. Another observation is the outcome of the listeners in KSL-radio website could not provide the exact number of listeners. It is due to the viewer of the webpage might listen all episodes at once or listen many times for one specific episode. The number of Facebook confirmed to attend is also not reliable to indicate the popularity, since not all listeners participate in radio Facebook page.

It is true that the small commune radio program has limited budget to promote the radio program. For a new radio program, it takes time to reach the critical mass of listeners. The new technology provides the potential of extension of communication, meaning the knowledge is stored in a digital format and could be retrieved from website after the program is produced. This availability enhances the empowering process and brings the influence beyond time and space. It also means the values discussed in the dialogue in our project can be shared with the people living on the other side of the planet. The outcome of this sharing and the influence is also an empowering process, which means the listeners could communicate with the knowledge when the time comes. In other angle, the outcome also depends on the repetition and the continuousness of this particular project or other similar projects. With more voices, more could be heard.

Another observation is the outcome of DongXiNanPei mandarin Chinese program has boosted to double after English radio program launched. It is noticed that the barrier of language is still the biggest obstacle for inter-cultural communication. Mandarin Chinese speaking people are oriented to listen the Mandarin Chinese radio program, rather than the English one. It could be predicted that Finns are more oriented to listen the Finnish radio program, if DongXiNanPei Finnish exists. But the world is changing. Although there is no universal language available, we could hope one day the different cultural groups accept to listen to others' voices in, for example, English.

According to the feedbacks, the interviewees and the listeners thought that the content of dialogues merely touched the surface of the themes due to the radio program limited broadcasting time. Freire's (1970) critical education emphasizes on people's involvement. He believes the education 'cannot simply present its own program but search for this program dia-

logically with the people' (Freire, 1970, 100). However, in the radio program, it is paradoxical when the dialogue can not exceed to its broadcasting time, especially in a live show. In some cases, editing work is required if the program is pre-recorded. The editing work is a challenging. You need to judge what is relevant and what is not, what fits into the theme and what does not. Therefore, it is very important in the first contracting meeting, that the objectives and common understanding are set together with the interviewees. The interviewees should be well informed what could be prepared in advance. The scripts could be another means to design the structured content.

Another key element of Freire's (1970) critical education is partnership. His objective of empowerment is to liberate the thoughts of oppressed. The radio program host is not to impose her own view; rather to pose the questions in an organized, systematic, and developed way in order to prompt the interviewees' insights. Many theorists highlight the importance of the role of the researcher (Dalrymple & Burke, 1995; Freire 1973a, b; Germain and Gitterman 1995; Lee, 2001, 61). They emphasize cooperation. In the third phase of this project, the listeners request that the host to join the dialogue. They were keen to know the host's worldview. This is the process of empowering from the listeners. As a result, the host became the interviewee and the listener becomes the host. This experiment gave the host the opportunity to experience the feeling of being interviewed and widen the vision of critical education. Since the questions are prepared by the listener, she could lead the program from the perspective of a listener, instead of the project itself. It brings the richness of perspectives which the project tends to reach. The production of this episode signifies cooperation and commitment.

The evaluative phase model, adopted from Dalrymple & Burke's (1995) concentric model, is constructed during the thematic content development. Its evaluative phase coincide with the structure of radio program. At the first phase experience sharing is to identify the differences in the two different cultures. The second phase requires the interviewees to bring up the ideas of multicultural encounters and strategies of integration. At the third phase the different perspectives are required to widen the view of social context. It is not the scope of this project to find the solution for the social integration. As Zimmerman describes well the characteristics of empowerment approach are 'enhancing wellness instead of fixing problems, identifying strengths instead of cataloguing risk factors, and searching for environment influence instead of blaming victims' (Zimmerman, 2000, 44).

This project is a small scale study. Despite the popularity is not yet reached, the usefulness of the project is confirmed by the interviewees and the listeners. Evidence reveals the amount of activities held by the Chinese communities during and after DongXiNanPei English project have boomed greatly comparing to the previous years (May 2011-August, 2011). Dif-

ferent from the past, they organize more Finnish cultural and local seasoned activities. The connection towards integration is noticed. It also shows the solidarity of the ethnic community members. The level of the influence can not be neglected. This is one of the first studies that facilitate a the radio environment for a public forum for two cultural groups. I believe the repetition and the re-production of this project or the similar project will benefit for society. I also believe through our mutual understanding from different cultures that harmonious and civilized society is possible.

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Illustrations

Action research cycles (Hearn et al 2009, 54)

Figures

Tables

Appendices

Appendix 1: Brochure of DongXiNanPei English radio program

DongXiNanPei English radio program, broadcasting from Finland, Voices beyond borders

DongXiNanPei English radio program broadcasts live on-air on 100.3MHz Lähiradio every Saturday 14.00-14.30pm in great Helsinki area. The program could also listen directly from Internet anytime and anywhere. In addition, you could download and listen from mobile phone and ipod.

Total 12 episodes, we invite the guests from East and West to tell their life experience in coping with different culture and share their observations. The program brings the perspectives of 'we there', 'they here', 'we all here' and 'we all here and there'. The themes are in collaboration with DongXiNanPei mandarin Chinese radio program. The production of themes is focused on the integration into the dominant society for the studying, the working and the inter-cultural marriage immigrants.

Themes & Broadcasting schedule:

Studying Abroad: 5.3, 12.3, 19.3, 26.3

Working Abroad: 2.4, 9.4, 16.4, 23.4

Inter-cultural couple & family culture: 30.4, 7.5, 14.5, 21.5

Listen program direct from Internet:

www.kslradio.fi/category/dongxinanpei

DongXiNanPei Facebook site

Appendix 2: Figure 6: General development through empowering thematic content episodes

STUDYING ABROAD

5.	5.	5.	5.
4.	4.	4.	4.
3.	3.	3.	3.
2.	2.	2.	2.
1.	1.	1.	1.

WORKING ABROAD

5.	5.	5.	5.
4.	4.	4.	4.
3.	3.	3.	3.
2.	2.	2.	2.
1.	1.	1.	1.

INTER-CULTURAL MARRIAGE

5.	5.	5.	5.
4.	4.	4.	4.
3.	3.	3.	3.
2.	2.	2.	2.
1.	1.	1.	1.
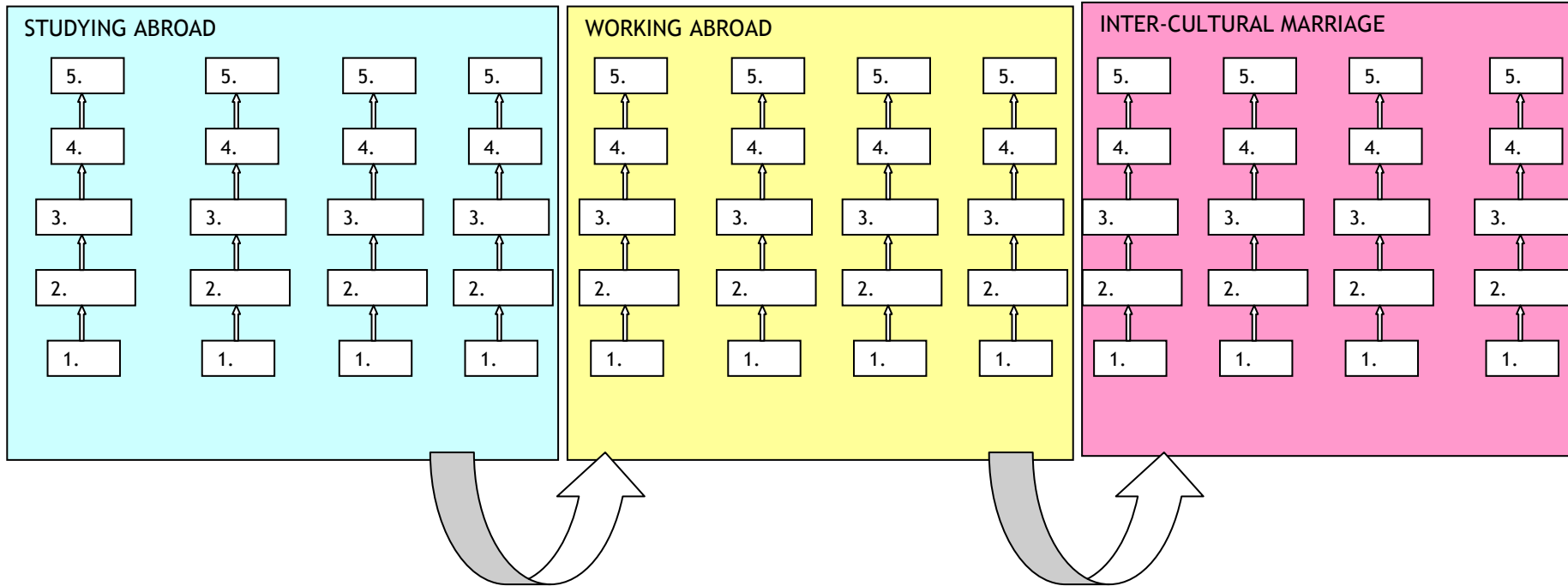
Appendix 3:   Figure 7: Developmental example for thematic connection from phase 1 to phase 3
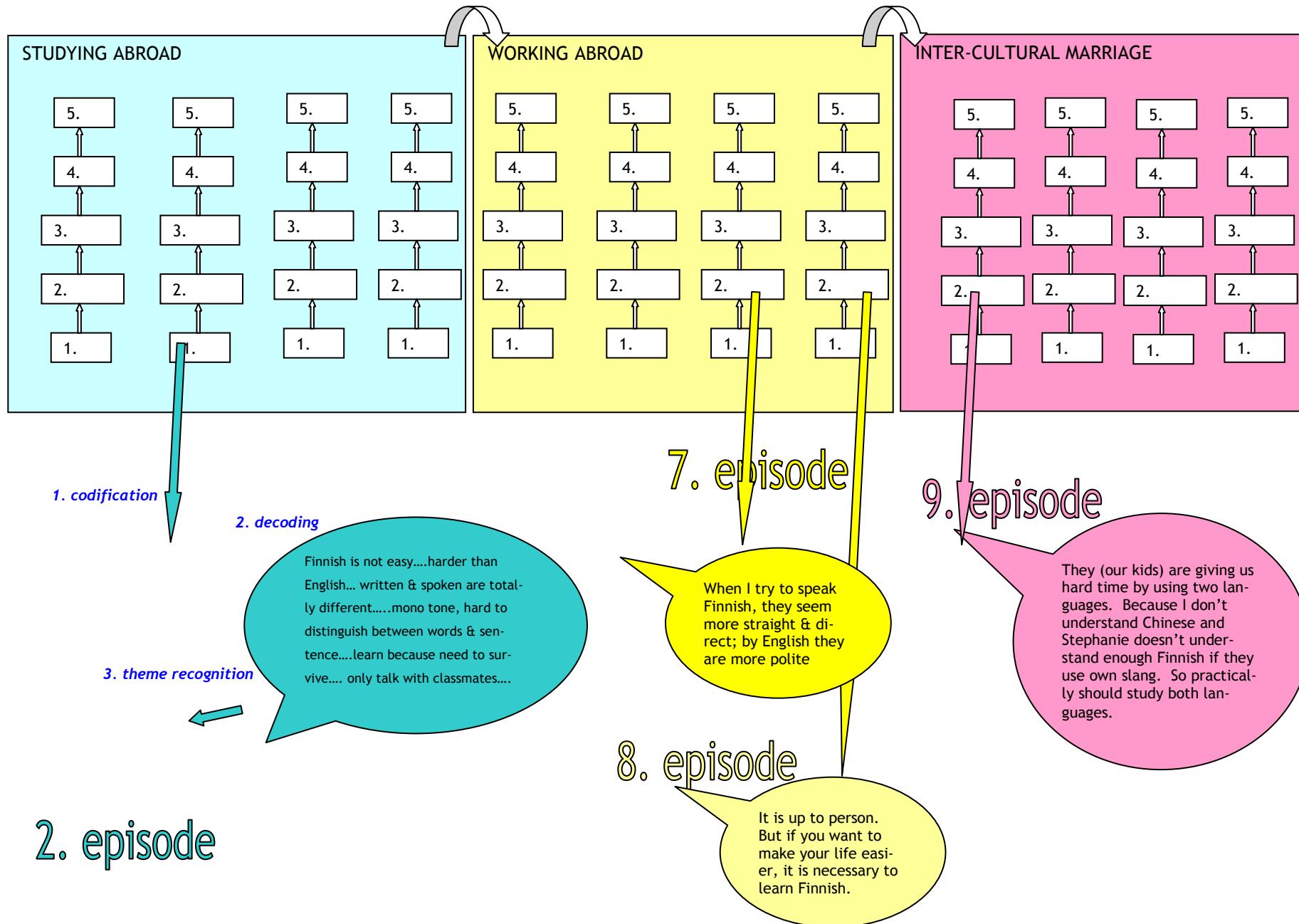
Appendix 4.1: Table 6: Facebook participant & feedback

Table 6: Facebook participant & feedback

		attending	maybe	awaiting reply	not atten-ding	Feedback
Chinese	29.1.2011	27	9	264	33	
PHASE 1	5.3.2011	22	7	146	11	我覺得憶琳很用心在準備題目上 讓我發現很多不同文化間有趣的點 一個小現象 到最後有點像在念一份問卷 當然可以用聲音表情更明確地表示她的看法 但如果是真的有這份問卷 或許可以將問卷直接發送給無法上節目被訪問的人可以採 到更多的樣本 (I feel Yilin is very careful to prepare the questions which I have found many interesting insights from the differences among cultures. In the end I feel it is like to read a questionaire. Of course, by the voice and emotion it could clearly express her opinion, but if it really has this questionaire, maybe could just send the questionaire to the people who could not join the interview. Then could collect more samples.)
	12.3.2011	19	10	368	28	
	19.3.2011	16	3	107	5	
	27.3.2011	22	9	353	35	this is nice, wow, …
	sub-total	79	29	974	79	
Chinese	12.5.2011	32	12	295	35	
PHASE 2	2.4.2011	23	13	364	30	
	8.4.2011	30	9	402	32	
	16.4.2011	22	9	388	39	
	22.4.2011	23	9	393	45	
	sub-total	98	40	1547	146	
Chinese	8.4.2011	63	17	459	37	我喜歡一開始哪種鳥鳴以及淡淡的音樂, 好舒服. (I like the beginning, the bird sound and the light music.) So cool. 可以上線聽真是太好了, 給我們這些部在芬蘭也不在台灣的人,(Could listen from internet, really great! for us who are not in Finland, nor in Taiwan.) It's so cool to be on air. Actually I was too nervous to control what I want to say during the recording time.

Appendix 4.2: Table 6: Facebook participant & feedback

PHASE 3	30.4.2011	15	9	324	35	
	7.5.2011	17	8	328	24	這個校長就是學校有幼稚園和小學的學生 學生只有到小二哪一間對不對? (Is the principal the one works in the school combined with kindergarten and elementary school?) I am listening right now!, me 2, me 2
	14.5.2011	15	4	329	27	thank you for sharing your stories. From the interview I know better about the interracial marriage. Alothough I can't say it helps the marriage of all the other people, but love stories are always appealing at least for me. So I am happy to hear more about these stories. But I only wonder why there are always someone's catting voices especially at the beginning of the show and the time when just finished the music. Those voices are quite annoying while I listened to the show. 我是台灣壹電視節目中心記者, 尤美心, 我們希望能於赴芬蘭採訪華語電台, (及李小姐的故事) (I am the journalist in TV1, Yu. We would like to interview the mandarin Chinese radio program when we go to Finland - Miss Lee's story)
	21.5.2011	10	13	326	18	
	sub-total	57	34	1307	104	
Chinese	12.5.2011	32	12	295	35	很好聽 下次換你談 我要聽.(Very great! Next time is your turn to talk, I want to listen) I also would love to hear from your point of view. I feel my curiousity is not enough. I have a lot of silly questions to ask, but only when mic is not around. I like this kind of interview.
Chinese	9.6.2011	25	19	314	28	

Appendix 5.1: Table 7: Interviewee's background & evaluation(phase 1)

Table 7: Interviewee's background & evaluation

PHASE 1, Studying abroad Identification of challenges			
	5.3.2011	Helleke	Swedish Finn, Hanke university, exchange program half year (2010) in Taiwan
		Li-Tang	Taiwanese, Jyväskylä university, Master degree program, two years in Finland
	12.3.2011	Qiangyu	Mainland Chinese, Practical nurse course student, 3 years in Finland, married with a Chinese
		Li-Tang	Taiwanese, Jyväskylä university, Master degree program, two years in Finland
	19.3.2011	Helleke	Swedish Finn, Hanke university, exchange program half year (2010) in Taiwan
		YunLung	Taiwanese, University of Art and Design, Master degree program, 1.5 years in Finland
	26.3.2011	Valtteri	Finn, Chenzi university, now in Taiwan, Chinese language short term study, till now 8 months
		Ying Li	Mainland Chinese, Laurea University, Bachelor degree program, business management, two years in Finland

Codification	Broadcasting		Evaluation
1. What are the strength of DongXiNanPei English?			
Cultural difference in academic environment	5.3.2011	Helleke	Cultural awareness. Taiwan is not well known, so this radio program is good for Taiwan.
		Li-tang	The strength of DongXiNanPei English is to provide a forum for Finnish speakers and Chinese speakers to exchange ideas about how foreigners cope/adapt in the Finnish society. Now, when I'm back in Taiwan after 2 years living in Finland, I realize how many things foreigners living in Taiwan might go through, there are many things that native people cannot imagine otherwise. Through this sharing, foreigners in Finland might find psychological support in similar situations & the Finns can also learn/understand more about the situation and feeling of foreigners in Finland.
Learning Finnish	12.3.2011	Qianyu Yu	providing the process of how-to learning Finnish language for new comers. Experience sharing for the people are studying and have been studying. Also good to let Finns know how the foreigners' feeling when learning Finnish.
		Li-tang	
Values & Stereotyping	19.3.2011	YunLung	For Taiwanese or Mainlander to 'understand' Finland. For some people living here feels not alone. It is also a good communicative channel.

Appendix 5.2: Table 7: Interviewee's background & evaluation (phase 1)

Culture shock	27.3.2011	Valtteri Ying	The program is good in connecting Finnish people who can't speak Chinese with the Chinese speaking community Advocate the experience sharing. Chinese students are generally too quiet and passive. Good chance let Finns get to know about what kinds of Chinese characters are.
2. What are the weakness of DongXiNanPei English?			
Cultural difference in academic environment	5.3.2011	Helleke	-
		Li-tang	The weakness is that the listeners may be restrict to a certain community & group of people, I would say this is more pity than a weakness. I understand the budget of marketing for local radio station is limited & in the world today, people hardly have time to stop for even radio. So I think DongXiNanPei English already deserve a lot of applaud for coming this far.
Learning Finnish	12.3.2011	Qianyu Yu Li-tang	
Values & Stereotyping	19.3.2011	YunLung	The questions only touch the surface, not much exploration, limited by the conversation.
Culture shock	27.3.2011	Valtteri Ying	The episode time is very short and the radio station is difficult to find by coincidence. The content designed today is more interested than previous one which was too limited subject (learning Finnish). The promotion is weak and influence became less. Should have more personal sale or to some promotions in some clubs.

Appendix 5.3: Table 7: Interviewee's background & evaluation (phase 1)

3. What has inspired you from the interview?			
Cultural difference in academic environment	5.3.2011	Helleke	Reflection how others live in Finland. The question about 'Home', you don't think that in real life, even how other think/live.
		Li-tang	Personally, being able to talk about my experiences of studying in Finland led me to rethink what I have learned and gone through in the past 2 years. During the process, I discovered things that I have gained and learned, also things that I should work harder on. I guess when you have been in one place for a few months, you start to get used to the norms of that place & forgot to stop and rethink how things are different. The interview inspired me to rethink my life both in Finland and back in Taiwan.
Learning Finnish	12.3.2011	Qianyu Yu	The cultural discussion has strong influence towards your thought and value. Hope by this also some impacts to Finnish people.
		Li-tang	
Values & Stereotyping	19.3.2011	YunLung	Feel more confident during and after the interview.
		Helleke	-
Culture shock	27.3.2011	Valtteri	It was my first time to do something on the radio. Definitely a good experience and a point from which to improve for the next possible time. It was also good to know about what Chinese speaking people in Finland think about my home country while so far away from there.
		Ying	Pool of experience. Good for the new comers.

Appendix 5.4: Table 7: Interviewee's background & evaluation (phase 1)

4. What other suggestions for making a better radio program?			
Cultural difference in academic environment	5.3.2011	Helleke	-
		Li-tang	I think interactions between the host and 2 interviewees are quite nice, in that way, you get more ideas & the two guest can even go on according to each other's answer.
Learning Finnish	12.3.2011	Qianyu Yu Li-tang	-
Values & Stereotyping	19.3.2011	YunLung	-
Culture shock	27.3.2011	Valtteri	I would suggest making more publicity about it so that its audience can grow.
		Ying	more promotion or blog. more HOT content, more living subject. Avoid political things. Learning from life.

5. What is the meaning for you to attend DongXiNanPei radio program?			
Cultural difference in academic environment	5.3.2011	Helleke	Sharing experience
		Li-tang	I'd like to express my opinions of the topic that I am personally familiar with, in this case, studying abroad & also to exchange my ideas with the host and the other guest.
Learning Finnish	12.3.2011	Qianyu Yu	The issues of culture, rich the element of my life, are my personal interests.
Values & Stereotyping	19.3.2011	YunLung	good opportunity to practice English. Even very special on air in radio. Good memory.
Culture shock	27.3.2011	Valtteri	It was good to share and think through my own experiences. Before the interview I did not really think about what are the exact cultural shocks that I have encountered in Taiwan. Before that it's just quite inorganised thoughts about things like traffic.
		Ying	It is interesting experience.

Appendix 6.1: Table 8: Interviewee's background & evaluation (phase 2)

Table 8: Interviewee's background & evaluation

PHASE 2, Working abroad Possible coping method & goals		
	2.4.2011 Chao-Hsien Kuo	Taiwanese, completed her Master degree in Finland, married with Finnish husband Eero Hintsanen
	Eero Hintsanen	Finn, married with Taiwanese Chao-Hsien Kuo, together found a company 'Chao & Eero Jewel' in Lahti
	9.4.2011 Popo	From Southern Taiwan, Junior High teacher, 2009-2010 volunteer of International Culture Youth Exchange project(ICYE), worked in an institution for special needs group in Pieksämäki
	Tzu-Jung	Taiwanese, student, wolunteer worker (ICYE) in Vihti, Helsinki in 2010 in a handicraft workshop with disabled people
	16.4.2011 Yuko Kametani	Japanese, came to Finland since 1998, studied social work in Japan, Finland & Sweden, Worked in Finland & Sweden; currently working as a project coordinator with refugees & immigrants in NGO's in Finland
	23.4.2011 Wei Wu	Mainland Chinese, studied in Finland, worked in different Finnish companies, currently working in Paulig
	Sam Chan	From Hong Kong, studied in Finland, worked as a Kongtongese teacher in Vantaa city, currently working in Finnair

Codification	Broadcasting	Evaluation
1. What are the strength of DongXiNanPei English?		
Cultural difference in academic environment	2.4.2011 Chao	Discussion about the difference between Taiwanese and Finnish working culture. First hand experience, also expression of feeling generating from those experience. Good for the new comers and those never come to Finland. In English, so more outsiders understand the content.
	Eero	Good approach by using the personal experience to describe the differences between the two cultures.
Culture Shock vs. Working together	9.4.2011 Popo	Channel for knowledge & experience. Program in Chinese, the new comers feel more in connected and in group.
	Tzu-Jung	Connection of communication. Different opinions from others' experience, bring wider perspectives. No stress in interview.
Hear our voices	16.4.2011 Yuko	Good program, questions integration process good, even focus on minor, English speaking for public understanding
Working together	23.4.2011 Wei Wu	Relaxed in the interview.
	Sam Chan	Voices from immigrants, especially in the current political atmosphere.

Appendix 6.2: Table 8: Interviewee's background & evaluation (phase 2)

2. *What are the weakness of DongXiNanPei English?*			
Cultural difference in academic environment	2.4.2011	Chao	questions are not enough. Ending too early.
		Eero	In end of episode should have the announcement for the next episode. Like advertisement.
Culture Shock vs. Working to-gether	9.4.2011	Popo	Time is not enough, good questions, but too surface because time limitation.
		Tzu-Jung	Fluent English required to express better when it is the improvisation situation.
Hear our voices	16.4.2011	Yuko	Short notice, didn't understand the picture of purpose when was invited.
Working together	23.4.2011	Wei Wu	How many listeners?
		Sam Chan	-
3. *What has inspired you from the interview?*			
Your culture, my culture, our opportunity	2.4.2011	Chao	The subjects rarely discuss in routine life. Kind of brain storming. When you change to another environment, the things originally ordinary became the advantage.
		Eero	For them, strict, what we do, do things in design. "inform another one"
Culture Shock vs. Working to-gether	9.4.2011	Popo	Although voluntary project ends, also a new start for other volunteer. Experience sharing.
		Tzu-Jung	The connection of thoughts.
Hear our voices	16.4.2011	Yuko	Think about self again.
Working together	23.4.2011	Wei Wu	Reviewing the past, help to go on to the future
		Sam Chan	Being a volunteer for this program, happy to be interviewed.

Appendix 6.3: Table 8: Interviewee's background & evaluation (phase 2)

4. What other suggestions for making a better radio program?			
Your culture, my culture, our opportunity	2.4.2011	Chao Eero	Subject could be more living. other radio program, promotion, connection from present interviewee to next interviewee, make theme connection, tips for people what to bring from Taiwan to Finland, surpising jokes in the ending
Culture Shock vs. Working to-gether	9.4.2011	Popo Tzu-Jung	Expanding the coverage, for example the key words in search engine, simplified & traditional charac-ters, Promotion to other circles to expand the coverage.
Hear our voices	16.4.2011	Yuko	Invite Finns to come to the dialogue.
Working together	23.4.2011	Wei Wu Sam Chan	- -

5. What is the meaning for you to attend DongXiNanPei radio program?			
Cultural difference in academic environment	2.4.2011	Chao Eero	Sharing experience -
Culture Shock vs. Working to-gether	9.4.2011	Popo Tzu-Jung	Re-organize thoughts Sharing experience,
Hear our voices	16.4.2011	Yuko	-
Working together	23.4.2011	Wei Wu Sam Chan	chance to speak in radio program Improve ourselves all the time.

Appendix 7.1: Table 9: Interviewee's background & evaluation (phase 3)

Table 9: Interviewee's background & evaluation

PHASE 3 Inter-cultural marriage Perspectives & actions			
	30.4.2011	Stephanie Sung	Taiwanese, studied in USA, married with Juho, two boys, living in Oulu
		Juho	Finn, studied in USA, married with Stephanie, two boys, living in Oulu
	7.5.2011	Marjut Tenkanen	Finn, the principal of Hösmäninpuiston daycare and elementary school in Espoo, Finland.
		Catherine Wu	Taiwanese, The Dean of Cat's Educational Group in Taipei, Taiwan.
	14.5.2011	Päivi Yoshizumi	Finn, married with a Japanese, four children
		Yilin Lee-Setälä	Taiwanese, married with a Finn, one child, living in Finland. Host of DongXiNanPei.
	21.5.2011	Hui-Ying Liu-Tawaststjena	Taiwanese, Pianist & Professor in Sibelius Academy, married with Erik Tawastjena, one child, living in Finland.
		Erik Tawaststjena	Finn, Pianist & Professor in Sibelius Academy, married with Hui-Ying Liu-Tawastsjena, one child, living in Finland.

Codification	**Broadcasting**		**Evaluation**
1. What are the strength of DongXiNanPei English?			
Marriage & children up-bringing	30.4.2011	Stephanie	Including many perspectives, Many people doesn't know how the immigrant's life. Channel to give public knowledge.
		Juho	Complication in culture, it is important to give to those people who has no experience.
Preschool education	7.5.2011	Marjut	Bring difference and similarities in two different cultures.
		Catherine	Philosophical centered & social environment are essential factors for childhood upbring. Program not only do comparison. Look from different perspectives and views, for example from Japanese and Taiwanese view and host is also different culture, has seen many immigrants living in Finland. The voices introducing the stories bring the multicultural society. Get to know Finland better!!
Views beyond cultures	14.5.2011	Päivi	nice to hear others' stories. Radio program is an unique approach, especially own ethnic radio program.
		Yilin	
Life as art	21.5.2011	Hui-Ying	Also a process to know Erik.
		Erik	Intensified radio program, questions easy to follow, 20-min. concentrated to point. The host make people feel at ease.

Appendix 7.2: Table 9: Interviewee's background & evaluation (phase 3)

2. What are the weakness of DongXiNanPei English?			
Inter-cultural couple & family culture	30.4.2011	Stephanie Juho	Only surface, need to explain more. Finns believe the hard fact, should have prove or evidence in program.
Preschool education	7.5.2011	Marjut Catherine	- -
Views beyond cultures	14.5.2011	Päivi Yilin	Listeners?
Life as art	21.5.2011	Hui-Ying Erik	- Microphone was the problem in interview.

3. What has inspired you from the interview?			
Inter-cultural couple & family culture	30.4.2011	Stephanie Juho	Sensitivity of cultural difference. re-analysis over own family to kids' upbring.
Preschool education	7.5.2011	Marjut Catherine	- -
Views beyond cultures	14.5.2011	Päivi Yilin	reflection of self, unusual marriage not take for granted. Also reflect to work, paranting, childhood, openly to self.
Life as art	21.5.2011	Hui-Ying Erik	Music beginning & ending are good. Bring the calmer and refreshing mood. As Hui-Ying said.

Appendix 7.3: Table 9: Interviewee's background & evaluation (phase 3)

4. What other suggestions for making a better radio program?			
Inter-cultural couple & family culture	30.4.2011	Stephanie Juho	Increase time to double. Deeper is better, wider is better.
Preschool education	7.5.2011	Marjut Catherine	- -
Views beyond cultures	14.5.2011	Päivi Yilin	-
Life as art	21.5.2011	Hui-Ying Erik	- -

5. What is the meaning for you to attend DongXiNanPei radio program?			
Cultural difference in academic environ-ment	30.4.2011	Stephanie Juho	- Important to give the knowledge of culture to public, especially to people who has no clue about the challenges.
Preschool education	7.5.2011	Marjut Catherine	- -
Values & Stereotyping	14.5.2011	Päivi Yilin	able to share my life which is important to me. Marriage direct me, it is the cause of life change towards unkown people.
Life as art	21.5.2011	Hui-Ying Erik	Hope to inspire others. Community work & Family work. Once in life to know you (us) better.

Appendix 8:   Table 10: Feebback in general

Table 10: Feedback in general

Date	Name	Feedback
5.3.2011	Fan	The Japanese disaster could be mentioned in the program.
19.3.2011	Taru	For people not visiting Taiwan, interesting even touch surface. Finns want to know how to make friends with others. Building the understanding is nice thing. See things from different views.
13.3.2011	Li-tang's friend	The first two episodes are supper! The themes were very interesting!
2.4.2011	Jari	Well planned, structured program, well implemented (quality of sound & skype quality & radio equipment facilitated) Good and harmonic interaction
4.4.2011	Arja	Successful story encourage people; for people has the misery fortune might lead to depression too.
9.4.2011	Johnson	To many people immigrate there or work, study there or many people had interest be there. To know more information. Also comforts the overseas Chinese. So many functions.
27.4.2011	Elina	The program brings the voices from immigrants and give the information how immigrants cope in society to the public Finnish society.
13.5.2011	Johnson	Your story nice experience sharing. Different culture couple needs more love to link. It is precious and take advantage. Some cases can not overcome that problem. The patience has limit, but your case and some others mostly are with happiness. I think your love to your family is so great. Beginning to your couple, then to your kids. Your mind is open, and try to help more people. That's positive. Now your service on radio station also doing good thing. Just pass more successful couple as good example to encourage more couples.

Appendix 9.1: Table 11: Self analysis

Table 11: Self analysis (adopted from Hearn et al, 2009)

SWOT	Framework of self analysis		
	communicative ecology, multi-causality, co-evolutionary perspective, codified knowledge, respecting diversity and difference, acknowledge power and knowledge differences. User-centered approach to design, methodological pluralism, multiple skills, competence in research and communication		
	PHASE 1 (March)	**PHASE 2 (April)**	**PHASE 3 (May)**
Strength	1. Knowledge of Chinese & Finnish culture 2. Understanding of foreigner's culture shock 3. Music as social-cultural tool 4. Website based service (mp3, homepage, Facebook) 5. Member of Chinese communities 6. Focus on Interviewee's story 7. Sosio-psychological support	1. Well planned & structured program 2. Radio technique operation (sound control & equipment) 3. Good & harmonic interaction in interviews 4. Successful story encourage others 5. Knowledge benefit for people with different purpose to Finland 6. Comfort overseas Chinese 7. Supportive interviewees & participation involvement 8. Familiar with 'impro' situation & cope with sudden changes & live show	1. Self-motivated & supportive interviewees 2. Listeners' involvement in production 3. Host join dialogue & express her own view 4. Many perspectives 5. Improvement of editing 6. Empowering stories and empowering people 7. Empathy approach to the empowering process 8. Finnish involvement in dialogue

Appendix 9.2: Table 11: Self analysis

Weakness	1. English speaking style, intonation, & pronounciation; avoiding the nonsense word such as 'and' etc. 2. Question & content design 3. Promotion & marketing 4. content design highly depend on participants 5. Participatory vs. pair model 6. Effective communication & interaction 7. Summarizing the interview in end of program 8. New program, little credibility & reputation	1. Questions too academical 2. Transparency of participation process 3. Content design: thematic connection & funny jokes 2. Successful story leads to adverse reaction for people with misery fortune	
Opportunity	1. No other similar radio program in market 2. Various inputs and views from participants 3. Multi-channel feedback mechanism (transparency)? 4. Theoretical & conceptualized based development 5. Experimental design & constant development 6. Discussion board to collect opinions 7. Interviewee's & community's involvement 8. website viewer counter in KSLradio page	1. Reflect from the coming parlimentarial election 2. Equal opportunity to voice, transparency 3. Join 'Finland Forum' 4. Pre-recording to avoid the sudden change 5. Promotion to various places 6. Observation enhances communication 7. Experiential approach empower listeners to find their solution; rather than imposing expert's view on (knowledge vs. power)	1. Self-motivated interviewee 2. Listeners' involvement in production 3. Being as an interviewee, help host to get more insights to design the program 4. Trust relationship (comment from Interviewee: you could ask me whatever you want)

Appendix 9.3: Table 11: Self analysis

Threat	1. Lack of experience of live show	1. Doubt about how the interviewees are selected	1. Host join the dialogue & express her own view (impact over listeners?)
	2. Time limitation	2. Community passive (critical period?)	2. Technical problem effect host's proceeding the interview
	3. Short of interviewee, uncertainty situation	3. Listeners limited knowledge to interact the current affairs	
	4. Dialogue & communication with unknow interviewee	4. Many sudden changes risk nervous in speaking	
	5. Interviewee has no previous radio experience		
	6. Interviewee's English vocabuary, sensitivity about the cultural differences, different values		
	7. Quality of internet (skype)		
	8. Japanese disaster effects the listeners		

Appendix 10.1: Table 12: Holistic Projct Development

Table 12: Holistic Project Development

		PHASE 1	PHASE 2	PHASE 3
		Identification of challenges	**Possible coping method and goal**	**Perspectives and actions**
Group		studying abroad	working abroad	migrant's lives
Episodes		5.3, 12.3, 19.3, 26.3	2.4, 9.4, 16.4, 23.4	30.4, 7.5, 14.5, 21.5
Dialogical subjects		Differences in values, behaviours, habits, and environment	Bring up the ideas of multicultural encounters and strategies of integration	Bring up a wider view of social context
Thematic content development	codification	Cultural difference in academic environment, Learning Finnish, Values & Stereotyping, Culture shock	Our opportunity, Culture shock vs. working together, Hear our voices; working together	Marriage & children upbringing, Preschool education, Views beyond cultures, Life as art
	themes finding	studying abroad	working abroad	Inter-cultural marriage
	improvement	(see Table 3: Interviewee's feedback-phase 1) Subjects connected to current issues; Promotion & marketing	(see Table 4: Interviewee's feedback-phase 2) Adding keywords for search engine; Webpage viewer counter; Presenting the contracting meeting two weeks earlier; Connection between themes; More interesting & living theme; Next program announcement; More questions for spare	(see Table 5: Interviewee's feedback-phase 3) Deepen the content & widen perspectives; Modification of website texts; Adding more hard facts
Feedback Mechanism	feedback	(see Table 2: Facebook participant & feedback and Table 7: Feedback in general)	(see Table 2: Facebook participant & feedback and Table 7: Feedback in general)	(see Table 2: Facebook participant & feedback and Table 7: Feedback in general)
	improvement	Question design	-	Host joins the dialogue; Improving the sound technique; Improvement of editing

Appendix 10.2: Table 12: Holistic Projct Development

SWOT	self analysis	(see Table 6: self analysis)	(Table 6: self analysis)	(see Table 6: self analysis)
	improvement	1. English speaking style, intonation, & pronounciation; avoiding the nonsense word such as 'and' etc. 2. Question design	1. Open for all to participate 'Equal opportunity to voice 2. Join 'Finland Forum' 3. Pre-record the episode 4. Promotion to various places 5. Familiar to 'impro' situation & cope with sudden changes 6. Observation skill	
Numeric analysis on participants	Facebook	108	138	91
	KSLradio (from 26.3)	50	233	70
Success evidence		The interviewees feel they are the masters of their stories and actively speak out their views of world.	The interviewees brought their own musics into the episode	Listeners' involvement in production