



*Sami Kivelä, Hanna Hovila, Anitta Juntunen,
Antti Pelttari & Kaisu Laasonen (eds.)*

TOWARDS GLOBAL AND SUSTAINABLE HIGHER EDUCATION

*The GLORE Project Fostering North-South Partnerships
in Finnish Universities of Applied Sciences*

*Sami Kivelä, Hanna Hovila, Anitta Juntunen,
Antti Pelttari & Kaisu Laasonen (eds.)*

TOWARDS GLOBAL AND SUSTAINABLE HIGHER EDUCATION

**The GLORE Project Fostering North-South Partnerships
in Finnish Universities of Applied Sciences**



UNIVERSITY OF
APPLIED SCIENCES



KAJAANIN
AMMATTIKORKEAKOULU
UNIVERSITY OF APPLIED SCIENCES

Opetus- ja kulttuuriministeriö

**Diakonia-ammattikorkeakoulu
Helsinki 2016**

DIAK TYÖELÄMÄ 4
[DIAK AND WORKING LIFE 4]

Publisher: Diakonia-ammattikorkeakoulu

Photo on the cover: Shutterstock

Lay out: Ulriikka Lipasti

ISBN 978-952-493-264-6 (printed)

ISBN 978-952-493-265-3 (online publication)

ISSN 2343-2187 (printed)

ISSN 2343-2195 (online publication)

Juvenes Print Oy

Tampere 2016

ABSTRACT

**Sami Kivelä,
Hanna Hovila,
Anitta Juntunen,
Antti Pelttari &
Kaisu Laasonen (eds.)**

Towards Global and Sustainable Higher Education. The GLORE Project Fostering North-South Partnerships in Finnish Universities of Applied Sciences.

Helsinki:

Diaconia University of Applied Sciences, 2016

200 p.

Diak Työelämä 4
[Diak and Working life 4]

ISBN

ISSN

978-952-493-264-6 (printed)

2343-2187 (printed)

978-952-493-265-3 (online publication)

2343-2195 (online publication)

The new sustainable development goals (Agenda 2030) and the Paris climate agreement urge all stakeholders in society to look for new forms of cooperation to foster ecological, social, cultural and economic sustainability. Universities of applied sciences are also called to expand their expertise and be active participants in the current discussion.

The GLORE project funded by the Finnish Ministry of Education and Culture strengthened the capacity of four universities of applied sciences in their teaching, research and development activities with developing countries. The focus was on fostering the principles of global responsibility and sustainable development in four partner countries: Nepal, Tanzania, Namibia and Swaziland. The GLORE network institutions were Diaconia University of Applied Sciences (management and general coordination), Humak University of Applied Sciences, Saimaa University of Applied Sciences and Kajaani University of Applied Sciences. This publication presents the background, activities and results of the project. The articles are written by personnel in the four networking institutions along with their international partners.

The GLORE project resulted in experience-based international expertise especially in the field of wellbeing services, several participatory research

and development processes and a new Finnish higher education network to promote sustainable development with partners in the global south. Students completed theses and project assignments, produced the final event of the project and assisted in hosting international guests. Innovative use of digital communication tools was experimented in different international and national contexts.

The project calls for more systematic integration of the principles of global responsibility and sustainable development in strategies, curricula and everyday life in universities of applied sciences. In order to respond to global needs, wide-reaching, innovative and ethically sustainable cooperation is required with an increasingly wide range of stakeholders.

Key words: global responsibility, sustainable development, developing countries, Namibia, Nepal, Swaziland, Tanzania

Themes: Welfare and health, Education and training

Published: Printed and Open Access www.diak.fi

TIIVISTELMÄ

**Sami Kivelä,
Hanna Hovila,
Anitta Juntunen,
Antti Pelttari &
Kaisu Laasonen (toim.)**

Towards Global and Sustainable Higher Education. The GLORE Project Fostering North-South Partnerships in Finnish Universities of Applied Sciences.

Helsinki:

Diakonia-ammattikorkeakoulu, 2016

200 s.

Diak Työelämä 4
[Diak and Working life 4]

ISBN

ISSN

978-952-493-264-6 (painettu)

2343-2187 (painettu)

978-952-493-265-3 (verkkojulkaisu)

2343-2195 (verkkojulkaisu)

Vuonna 2015 julkaistujen uusien kestävän kehityksen tavoitteiden ja Pariisin ilmastokokouksen myötä yhteiskunnan kaikki toimijat haastetaan uudenlaiseen yhteistyöhön ekologisen, sosiaalisen, kulttuurisen ja taloudellisen kestävyys edistämiseksi. Myös ammattikorkeakoulujen tulee laajentaa osaamistaan ja osallistua ajankohtaiseen keskusteluun.

Opetus- ja kulttuuriministeriön rahoittamassa GLORE-hankkeessa (Globaalin vastuun sekä kestävän kasvun ja osallisuuden periaatteet osaksi kansainvälistä TKI-toimintaa) vahvistettiin globaalin vastuun ja kestävän kehityksen osaamista neljän suomalaisen ammattikorkeakoulun kansainvälisessä opetus-, tutkimus-, ja kehitystyössä. Yhteistyötä tehtiin Nepalissa, Tansaniassa, Namibiassa ja Swazimaassa. Hankkeessa toimivat Diakonia-ammattikorkeakoulu (hallinto ja yleiskoordinaatio), Humanistinen ammattikorkeakoulu, Saimaan ammattikorkeakoulu ja Kajaanin ammattikorkeakoulu. Julkaisussa esitellään hankkeen taustoja, toimintaa ja tuloksia. Kirjoittajina on kehittyvien maiden vaihtojaksoille osallistuneita korkeakoulujen edustajia ja heidän kansainvälisiä kumppaneitaan.

GLORE-hankkeessa tuotettiin uutta kansainvälistä kokemusasiantuntijuutta erityisesti hyvinvointialoilla, toteutettiin osallistavasti lukuisia tutkimus- ja kehittämisprosesseja ja luotiin Suomeen uusi kestävän kehityksen

periaatteita kehittyvissä maissa soveltava ammattikorkeakoulujen verkosto. Hankkeessa tehtiin yli 50 kansainvälistä asiantuntijavaihtoa, osallistuttiin ajankohtaiseen kestävän kehityksen keskusteluun sekä toteutettiin valmennuksia, seminaareja ja työpajoja. Opiskelijat tekivät hankkeelle opinnäytteitä ja projektiopintoja sekä toteuttivat kansainvälisen kulttuurisesti rikkaan päätöstapahtuman ja vierailuviikon. Myös digitaalisen viestinnän uusia mahdollisuuksia kansainvälisessä työssä kokeiltiin ennakkoluulottomasti.

Hankkeen perusteella globaalin vastuun ja kestävän kehityksen periaatteet tulee huomioida entistä vahvemmin ammattikorkeakoulujen strategioissa, opetussuunnittelussa ja arjessa. Laajamittainen, kokeileva ja eettisesti sitoutunut yhteistyö on tärkeää niin kansallisesti kuin kansainvälisesti.

Asiasanat: globaali vastuu, kestävä kehitys, kehittyvät maat, Namibia, Nepal, Swazimaa, Tansania

Teemat: Hyvinvointi ja terveys, Kasvatus ja koulutus

Julkaistu: Painettuna ja Open Access -verkkojulkaisuna www.diak.fi

CONTENTS

<i>Sami Kivelä, Hanna Hovila, Anitta Juntunen, Antti Pelttari & Kaisu Laasonen</i>	
Preface.....	11

<i>Sami Kivelä</i>	
Getting more global, getting more sustainable – outline of the GLORE project.....	15

PART 1: PERSPECTIVES TO UNDERSTANDING SUSTAINABLE DEVELOPMENT.....	29
---	-----------

<i>Sami Kivelä</i>	
Sustainable development, global responsibility and dignity in policies and higher education practice.....	31

<i>Jari Visto</i>	
Will faith fit into a doughnut? What anyone interested in sustainable development should know about ecotheology...	49

<i>Hanna Hovila</i>	
Global responsibility and sustainable development – towards definitions through a GLORE project survey.....	59

<i>Anitta Juntunen</i>	
‘Promoting sustainability does not need multi-million euro budgets’ - Namibian nursing students’ views on sustainable development.....	69

<i>Jaana Kemppainen</i>	
Student nurses’ perspectives concerning sustainable development during Kajaani University of Applied Sciences International Week 2015.....	77

PART 2: STUDIES ON WELLBEING, HEALTH AND
VULNERABILITY..... 83

Ghanshyam Bishwakarma

Dalit girls in Nepal and their access to education..... 85

Anitta Juntunen & Gloria Nam

**Prevention of non-communicable diseases in developing
countries – a challenge for nursing education..... 89**

*Sakari Kainulainen, Rajan Mathew, Alfred Murye &
Kyösti Voima*

**Loneliness among the elderly taking care of grandchildren
in rural Swaziland..... 97**

Raili Gothóni & Maija Kalm-Akubardia

**Life and hopes – perspectives on the situation of Nepalese
girls and women..... 111**

PART 3: DEVELOPING SERVICE MODELS FOR
INTERNATIONAL COOPERATION..... 117

Elsa Keskitalo

**Developing research tools for the empowerment of
Nepalese single women..... 119**

Antti Pelttari

**Joint evaluation of development projects through trilateral
university co-operation..... 127**

Katja Päällysaho

**Participatory photo activity with children in a Nepalese
children's home..... 137**

Tuovi Kivilaakso

**Social sustainability and two models of social work
in Kathmandu, Nepal..... 149**

PART 4: PROFESSIONAL REFLECTIONS ON APPLYING EXPERIENTIAL KNOWLEDGE.....	157
<i>Ulla Niittyinperä & Kati Huhtinen</i> Special education needs in northern Tanzania.....	159
<i>Anne Backman, Annamari Raikkola & Essi Lampinen</i> Saimaa University of Applied Sciences, social and health speciality, participated in the GLORE project in Namibia.....	167
<i>Pramod Ghimire & Sami Kivelä</i> Potentiality and sustainability issues of non-governmental organizations in Nepal.....	181
<i>Eila Sainio</i> Diaconia in Swaziland - does it exist?.....	187
<i>Sami Kivelä</i> Conclusions.....	195
WRITERS.....	198

*Sami Kivelä, Hanna Hovila, Anitta Juntunen,
Antti Pelttari & Kaisu Laasonen*

PREFACE

On New Year's Eve 2013 news arrived that our global responsibility and sustainability project had received funding. This was a memorable way to conclude a year that had witnessed a quick and determined application process of deciding the project focus, gathering a group of interested participants, doing situational analysis and finalizing the application for the Ministry of Education and Culture. With the advent of the year 2014, an abundance of exciting and new terrain waited to be discovered.

This publication presents experiences and results from the GLORE project, a networking journey of Diaconia University of Applied Sciences (coordinator), Humak University of Applied Sciences, Saimaa University of Applied Sciences and Kajaani University of Applied Sciences with their partners in the developing world. The project started in January 2014 and ended in March 2016. It has aimed at building the capacity of universities of applied sciences in working-life-based teaching, research and development, with an emphasis on international cooperation with partners in the global south. We have had the pleasure of working with many resourceful partners, ranging from higher education institutions to non-governmental organizations and public sector stakeholders in Nepal, Swaziland, Tanzania and Namibia. This collaboration has greatly enriched understanding of global challenges and helped discover new solutions.

The full Finnish project title was initially "Globaalin vastuun sekä kestäväen kasvun ja osallisuuden periaatteet osaksi kansainvälistä TKI-toimintaa"). The shorter form "GLORE" was soon chosen to underpin the joint vision of

working towards global responsibility, and it has since practically replaced the initial title.

This is the main publication of the project portraying professional experiences, research and development activities and conceptual reflections. The structure of the publication is the following:

First, project manager Sami Kivelä explains the background, methods, activities and choices within the GLORE project from early 2014 to spring 2016. This is the general introduction to the project, and while not exhaustive, it attempts to portray on different levels how the project actually progressed. The remaining chapters are divided into four parts: 1) Perspectives to understanding sustainable development, 2) Studies on wellbeing, health and vulnerability, 3) Developing service models for international cooperation and 4) Professional reflections on applying experiential knowledge.

Part one gives several perspectives to approaching the sometimes elusive phenomenon of sustainable development. Sami Kivelä first reflects on several key concepts in the project, formulation of the new sustainable development goals and feasible models for higher education institutions to apply in their global cooperation. Jari Visto continues with the theme of ecotheology, analysing faith-based discourses and their applicability. Next, Hanna Hovila presents findings from the main survey in the GLORE project, providing information on how university of applied sciences staff and students see the central concepts. This is followed by two other empirical articles by Anitta Juntunen and Jaana Kemppainen. They provide transcultural information on how Namibian and Finnish nursing students understand sustainable development. In all it becomes clear that there is need for more discussion on global responsibility and sustainability.

Part two comprises studies and analyses on the promotion of health and wellbeing among certain vulnerable populations. First, Ghanshyam Bishwakarma, PhD student of sociology from the University of Eastern Finland, presents the multiple discrimination faced by untouchable Dalit girls in Nepal in their access to education – a topic of his dissertation. This is followed by a joint article by Anitta Juntunen from Kajaani, Finland and Gloria Nam working in Swaziland. They discuss the prevention of non-communicable diseases and the challenges to nursing education in the Sub-Saharan African context. Sakari Kainulainen, Rajan Mathew, Alfred Murye and Kyösti Voima continue with a joint study on the loneliness experienced

by the elderly in rural Swaziland – these are the results of a long mutual development process. Finally, Raili Gothóni and Maija Kalm-Akubardia give their insights on the situation of Nepalese girls and women based on newspaper articles and interviews of local students.

Part three presents ambitious development activities carried out during the GLORE exchanges. Elsa Keskitalo shares her insights on how to empower Nepalese single women or widows through the acquisition of competence for evidence-based participatory research. Antti Pelttari then presents a model refined within the GLORE project for evaluating non-governmental organization development projects by using the strengths of university of applied sciences. Next, Katja Päällysaho shows how photography can be effectively used as an empowering tool in child protection. Tuovi Kivilaakso then concludes by critically assessing social work service provision models in Nepal in the light of social sustainability.

Part four illustrates how experiential professional knowledge can be accumulated with GLORE partners in all four countries in several ways. Ulla Niittyinperä and Kati Huhtinen present the special needs education situation in northern Tanzania, and how cooperation with multiple service providers can yield promising results. Anne Backman and Annamari Raikkola join with student Essi Lampinen and share their cultural learning experiences and new professional connections with a good number of partners in Namibia. Pramod Ghimire has worked in Save the Children Nepal, and he writes jointly with Sami Kivelä about the situation in Nepal regarding the thousands of non-governmental organizations, and how their full professional potential could be reached. Eila Sainio then has a comparative look at the phenomenon of Christian service or diaconia in Finland and Swaziland, and answers the question whether and how diaconia exists in Swaziland. Sami Kivelä finally concludes the publication by evaluating and summing up the central themes on both institutional and personal level.

The editorial team wishes to thank all contributors in this publication. GLORE has been an exciting learning process of dozens of people, and one publication cannot include every moment of discovery or lively discussion during the years. The expertise in different fields is staggering and, as often happens, long-term effects may be realized only after the project has ended. We have attempted to create as good a representation as possible of the research, development and innovation activities in GLORE. We see

this publication not as an end but as one milestone on the path towards new discoveries and ways to promote global responsibility and sustainable development. We hope that the journey has only started.

The Editorial Team

Sami Kivelä, Hanna Hovila, Anitta Juntunen,

Antti Pelttari & Kaisu Laasonen

Sami Kivelä

GETTING MORE GLOBAL, GETTING MORE SUSTAINABLE – OUTLINE OF THE GLORE PROJECT

Background and goals

Internationalization has been an important goal in the Finnish science and higher education policy and institutional strategies (Ministry of Education and Culture 2009, 12). Education has an intrinsic value in transferring traditions and societal values to new generations. The role of higher education is important in fostering business opportunities, competitiveness and growth, but also participation, social responsibility, human rights, fair legislation and human dignity.

The GLORE project application was one of the 31 applications by Finnish universities of applied sciences responding to a Ministry of Education and Culture funding call. The purpose of the funding was to increase the know-how and competence of Finnish Universities of Applied Sciences in their teaching, research and development activities. Further, the aim was to support projects that enhance the quality and effectiveness of education, produce more qualified staff to undertake research and development activities, and develop better exchange processes between higher education institutions, research institutes and working life (Ministry of Education and Culture 2013). Altogether 17 projects were funded, and among them GLORE had a distinctive trait of focusing on international cooperation with the global south.

The goal of the GLORE project was to integrate the principles of global responsibility, sustainable growth and participation more directly into the teaching, research and development activities of universities of applied sciences in Finland – especially in cooperation with developing countries.

Finnish universities and universities of applied sciences (previously also called polytechnics) have implemented several mobility and capacity building projects with partners in the global south (see e.g. Leppiaho et al. 2009; Cowie 2015; Hölttä et al. 2015). The GLORE network has its own proven experience of these partnerships. For example, Diaconia University of Applied Sciences has coordinated several mobility and capacity building projects in Asia and Africa and lately developed joint Master's degree programmes with universities in Eastern Africa. The Diak model for international development cooperation emphasizes bridge-building between different stakeholders in society (Hälikkälä et al. 2009), and multicultural education and internationalization at home are mutually important. Likewise, other GLORE institutions (Humak, Saimaa and Kajaani) have their history of expertise, experiences and contacts (GLORE project plan 2014). This particular process has enabled us to come together as a new network, ask new questions in this historical context and look at established practices from novel angles – simultaneously learning more about our own interests and resources.

Historical roots in this network can be traced to the Finnish development cooperation movement within the civil society (see e.g. Hakkarainen, Toikka and Wallgren 2003) and the work of missionary and foreign aid organizations such as the Finnish Evangelical Lutheran Mission and FinnChurchAid. Universities, research centres, societies and specialized networks (such as UniPID, Asianet or the Sustainable Development Forum in Finnish universities) are acknowledged as important stakeholders in the same field (Hirvilampi 2015; Kivelä 2015, 122–124).

Pedagogical and development principles guiding the process

Several pedagogical models for promoting sustainable development have been created for Finnish higher education. The one introduced by Rohweder & Virtanen (2008) concentrates on universities of applied sciences. It integrates

research and development as a basis for learning outcomes, focusing on the dimensions of: 1) time and space, 2) interaction, 3) integrative thinking, 4) knowledge and skills, 5) communality and 6) critical reflection. The GLORE network builds on this model but it has also sought other tools for understanding sustainability in a global context.

GLORE set out to investigate how the production of knowledge, development of working methods and renewal of organizations could be linked together. It was our goal to create one process that would, on the one hand, fulfil the legal requirements of any university of applied sciences (teaching, RDI and regional development) and, on the other, bring about change in society and organizations – in this case not only in Finland but in different contexts and networks in Africa and Asia. The process was also intended to maximize benefits to learning. In the sociology of science, this can be seen as Mode 2 research: production of knowledge that is context-driven and based on practice more than theory (Gibbons, Limoges, Nowotny, Schwartzman, Scott & Trow 1994; Kallioinen 2009).

The network wanted to see research, development and innovation enhancing human freedom and capabilities (Sen 1999). Each organization, community and individual would have something unique to strive for, with different backgrounds, ethical and regulative bases for actions, choices of options and visions for the future. Capabilities differ in North and South, but also between national institutions and individuals. Giving sometimes substantial freedom to individual teachers and other staff members embarking on their GLORE exchanges was deliberate: suitable research and development themes in another country would be finalized during the process in close dialogue with local partners. Later we reflected on these findings in three workshops in Finland, applied tools such as the Doughnut Model by Kate Raworth (see Kivelä's other article) and thus reflected on experiential knowledge in several ways.

Elements of participatory action research, co-configuration and collaborative research characterize the process (Hyväri & Laine 2012; Kainulainen 2012; Rautakorpi 2012, 32). Both qualitative and quantitative data have been collected in the GLORE exchanges, collective action has been taken to revoke more discussion and knowledge on sustainability, and evaluation skills and methods have been developed jointly with those involved (Berghold & Thomas 2012; see also Keskitalo and Pelttari in this book).

Professional exchanges between North and South

Fundamental activities in the project were 54 professional working-life oriented exchanges between Finland and four southern countries: Nepal, Tanzania, Namibia and Swaziland. 43 exchanges took place from Finland between spring 2014 and autumn 2015, and 11 exchanges from the south to Finland in October-November 2015 and March 2016.

The exchange personnel from Finland were principal and senior lecturers, coordinators, senior specialists, student office professionals and financial experts. From the South the project invited higher education management, lecturers and non-governmental organization senior staff. The exchanges lasted one to two weeks.

The first open calls for ten GLORE exchanges to Nepal and Swaziland were introduced in Diak in March 2014. A total of 100 to 120 hours of working resources could be allocated to one exchange, including the requirement to disseminate information to a wider audience. Saimaa, Kajaani and Humak UAS applied similar strategies for applications and designation of resources based on their practices. An equal and fair selection process was ensured by arranging open application rounds with the final selection being a balance between interests of different parties and resources.

Institutional connections were established either through previous bilateral agreements, connections of current or former employees or other GLORE network partners, or with the help of the Foreign Ministry and other public stakeholders. The four countries were chosen based on previous successful cooperation (GLORE project plan 2014). A decision was made to work in the following institutional pairs in the partner countries:

- Nepal: Diak and Humak
- Swaziland: Diak and Kajaani
- Tanzania: Humak and Diak
- Namibia: Saimaa and Kajaani

The number of exchanges in the four GLORE institutions were respectively:

- Diak: 21 out and 8 in, total 29
- Humak: 12 out and 2 in, total 14
- Kajaani: 5 out and 1 in, total 6
- Saimia: 4 out and 1 in, total 5

Main partner organizations in the south are described below. The list is not exhaustive due to the many practical interlinkages, networks and affiliations, but these partners were most directly involved with the GLORE exchange programme. The organizations that also sent their representatives to Finland are in bold.

TABLE 1. Main partner organizations in the GLORE project

NEPAL	<p>Higher education institutions:</p> <ul style="list-style-type: none"> • St. Xavier's College / Nepal Jesuit Society • Tribhuvan University Institute of Medicine, Lalitpur Nursing Campus • Kathmandu University School of Arts (exchange to Finland funded separately but linking with the project) • Mid-Western University <p>Other organizations:</p> <ul style="list-style-type: none"> • Lutheran World Federation (LWF) Nepal • Women for Human Rights (WHR) • Amici dei Bambini (AiBi) • Scheer Memorial Hospital • Underprivileged Children's Education Programs (UCEP) • Child Workers in Nepal (CWIN) • Save the Children Nepal (article written in the GLORE publication) • Feminist Dalit Organization FEDO • Kistland Christian School
TANZANIA	<p>Higher education institutions:</p> <ul style="list-style-type: none"> • University of Dar es Salaam, School of Journalism and Mass Media • Stella Maris University • Tumaini University Makumira • University of Iringa • Sebastian Kolowa Memorial University <p>Other organizations:</p> <ul style="list-style-type: none"> • Vikes foundation • Ngarenanyuki Secondary School • Finnish Evangelical Lutheran Mission (FELM) – cooperation also in other countries but especially in Tanzania Arusha, kuule! special education project
NAMIBIA	<p>Higher education institutions:</p> <ul style="list-style-type: none"> • University of Namibia, Department of Human Sciences • University of Namibia, School of Nursing and Public Health <p>Other organizations:</p> <ul style="list-style-type: none"> • Positive Vibes • PharmAccess Group /Mister Sister – Mobile Health Service • Childline/Lifeline • Kayec Youth Development Programme • Child Development Foundation

SWAZILAND	<p>Higher education institutions:</p> <ul style="list-style-type: none"> • University of Swaziland (UNISWA), Department of Sociology and Social Work • Swaziland Christian University, Faculty of Health Science <p>Other organizations:</p> <ul style="list-style-type: none"> • ELCSA ED (Evangelical Lutheran Church in Eastern Africa, Eastern Diocese) • Manzini Youth Care • Vusumnotfo Project
-----------	--

In Finland, we cooperated with e.g. the Dalit Solidarity Network (DSNFi) in raising awareness of caste-based discrimination. Two events were organized together: one art-based workshop in 2014 and a discussion event on the new Nepal constitution in 2015. A Nepali PhD student of sociology residing in Finland also became a close partner in the process; he wrote an article in the current publication and was a panelist in an event on the new Nepal Constitution.

A training program was introduced to staff selected for GLORE exchanges. This comprised group discussions on personal backgrounds and goals, health and security issues, and basic knowledge on how to operate in developing countries. Diak international office personnel and occupational health services assisted in the training. The Fronter e-learning platform was used for orientation, and staff members with already completed exchanges instructed the next rounds of personnel. Three goal-oriented workshops in spring 2015 also brought exchange staff together.

Management structure

The GLORE project team and steering structures were set up in January 2014. The current author was chosen as the project manager, lecturer Hanna Hovila from Diak became another key project member, and other institutions designated their staff members for the core group: Antti Pelttari from Humak, Anitta Juntunen from Kajaani UAS and Kaisu Laasonen from Saimaa UAS.

The steering group supervising the process was chaired by Diak Vice-Principal Pirjo Hakala (also head of the competence area under which the project was managed) and included Hovila, Kivelä, Pelttari, Laasonen (who replaced Kirsi Taivalanti during the process) and Eija Heikkinen from Kajaani UAS, and Riikka Hälikkä from Diak. The steering group included members of the four participating Finnish institutions. Having external

members from other public, private or third sector stakeholders could be a good future option to bring perspectives of the working life into the process.

The steering group had seven online meetings between February 2014 and April 2016. The core group met six times to discuss practical issues, once having a full day for developing larger themes. Additionally, bilateral meetings took place while preparing for exchanges and sharing information.

Communication tools in the project

The project experimented with a set of modern communication tools, looking at ways of creating new spaces for learning and committing to global responsibility and sustainability. We see this as an example of a strategic culture of experimentation, an approach gaining ground also in Finnish national governance (Finland, a land of solutions 2015).

One main communication channel in the project was the blog (gloreproject.blogspot.fi). On 7 March 2016, its key statistics were:

- 3089 views
- countries with most views (in descending order): Finland, the United States, Ukraine, Nepal, Russia, Swaziland, Germany, United Kingdom, India, Sweden, Indonesia and Mexico

In social media Instagram and Twitter were used, and to a smaller extent Facebook. Dropbox and Google cloud services were applied for communication and sharing documents, and the Padlet digital canvas provided a shared learning space in one workshop. Hanna Hovila and Sami Kivelä initiated a series of discussion letters on understanding sustainability in spring 2014. We also set out to use digital storytelling as a way of communicating about our experiences in a tea garden in Jhapa, Eastern Nepal, along with our local partners (due to be released later).

A video workshop was organised in autumn 2015. Short digital stories from GLORE exchange staff portrayed reflections of project results on a personal and professional level (the videos will be available on YouTube). A printed leaflet and bilingual posters were made for promotional purposes, and the GLORE tree logo designed by Hanna Hovila has gained an established position. The project communication was planned and implemented

following relevant international guidelines, Hovila having the main responsibility of overseeing the process.

Seminars, conferences and workshops

GLORE has been an important platform to discuss global responsibility and sustainability in numerous contexts. Below is a selection of events that the project itself organized or where the team has had a visible role or presentation.

- March 2014: working-life based workshop for civil society and church professionals by Diak in Mbabane, Swaziland
- September 2014: open seminar and training “Global responsibility and sustainable development in universities of applied sciences” (Globaali vastuu ja kestävä kehitys ammattikorkeakouluissa); in Diak and organized jointly
- September 2014: paper presentation at the Diaconia Under Pressure international research conference in Stockholm, Sweden
- November 2014: human rights with art workshop (Taiteella ihmisoikeuksia! -työpaja); in Diak in cooperation with Dalit Solidarity Network Finland
- November 2014: two-week Intensive Course on how to support vulnerable groups in Kathmandu, Nepal
 - jointly with North-South-South HOPE 3 project (with Centria and Jyväskylä UAS and Nepalese and Vietnamese partners), Finnish foreign affairs staff monitoring the event
- January-March 2015: three goal-oriented workshops for GLORE exchange staff in Diak
- February 2015: Humak invited Nepalese guest speaker for “Kantu-päivät” organised by the Finnish Society for Civil Society Research
- March 2015: Kajaani UAS international week with theme “Health Challenges in Developing Countries”
- May 2015: presentation at the Culture(s) in Sustainable Development international research conference
- August 2015: NGO evaluation course by Humak in Mtwara, Tanzania
- November 2015: the final event of the GLORE project at restaurant Virgin Oil co., Helsinki; Diak and Humak mainly responsible

- in cooperation with event production students, integrating high-profile Finnish cultural presentations with a professional seminar and workshop
- November 2015: discussion event by Diak and Dalit Solidarity Network on Development and Human Rights in Nepal after the Constitution, at the Finnish House of Science and Letters
- November 2015: “Liike” (Movement) seminar with all Finnish universities of applied sciences (the joint closing seminar for all the 17 government-funded projects)
 - public speech on first day, “Doughnut model” workshop on second day
- December 2015: Leadership seminar for Finnish higher education and scientific institution management
 - public speech on international issues representing all Finnish universities of applied sciences
- February 2016: presentation in the annual social work research conference
- May 2016: invited panel member in the UniPID panel discussing Finnish development cooperation and higher education at the Higher Education International Affairs Spring Day

Involvement of students

Students were involved in numerous ways. An open platform was provided for earning credits and co-developing activities that enhance awareness of global issues and sustainability. The project did not have funding for student mobility itself, but learning opportunities were built through thesis work, project studies on sustainability themes and having students assist international professionals during their exchange in Finland.

Two Humak students completed their Bachelor’s thesis for GLORE, and the final work was presented in a project workshop in Helsinki. The Humak community radio evaluation pilot, carried out in August 2015, also resulted in one thesis. In Diak, a handful of theses came out of the Nepalese Balkhu riverside slum community analysis, all by Nepali students in the Degree Programme in Social Services and supervised by Kainulainen and Voima (authors in this publication). Four Diak students carried out their third-year project studies for GLORE, presenting their findings in an open poster seminar in spring 2015. In Kajaani, an international week affiliated with

GLORE themes was a success, and students shared their understanding on sustainable development in this context. In Namibia, the local nursing students likewise wrote essays on sustainability topics (see Juntunen's article). Saimaa UAS students re-established a practical placement connection in Namibia and co-developed new learning possibilities with staff members.

The final GLORE seminar and workshop event in November 2015 was organized jointly by the project core group from all four institutions. In detail it was planned and implemented by Humak cultural management students, supervised by their teacher and the overall project management in Diak. Similarly Diak students in multicultural studies organized activities related to the event, applying the doughnut model of sustainable development by Kate Raworth in the process. Intensive courses in Nepal (Diak in 2014) and Tanzania (Humak in 2015) were implemented with a democratic and responsible role of students in promoting the rights of vulnerable people.

In conclusion GLORE has been a platform for dozens of students to be directly involved, even hundreds if we count those who replied to questionnaires and queries on the topics of global responsibility and sustainability (see Hovila and Juntunen in this publication). Having active and committed students in the process has been rewarding. Staff members have enjoyed joint learning opportunities with resourceful students, not only in home institutions but also between network partners. One key aim of GLORE was the production of practice-based knowledge and participatory development with maximum benefits for learning and holistic future well-being (Hämäläinen 2013). The rich learning process of students has been vital in reaching this goal.

Evaluating the project

Both internal and external evaluation have been carried out in the process. Internally, the core group comprising key members from all four network institutions has regularly evaluated the process, choices and various practical matters. The steering group has then been informed about the progress and relevant adjustments have been made. The final meeting of the steering group will take place shortly after the implementation period of the project has ended (at the end of March 2016).

Personnel participating in GLORE exchanges has evaluated the effectiveness and wider meaning of their journeys in feedback discussions with core group members, travel reports, joint workshops and on video footage to be released in spring 2016. The many research and development activities started within the project – many of which but not all are expressed in the current articles – are being developed into future projects.

An external evaluation of the GLORE project has been carried out by senior specialist Jari Hietaranta from Turku University of Applied Sciences. This evaluation will be published shortly after the current publication in spring 2016. Preliminary results of the evaluation are discussed in the concluding article in the present publication (see article Conclusions by Kivelä).

Conclusion

GLORE had a focus on building the capacity of universities of applied sciences in cooperation with developing countries. More than 50 professional exchanges to and from the South have clearly been the main component in reaching this goal. The following articles in this publication give an overview of the numerous research and development themes that were undertaken together with southern partners. The exchanges themselves have a wide-reaching impact that is not always easy to pinpoint during the project itself, as the larger and lasting effects are often seen only afterwards. This is especially the case when speaking of sustainable development: sustainability should be assessed after a proper period of time.

The many sub-projects have all tackled one specific context of sustainability and global responsibility. In the present articles a south-south element is not always clear due to the bilateral structure of the project activities, but the final seminar in November clearly helped bring people together from Namibia, Nepal, Swaziland, Tanzania and Finland. It was also an event of shared joy and excitement as well as interaction between development projects (HEI ICI) and stakeholders (universities, universities of applied sciences, civil society, government and others). These kinds of events are necessary for sustainable networks to emerge. They are also in line with the recommendation of Finnish higher education programmes in development cooperation to move towards more integration of projects and stakeholders (Salmi, Mukherjee, Uusihakala & Kärkkäinen 2014).

The project has also provided an opportunity to interact closely and learn about the Agenda 2030 process (see e.g. Kivelä's next article in this publication). On the one hand, learning about sustainable development simultaneously with the events of the "super year of global politics" has been demanding, as the new global agenda has been new to all stakeholders in all levels of society, and it entails a profound change in thinking about North-South relationships and cooperation between parties. But on the other, it is precisely this involvement in an exciting global process that has enabled the GLORE network to find ways to be at the frontlines of discussions, to link local practices with general models such as Raworth's Doughnut Model, and to continue to be engaged in bridging transformative actions and discourses on global responsibility, human dignity and sustainable development.

REFERENCES

- Berg, Annukka; Hildén, Mikael & Lahti, Kirsi 2014. In search of an experimenting culture. An analysis of resource-wise experiments as strategy tools in Jyväskylä (Kohti kokeilukulttuuria. Analyysi Jyväskylän resurssiviisaista kokeiluista strategisen kehittämisen työkaluina). Sitra reports (Sitran selvityksiä) 77. Helsinki, Sitra.
- Berghold, Jarg & Thomas, Stefan 2012. Participatory Research Methods. A Methodological Approach in Motion. *Forum: Qualitative Social research* 13 (1), 1–20.
- Cowie, Ian (ed.) 2015. North-South-South 10 Years. A Decade of Supporting Development Through Academic Mobility. Helsinki, Centre for International Mobility CIMO.
- Finland, a land of solutions 2015. Strategic Programme of Prime Minister Juha Sipilä's Government 29 May 2015. Government Publications 12/2015. Prime Minister's Office, Finland.
- Gibbons, Michael; Limoges, Camille; Nowotny, Helga; Schwartzman, Simon; Scott, Peter & Trow, Martin 1994. *The New Production of Knowledge: The Dynamics of Science and Research in Contemporary Societies*. London & Thousand Oaks & New Delhi, Sage.
- GLORE LFA 2014. Logical framework of the GLORE project (in Finnish). Updated and approved by the steering group 18.3.2014. Unpublished.
- GLORE project plan 2014. In Finnish, updated and approved by the steering group 18.3.2014. Unpublished.
- Hakkarainen, Outi; Toikka, Miia & Wallgren Thomas (eds.) 2003. *Dreams of Solidarity. Finnish Experiences and Reflections from 60 years*. Keka publications. Keuruu, Otava.
- Hirvilampi, Tuuli 2015. In search of sustainable wellbeing. Integrating ecological issues into wellbeing research (Kestävän hyvinvoinnin jäljillä. Ekologisten kysymysten integroiminen hyvinvointitutkimukseen). . Kela Studies in social security and health 136. Helsinki, Kela.
- Hyväri, Susanna & Laine, Terhi 2012. Basic participatory development (Osallistavan kehittämisen perusteita). In: Hannu Kotila & Arto Mutanen (eds.) *Studying the practice (Käytäntöä tutkimassa). HAAGA-HELIA Discussions (Puheenvuoroja) 2/2012*. School of Vocational Teacher Education. Helsinki, HAAGA-HELIA University of Applied Sciences. 48–62.
- Hälkkä, Riikka; Kainulainen, Sakari & Voima, Kyösti 2009. Enhancing Sustainable Development through Universities' Partnership: Diak's Model. In Hellevi Leppiaho et al. (eds.) *Internationalism as a part of the daily life in universities of applied sciences (Kansainvälisyys osana ammattikorkeakoulujen arkea)*. Pinnet network (Pinnet-verkosto), Reports of Turku University of Applied Sciences (Turun ammattikorkeakoulun raportteja) 87. Turku: Turku University of Applied Sciences, 89–95.
- Hämäläinen, Timo 2013. *Kohti kestävää hyvinvointia (Towards a Sustainable Well-being Society. Building blocks for a new socioeconomic model)*. Version 1.0, April 2013. Helsinki, Sitra.
- Hölttä, Seppo; Moore, Annica & Pekkola, Elias (eds.) 2015. *Higher Education Institutions Partnering for Development and Change. Reflections of the First Round of the Finnish HEI ICI Programme*. Centre for International Mobility CIMO & University of Tampere.

- Kainulainen, Sakari 2012. Knowledge and making use of it (Tieto ja sen hyödyntäminen). In: Hannu Kotila & Arto Mutanen (eds.) *Studying the practice (Käytäntöä tutkimassa)*. HAAGA-HELIA Discussions (Puheenvuoroja) 2/2012. School of Vocational Teacher Education. Helsinki, HAAGA-HELIA University of Applied Sciences. 11–19.
- Kallioinen, Outi 2009. How do we produce Mode 2 information in the RDI work of universities of applied sciences (Miten moodi 2 -tietoa tuotetaan ammattikorkeakoulujen T&K&I-toiminnassa)? In: Anneli Jaroma (ed.) *Power from the network (Virtaa verkostosta)* II. Developer network AMKtutka providing development impulses for UAS RDI work. (AMKtutka, kehitysimpulsseja ammattikorkeakoulujen T&K&I – toimintaan). Mikkeli University of Applied Sciences publications A (Mikkelin ammattikorkeakoulun julkaisuja A): Studies and reports (Tutkimuksia ja raportteja) 47. 19–37.
- Kivelä, Sami 2015. Participation and global responsibility (Osallisuus ja globaali vastuu). In: Raili Gothóni, Susanna Hyväri, Marjo Kolkka & Päivi Vuokila-Oikkonen (eds.) *Participation, learning and evaluation (Osallisuutta, oppimista ja arviointia)*. Diaconia-ammattikorkeakoulun TKI-toiminnan vuosikirja 2015. Publications of Diaconia University of Applied Sciences B Reports 60. Helsinki, Diaconia University of Applied Sciences. 121–135.
- Leppiaho, Hellevi; Pulkkinen, Annikki; Pääskylä, Marjo; Salonen, Katri & Virtanen, Satu (eds.) 2009. Internationalism as a part of the daily life in universities of applied sciences (Kansainvälisyys osana ammattikorkeakoulujen arkea). Pinnet network (Pinnet-verkosto), Reports of Turku University of Applied Sciences (Turun ammattikorkeakoulun raportteja) 87. Turku: Turku University of Applied Sciences.
- Ministry of Education and Culture 2013. The Minister of Education and Culture, Ms. Kiuru, granted 10 million euros for working-life-oriented education, research and development at universities of applied sciences (Opetusministeri Kiuru myönsi 10 miljoonaa euroa ammattikorkeakoulujen työelämälähtöiseen opetus-, tutkimus- ja kehitystyöhön). Press release on 31.12.2013. Accessed on 22.9.2015. http://www.minedu.fi/OPM/Tiedotteet/2013/12/amk_tk.html?lang=fi
- Ministry of Education and Culture 2009. Internationalization strategy of higher education institutions (Korkeakoulujen kansainvälistymisstrategia) 2009–2015. Publications of the Ministry of Education (Opetusministeriön julkaisuja) 2009:21.
- Rautkorpi, Tiina 2012. Pictures and the reflection of working-life practices (Kuva työelämän käytöntöjen reflektoinnissa). In: Hannu Kotila & Arto Mutanen (eds.) *Studying the practice (Käytäntöä tutkimassa)*. HAAGA-HELIA Discussions (Puheenvuoroja) 2/2012. School of Vocational Teacher Education. Helsinki, HAAGA-HELIA University of Applied Sciences. 31–47.
- Rohweder, Liisa & Virtanen, Anne (eds.) 2008. Towards sustainable development A pedagogical approach. (Kohti kestävää kehitystä. Pedagoginen lähestymistapa). Publications of the Ministry of Education 2008: 3. Helsinki, Ministry of Education.
- Salmi, Jamil; Mukherjee, Hena; Uusihakala, Juho & Kärkkäinen, Kiira 2014. Evaluation. Finland's Support to Higher Education Institutions. North-South-South and HEI ICI programmes. Evaluation report 2014: 3. Ministry for Foreign Affairs of Finland.
- Sen, Amartya 1999. *Development as Freedom*. Oxford, Oxford University Press.

PART 1:
PERSPECTIVES TO UNDERSTANDING
SUSTAINABLE DEVELOPMENT

Sami Kivelä

SUSTAINABLE DEVELOPMENT, GLOBAL RESPONSIBILITY AND DIGNITY IN POLICIES AND HIGHER EDUCATION PRACTICE

The year 2015 was an important milestone in global development policies. Three high-level summits occupied the international community: the Financing for Development Conference in Addis Ababa in July, the Summit on Sustainable Development Goals in New York in September and the Climate Change Conference in Paris in December. Described as a “historic crossroads” by UN Secretary General Ban Ki-moon (United Nations 2014b, 3), this year of key decision-making processes had profound implications to all societies and their understanding of development rights and responsibilities. Higher education institutions need to answer the call and critically reflect on their role in the radically new era of universally understood sustainability.

This article begins by reflects on the concepts of global responsibility and dignity, and why they require attention also in higher education. National development policy is then outlined as the underpinning of higher education institutions working globally. Next the attention shifts to the concept of sustainable development, how it has evolved in international policy discourse and what new possibilities might lie in sustainability research. Then the road towards the new Sustainable Development Goals, or Agenda 2030, is presented in the framework of multilateral institutions and the global civil society. Finally, the concept of Planetary Boundaries and the Doughnut model of sustainable economics are presented. It is argued that they can be

seen as feasible lenses through which universities of applied sciences and higher education institutions in general could operate while defining their role in the Agenda 2030 era. These concepts and models have influenced the GLORE project and their impact and usefulness can be seen in many discussions on the ground.

Why are global responsibility and dignity important in higher education?

Dignity as a concept touches the essence of being human in a universal sense. What is our true nature and deepest purpose in life? What is the ultimate reason for safekeeping life instead of destroying it? The answer varies depending on whether we see our intrinsic nature in secular humanistic or transcendently religious terms, and the question touches numerous ethical, political and legal discourses.

In the humanistic western spirit of the Enlightenment, dignity has been seen in relation with the innate goodness and potentiality of human nature itself. The absolute belief in human potentiality can take many forms, and it is currently extended furthest in the discourses on transhumanism or post-humanism, both of which emphasize the exponential growth of technology as a solution to overcoming traditional physical, psychological and social human hindrances, and ultimately death (Hellsten 2012).

Taking a very different stance, Christian theology sees human beings created in the image and likeness of God. Having lost this connection humankind subsequently expresses an intrinsic ability for both good and evil. Dignity is then based on this dynamic relationship and the possibility to ultimately reach a renewed and dignified connection with God, and in turn to act with love and compassion towards all fellow living creatures (in protestant denominations understood as *diaconia*). Likewise other major religions, ideologies, belief-systems and movements have their expressions of a dignified life. On the global political sphere, it is expressed in the first article of the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights” (UDHR n.d.). Likewise in the Johannesburg 2002 sustainable development summit, world leaders boldly talked of dignity, and it can indeed be seen as ethically crucial for the idea of sustainable development (Melén-Paaso 2007, 113).

The Finnish philosopher Pekka Himanen emphasizes the concept of dignity as the guiding principle in the quest for an ideal human potential. His team (Castells and Himanen eds. 2014) sees human dignity as synonymous with development itself in the context of the global information age. He builds on the social justice investigations of John Rawls (Justice as Fairness) and Amartya Sen (Development as Freedom; see Sen 1999). Himanen (ibid., 292–293) wants to elevate dignity to being the most fundamental value behind the concepts of freedom, justice and life – and eventually sustainable development.

Moving towards the discourse on global responsibility, it can be considered a person's responsibility as a global citizen and community member to foster equity, social justice and better conditions for life. This is practiced especially as the duty to support those whose basic human rights and dignity are in jeopardy (GLORE project plan 2014, 2; Niemelä 2009).

The Maastricht Global Education Declaration in 2002 called for global education that fosters development cooperation, sustainable development, peace and understanding between cultures. The principles of global responsibility are transferred in global education which is linked with peace education and the promotion of the human rights-based approach.

Global responsibility was also one of the five strategic target areas in the Finnish internationalization strategy for higher education 2009-2015 (Ministry of Education and Culture 2009). Students need the capability to understand global challenges and make a positive change, research and development initiatives help solve complex problems, and the capacity of education in the developing world can be enhanced by exchanging good practices.

Development policy underpinning higher education partnerships in the developing world

Global responsibility in Finnish higher education is tied to development policy, which in turn is part of Finland's foreign and security policy. According to the official development policy programme of recent years – the ones relevant for the GLORE project span – development policy “aims at strengthening international stability, security, peace, justice and sustainable development, as well as promoting the rule of law, democracy and human

rights” (Finland’s Development Policy Programme 2012, 5). Finland has adopted a human rights-based approach to development, with the cross-cutting objectives of gender equality, reduction of inequality and climate sustainability. The four priority areas in development policy and development cooperation have been:

- A democratic and accountable society that promotes human rights
- An inclusive green economy that promotes employment
- Sustainable management of natural resources and environmental protection
- Human development

The effectiveness of Finnish development aid was reviewed in 2015 in an independent evaluation by Ritva Reinikka, director at the World Bank. According to the review, Finnish aid has many strengths, such as the focus on poverty, a serious and systematic view on gender, transparency in evaluation and a country strategy approach. On the downside, civil society organization support seemed fragmented, bureaucracy should be curtailed and results should be more measurable (Reinikka 2015).

When the Reinikka report came out, the new Finnish government had recently been elected. The year 2015 brought to the Finnish political landscape a new government programme with an exceedingly critical look at both immigration and development cooperation and an urge for large financial reforms. The summer months witnessed media discussion on development cooperation funding, notably in the form of large budget cuts for civil society organizations. A net impact of EUR 200 million cuts in development cooperation appropriations was expected in 2016 as part of public finance consolidation measures (Formin 2015). The funding strategy paves the way for the utilization of more private sector resources and public-private partnerships, coinciding in the education sector with an increasing export of education and the introduction of tuition fees for students from outside the EU/EEA. Finnish developments are a reflection of the larger global shift towards public-private partnerships and universalism.

The new Finnish development policy programme has been outlined in February 2016. It considers the current situation in developing countries, the Agenda 2030 goals, the Paris climate agreement, the refugee situation and available Finnish resources (Valtioneuvoston selonteko... 2016). New

emphasis will be on the rights of girls and women, stronger livelihood for households in developing countries and the question of global migration. There is increasing demand for sustainable and effective public-private partnerships. This is in line with the funding requirements of Agenda 2030: as the World Bank puts it, funding the new agenda will cost trillions instead of billions. The future is open for innovative and efficient funding models.

Tracing the use of sustainable development as a concept

The classic definition of sustainable development is enshrined in the United Nations World Commission on Environment and Development report *Our Common Future*, also known as the Brundtland report, in 1987:

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

The international community had awoken to address impending environmental problems caused by the rapid development first in Stockholm in 1972 (Melén-Paaso 2007). In the times of the Brundtland report the focus was clearly on environmental affairs with the green movement having gained momentum. The United Nations Earth Summit in Rio in 1992 firmly established sustainable development in international politics and resulted in the action plan Agenda 21. At the time of the Johannesburg World Summit on Sustainable Development in 2002, the notion of sustainability had expanded considerably to cover also social and economic issues, and currently the common understanding is that *sustainability refers to environmental, socio-cultural and/or economical sustainability*. As the Johannesburg meeting clearly acknowledged, the relationship between these components – or pillars, as they are often called – is dynamic and systemic. It is their nature to be in continuous dialogue with one another, and consequently the well-being of the Earth and its delicate functions is unavoidably connected with the actions and values of humankind in its quest for wellbeing and prosperity. The role of cultural sustainability as an independent fourth pillar is brought forward by some scholars (Dessein et al. 2015).

The academic discussion on sustainable development has expanded rapidly: last year it was calculated that more than 108 000 peer-reviewed papers on ‘sustainability’ or ‘sustainable development’ had been published (Dessein et al. 2015, 15). As there is no one established universal definition of sustainable development nor a universal educational model (Melén-Paaso 2007, 111), it is easy to understand that conceptual ambiguity prevails, and critics have seen problems in the definitions as well as in their implementation in everyday life (Hirvilammi 2015, 13; Sen 2009; Agyeman et al. 2003). It has been argued that economic sustainability has gained too much attention in policy-making at the expense of social justice and ecological balance, or that the importance of ecological resources for all human well-being has not been fully acknowledged, or finally that the needs of the current generation are simply defined too vaguely. Hirvilammi (ibid.) argues that the traditional anthropocentric conception should be replaced by a relational one, shifting attention to our relationship with the environment in all social, economic and cultural behaviour.

The interplay between ecological, social and economic sustainability is indeed difficult to pinpoint in practice – as we are ultimately discussing everything that happens on the planet – and sometimes the endeavour is even likened to the quest of the Holy Grail. However, as catastrophic natural events, climate change, overpopulation, wars, conflicts, economic downturns and the recent radical shifts in global migration are realities, the quest needs to continue and better measures and frameworks are called for. Universities, universities of applied sciences and scientific institutions have an important task to produce facts, theories and applied models and practices to assist decision-making for a global change. The emerging field of *sustainability science* has established itself as a promising multi-disciplinary forum that can create relevant definitions and models to help solve complex challenges and implement resilient and cost-effective adaptive management strategies within socio-ecological systems and planetary resources.

In Finland the discussion on all levels of society has been lively and international agreements guide the process. The United Nations General Assembly declared 2005-2014 a Decade for Education for Sustainable Development. In the Baltic region the Baltic21E Programme became the main tool for implementing the UN strategy, and subsequent national strategies were put into practice by national authorities (Kalliomäki 2007,

15). In Finnish universities the UniPID network has a wide experience and influence in fostering discussion on global development and sustainability issues. Universities of applied sciences have accumulated applied knowledge for students, professionals and community members in numerous national and international projects. According to ARENE, the rectors' council of universities of applied sciences, dozens of significant research and development activities have been implemented in international projects (Kivelä 2015, 122-124).

In conclusion, the idea of sustainable development has generally been adopted well in Finland and the country has a history of good practices (Rouhinen 2014). The Finnish action plan in 2006 for implementing the UN's Decade for Education for Sustainable Development was the first of its kind in Europe. Recently the secretariat of the Finnish National Commission on Sustainable Development was transferred under the Prime Minister's office, thus fostering best possible policy coherence in implementing the new Sustainable Development Goals (Agenda 2030). Yet another example is a social innovation called the Society's Commitment to Sustainable Development: The Finland We Want by 2050. It encourages all individuals, communities, institutions and companies to define their *measurable sustainability targets* to work towards a realization of the sustainable development goals. In February 2016 there were 214 commitments made in all levels of society (Finnish National Commission on Sustainable Development 2016). Four universities of applied sciences, among them Diaconia University of Applied Sciences (Diak), have given their own commitments. The focus of Diak is on a just society through more equal opportunities for quality education, research and development, being relevant especially but not exhaustively to Sustainable Development Goal 4 ('Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all').

The path towards Agenda 2030

On 1 January 2016 the new global sustainable development goals came into force. During the next 15 years the international community needs to find the resources and effective actions to end poverty, protect the planet and ensure prosperity for all. The new goals are based on the previous

millennium development goals but significantly expand their target areas and responsibilities. How were the new Agenda 2030 goals actually created?

In 2000 member states of the United Nations agreed on eight Millennium Development Goals (MDGs). They focused on eradicating extreme poverty and hunger, achieving universal primary education, promoting gender equality and empowering women, reducing child mortality, improving maternal health, combating HIV/AIDS, malaria and other diseases, ensuring environmental sustainability and developing a global partnership for development. Spanning the first 15 years of the new millennium, they were primarily targeted at promoting health and wellbeing in economically poorer societies in the developing world.

The results in many areas have been good. Compared to data in 1990, the number of people living in extreme poverty has more than halved, almost two billion people have gained access to piped drinking water, primary school enrolment rates have improved and the global under-five mortality rate has dropped significantly (United Nations 2015). Still, as acknowledged in the official report (*ibid.*), inequality persists, climate change undermines the achieved progress and conflicts remain the biggest threat to human development (the refugee crisis started in 2015 had not yet occurred at the time of the report). Hence the new Post-2015 goals (now Agenda 2030) were created with the intention to build on the millennium development goals but focusing more on universal responsibility. UN member states agreed on launching a process towards these more inclusive goals in the Rio+20 conference in June 2012.

In September 2013, the UN published “A Million Voices: The World We Want”, a report based on the views of over one million people around the planet; from 88 national consultations, 11 thematic dialogues and the MY World global survey (United Nations Development Group 2013). This ultimate democratic endeavour called for an integrated new framework that addresses the “complex and interrelated nature of today’s development challenges”, building on the core values and principles of the Millennium Declaration but also having a more holistic approach towards sustainability challenges (*ibid.*, 36).

The need for a new kind of steering system is indeed evident as the world is very different from the late 1990s when the MDGs were designed. The carrying capacity of the globe is at its limits, new profound crises have

affected world economies and societies, and inequality has continued to grow. Environmental changes have adverse effects on the poorest countries and most vulnerable populations. Social unrest and migration flows often have their roots in a lack of livelihood caused by erosion, crops destroyed by natural disasters or water sources becoming impossible to use.

An open working group was established in January 2013 with a mandate to draft the new Sustainable Development Goals. The group was co-chaired by Permanent Representatives of Hungary and Kenya, and it worked closely with a wide range of stakeholders, such as the High Level Political Forum, financial experts and the United Nations Development Group. The group also actively involved the diverse expertise from civil society, the scientific community and the whole United Nations system. The 17 goals suggested in mid-2014 by the open working group were divided into 169 sub-targets, reflecting the universal nature of the new situation (United Nations 2014a).

In December 2014, a synthesis report by the UN Secretary General was published to sum up the work done so far. Official intergovernmental negotiations started in January 2015, climaxing with three rounds on the Post-2015 outcome document in summer 2015. The *zero draft* from early July (i.e. the working paper of the official full text document to be legally approved) was also commented on widely by the civil society. The Post-2015 process was an important joint action of global civil society – the Beyond 2015 campaign represented over 1300 civil society organizations from 132 countries. In Finland a specific Post-2015 Task Force had key civil society representatives involved and it actively influenced the drafting process (later it was transformed into an Agenda 2030 Task Force). Finally, in early August the very lengthy negotiations came to an end and the final document *‘Transforming Our World: The 2030 Agenda for Sustainable Development’* was published. The document was approved by heads of states in the United Nations Sustainable Development summit in New York on 25–27 September 2015. The goals illustrated in Picture 1 officially came into force on 1 January 2016.



PICTURE 1. The 17 Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development. Source: United Nations communication material (www.un.org/sustainabledevelopment)

The 17 new goals or Agenda 2030 have received mixed feedback. On the one hand, they have been considered too broad in their scope to ascertain practical results, but on the other their participatory drafting process – with over a million voices – was indeed unique and represents the global community in an unprecedented manner. The general consensus seems to be that the goals are not perfect but definitely not a failure either, although implementation remains a huge challenge. The year 2016 will see decisions made on the *indicators* for the 17 goals and their 169 sub-targets. In Finland, government offices and civil society networks frequently organize participatory discussions on how to implement the goals. Higher education institutions are active in their own networks and also increasingly between different sectors. The Finnish National Commission on Sustainable Development has recently appointed a new expert panel with academics from wide interdisciplinary backgrounds.

Coinciding with the SDG process, the year 2015 witnessed the Financing for Development (FfD) Summit in July and the UN Climate Change Conference (COP21) in December. The Financing for Development summit was hoped to set binding targets and clear boundaries for actually financing the SDGs, but in this respect the results were inadequate (see e.g. United

Nations Development Programme policy specialist Gail Hurley on this). Still, the outcome paper called the Addis Ababa Action Agenda brought forward a commitment for a new “social compact” (national spending targets for essential services), new infrastructure funding schemes, an acknowledgement of specific challenges in e.g. Least Developed Countries as well as improved risk preparedness (Hurley 2015). The real challenge will be how to fund the 17 goals, and private sector participation will play a necessary role. Public-private partnerships and new investment strategies between official development aid (ODA), private financiers and non-governmental organizations will be required, and the World Bank among other institutions has already been very actively developing such new strategies.

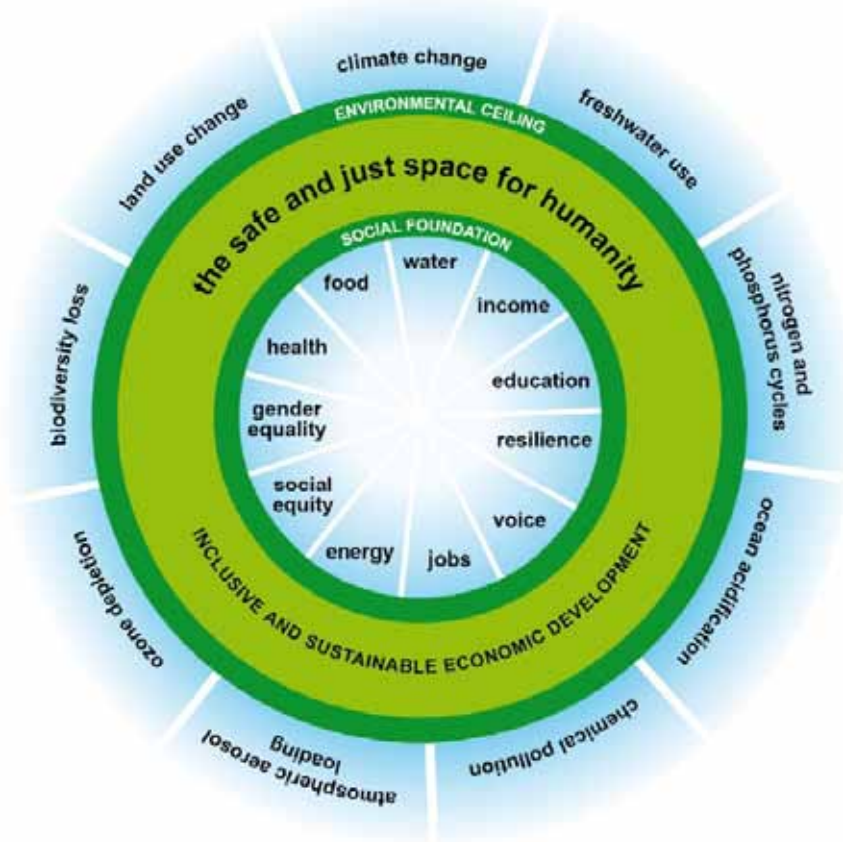
The results and implications of the historic Climate Summit in Paris remain mainly outside the scope of this article. With skilful diplomacy the COP21 summit was able to agree on limitations to greenhouse gases that indeed are crucial for reducing global warming that threatens living communities and societies around the planet. The results of the climate summit and the development finance summit align with the Agenda 2030 goals to ensure a sustainable future.

Towards a safe operating space for humanity – sustainability models for higher education projects

In today's complex world, Gross Domestic Product (GDP) is no longer a sufficient method of measuring human well-being or even economic performance. Oxfam researcher Kate Raworth uses an analogy of flying an aeroplane with only an altimeter that tells you whether you are going up or down but says nothing about the actual direction or how much fuel you have left (Raworth 2013, 44). Better and more holistic measures have been called for by many researchers, including the Nobel Prize -awarded economists Joseph Stiglitz and Amartya Sen.

Human Development Index (HDI) has been established as one answer: it emphasizes people and their capabilities instead of economic growth only. Another more current interesting new tool is the Inclusive Wealth Index (IWI). It looks at the productive base of economies based on capital assets – produced or manufactured capital, human capital and natural capital – sounding very suitable in the era of the new Sustainable Development Goals.

The IWI is a global initiative of researchers and economists supported by the United Nations University International Human Dimensions Programme and other programmes. The first Inclusive Wealth Report focusing on natural capital was released in 2012, and the theme of the second report two years later was human capital with a special focus on education (IWR 2014).



PICTURE 2. The ecological and social boundaries in the doughnut model (Raworth 2012, source by Oxfam)

Kate Raworth has developed her Doughnut Model of Economics as a tool for tackling environmental, social and economic sustainability (Picture 2). At the outer rim of the picture are the nine *Planetary Boundaries* developed by a team of international Earth-system scientists coordinated by the Stockholm Resilience Centre. The first model came out in 2009, and an updated framework, *Planetary Boundaries 2.0*, was published last year with

some modifications (see Steffen et al. 2015). In this model researchers have established nine inter-related Earth-system processes that have ensured a supportive geological environment (the Holocene) for living species during the last 10000 years (Raworth 2013, 45). Behind the Planetary Boundaries model is the understanding of our current epoch as *the Anthropocene* – the first time in history when human civilizations have the potential to effect crucial Earth-systems so dramatically that these may lose their *resilience* and go beyond their *tipping points*, leading to vast changes and highly uncertain futures. Especially the decades after the 1950s (called the Great Acceleration) have significantly sped up these processes. Within the planetary boundaries is a *safe operating space for humanity* (Rockström et al. 2009; Steffen et al. 2015). This model has been highly influential in global climate change discussions (also the Paris summit in late 2015).

In Raworth's doughnut model, the inner 11 dimensions, or *the social foundation*, are derived from priorities set by world governments preparing for the United Nations Conference on Sustainable Development (Rio+20) in 2012. Within the inner and outer rim is *the safe and just space for humanity*. Raworth backs her arguments with statistical data and suggests the model as a tool for policy-makers, rejecting axiomatic economic growth as an ultimate goal. She presents calculations on how easy the acquisition of some benefits would be – e.g. providing sufficient calories for the 13 percent of the world's population facing hunger would require only one per cent of the current global food supply, and on the other hand how the annual food waste in industrialized countries is nearly the same as the total net food production of sub-Saharan Africa (Raworth 2012, 19–20).

Raworth's model has been adopted in large numbers by civil society activists, policy makers and also experts in education. In Finland, both Kepa (the umbrella organization of Finnish civil society organizations) and the Secretary General of the National Commission of Sustainable Development have used it in their trainings, and it is also visible in the EU sustainable development policy networks (Sauli Rouhinen, personal communication 3.6.2015).

The model has been applied in universities of applied sciences in the Finnish GLORE project (Kivelä & Hauta-aho 2015; e.g. Hovila and Visto in this publication). It has been a tool in workshops and presented in seminars. The project team considers it applicable in the higher education context, as it

effectively instigates multidimensional and transformative thinking, making a very complex phenomenon easier to handle. Naturally, as the new Agenda 2030 shapes global priorities, the model needs to be re-evaluated, as it is based on the situation during the previous Millennium Development Goals.

Conclusion

This article has looked at the concepts of global responsibility, dignity and sustainable development, the political processes related to the global 'super year' of 2015, Finnish development policy and the Planetary Boundaries model as well as the Doughnut model on economics. Universities of applied sciences and all providers of education are affected by wider social and political processes, and new strategies for ecological, socio-cultural and economic sustainability are needed. Sustainability science has the potential to speak the right language in this sense, bridging global goals with local practices.

It is recommended that higher education institutions become familiar with Agenda 2030 and actively develop justified arguments and models for policy and practice. The same applies to all communities, interest groups and individuals facing the current global challenges: we share the same planet and its scarce resources, we are part of the global population of 7.5 billion inhabitants and quickly rising, and we need a brave spirit to learn about contexts seemingly far from home and cultures that can throw us beyond our comfort zone. There is a growing need for planetary stewards that can secure the best possible living conditions for the next generations.

REFERENCES

- Agyeman, Julian; Bullard, Robert D. & Evans, Bob (eds.) 2003. *Just Sustainabilities. Development in an Unequal World*. London, Earthscan.
- Castells, Manuel and Himanen, Pekka (eds.) 2014. *Reconceptualizing Development in the Global Information Age*. Oxford, Oxford University Press.
- Dessein, J., Soini, K., Fairclough, G. and Horlings, L. (eds) 2015. *Culture in, for and as Sustainable Development. Conclusions from the COST Action IS1007 Investigating Cultural Sustainability*. University of Jyväskylä, Finland.
- Finland's Development Policy Programme 2012. Government Decision-in-Principle 16 February 2012. Helsinki, Ministry for Foreign Affairs.
- Finnish National Commission on Sustainable Development (Suomen kestävän kehityksen toimikunta) 2016. *Sustainable development in practice Social commitment to sustainable development, years (Kestävää kehitystä käytännössä. Kestävän kehityksen yhteiskuntasitoumuksen vuodet) 2014–2015*. Finnish National Commission on Sustainable Development (Suomen kestävän kehityksen toimikunta). Accessed 5.2.2016. <http://bit.ly/1T4j7Gg>
- Formin 2015. Ministry for Foreign Affairs 2016 budget proposal. Accessed on 24.8.2015 <http://www.formin.fi/public/default.aspx?contentid=332684&nodeid=15146&contentlan=2&culture=en-US>
- Global Sustainable Development Report 2015. 2015 Edition, advance unedited version. <https://sustainabledevelopment.un.org/globalsdreport/2015>
- GLORE project plan 2014. In Finnish, updated and approved by the steering group 18.3.2014. Unpublished.
- Hellsten, Sirkku K. 2012. "The Meaning of Life" during a Transition from Modernity to Transhumanism and Posthumanity. *Journal of Anthropology* 2012, 1-7.
- Hirvilammi, Tuuli 2015. In search of sustainable wellbeing. Integrating ecological issues into wellbeing research (Kestävän hyvinvoinnin jäljillä. Ekologisten kysymysten integroiminen hyvinvointitutkimukseen.). *Kela Studies in social security and health* 136. Helsinki, Kela.
- Hurley, Gail 2015. The Addis Ababa Action Agenda: A step forward on financing for development? In UNDP blog *Our Perspectives*. Accessed on 24.8.2015. <http://t.co/rxKIWVq22p>
- IWR 2014. *Inclusive Wealth Report 2014*. <http://mgiep.unesco.org/wp-content/uploads/2014/12/IWR2014-WEB.pdf>
- Kalliomäki, Antti 2007. Higher Education for Sustainable Development – International and National Guidelines. In: Taina Kaivola & Liisa Rohweder (eds.) *Towards Sustainable Development in Higher Education - Reflections*. Publications of the Ministry of Education 2007:6. Helsinki, Ministry of Education. 14–16.
- Kivelä, Sami 2015. Participation and global responsibility (Osallisuus ja globaali vastuu). In: Raili Gothóni, Susanna Hyväri, Marjo Kolkka & Päivi Vuokila-Oikkonen (eds.) *Participation, learning and evaluation (Osallisuutta, oppimista ja arviointia)*. *Diakoniammattikorkeakoulun TKI-toiminnan vuosikirja 2015*. Publications of Diaconia

- University of Applied Sciences B Reports 60. Helsinki, Diaconia University of Applied Sciences. 121-135.
- Kivelä, Sami & Hauta-aho, Hanna 2015. Global responsibility of higher education institutions in the doughnut economy (Korkeakoulujen globaalivastuu donitsitaloudessa). *Journal of Finnish Universities of Applied Sciences*. 1/2015. Accessed on 6 October 2015. <http://www.uasjournal.fi/index.php/uasj/article/view/1655/1579>.
- Melén-Paaso, Monica 2007. The Paradigm of Sustainable Development and Education – Reflections on the Past and on the Future. In: Taina Kaivola & Liisa Rohweder (eds.) *Towards Sustainable Development in Higher Education - Reflections*. Publications of the Ministry of Education 2007:6. Helsinki, Ministry of Education. 110–114.
- Ministry of Education and Culture 2009. Internationalization strategy of higher education institutions (Korkeakoulujen kansainvälistymisstrategia) 2009–2015. Publications of the Ministry of Education (Opetusministeriön julkaisuja) 2009:21.
- Niemelä, Jari 2009. Challenges in developing responsible ways of operation in higher education institutions (Vastuullisen toiminnan kehittämisen haasteet korkeakouluissa). In: Anne Virtanen & Taina Kaivola (eds.) *Global responsibility and sustainable development in education. Knowledge base of development and follow-up (Gloaalivastuu ja kestävä kehitys koulutuksessa. Kehittämisen ja seurannan tietopohja)*. Publications of the Ministry of Education 2009: 56. Helsinki, Ministry of Education.
- Raworth, Kate 2013. Safe and just boundaries for humankind (Turvalliset ja oikeudenmukaiset rajat ihmiskunnalle). In: Erik Assadourian & Tom Prugh (project leaders) *State of the World 2013 (Maailman tila 2013: onko liian myöhäistä?)*. Worldwatch Institute. Helsinki, Gaudeamus.
- Raworth, Kate 2012. A Safe and Just Space for Humanity. Can we live within the doughnut? *Oxfam Discussion Papers*. Oxford: Oxfam International. Accessed on 13.8.2015. <https://www.oxfam.org/sites/www.oxfam.org/files/dp-a-safe-and-just-space-for-humanity-130212-en.pdf>
- Reinikka, Ritva 2015. Results on the Ground? - An Independent Review of Finnish Aid. Unit for Development Communications. Helsinki: Ministry for Foreign Affairs.
- Rockström, Johan et al. 2009. Planetary Boundaries: Exploring the Safe Operating Space for Humanity. *Ecology and Society* 14 (2): 32.
- Rouhinen, Sauli 2015. Secretary General, Finnish National Commission of Sustainable Development. Personal communication 3.6.2015.
- Rouhinen, Sauli 2014. A model country? Sustainable development striking root in Finland (Matkalla mallimaaksi? Kestävän kehityksen juurtuminen Suomessa). Publications of the University of Eastern Finland. Dissertations in Social Sciences and Business Studies, no 88. Kuopio, University of Eastern Finland.
- Sen, Amartya 2009. *The Idea of Justice*. London, Allen Lane.
- Sen, Amartya 1999. *Development as Freedom*. Oxford, Oxford University Press.
- Steffen et al. 2015. Planetary boundaries: Guiding human development on a changing planet. *Science Magazine* 13 February 2015, 347 (6223), 736–746.
- UDHR n.d. The Universal Declaration of Human Rights. Accessed 19.8.2015. <http://www.un.org/en/documents/udhr/>
- United Nations 2015. *The Millennium Development Goals Report 2015*. New York, United Nations.

- United Nations 2014a. Open Working Group Proposal for Sustainable Development Goals 2014. New York, United Nations Accessed 19.8.2015. <https://sustainabledevelopment.un.org/content/documents/1579SDGs%20Proposal.pdf>
- United Nations 2014b. The Road to Dignity by 2030: Ending Poverty, Transforming All Lives and Protecting the Planet. Synthesis Report of the Secretary-General on the Post-2015 Agenda. New York, United Nations.
- United Nations Development Group 2013. A Million Voices: The World We Want. A Sustainable Future With Dignity For All. USA, United Nations.
- Valtioneuvoston selonteko Suomen kehityspolitiikasta 2016. Suomen kehityspolitiikka. Yksi maailma, yhteinen tulevaisuus – kohti kestävä kehitystä. VNS 1/2016 vp. Helsinki, Ministry for Foreign Affairs.

Jari Visto

WILL FAITH FIT INTO A DOUGHNUT? WHAT ANYONE INTERESTED IN SUSTAINABLE DEVELOPMENT SHOULD KNOW ABOUT ECOTHEOLOGY

This article is motivated by the question of what the form of modern theology called *ecothology* can contribute to the societal discourse on global sustainable development. Why should those interested in sustainable development be aware of ecotheology?

Religions in a doughnut

Ever since sustainable development was made the conceptual framework of international development policy, it has become clearer and clearer that ecological sustainability is the foundation and prerequisite of all other types of sustainable development. The planet Earth sets the ecological boundaries within which human, socially just life must take place, as Kate Raworth illustrates through her doughnut model (Raworth 2012). On the other hand, it is precisely economical, social and cultural factors such as prevalent values, attitudes and lifestyles that influence ecological sustainability in practice.

One of these formative factors at work on social reality, a constituent of cultures and a meaning-assigning system is religion. Because the formation of views within religious communities influences the values and lifestyles of large amounts of people globally, it is significant for sustainable development how religious communities react to ecological crises. Will they find justification and motivation from their traditions to strengthen the ecological perspective

and to take action? Or will communities choose coping strategies such as sticking to previous interpretations, turning inward and specifying their “core duties” in a way that bypasses the ecological viewpoint? This sort of tribalisation and the loss of a shared horizon of meaning often seems to be the counter-process to globalising developments.

Religions may therefore help advance the efforts of mankind towards the safe, socially just life described by Raworth, or they may help push mankind over the boundaries of the doughnut away from good, humane life. The question is, can religions *become greener* and if so, what processes are involved? These are among the questions dealt with in environmental studies included in religious studies (Pesonen 2004, 16–17; see Gottlieb 2006).

Ecotheology - what is it?

This article describes the current discussion in Christian churches regarding the relationship of man and nature, and regarding the critical reinterpretation of the Christian tradition in the context of the global environmental crisis. This discussion is now called *ecotheology*. Ecotheology can be defined as a form of theology that focuses especially on the relationship of man and nature. What is this relationship in the light of the Christian tradition? What value do we assign to nature? Ecotheology can be purely academic, analysing and descriptive research. However, it often involves practically-oriented, applied and value-based actions that aim to establish the importance of nature and that of protecting nature as integral to the Christian faith and lifestyle. On one hand, the justifications arise from the Christian tradition, the Bible and the teachings of the church, and on the other hand, from generally human ethical and philosophical arguments. Ecotheology can well be placed on a continuum of modern contextual theologies such as liberation theology and feminist theology. Conradie (2006, 3) calls ecotheology a new wave of contextual theology. It is a theology that is made in the context of a global ecological crisis and with an acute awareness of it. Similar to other forms of contextual theology, applied ecotheology is emancipatory at its core: the ultimate goal of theological work is to free nature from the deprived position into which it has been maneuvered by the actions of humans. (Pihkala 2014a, 13; Pihkala 2014b, 233–235.)

Relevance of Christian ecotheology to global sustainable development

Christianity is only one of the world's religions, but in my view, the current discussion carried out in Christian churches is particularly interesting for global sustainable development for at least three reasons:

The modern discussion about the relationship between religion and nature began at the end of the 1960s specifically in the sphere of influence of Christianity, and its contents reflected its origins. I will describe this discussion below.

- The ecological crisis is a global one that involves us all, and it must be solved together, reconciling the various, differing interests. It is therefore good to know that ecumenical cooperation bodies of churches, particularly the World Council of Churches (WCC) and the Lutheran World Federation (LWF), have actively discussed global environmental issues since the 1970s. The WCC has been profiled as an important promoter of sustainable development themes in the global arena. (Veikkola 2007, 23–30.)
- In Nepal, for example, Christians still form a small minority, but their number and societal significance are growing rapidly (Barclay 2009). It is quite important for global sustainable development how quickly churches in developing countries become aware of the importance of the ecological perspective when they form their identities and formulate their agendas. Where do theological influences come from, what weight is assigned to ecological sustainability, and what lifestyles are favoured in practice?
- Many organisations operating in developing countries, with whom e.g. Diak cooperates, have some sort of a relationship to a Christian church. The ecotheological discussion ongoing in the background community such as the Lutheran World Federation can be assumed to be reflected onto the respective development organisations in e.g. Nepal.

How did ecotheology emerge? Lynn White's challenge

The modern academic and societal discussion about the inter-relations of religion, nature and the environmental crisis began in 1967 when Lynn

White Jr., the American historian, claimed in his article “The Historical Roots of our Ecologic Crisis” in *Science* that, from the viewpoint of the history of ideas, Christianity, particularly in its Western form, was the most important prerequisite and an actual cause of the global environmental crisis. The exploitation of nature by the Western countries has had a religious justification through a) the Christian conception of man as the crown of God’s creation, separate from the rest of creation and God’s image, and b) the right of man to rule over the rest of creation (Gen. 1:26). According to White, the crux of the problem was the anthropocentric nature of the Christian faith, which assigns only instrumental value to nature. White also saw that the monotheism of the Christian faith formed a part of the problem. Monotheism deprived nature of the sanctity that had been associated with it in earlier, animistic traditions, and liberated Christians to study and exploit nature. Animistic nature spirits had to be pacified when natural resources were made use of, and that limited the exploitation of nature. Now, man was seen as the only spirit alike God, and nature was considered spiritless matter ready for use. (Pesonen 2004, 44–45; Pihkala 2014b, 237–238; Veikkola 2007, 22)

White’s thesis gave rise to an expansive discussion that still continues in the environmental movement, in environmental sciences and in churches. The discussion has deemed that White’s claim simplifies complicated causal relationships and is problematic in several ways. For example, man has exploited nature also in cultures that have not been influenced by Christianity. Neither can complex phenomena like the global environmental crisis be explained through religious factors alone. Christianity is a significant constituent of the Western culture but not the only one. The Judeo-Christian tradition saw the world as a majestic creation, the place of God’s hidden presence where man’s dominion was limited by his responsibility to God. However, the breakthrough of the scientific-technical world-view, the utilitarianism of the Enlightenment and secularisation removed this constraint. White stated his claim more precisely later, but it was his original formulation that significantly contributed to the conceptualisation of the relationship between the Christian faith and nature, currently prevalent in the discourse in the environmental movement, in environmental sciences and in societal debate. (Pesonen 2004, 45–47; Pihkala 2014b, 238–239; Veikkola 2007, 22.)

White's lasting contribution is that he brought themes relating to values and world-views into the academic and societal debate about sustainable development. White's challenge forced churches to clarify their relationship to nature and also to their own tradition. Even though many philosophers had highlighted the significance of nature throughout the history of the church, ecotheology as a specific branch and movement in theology rose specifically in response to White's challenge. The different types of responses to White's challenge reflect the phases of ecotheological discussion and its key themes and main lines. Within this discourse, it is possible to discern three basic models for interpreting the tradition. (Pihkala 2014b, 238–239.) Because the ecotheological opinions of the ecumenical movement and individual churches have reflected, up to this point, mainly two of these basic models, I will focus on these two in my description.

First wave ecotheology: ethics of environmental stewardship

The first model, a conservative and apologetic one, accepts Christian anthropocentrism and man's supremacy. As the image of God, man holds a special position in comparison with the rest of creation; nature has no intrinsic value and it is observed from a purely human viewpoint. However, it is stressed that man does not have any authority to prey on nature, as man's "rule over" nature is limited by God's command to "cultivate it and keep it" (Gen. 2:15). Man is God's representative among creation and continues the work of creation, and is responsible for his deeds to God. Theologically speaking, the ecological crisis is caused through the neglect of this responsibility, i.e. sin. Church's first ecotheological statements in the 1970s and 1980s typically evinced ethics of environmental stewardship defending the traditional interpretation of the Christian faith and accepting the anthropocentric argument but limiting man's rule. (Pesonen 2004, 46; Pihkala 2014b, 239–240, 246–248.)

Revisionist ecotheology critically reinterpreting the Christian tradition

Second wave ecotheological discourse considers more and more commonly that the traditional ethics of environmental stewardship is not sufficient in the

face of the global ecological crisis. Such ethics does not present the views and rights of non-human nature sufficiently; neither does it lead to a sufficiently profound change in attitudes and lifestyles. A more radical rethinking is called for, a more critical analysis of the tradition is required, and the relationship of man and nature needs to be spoken of in a different way. We need a more comprehensive interpretation of the Christian faith, one that observes the fellowship and extensive interdependence of all living things, as discovered by environmental sciences, and expresses in theological terms that man is, primarily, a constituent of creation. This critical, revisionist formulation of ecotheology has also been called *eco-justice*, because it aspires to combine the views of ecological sustainability and social justice: non-human beings have rights also, and on the other hand, the offerings of nature must be equally distributed among humans. The newer ecotheological opinions of WCC, LWF and many churches have represented this line of thought. (Kainulainen 2007, 14–15; Pihkala 2014b, 241–243.)

Interpreting the Bible and the Christian tradition, revisionist ecotheologists remark that the Judeo-Christian tradition also includes material that does not highlight the anthropocentric aspect. For example, the Psalms and laws in the Old Testament stress the profound interconnection of man and nature and the value of nature independent of man; so do many Christian philosophers of the early church and the Middle Ages such as Hildegard of Bingen and Saint Francis of Assisi. In the Old Testament, the rest of creation have a relationship with their Creator independently of man. Nature does not exist for the sake of man, but in the words of Genesis, it is good in itself. The drama of creation does not culminate in the creation of man but in Sabbath, a celebration to be shared by all creation (Moltmann 1985, 5–7; Pihkala 2014b, 241–243). The question is precisely how the tradition is interpreted. A close reading in a new context brings new dimensions of the tradition to light, dimensions that remained unseen when the earlier cultural axioms dominated.

Concerning Christian concepts of God, revisionists remark that the traditional ethics of environmental stewardship may strengthen the deistic concept that asserts the absence of deity. However, that contradicts the most fundamental tenet of the Christian faith, the doctrine of the Trinity. From the viewpoint of the doctrine of the Trinity, the world cannot be reduced to dead matter or a clockwork, but it is created and maintained by the life-

giving spirit of God (Hebrew *Ruach*, Gen.1); therefore, it is valuable and holy, even sacramental, a whole which God interpenetrates and where God is hidden everywhere (panentheism). Orthodox Christianity has, more so than the Western tradition, retained and developed this line of thinking prevalent in the early church, and currently expresses it in its liturgy. However, in his sacramental theology, Luther as well stresses God's presence in all creation (the Ubiquitarian creed) and God's work through the material reality: God's grace is transmitted specifically in regular water, bread and wine. (Kainulainen 2007, 13–15; Moltmann 1985; Pihkala 2014b, 241–243, 249–254.)

The Judeo-Christian conception of man as the image of God is reinterpreted by revisionists. Instead of the traditional interpretation that highlighted an individual's uniqueness, intellectual capabilities and personal relationship with God, ecotheologists interpret the concept collectively: the human kind is the image of God. The life of a human community on the earth can reflect the essence and life of the trinity of God; the deep, loving communion of God's three separate persons. In the West, these views are often marginalised when the Christian tradition is interpreted in the modern, highly individualistic and intellectual framework in which man is separated from nature and theological thinking is separated from community-based spirituality. (Kainulainen 2007, 13–15; Moltmann 1985; Pihkala 2014b, 249–254; Veikkola 1988, 125–126)

Creation spirituality as a radical reconstruction of the Christian faith

The third ecotheological formulation can be called radical, reconstructionist ecotheology. In the United States, it is also known as *creation spirituality* or *eco-spirituality*. According to radical reconstructionists, the entire character of the Christian faith and its beliefs must be redefined so that ecologically sustainable life in accordance with God's will can be realised. A critical reinterpretation of the Christian tradition does not suffice, but it must be supplemented with experiential knowledge from less anthropocentric, more holistic religious traditions such as those of indigenous peoples or Eastern religions and nature spiritualism similar to New Age. Radical reconstructionists approve of White's original thesis and work to formulate a spiritualism which holds in its core the deep interconnectedness of man

and nature, the central position and sufficiency of nature as the source of spiritualism, the goodness of the material world, and the criticism of traditional Christian doctrines such as original sin, salvation and the theistic conception of God. The best-known representatives of this school of thought are the Americans Matthew Fox and Thomas Berry. This school of thought is a particularly visible and influential part of a new spiritual movement in the United States in which elements of spirituality are sought from various traditions. Up to this time, radical ecotheology has had relatively little effect on official statements of churches. However, radical reconstructionists propound important issues on e.g. the relationship of the Christian faith to other forms of spirituality, thus creating pressure for churches to discuss these matters. (Pesonen 2004, 47–48; Pihkala 2014b, 243–246, 256.)

In ecotheology, the question of man's proper relationship to nature often expands into that of the relationship of the Christian faith to different cultures, different religious traditions and different forms of spirituality. This makes ecotheology increasingly attractive in a multicultural, multireligious global reality. The ecological crisis is a common challenge irrespective of religious denomination. However, the risk is great that ecological challenges drive religious communities to work against one other. If, though, we can respond to common challenges in a way that strengthens the ecological, economic and social sustainability of local communities, this cooperation may strengthen the relationships of the religious communities as well. It is beneficial for purely practical purposes that cooperation be seen as theologically founded and approved instead of threatening the identity of the community. Ecotheology may have something to offer here as well.

In conclusion

At the beginning of this article, I asked if religions can *become greener* and if so, what processes are involved. Above, I described how such becoming greener was begun within Christianity through a movement called ecotheology. Even though the impulse to start the process came from “outside”, I do not believe we need to understand our becoming greener as an adaptation to external pressure, secularisation. Ecotheological discourse can be seen as a reflective, hermeneutic process of the religious community which, in new circumstances, is defining its identity and its relationship to its own tradition and the surrounding reality. This process may enrich the identity and self-

knowledge of the community: new, valuable meanings may be found from the tradition that were previously unseen because of earlier cultural axioms.

REFERENCES

- Barclay, John 2009. The Church in Nepal. Analysis of its Gestation and Growth. *International Bulletin of Missionary Research*. Vol. 33, No. 4. Accessed 6/9/2015 <http://www.internationalbulletin.org/issues/2009-04/2009-04-189-barclay.html>
- Conradie, Ernst 2006. Christianity and Ecological Theology. Resources for further research. Study guides in religion and theology 11. Stellenbosch: African Sun Media.
- Gottlieb, Roger S. (Ed.) 2006. *The Oxford Handbook of Religion and Ecology*. Oxford: Oxford University Press.
- Kainulainen, Pauliina (Ed.) 2007. Touch of the sacred in nature (Pyhän kosketus luonnossa). Introduction to Christian ecotheology (Johdatus kristilliseen ekoteologiaan). Helsinki: Kirjapaja.
- Moltmann, Jürgen 1985. *God in Creation. An Ecological Doctrine of Creation*. The Gifford Lectures 1984-1985. London: SCM Press.
- Pesonen, Heikki 2004. A greener church (Vihertyvä kirkko). The Evangelical Lutheran Church of Finland as an environmental player (Suomen evankelisluterilainen kirkko ympäristötoimijana). Helping to know Finland's nature and people (Bidrag till kännedom av Finlands natur och folk) 161. Helsinki: The Finnish Society of Sciences and Letters.
- Pihkala, Panu 2014a. *Joseph Sittler and Early Ecotheology*. University of Helsinki, Faculty of Theology. Diss. Helsinki: Unigrafia.
- Pihkala, Panu 2014b. What is ecotheology (Mitä on ekoteologia)? In *Forms of modern theology (Modernin teologian suuntauksia)*. (Ed.) Olli-Pekka Vainio and Lauri Kempainen. Helsinki: Kirjapaja. 233-260.
- Raworth, Kate 2012 Doughnut Economics: Creating a safe and just place for humanity. RSA October 2012. Lecture in Royal Society of Arts. Accessed 18/8/2015. <https://www.youtube.com/watch?v=CqJL-cM8gb4>
- Veikkola, Juhani 1988. The Christian faith facing an environmental crisis (Kristillinen usko ympäristökriisin edessä). In Pauli Välimäki (Ed.) *A wounded planet (Haavoittunut planeetta)*. A report on the environmental crisis and theology (Raportti ympäristökriisistä ja teologiasta). Helsinki: SKSK-kustannus. 123–134.
- Veikkola, Juhani 2007. Development of Christian theology (Kristillisen ekoteologian kehitys). In Pauliina Kainulainen (Ed.) *Touch of the sacred in nature (Pyhän kosketus luonnossa)*. Introduction to Christian ecotheology (Johdatus kristilliseen ekoteologiaan). Helsinki: Kirjapaja. 21–44.

Hanna Hovila

GLOBAL RESPONSIBILITY AND SUSTAINABLE DEVELOPMENT – TOWARDS DEFINITIONS THROUGH A GLORE PROJECT SURVEY

The concepts of global responsibility and sustainable development are prevalent in different types of discourses in almost all areas of our society. Global responsibility and sustainable development are themes that permeate administrative work and strategy work, the media, politics and the entrepreneurial sector as well as curricula at different stages of studies; these themes are visible in practice in many ways. The perspective chosen for the understanding of these concepts and the discourse around them essentially impacts the desired objectives and also the means used to gain these objectives. Therefore, it is important to understand how these concepts are applied and how they manifest themselves in the university of applied sciences context of the GLORE project.

According to Kivelä and Hauta-aho (2015), global responsibility has been included in the work of universities of applied sciences since the time of their establishment. The schools' perspectives have widened over the years so that current key areas include, in addition to ecological and economic sustainability, also social sustainability and wellbeing. This view is strongly propounded in the *doughnut* model introduced by Kate Raworth (Raworth 2012).

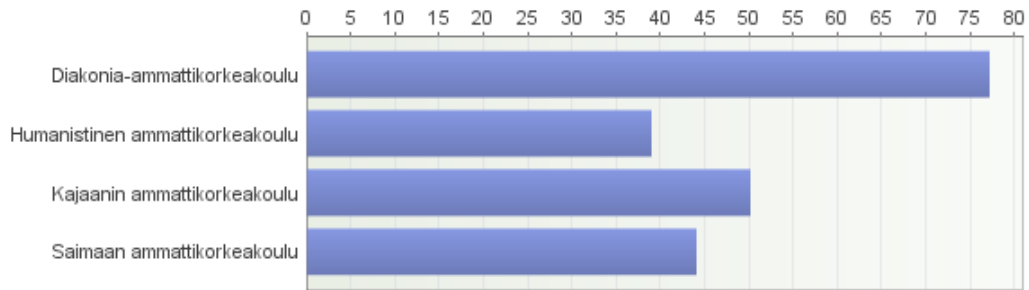
A study over the period 2006–2008 (Virtanen, Rohweder & Sinkko 2008) investigated the conceptions of university of applied sciences teachers relating to sustainable development as well as their attitudes towards sustainable

development and its role in the teaching at institutions of higher learning. The results showed that, in the university of applied sciences sector, sustainable development was seen as the appropriate perspective for the discussion of different themes and subjects. Sustainable development was generally considered important and central. Teachers in the humanities, education and culture, in particular, felt that information about sustainable development was not readily available in their fields. However, teachers in the natural resources and environment sector felt that there is a sufficiency of studies and information available about the subject in their field.

According to Rohweder (2008), sustainable development and global responsibility are complex as concepts and themes, and closely interconnected with values. The purpose of universities of applied sciences and education is not to offer straight-forward explanations of what these concepts mean, nor is it to guide anyone to work in a predefined way to reach a set of goals; rather, the purpose is to enable multidisciplinary professional cooperation that helps detect problematic points and promotes critical thinking.

This cross-sectoral view that includes a wide range of voices geographically is essential in the GLORE project. Considering RDI work and work with developing countries in particular, the key goals of GLORE include improving competences relating to global responsibility, sustainable development and participation (GLORE project plan 2014).

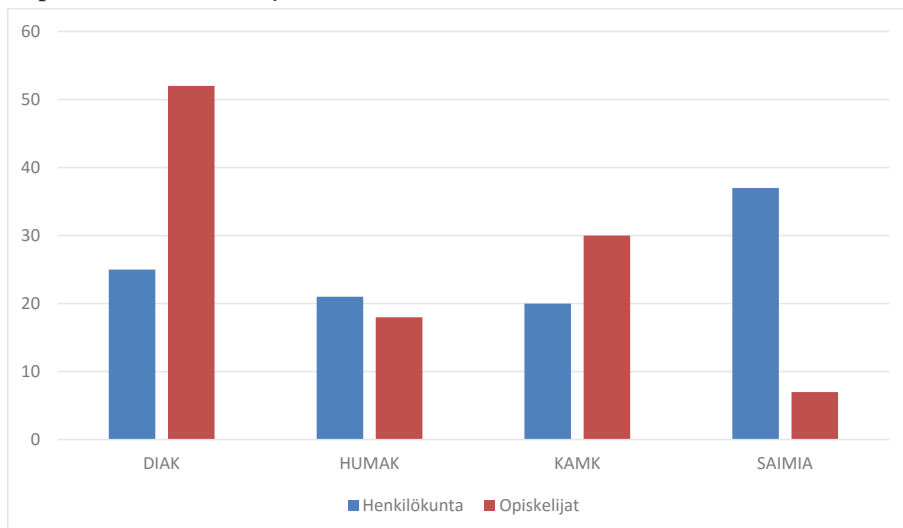
A survey was conducted during the GLORE project to map the views of the teachers and students of the participating universities of applied sciences concerning global responsibility and sustainable development. The data was collected with a Webropol survey in fall 2014 and spring 2015. The number of responses totalled 210; of that, 203 responses were from staff and 107 from students.



Diakonia-ammattikorkeakoulu DIAK Diaconia University of Applied Sciences
 Humanistinen ammattikorkeakoulu HUMAK University of Applied Sciences
 Kajaanin ammattikorkeakoulu KAMK Kajaani University of Applied Sciences
 Saimaan ammattikorkeakoulu SAIMIA Saimaa University of Applied Sciences

FIGURE 1. Respondents to the GLORE survey per university of applied sciences

At Diaconia University of Applied Sciences and Kajaani University of Applied Sciences, students were more active in responding than the staff, but only seven students of Saimaa University of Applied Sciences provided responses to the survey.



Henkilökunta
Opiskelijat

Staff
Students

FIGURE 2. Distribution of respondents: staff and students

The purpose of the survey was, through open-ended questions, to learn about the contexts in which the respondents have encountered the concepts of global responsibility and sustainable development, what these key GLORE concepts mean for the respondents, and how they define the concepts in their own words. In addition, the survey studied how the respondents thought universities of applied sciences could do their share in advancing global responsibility and sustainable development.

The open-ended question "In what contexts have you encountered the concepts of global responsibility and sustainable development?" received a total of 199 responses. The responses clearly show the multitude of subjects and themes to which these concepts are connected. The concept of sustainable development is more familiar to many respondents than is that of global responsibility. According to the respondents, both concepts emerge in public debate, in strategy papers by companies and schools, in curricula and in political debate. Many responses mentioned the media, advertising and marketing.

Students' responses show clearly that these themes have been discussed during the students' UAS studies and their earlier studies. General upper secondary education, *lukio*, was mentioned in several responses. There were no great differences in the contents of the responses from students of different universities of applied sciences. Students from all UASs stated that in addition to their studies, the themes had been made familiar to them by the media, particularly social media, and by various other communications. The staffs' responses also clearly brought up the role of the media. The staff of Diaconia University of Applied Sciences mentioned the school's strategy and curriculum design as well as its value base.

The survey asked the respondents to describe in their own words what global responsibility and sustainable development mean for them, how they would define the concepts, and what the words bring to their minds. The responses to the question about global responsibility amounted to 195 definitions; the question about sustainable development had 197 respondents.

The demarcation of global responsibility and sustainable development was troublesome for many respondents. The respondents brought up the point that defining these two concepts separately was challenging because the subject matter, contents and themes are so strongly interlinked. However, the

issues that the respondents brought up in the context of global responsibility appear at an abstract level, while sustainable development was experienced as a state or matter that can be reached through concrete choices and actions.

The responses to both concepts were future-oriented. Many respondents found it essential that our current ethical choices and actions can impact the world we build, maintain and leave after us.

Some respondents thought that it was difficult to relate in any detail the context in which they have met the terms, because the terms occur in so many situations and are established in societal discourse as well as in people's everyday lives.

I think they are so common, daily terms in our lives today that I cannot distinguish the different contexts in which I've met them. For me at least they form a natural part of my thinking.

When defining the concept of global responsibility, the respondents considered it an individual's value judgement and ethical objective or a pursuit of the common good.

Global responsibility means value judgements in all we do: our work, hobbies and what we buy.

Global responsibility means the global effects of what we do.

Global responsibility means responsibility for all people in all countries.

Regarding our own small-scale activities, we should try to consider their comprehensive, global effects.

On the other hand, the concept of global responsibility was seen as a constituent in societal decision making and, therefore, a part of a wider context.

Global responsibility means the evening out of inequality among countries and continents.

Global responsibility refers to the responsibility of individuals and organisations at the levels of the individual, the group and society --

National-level decisions that globally impact the equality of the distribution of wellbeing.

Many respondents regarded the role of critical thinking and the sharing of responsibility as central to the attaining of objectives relating to global responsibility. The responsibility of wealthy countries was highlighted in the responses, but some respondents also brought up the point that the common good can be sought dialogically and reciprocally.

Global responsibility means bringing up problematic issues.

Sharing the common good more equally.

Global responsibility means inviting others also to share global responsibility.

Equality and responsibility for those in weaker positions.

The world is one whole. Therefore, the so-called rich countries should carry a greater responsibility for the world and its population than do countries with no resources.

I also use the term "glocal" which refers to a sort of a world village; we belong to the same group near and far.

The definitions of sustainable development brought up the ecological viewpoint very strongly. Many responses mentioned green values, protecting the environment and maintaining the diversity of our globe. Some respondents gave very specific examples of the actions they had taken to promote sustainable development.

Some sort of harmony within society and in relation to nature, in particular.

Saving the natural resources of the world for future generations.

Making consumption reasonable and using domestic energy.

I don't use too many plastic bags.

Daily choices: reduce the use of non-renewable natural resources, recycle things, use recycled products, reduce consumption.

Extinction of the culture that makes use of disposable items.

The social and economic aspects of sustainable development were brought up in the responses; however, their number was much below the number of responses with the ecological perspective.

Ecological, economic and social sustainability with all their subclasses.

Sustainable development should take place in the economy, environment and social activities and at the political level.

Work to find societal solutions that are economically, socially, politically and ideologically sustainable from the ethical point of view.

Sustainable development is integral in society; it can be classified into socially sustainable development, economically sustainable development, ecologically sustainable development, culturally sustainable development, etc. To me, it means wanting to work towards the common good and a good future. We should make as long-term solutions as possible to bring as much good as possible for all.

A sense of community came up in many responses concerning sustainable development. The respondents defined sustainability as something that is built through community-based competences and sharing. In addition, several responses highlighted the building of a shared set of values and commitment to it.

Community-based competences are the sustainable ones. The wellbeing of a community is reflected on the wellbeing of an individual, and the individual can influence the wellbeing of the community.

We need to create a shared set of values that we can identify with.

Sustainable development commits society or individuals to change, and hopefully to develop something better. This is seen in development cooperation where, instead of donating money, they donate competences and tie the aid to organisations and activities so that the acting parties are those who are the targets of that particular sustainable development.

We must build our society in different ways so that we observe even the long-term consequences as widely as possible.

Sustainable developments come about when citizens in all countries and various parties in society are made aware of sustainable development and they pressure national and multinational producers to act in accordance with sustainable development principles.

Sustainable development is often associated with a cultural aspect: it is important for sustainability that attention is paid to the diversity and vigour of different cultures. The cultural aspect was not very manifest in the data, but a few respondents paid special attention to it.

-- it notes the various cultures and they are kept viable; one culture is not more valuable than another, but diversity is a value in itself and cherished.

The role of universities of applied sciences in the advancement of global responsibility and sustainable development was generally considered important. According to the responses, universities of applied sciences and their collaborating partners have many possibilities to impact the future world. The responses students gave in this survey concerning the role of universities of applied sciences in the advancement of global responsibility and sustainable development brought up several concrete proposals. For example, students wished to have more online courses and electronic materials and for recycling and ecological, sustainable alternatives to receive more attention than currently in all areas of operation of universities of applied sciences. Students also wished to have global responsibility and sustainable development integrated into course contents and practices. Students felt that, from the viewpoint of contributing to society, universities of applied sciences have both the responsibility and the possibility to work in a visible

way to bring up and advance these themes. Students also considered projects and networks such as GLORE important for the treatment of themes of global responsibility and sustainable development. Student exchanges were mentioned as a good way to increase the awareness of global responsibility and sustainable development.

In their responses, university of applied sciences staff highlighted the importance of curriculum design and projects for the promotion of global responsibility and sustainable development. According to the responses, research and regional cooperation as well as teacher exchanges are good means of promoting awareness of these themes. Several responses brought up the central role of universities of applied sciences in the building of the community-based world of the future. University of applied sciences staff considered it important that global responsibility and sustainable development come up in daily practices, research and development, teaching and strategy work. The possibilities of making a contribution, in addition to research, included influencing students' attitudes and influencing society. Many respondents considered it important that universities of applied sciences commit to bringing up and promoting the themes of global responsibility and sustainable development through values and visions.

On the basis of the responses, global responsibility and sustainable development were familiar to the respondents both as concepts and as themes. From the viewpoint of the GLORE project, it is particularly interesting how university of applied sciences students and staff see the role of universities of applied sciences in bringing up and promoting these themes.

REFERENCES

- GLORE project plan 2014. Approved and updated by the steering group on 18 March 2014. Not published.
- Kivelä, Sami & Hauta-aho, Hanna 2015. Global responsibility of higher education institutions in a doughnut economy (Korkeakoulujen globaalivastuu donitsitaloudessa). *Journal of Finnish Universities of Applied Sciences*. 1/2015. <http://www.uasjournal.fi/index.php/uasj/article/view/1655/1579>. Accessed 01/09/2015.
- Raworth, Kate 2012. A Safe and Just Space for Humanity. Can we live within the doughnut. Oxfam Discussion Papers. Oxford: Oxfam International. <https://www.oxfam.org/sites/www.oxfam.org/files/dp-a-safe-and-just-space-for-humanity-130212-en.pdf>. Accessed 01/09/2015.
- Rohweder, Anne 2008. Constructive problem areas of sustainable development (Kestävän kehityksen tulkinnallisia ongelmakohtia). In Rohweder, Liisa & Virtanen, Anne. (Ed.) *Toward sustainable development (Kohti kestävää kehitystä). A pedagogical approach (Pedagoginen lähestymistapa)*. Ministry of Education publications 2008 (Opetusministeriön julkaisuja 2008): 3. Helsinki University Press. 24–29. <http://www.minedu.fi/export/sites/default/OPM/Julkaisut/2008/liitteet/opm03.pdf?lang=fi>. Accessed 01/09/2015.
- Virtanen, Anne; Rohweder, Liisa & Sinkko, Arja 2008. How do universities of applied sciences see sustainable development (Miten ammattikorkeakouluissa suhtaudutaan kestävään kehitykseen)? In Rohweder, Liisa & Virtanen, Anne. (Ed.) *Toward sustainable development (Kohti kestävää kehitystä). A pedagogical approach (Pedagoginen lähestymistapa)*. Ministry of Education publications 2008 (Opetusministeriön julkaisuja 2008): 3. Helsinki University Press. 68–88. <http://www.minedu.fi/export/sites/default/OPM/Julkaisut/2008/liitteet/opm03.pdf?lang=fi>. Accessed 01/09/2015.

Anitta Juntunen

‘PROMOTING SUSTAINABILITY DOES NOT NEED MULTI-MILLION EURO BUDGETS’ – NAMIBIAN NURSING STUDENTS’ VIEWS ON SUSTAINABLE DEVELOPMENT

This article exams three Namibian nursing students’ views about the concept ‘sustainable development’. They all study at the University of Namibia, School of Nursing and Public Health. The third year nursing students at that school were informed by their teacher about the possibility to write an essay on sustainable development; the teacher also gave the instructions (see Appendix 1) to the three volunteers. They wrote the essay in English and sent it via e-mail to Kajaani UAS. The essays were analyzed using the content analysis method.

The findings proved that the students connected sustainable development to health with a strong link. Health was seen as a precondition for sustainable development, and because of enormous challenges related to sustainable development, wider intersectoral collaboration was seen obligatory. The Millenium Development Goals (MDGs) by 2015 set by the United Nations in 2000 formed the framework for sustainable development. Reducing poverty and mortality and ensuring better living conditions for future generations were seen as the outcomes of sustainable development. The students considered the role of nurses and other health care professionals to be very important in promoting sustainability as they create an awareness of health risks and environmental hazards. Creating an awareness was

considered to require involvement from the government in form of funds allocation to research programs and the implementation of national strategies.

Health promotion in supporting sustainable development

Sustainable development was strongly considered as the outcome of health promotion. The contents of educational activities included the harmful effects of processed food, tobacco products and alcohol. The sedentary lifestyle in present societies was seen as a cause for long-term illnesses that destroy the health of individuals. The students presumed that this lifestyle disturbs the development of healthy communities, not only in this generation, but also in future ones. The sedentary lifestyle is destroying the health of the population: rapidly increasing rates of hypertension, obesity, diabetes, respiratory tract illnesses, heart diseases and cancers were explained to be among the threats to sustainable development at the community level. When describing sustainable development, the nursing students underlined also the importance of the prevention of malnutrition, mental health problems and communicable diseases.

The students focused on education as the main means to promote sustainable development. Education was seen as important for creating a common understanding and knowledge-base, because *sustainability* means different things to different people.

The target of education was the whole nation; school children, people in communities, busy business people and marginalized groups were mentioned in particular. In addition to these, education should always be implemented at the individual level when meeting patients.

Nurses' professional and ethical responsibility is to educate people, as a student wrote:

The nurse is in general the eyes of the blind and the ears of the deaf.

Another student stated:

Health professionals have the responsibility to educate the nation.

Thus nurses' responsibility was seen to be that they act as advocates of sustainable development by implementing health promotion programs in communities, hospitals and schools. In addition, the prevention of road accidents and environmental hazards were suggested to be included in education provided by nurses.

Different means could be used when educating people in communities: radio and TV were considered powerful in educating the wider population about the prevention of illnesses, outbreaks of diseases, health hazards, the known facts affecting mental health, and immunization campaigns. For awareness-raising for people too busy at their work to participate in campaigns, also more conventional methods such as newspapers, magazines, posters and informative leaflets could be beneficial.

The responsibility of health professionals to act as role models was underlined in the essays, since the students presumed that nurses as well as other health professionals could promote sustainable development also through their own example. For decades before independence in 1990, nursing training was the only type of education in which Namibians could participate, and thus the nurses were, and still are, highly regarded in society, as the student explained. That is why nurses, through their own example, could stimulate positive behavioural changes in communities in lifestyles, eating habits, the use of public transport and the protection of the environment. Minimizing the cutting down of trees unnecessarily, the burning of drugs, and the burning of waste in open places were given as other examples of concrete actions an individual nurse could do.

According to the students' opinion, promoting sustainable development does not require much money in spite of its nature as an on-going process. Each individual could contribute something, and even small things were viewed important in improving the wellbeing of communities. One student wrote:

Promoting sustainability does not need multi-million budgets.

Each individual person was considered to be responsible for taking action to maintain and improve his/her own health and making decisions in his/her daily life to support sustainable development at community level.

Promoting a green culture

Promoting a green culture was considered significant, since it ensures good living conditions for present and future generations and reduces poverty. The duty of raising a green culture was assigned to individuals, who were urged by a student to live according to their needs, not their desires. Issues related to manufacturing and using medication were considered important for promoting a green culture. The processing of drugs was considered to cause a threat to the environment through the destruction of the landscape and wildlife. The students did not explain whether this referred to drugs manufactured in traditional African medicine. In practicing nursing, in order to avoid harmful effects to the environment, nurses should order only the amount of drugs patients in wards needed. Particularly in administering antibiotics nurses should know their responsibility and follow carefully the instructions in order to reduce both drug resistance and the harmful effects to nature. The public should avoid self-medication and rather consult health professionals when there is a need for medication.

When promoting a green culture, one student paid attention to the building of hospitals and health facilities. There is a dilemma: building new health facilities to communities brings much-needed health care close to people and they need not travel long distances; on the other hand, such building requires the clearing of land that could alternatively be used for agriculture and feeding the poor. The suggestion was either to build multi-floor hospitals or to establish more community-based outreach programs, which aim to bring health care services directly to communities.

Creating a green culture requires intersectoral cooperation and support from the government. The nursing students suggested that sectors responsible for reforestation, hunting, fishing, farming, building, water supply, industrialization, national parks and traffic be forced by the government to work for a common goal. Education campaigns could be implemented in intersectoral collaboration. The government was expected to establish a strategy for creating a green culture and implementing sustainable development programs. The government was requested to allocate money to teach sustainable development skills in marginalized communities.

Because of their possibility to increase awareness locally and globally, health and social care professionals were seen as the backbones of such programs. Creating a green culture is a worldwide challenge, one student noted and suggested the dissemination of information via social media, especially special portals, Facebook and Twitter. Government and business people, people from different social groups and of different ages meet in social media and could share information and motivate each other to take further steps to promote sustainable development.

Conclusion

The Namibian nursing students considered sustainable development equal to health. They strongly agreed on the goal of sustainable development: to ensure good living conditions for present and future generations. Since they live in a rapidly developing country, they most likely have personally experienced outcomes of uneven development in communities and nature.

The Namibian nursing students had understood their ethical and professional responsibility in raising public awareness about sustainable lifestyles, not only when practicing nursing but also in their free time, acting as role models and taking the lead in making nature-saving decisions in minor every day matters. Raising the public awareness of lifestyles that decrease the human impact on the environment is underlined in several strategies, policies and studies on sustainable development. It would be enlightening to create and implement an awareness-raising campaign focusing on sustainable lifestyles with the partners in the GLORE network.

REFERENCES

- Hopkins C & McKeown R. 2002. Education for sustainable development: an international perspective. Published in: Tilbury D, Stevenson R B, Fien J & Schreuder D (eds) Education and Sustainability Responding to the Global Challenge, 13–23.
- Vladimirova E. 2012. Rising Awareness Together: How Can the EU Engage with Civil Society to Promote Sustainable Lifestyles? IAI Working Papers 12-18 June 2012. Assessed on 24.8.2015. http://www.academia.edu/1785917/Raising_Awareness_Together_How_Can_the_EU_Engage_with_Civil_Society_to_Promote_Sustainable_Lifestyles
- United Nations. 2015. Millenium Development Goals Report 2015. New York, United Nations.

APPENDIX 1

Instructions for the essay

Read the Brundtland's committee's definition about sustainable development (below). Write an essay which title is 'Our common world', in which you explain your views about sustainable development. How could you as a future health/ social care professional promote sustainable development both in your personal life and profession? What possibilities and means do you have to increase awareness about sustainable development locally and/or globally?

"Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

- the concept of **needs**, in particular the essential needs of the world's poor, to which overriding priority should be given; and*
- the idea of **limitations** imposed by the state of technology and social organization on the environment's ability to meet present and future needs."*



<http://www.sustainableni.org/sustainable-development/index.php>

Jaana Kemppainen

STUDENT NURSES' PERSPECTIVES CONCERNING SUSTAINABLE DEVELOPMENT DURING KAJAANI UNIVERSITY OF APPLIED SCIENCES INTERNATIONAL WEEK 2015

Kajaani University of Applied Sciences International Week took place on 16–20 March 2015. One group of students and teachers in the nursing competence area examined health challenges in relation to sustainable development in developing countries. The week consisted of specialist lectures delivered by the teachers and group work conducted by the students, during which the topic was studied in more detail. The climax of the week was an all-day seminar during which the students presented the outcomes of their work to a large audience of students. The teacher experts who gave the lectures were Anitta Juntunen (KAMK) and Judith Apio (International Health Sciences University, Kampala Uganda). Feedback was collected from the students in the form of a diary after the International Week. This article is based on the diary entries of 14 students.

The objective of sustainable development is to safeguard the opportunities to lead a good life for current and future generations. The environment, human beings and the economy should be taken into account in policy making and all activities in society. In terms of the environment, sustainable development means the diversity of nature and how its ecosystems work. These should not be threatened by human action. Maintaining human dignity and value is a core element of sustainable development. This can be observed in society as equality, justice and empathy. Economic sustainability

means a balance between trade and nature. Spiritual and material resources should not be wasted. These three dimensions of sustainable development - the environment, human beings and the economy - have a significant joint impact on all human activity.

In Finland, nurse education is controlled by EU directives, national legislation and European and national qualification frameworks (European Qualifications Framework EQF, National Qualifications Framework NQF). The expertise produced through the qualifications is defined in terms of competence objectives concerning knowledge, skills and proficiency. The level equivalent to a university of applied sciences degree qualification is level 6. At this level, students are expected to have mastered knowledge of their own field extensively and comprehensively, and be able to critically understand and evaluate issues. Additionally, students are expected to have the ability to apply knowledge and formulate creative solutions needed in specialist professional fields to solve complex and unforeseen problems. The target ability of nursing students is described in more detail in the nursing competences renewed in 2013. Sustainable development and related competences are described as the student's ability to search for customer-oriented, sustainable and economically sustainable solutions. This competence emphasizes the maintenance of human dignity and treating patients in a just manner as well as the health promotion taking place on an individual and community level.

During International Week at Kajaani University of Applied Sciences, the students answered two questions related to sustainable development. How could they, as future health care experts, promote sustainable development in their personal and working lives? What types of opportunities does a healthcare expert have available to promote sustainable development awareness locally and globally?

Sustainable development was visible in the personal lives of the students in terms of choice of form of transport, recycling objects and clothes and choice of food ingredients when purchasing food. They used bikes and public transport to get from place to place, recycled their clothes or bought them from jumble sales, and preferred to buy domestic and locally grown produce for food. In the opinion of many of the respondents, they were able to influence and promote sustainable development simply through their own small choices and actions.

On a personal level, I can safeguard sustainable development through small actions, such as thinking about consumer choices and choosing nature-saving alternatives.

As the nurses of the future, the students will work to promote health and to focus on improving the quality of life of their customers and patients, not just on treating illnesses. It is more ecologically prudent to prevent than to treat illness. The students expressed a holistic view of humans as physical, spiritual and social beings. Lifestyle illnesses such as diabetes and obesity are just one example of unhealthy and excessive food consumption and of human choice. The students mentioned a concrete example of how the load on the environment can be reduced: by sorting the waste generated by hospitals and care facilities correctly.

As I reflected upon my profession, one important factor came to mind first, ensuring your own safety at work and the safety of patients, which is, at least, in Finland, a current perspective of sustainable development.

The students felt that healthcare experts have limited opportunities to influence sustainable development locally and globally.

By working according to the principles of sustainable development, it is possible to act as an example for others to do the same. However, it is a question of personal everyday choice, so I don't feel I can really influence them that much. You can always discuss the issue with your own family and with friends, but it is not always possible to work according to the principle of sustainable development. For example, in Kainuu, distances are so long and there's not much public transport on offer, so getting your own car is usually a first choice.

International week and the health challenges of developing countries made the students notice the problems developing countries face and the good healthcare system of their own country.

There are problems in developing countries but there doesn't seem to be any solutions. Money is the biggest problem in developing countries where there is a lack of healthcare.

Many of the respondents felt that the questions were challenging because they only have limited ways of affecting peoples' choices. Some of the students mentioned the larger impacts generated by group power and increasing awareness. Some of the students had not considered sustainable development and their own choices in any way at all. In their opinion, it would be a good idea to remind students of this issue from time to time.

The discussion we had in class, it really made me think.

You don't often hear sustainable development being talked about.

It is the duty of all citizens to promote sustainable development to safeguard the opportunity to a live a good life for future generations.

To summarize, it can be stated that the sustainable development perspective should be further emphasized in the competence aims and central content of nursing education. At present, nursing education primarily focuses on ensuring human dignity, health promotion and nurses' competence development. The diary entries of the student nurses showed a similar desire to learn about sustainability. A future challenge is to increase and improve the emphasis of the sustainable development perspective in the nursing education curriculum and to transfer this perspective into genuine student learning situations so that it becomes visible as the knowledge, skills and proficiency possessed by nursing students after they graduate and start practising their profession.

REFERENCES

- Future nursing competences project (Sairaanhoitajakoulutuksen osaamisen tulevaisuus – hanke) 2013. The Finnish Nurses Association and Metropolia University of Applied Sciences.
- Salonen, Arto O. 2010. Sustainable development as a challenge to the global era wellbeing society (Kestävä kehitys globaalin ajan hyvinvointiyhteiskunnan haasteena). Doctoral dissertation. The University of Helsinki Faculty of Behavioural Sciences Department of Teacher Education Research 318. Helsinki, University Press.
- The national framework for qualifications and other learning 2009. Reports of the Ministry of Education 2009::24. Helsinki, Ministry of Education.

PART 2:
STUDIES ON WELLBEING,
HEALTH AND VULNERABILITY

Ghanshyam Bishwakarma

DALIT GIRLS IN NEPAL AND THEIR ACCESS TO EDUCATION

The fundamental human rights define basic education as free and accessible to every child without any discrimination (UN 1948). However, inequality in education on the basis of gender, class, race, caste or disabilities is one of the greatest problems that children face in society mostly in developing countries. Nepal is not pure from this perspective either. Literacy rate is an important indicator of the educational development of a country. According to the Central Bureau of Statistics of Nepal (CBS 2012), Nepal's literacy rate of five years and above population of the country is 65.9%. However, the Dalit community group that constitutes 13.6% of the total population is one of the most educationally deprived community groups in Nepal (Poudel 2007, 2). The literacy rate of Dalit women is only 34.8% (FEDO 2015). They are vulnerable, poor and have for centuries been discriminated against due to their caste status on the basis of Hindu rituals and cultures (Devkota 2002, 24). Moreover, Dalit girls face triple oppression in their society on the basis of gender, caste, and class.

According to the National Dalit Commission (NDC) Nepal,

Dalit are those communities who, by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields, and are deprived of human dignity and social justice. (DWO 2010)

In general Dalits are a group of people who are religiously, culturally, socially, educationally, and economically oppressed in society (Koirala 1996), although the term Dalit has been misinterpreted on various perspectives by both individuals and organizations. Moreover, they are still considered impure so consequently they are socially discriminated and live outside the mainstream society. Furthermore, Dalit girls face even more oppression.

Jyotirao Phule (1827–1890) and Dr. Ambedkar (1891–1956), well known social reformers from India, argued that education is a strong weapon to combat caste and gender-based discrimination in society (Paik 2007). Dalits are still suffering from severe oppression and discriminatory practices in society (see Bista 1991; Bishwakarma 2010; Poudel 2007). As a result, despite the free education provision, many children, particularly Dalit girls, are still barred from even primary education. Although Nepalese education has made impressive progress in basic education in recent decades, it still does not reach every child in the country equally. The main causes of this include geographical, social, cultural and economic factors, but more importantly, the existing caste, class and gender-based discrimination in society. Nepal is a small country with high diversity and plurality in terms of caste, ethnicity, linguistics, religion, and sociocultural composition of the population. There are 103 castes and ethnic groups, 93 languages and dialects and nine religions (CBS 2002). Historically, these caste societies have been deeply rooted in the Hindu religion. It constitutes a vertical hierarchical division of social status or caste status, and Dalits fall to the bottom of this division.

The government of Nepal has attempted to implement basic education as free and accessible to every child without any discrimination. Nevertheless, this target has not been achieved yet due to cultural and social beliefs, ideologies and practices related to the caste and gender-based discrimination that is widely spread throughout Nepal. Previous studies have revealed that the Dalit girls' low rate of literacy is associated with the pronounced caste-based discrimination and social exclusion (Poudel 2007). This means that people of different castes should not share the same spaces. Due to these problems, some people who fall on the lowest level of the social hierarchy have been stigmatized as Dalits and have been backwarded in all the spheres of the mainstream in the country. As previous studies (Poudel 2007) have revealed, there are some extra barriers for Dalit girls to obtain enrolment, retention and learning achievements, which are directly associated with the

caste-based discrimination practices. The overall problem of Dalit girls not receiving a basic education in school is increasing across the country. These problems are more acute in the rural areas due to the existing social policy and cultural practice towards Dalit girls in Nepal.

Nepal is commonly divided into three physiographic areas: the Himalayan region, the Hill area, and the Terai region. Dalits live on both the Hill and the Terai region. However, Dalits in the Terai region are more oppressed as concerns all the spheres of development than are the Dalits in the Hill area (Poudel 2007, 34). Therefore, a wide awareness and concern among Dalit parents, school teachers and students should be raised so that the phenomenon of discrimination becomes a matter of wide inquiry. Furthermore, it is also significant for educational policies to be formulated regionally in this joint endeavour in Nepal. Further research, particularly on the issues of Dalit girls' education, is needed to reveal the hidden causes that lead Dalit girls backward in education and to create an inclusive education policy to include them in the mainstream. Furthermore, this research is an important beginning for reaching the unreached to implement the issues and voices to Dalit education in Nepal.

Educational development in Nepal is still less fertile. Therefore, despite the considerable efforts made by both governmental and non-governmental organizations to make education a fundamental human right, Nepal has failed to achieve this goal. Although Nepal is one of the countries with the lowest literacy rate, it has increased the number of students enrolling at almost all levels of education over the past few decades (Mathema 2007). Contrary to this achievement, the Dalit community, comprising 13% of the total population, still faces problems with access to and success in education (FEDO 2015). Therefore, there should be free and accessible basic education available to every child without any discrimination to provide a universal education for every child in Nepal. Reaching every child, particularly girls from the Dalit community, requires strong political commitment backed by practical educational policies from both governmental and non-governmental organizations.

REFERENCES

- Antikainen, Ari; Harinen, Päivi & Torres, Carlos Alberto 2006. *In from the Margins. Adult Education, Work and Civil Society*. Rotterdam, Sense Publishers.
- Bishwakarma, Ghanshyam 2009. The high school educational status of Dalit in Nepal: From exclusion to a success story. An unpublished Master's Thesis, Finland. Joensuu, University of Joensuu.
- Bishwokarma, Dhruva Raj 2010. Caste based discrimination in school: A study of Dalits in Ramechhap. An unpublished M.Phil. Thesis, Nepal. Kathmandu, Kathmandu University.
- Bista, Dor Bahadur 1991. *Fatalism and Development: Nepal's struggle for modernization*. Orient Longman, India.
- CBS 2012. *Nepal in Figures 2012*. Central Bureau of Statistic of Nepal. CBS, National Planning Commission Secretariat. Government of Nepal.
- Devkota, P. 2002 (Ed.). *Dalits of Nepal: Issues and Challenges*. Kathmandu, FEDO Nepal.
- FEDO 2015. *Fedo report/input on Dalit women in relation to the 59th session of the commission on the status of women on the Beijing declaration and platform for action and the critical areas of concern*. Feminist Dalit Organization (FEDO). Kathmandu, FEDO.
- Koirala, Bidhya Nath 1996. *Schooling and Dalit in Nepal: A case study of Bangkok Dalit Community*. An unpublished PhD Dissertation. Canada, University of Alberta.
- Mathema, Kedar Bhakta 2007. Crisis in education and future challenges for Nepal. *European Bulletin of Himalayan Research* 31, 46.
- Paik, Shailaja 2007. *Daughters of the Lesser God: Dalit Women's Education in Post-Colonial* Pune. PhD Dissertation. UK, University of Warwick.
- Poudel, Lekh Nath 2007. *Power, Knowledge and Pedagogy: An analysis of educational exclusion of Dalit in Nepal*. An unpublished PhD Dissertation. UK, Canterbury Christ Church University.

PREVENTION OF NON-COMMUNICABLE DISEASES IN DEVELOPING COUNTRIES — A CHALLENGE FOR NURSING EDUCATION

Protection of human health is one of the goals of sustainable development. Non-communicable diseases (NCDs) are a severe public health challenge particularly in low- and middle-income countries. In 2010, nearly 80% of the deaths caused by NCDs occurred in low- and middle income countries in which populations are aging and urbanizing rapidly and smoking, inactivity and unhealthy diets are increasing. In low- and middle-income countries, 29% of deaths are NCD-related among people younger than 60, while NCDs account for 13% of deaths in this age group in high-income countries. (WHO 2011; Helelo et al., 2014). The purpose of this paper is to discuss issues of NCDs in developing countries and how they are addressed in nursing education in Swaziland.

Prevalence and causes of NCDs in developing countries

The cause of death from NCDs is accounted for 58% globally. Especially, cardiovascular diseases (CVDs), type 2 diabetes (T2DM), cancer, and chronic respiratory diseases are the main causes of death in low- and middle-income countries, which bear nearly 80% of the burden from these diseases (Alwan et al. 2010; WHO 2011). It is estimated that developing countries account for 80% of global deaths from CVDs. The estimation is that in the next decade there will be a 15% increase in deaths from CVDs worldwide, but

Africa will record an increase over 20% (Alsheikh-Ali et al. 2014; Afrifa-Anane et al. 2015). Type 2 diabetes mellitus affects more than 285 million people worldwide; over 70% of people suffering from it live in developing countries and this proportion is increasing each year. Each year, diabetes causes almost four million deaths worldwide, and almost 80% of them occur in developing countries (Rawal et al. 2012). In addition, it is presumed that there will be 15-17 million new cancer cases every year by 2020, 60% of which will appear in developing countries. However, the survival rates in developing countries are often half of those in Western countries. (López-Gómez et. al. 2013.)

The risk factors of NCDs in developing countries are comparable to those of developed countries: physical inactivity, unhealthy diet and psychosocial stress, aging, and lifestyle behaviours such as tobacco, alcohol overconsumption and substance abuse. These risk factors lead to four key metabolic changes: raised blood pressure, overweight/obesity, hyperglycaemia and hyperlipidaemia. (Alwan et al. 2010; WHO 2011; World Economic Forum 2012.)

Significance of NCDs in developing countries

In resource-poor countries, NCDs are a significant economic burden to individuals, families, and health systems. The linkage among education level, NCDs' prevalence and risk factors seems to be significant (WHO 2011). In China, lower education levels and urban residency are strongly associated with an increased risk of diabetes. In India, tobacco use, hypertension, and physical inactivity are more prevalent in lower education groups; poor people are more likely to smoke in Bangladesh. In South Africa, higher mortality from NCDs was found among the poor people in poor communities and they are at greater risk of being exposed to a number of NCD risk factors, including second-hand smoke, excessive alcohol use and indoor air pollution; they are also more like to suffer from asthma. Evidence now shows that these poor people may have increased vulnerability to NCDs at birth. However, the capacity to deal with the high burden of NCDs in developing countries is inadequate (Alwan et al. 2010).

Kruk et al. (2015) suggest four improvements for developing the delivery of primary care services in resource-limited countries in order to address

NCDs: integration of services, innovative service delivery, a focus on patients and communities, and adoption of new technologies for communication. An adequately trained and motivated health workforce is at the heart of an effective response to NCDs (WHO 2011), and nurses in particular have a key role in delivering primary health care services in low- and middle-income countries. In this article, we discuss how to meet some of these challenges for change in nursing education in Swaziland.

Nursing education in Swaziland

Swaziland is located in sub-Saharan Africa neighbouring South Africa and Mozambique. In the absence of a medical school, there are only a limited number of medical doctors, mainly from other countries, working in the public health care of Swaziland. Accordingly, nurses are the main primary health care providers at the community level and they form more than 80% of the human resources for health (Ministry of Health and Social Welfare, Swaziland, 2009). Therefore, the concept of primary health care is emphasized in nursing education in this country similarly to many other developing countries. However, the quality of health services and adequacy of nursing education in this country are questionable. The new graduates of the approved nursing program do not take entry-to-practice examinations and they become registered nurses as soon as they are registered with the Swaziland Nursing Council (SNC), which is the regulatory body in Swaziland. A recent study by Dlamini et al. (2014) reported that most new nursing graduates were not properly prepared by their 5-year program. Nurse managers of various health facilities expressed their concern that novice nurses were lacking in clinical proficiency, critical thinking, problem solving skills, and passion for the nursing profession. In turn, the study reported that there was also a lack of any support system that novice nurses could access upon their entry to practice. It is not an easy task for nursing education institutions to produce new graduates to *'hit the ground running'* when they enter the clinical fields.

It is also a challenge that NCDs receive little attention and are not prioritized in health care. Swaziland has suffered from a high prevalence of HIV/AIDS and has reported one of the highest TB notification and mortality rates in the world (Berger, 2012). Prevention and management of HIV/

AIDS and TB are highly emphasized and funding and resources are widely available for them. Nevertheless, NCDs account for 13.2% of outpatient visits and 17% of hospital admissions, and these percentages increase every year (World Bank 2013). A total of 244 facilities out of 287 (85%) offer some form of NCD service in Swaziland, although medications and services are not always available to the public. The screening and prevention services for malignancies still do not meet the standard and these services need to be scaled up (World Bank 2013).

In order to overcome these challenges, the SNC has recently required nursing education institutions to implement *Entry-to-Practice Nursing Competencies*, which are outlined as expectations for nursing graduates (Swaziland Nursing Council 2014). Due to this requirement by the SNC, nursing education institutions are now expected to provide competency-based curricula that are practice-focused and the outcomes measurable in entry-to-practice licensure examinations. Fan et al. (2015) reported that students who received competency-based education showed higher academic and practice performance.

People in Swaziland have limited access to health care and poor health care services in preventing and managing NCDs. Nurses, who are the main health care workforce, should be trained and equipped to decrease the disease burden in the country. Therefore, the introduction of competency-based nursing education and the improvement of the support system may help with the health challenges while the management and prevention services for NCDs are scaled up in Swaziland.

Conclusion

The increase of NCDs is a global challenge for sustainable development. WHO published the Global Action Plan (2013) to address the emerging global epidemic of NCDs. WHO has also given recommendations for the training of health workforces in order to prevent and manage NCDs. These recommendations should be considered seriously in nursing education programs, not only in Swaziland, but all over the world. The recommendations emphasize health workers' appropriate skills and competencies through pre-service education and in-service training. Reviewing pre-service educational curricula is recommended to ensure that the knowledge and skills required for

essential NCD health care are included. In addition, continuing education programs for health workers, particularly in rural areas, are called for in these WHO recommendations. Sustainable development is a condition for the protection of human health. For this reason the principles of sustainable development should be included in nursing education programs globally.

REFERENCES

- Alwan A et al. 2010. Monitoring and surveillance of noncommunicable diseases: progress and capacity in high burden countries. *The Lancet Chronic Diseases Series*, 2010, 376: 1861–1868.
- Alsheikh-Ali A et al. 2014. Cardiovascular Risk Factor Burden in Africa and the Middle East: The Africa Middle East Cardiovascular Epidemiological (ACE) Study. 2014, *PLoS ONE* 9(8):e102830. doi:10.1371/journal.pone.0102830.
- Afrifa-Anane E et al. 2015. The association of physical activity, body mass index and the blood pressure levels among urban poor youth in Accra, Ghana. *PMC Public Health*, 2015, 15: 269.
- Berger S. 2012. First Findings Released from Swaziland HIV Incidence Measurement Survey. Columbia: Mailman School of Public Health, 2012.
- Dlamini CP, et al. 2014. New graduates' readiness for practice in Swaziland: An exploration of stakeholders' perspectives, 2014, 4(5): 148–158.
- Fan JY, Wang YH, Chao LF, Jane SW & Hsu LL. 2015. Performance evaluation of nursing students following competency-based education. *Nurse Education Today*. 2015, 35 (1): 97–103.
- Helelo T et al. Prevalence and Associated Factors of Hypertension among Adults in Durame Town, Southern Ethiopia. *PLoS ONE* 9(11):e112790. doi:10.1371/journal.pone.0112790.
- Kruk M E, Nigenda G, Knaul & F M. 2015. Redesigning Primary Care to Tackle the Global Epidemic of Noncommunicable Disease. *American Journal of Public Health*, 2015, 105: 3, 431–437.
- Lopez-Gomez M, Malmiera E, de Gorgolas M, Casado E. Cancer in developing countries: The next most preventable pandemic. The global problem of cancer. *Critical Reviews in Oncology/Hematology* 2013, 88:1, 117–122.
- Ministry of Health and Social Welfare (MOHSW) 2009. National Health Sector Strategic Plan 2008-2013. Mbabane: Swaziland Government.
- Oneyka T C, Velijanashvili M, Abdissa S G, Manase F A, & Kordzaia D. 2013. Twenty-first century palliative care: a tale of four nations. *European Journal of Cancer Care* 2013, 22, 597–604.
- Rawal L B et al. 2012. Prevention of Type 2 Diabetes and Its Complications in Developing Countries: A Review. *Int. J. Behav.Med.* 2012 19, 121–133.
- Swaziland Nursing Council 2014. Swaziland Entry-to-Practice Nursing Competencies: General Nursing, Midwifery, Community Health Nursing, Community Mental Health Nursing. Mbabane, Swaziland, 2014.
- WHO 2011. Global Status Report of Non Communicable Diseases. http://whqlibdoc.who.int/publications/2011/9789240686458_eng.pdf
- WHO 2013. Global Action Plan for the Prevention and Control of Noncommunicable Diseases 20132020. http://apps.who.int/iris/bitstream/10665/94384/1/9789241506236_eng.pdf
- World Bank. Service Availability Mapping (SAM) Report. 2013.

World Economic Forum 2012. Global Population Ageing: Peril or Promise?
http://www3.weforum.org/docs/WEF_GAC_GlobalPopulationAgeing_Report_2012.pdf

Sakari Kainulainen, Rajan Mathew, Alfred Francis Murye & Kyösti Voima

LONELINESS AMONG THE ELDERLY TAKING CARE OF GRANDCHILDREN IN RURAL SWAZILAND

Ageing, health and loneliness

In southern Africa, especially in Swaziland, increased morbidity and mortality influence all sectors of society. The projected life expectancy at birth has decreased from 59 years in 1990 to 49 years in 2015 (UN 2015). In Swaziland, where the total population is 1.23 million, 10% of children are orphans and another 10% are described as vulnerable (Unicef 2014). The shape of the population structure is rapidly changing from pyramid to sandglass. Elderly people, whose basic needs are not fully understood, constitute a significant and growing group in the population.

High mortality, social change, modernization, mobility and urbanization have weakened the extended family system (Hunter 2001). This has led to a situation where older people – who because of high age and poverty are in need of support themselves – carry the greatest load in taking care of the wellbeing of the population. Many of the elderly are too old, too sick and too poor to be able to provide care and support for their sick children and to raise grandchildren and other relatives if they themselves are not supported (Mabuza 2007). Ageing is associated with increased prevalence, incidence and severity of chronic conditions. In Swaziland, where 38.4% of the total population is under 14 years of age and only 3.8% are 65 or older, 28% of total mortality is associated with Non Communicable Diseases (NCDs) (WHO 2015).

For many elderly people, social norms and conditions produce a loss of status and increased uncertainty about personal worth; insecurity associated with a feeling of inability to meet the demands of life; apprehension about health; inability to find venues of service; difficulty in handling the stresses created by social changes; and finally, limited possibilities for social participation.

All over the world, the family is supposed to be a strong and supportive institution for elderly people. However in many countries, social change has caused a shift: the aged population is required to change from receivers of care and appreciation to isolated providers of care.

The health research and public health services in the developing world have, for dozens of years, emphasized sexual, maternal and child health. Today however, the challenge is also to study the needs and to recognize the rights of the elderly, to train community health nurses and other health professionals respectively, and finally to respond with appropriate and effective interventions.

Kawachi and Berkman (2001, 459) have argued that “most researchers now agree that social ties have a salutary effect on mental health and psychological well-being.” Social ties help us survive in a difficult everyday life as these ties act as a supportive structures for us. Being isolated lowers our mental quality of life as well as the functioning of our body (see Caccioppo 2014). Many studies (see Manne, Winkel, Ostroff, Grana, & Fox, 2005; Neuling & Winefield, 1988) have shown that those people who report greater levels of support are less likely to report depressive symptomatology. Since the work of Watson (1930), hundreds of studies have analyzed the correlation of friendship and happiness. Those studies have shown us the importance of other people to our subjective wellbeing (e.g. Argyle, 2001; Demir & Weitekamp, 2007; Diener & Ryan, 2009; Rojas 2006, 2012, Kainulainen 2014).

Our aim is to analyze the loneliness of old people in rural settings of Swaziland. We are interested in seeing how lonely elderly people live and how loneliness affects their everyday lives. Through this analysis we underline the importance of social ties for individuals as well as for communities in the countryside. Social and active life increases our wellbeing and helps us carry on even in bad circumstances. Our hypotheses are the following: social ties are connected to loneliness, loneliness increases disease frequency, lonely

persons have poorer living conditions, and lonely people are isolated from their communities.

Countryside of Swaziland

According to His Majesty's Government Programme of Action 2013-2018, villages in Swaziland are dispersed and clustered, with most people living on subsistence agriculture. Elderly people form one of the most vulnerable segments of the population; they often subsist on the bare minimum provided by grants. Elderly grants are issued every three months, a total of 660 emalangeni (E) per three months ($E220 \times 3 = E660$) which translates to approximately 50 euros for three months. The elderly often find themselves dependent on their children and on their extended families, whose resources are exceedingly thin. In some households, able-bodied children in their prime age have been affected by HIV/AIDS and are dependent on the elderly for care and support. On the brighter side, the researchers from Finland, Botswana and Swaziland carrying out this study noticed a certain degree of social cohesion and community members coming together, cooperating with one another in times of death and bereavement. The VUSUMNOTFO, an organization currently operating in the Mshingishingini community in northern Hhohho, is working with both children and adults in promoting the development of empathy in young children. For the elderly people it is of particular importance to feel valued and to know that their contributions to society are meaningful. The researchers found only a few elderly men and women who were ill or disabled and unable to work.

Most of the households we met during this study inhabited one room with no tap water from a treated source. Except for a small group of community members, most community households did not have electricity. They also did not have inside latrine facilities (toilets) or piped sewer systems. Most of the households used open fires fed by wood for cooking.

From a broader perspective, with 63% of Swaziland's population living on less than E20 per day, the country not only needs economic growth to create more jobs but also a social welfare system that protects the unemployed, the injured, the poor and those in vulnerable positions due to age (the elderly) or disability.

Swaziland intends to launch a National Social Security Strategy which will be implemented by 2018. The actions will include setting up and operationalizing three social security funds – the Swaziland National Pension Fund, the National Health Insurance Fund and the Workmen's Compensation Insurance Fund.

The government will continue to recognize its special responsibility to attend to the social security of the most vulnerable in society who disproportionately face the burden of illness and economic misfortune (His Majesty's Government Programme of Action 2013-2018).

The government also works to improve the efficiency of distribution of grants to the elderly and, by 2018, it will have raised the proportion of the total number of recipients receiving monthly electronic payments through banks from 33% to 60%. Where resources permit, the government endeavours to keep the amount of the elderly grant at least abreast of the increases in the cost of living. The government will strengthen the policy and the regulatory framework relating to the elderly. A residential facility for vulnerable groups was constructed in Mankayane in 2015 and a retirement village will be in place for the elderly in the same location in 2016.

Another initiative that has received much attention in communities is the Neighborhood Care Points. Neighbourhood Care Points grew out of a joint community-based initiative undertaken by UNICEF Swaziland working hand in hand with the government of Swaziland. The starting point was the Community Action for Children's Rights Programme by UNICEF which at first commenced in four communities and then spread to 18 communities. By then another international NGO, World Vision, had joined in the endeavour and by the end of 2002 the initiative had spread to 96 communities in Swaziland. At the community and chiefdom levels, local volunteers began informal day care activities for orphaned vulnerable children. Neighbourhood Care Points expanded rapidly as an increasing number of children began to attend them.

The second intervention was aimed at protecting children from sexual abuse and communities were encouraged by UNICEF to assign child protectors (*shoulders to cry on*) at even more decentralized levels such as "tigodzi" or communities which are the lowest levels of organization within the traditional system in Swaziland.

The relationships between Neighbourhood Care Points and *shoulders to cry on* is that they work together providing care to orphaned vulnerable children. Basic needs of children are cared for and there is greater attention and emphasis on the wellbeing of each child. Children talked to and reported their problems to the *shoulders to cry on*.

Traditionally, landed property in Swaziland, the Swazi Nation Land (SNL), is vested in the Ingwenyama, the King, in trust of the nation. SNL can neither be brought nor sold. However, the Ingwenyama through the advisory council appoints chiefs to be custodians of Swazi Nation Land. The chiefs, in turn, are the authorities who approve the land for a Neighbourhood Care Point construction, should there be a request. The establishment of Neighbourhood Care Points was enthusiastically welcomed by communities, ensuring full involvement of community members and giving much needed access to young children.

Many Neighbourhood Care Points operate under trees until roofed structures can be secured. A Neighbourhood Care Point is a place that provides emotional support, care and love along with the provision of balanced meals, improved nutrition, health, hygiene and sanitation. Many Neighbourhood Care Points provide recreational facilities and non-formal education along with the provision of psychosocial support. In 2007, there were 625 of these units, servicing approximately 33,000 orphaned vulnerable children, spread throughout the country's four regions, and receiving materials and support from non-governmental organizations.

There is a need to reassess the nature and extent of social backwardness and marginalization in the northern Hhohho region where the study was undertaken. This would enable future research to go beyond the marginalizing causes to learn alternatives with which to improve cohesion within the different communities.

Data collection

The study on which this article is based was a collaborative study that used a descriptive design (such as in Leedy and Ormrod, 2005) and was embedded in a quantitative research approach for data collection. The study targeted all stakeholders in the Manzini region where the Ngwembisi and Gundwini constituencies (inkhundla) were selected to be included in the sample.

Community members were invited to inkhundla centres for meetings, and individuals were randomly selected for interviews. In total, 300 participants were involved in the study with 150 individuals participating per inkhundla. The composition of the participants was regiment leaders (Indvuna), Rural Health Motivators (RHM), and the elderly members of the communities.

As the study was a collaborative one, the research assistants were selected from among exchange students from the University of Swaziland, the University of Botswana, the University of Turku and Diaconia University of Applied Sciences in Finland. The research assistants were trained for one week on research methodology as well as relevant topics on loneliness and needs of the elderly. The research tools were then developed and pretested in a rural area in the Manzini Region which was not included in the study sample. The research tools consisted of an observation checklist and a scheduled set of face to face interviews which focused on items intended to identify and examine the level of loneliness among rural elderly persons. Before the data collection, permission was obtained from all relevant authorities in the Ministry of Health, the Deputy Prime Minister's Office, and the respective inkhundla. Permissions were also obtained from the participants; they were made aware of their right to not participate and to withdraw at any time, and of the fact that their names and identities were to be kept anonymous. The data were collected over a period of one week with the interview schedules and observation checklists checked by the researchers on a daily basis to ensure completion and data quality.

The researchers stored the data safely at the University of Swaziland and the data was sorted, organized, coded, and captured on the Excel computer software (Microsoft 2010) and analyzed. Final analyses were done using the statistical software SPSS 22.0. Frequencies, percentages, means and standard deviations were used to describe the data.

Social ties are linked to loneliness

Loneliness is combined with social ties and human relations. It is a subjective feeling how one thinks of his or her relationship to other people. In general, more human relations means less loneliness. But in some cases a person can be alone but not feel lonely. Similarly, one can have many people around him or her and still feel lonely. There are cultural differences. Africa's villages

(homesteads) have seen communities with strong ties between the members of the homestead. Traditions have changed. Only 4 of 10 people reported that they never felt lonely. Every third respondent reported that he or she feels lonely every day or all the time. The share of lonely people is quite high if we keep in mind that there is a large number of people nearby (averaging more than 7 people in a ward) and large number of children (mean 1.92) and grandchildren (5.1) around them.

TABLE 1. Feelings of loneliness of the elderly in the rural homesteads in Swaziland.

	FREQUENCY	VALID PERCENT
Never	101	39.8
Once in a month	48	18.9
Once in a week	22	8.7
Every day	47	18.5
All the time	36	14.2
Total	254	100.0
Missing	5	
Total	259	

Perhaps surprisingly, there is no correlation between loneliness and the number of children, or between loneliness and the number of grandchildren at home. The number of own children correlates with the number of children at home ($r=.394$, $p<.000$) but not with the number of grandchildren at home.

All the respondents took care of their grandchildren. In some cases ($n=89$) their own children were not at home. Those grandparents whose children were not at home felt more lonely (mean 2.83) than those whose own children were at home (mean 2.30; $F=7.5$; $p<.007$).

Single parents' loneliness was higher than that of others. Those grandparents who were alone and in charge of taking care of their children and/or grandchildren felt more lonely (mean 2.80) than those who had another adult with them (mean 2.30; $F=6.6$; $p<.01$).

Loneliness was higher among those who were dissatisfied with their family members. Mean of loneliness was as high as 3.3 for those 55 respondents who evaluated their satisfaction with their family members as dissatisfied. Loneliness was at level 2.2 for those 163 respondents who were satisfied with

their family members. Neutral (not dissatisfied, not satisfied) respondents were in between (mean 2.3; $F=11.5$; $p<.000$).

Loneliness decreases satisfaction with the social situation. A total of 78 respondents were satisfied with their social situation. Their loneliness was the lowest (mean 1.8). A larger group (121) was dissatisfied with their social situation and their loneliness was visibly higher (3.01). A total of 54 persons had a neutral opinion as to their social situation and their loneliness was at level 2.2 ($F=19.2$; $p<.000$).

Loneliness increases outbreaks of illnesses

Within the developed countries it has been shown that loneliness is a clear risk for ill-health and even early death. The effect of loneliness is stronger than that of socio-economic status. In our survey, no clear correlation was found between socioeconomic status and health. This might be because 86 per cent of the respondents reported they had at least one illness. They had problems mostly in their musculoskeletal ($n=85$) and cardiovascular (66) systems. Those who reported ill-health evaluated their loneliness more constant than those who had no illnesses, but the difference was not statistically significant.

Illnesses affect our everyday lives in different ways, and loneliness seems to increase if illnesses force severe limitations upon us. A total of 74 respondents reported that illnesses cause severe harm to them. Their loneliness was at level 2.9 while for others, the level of loneliness was lower (some harm 2.3; $n=114$). Only seven people evaluated that illnesses do not cause them any harm (2.1; $F=4.3$, $p<.015$).

Loneliness correlates negatively with satisfaction with health care. Lonely people report dissatisfaction with health care more often ($n=55$, mean 2.9). In general, people are satisfied with health care ($n=144$), and the loneliness of this group was the lowest (mean 2.3). A total of 44 persons were neutral in their evaluation ; their loneliness was between the two other groups (2.4; $F=3.5$; $p<.03$).

The end of our life is the death. As long as our body functions properly, we may be healthy and alive. We asked the elderly if they were happy or unhappy to be alive. Slightly more than a half of the respondents stated that they are absolutely happy to be alive. However, 6 per cent of the

respondents gave the opposite answer; they were absolutely unhappy that they were alive. Combining the groups of *absolutely happy* and *happy* and the opposite situations, we can see that loneliness was higher in the happy-to-be-alive group (3.38) than in the unhappy group (2.35). Loneliness correlates negatively with the desire to be alive.

TABLE 2. Willing to be alive and feeling of loneliness.

ARE YOU HAPPY THAT YOU ARE ALIVE	LONELINESS MEAN	N	STD. DEVIATION
Yes	2.35	205	1.463
Not yes, not no	2.72	25	1.568
No	3.38	24	1.555
Total	2.48	254	1.508

Lonely persons have poorer living conditions

Living conditions are strongly based on the resources that a person has available. In most of the cases (70%) in this study, the income of the elderly is 200 Emalangeni, coming from the government. Incomes vary from 50 to 3000E per month (average 288E). Social grants are paid four times a year. One in four (24%) of the elderly have their own income. Relatives provide money to the elderly in 14% of the cases. Other sources were quite rare. The incomes are small; as many as 9 persons of 10 stated that their basic needs are not covered by their income. This means that these people live under absolute poverty and great differences between subpopulations cannot be seen.

When summing up all the different dimensions of satisfaction with life (social, family-members, health, health care, housing) we can see a great difference between levels of satisfaction with life and loneliness. In the most dissatisfied group (1–1.74) the level of loneliness was 3.25 and in the most satisfied group (2.26–3) loneliness was 1.93; in the neutral group (1.75–2.25) loneliness was 2.43 ($F=16,5$; $p<.000$). Loneliness correlates negatively with general satisfaction ($r=-.368$, $p<.000$).

One of the most important aspects of living conditions is housing. In Swaziland the climate varies a great deal. During the winter (the dry season), the temperature might fall near the freezing point. This means challenges for heating and housing in general. Satisfaction with housing ($r=-$

.196, $p < .002$) and easy access to firewood ($r = -.175$, $p < .005$) are issues that correlate negatively with loneliness. This means that poor living conditions are reflected in loneliness. Other points correlating negatively with loneliness are reasonable toilets ($r = .204$, $p < .001$) and easy access to transport ($r = -.139$, $p < .02$). However, other issues describing living conditions (access to water, food...) do not correlate with loneliness.

Lonely people are isolated from their communities

Loneliness is not only a subjective feeling. It also involves other people's behaviour; how people treat others. We asked our respondents how they have been treated by the community. Three of four of the elderly (75%) have the feeling that they have been respected by the others. A slightly smaller number of the elderly (67%) have the feeling that their rights as elderly persons have been respected. They have a strong subjective feeling that they belong to the community. But at the same time, the objective behaviour of others is not very nice. More than half (54%) of the elderly had been abused in some way (sexually, with physical violence, financially, emotionally) when they were 50 years old or older. A half of those reporting abuse said the abuse harmed or imposed severe limitations on their everyday lives. One in six (15%) people reported they had heard elderly were forced into sex within their area.

Only the experience of abuse and that of receiving respect as an elderly person are slightly correlated with the feeling of loneliness. Those who have the experience of being respected by others are less lonely than those who have no such experience. People with the experience of abuse report more often feelings of loneliness than do people without abuse experience.

Discussion

Loneliness is typical to both men and women. Every third respondent evaluated that they felt lonely every day or all the time, but four respondents in ten did not have experiences of loneliness. This means that some people have better social ties than others. The question arises whether we could, somehow, increase social ties within the communities so that everyone could be included. We know that loneliness is higher in single parent families than in families with two or more adults. We know as well that poor living

conditions are reflected on loneliness, and further, we know that loneliness correlates negatively with the desire to be alive.

Three of four of the elderly have the feeling that they are respected by others. This shows that people interact with each other mostly in a respectful way in these villages. On the other hand, half of the elderly have been abused in one way or another, and half of these individuals have severe problems due to this abuse. These findings provoke the question whether the supportive social structures of these communities are sufficient to support families under difficult living conditions.

REFERENCES

- Argyle, Michael 2001. *The Psychology of Happiness*. East Sussex, Routledge.
- Demir, Meliksah, & Weitekamp, Lesley 2007. I am so happy 'cause today I found my friend: Friendship and personality as predictors of happiness. *Journal of Happiness Studies*, 8:1, 181–211.
- Diener, Ed, & Ryan, Katherine 2009. Subjective well-being: A general overview. *South African Journal of Psychology*, 39:4, 391–406.
- Caccioppo, John 2014. Loneliness is a major health risk for older adults. <http://news.uchicago.edu/article/2014/02/16/aaas-2014-loneliness-major-health-risk-older-adults>
- His Majesty's Government Programme of Action 2013-2018. An Official Swaziland Government Document.
- Hunter, Susan 2001. *Reshaping Societies: HIV / AIDS and Social Change. A Resource Book for Planning, Programs and Policy making*. New York, Hudson Run Press.
- Kainulainen, Sakari 2014. Money and love as sources of wellbeing (Raha ja rakkaus hyvinvoinnin lähteenä). *Public Policy (Yhteiskuntapolitiikka)* 79:5, 485-497.
- Kawachi, Ichiro, & Berkman, Lisa F. 2001. Social ties and mental health. *Journal of Urban Health-Bulletin of the New York Academy of Medicine*, 78:3, 458–467.
- Kingdom of Swaziland, Ministry of Health and Social Welfare. 2004. 9th round of national serosurveillance among women attending antenatal care services at health facilities in Swaziland.
- Leedy, Paul D. & Ormrod, Jeanne E. 2005. *Practical Research: Planning and Design* (8th Edn). Upper Saddle River, Pearson Education.
- Mabuza, Eunice. 2007. Basic needs and resources for the elderly in the peri-urban and rural communities in the Hhohho region in Swaziland. Research report.
- Manne, Sharon L., Winkel, Gary, Ostroff, Jamie, Grana, Generosa & Fox, Kevin 2005. Partner unsupportive responses, avoidant coping, and distress among women with early stage breast cancer: patient and partner perspectives. *Health Psychol.* 24:6, 635-41.
- Microsoft 2010. *Microsoft Office Excel 2010*. Boston, Microsoft.
- Neuling, Sandra J. & Winefield, Helen R. 1988. Social support and recovery after surgery for breast cancer: frequency and correlates of supportive behaviors by family, friends and surgeon. *Social science & medicine*. 27:4, 385-392.
- Rojas, Mariano 2012. Enhancing Poverty-Abatement Programs: a Subjective Well-being Contribution. *Applied Research in Quality of Life*, 4:2, 179-199.
- Rojas, Mariano 2006. Life satisfaction and satisfaction in domains of life: Is it a simple or a simplified relationship? *Journal of Happiness Studies*, 7, 467–497.
- UN 2015. United Nations Population Division, Swaziland country profile.
- UNICEF 2014. *The State of the World's Children 2014: Every Child Counts*. Division of Communication. New York, UNICEF.
- UNPD 2008. *Swaziland Human Development Report 2008, HIV & AIDS and Culture*. United Nations Development Programme. Mbabane, Swaziland.

WHO 2015. World Health Organization, Country statistics, Swaziland.

Zwane Isabel T., Mabuza, Eunice, Sukati, Nonhlanhla, Siphepho, Jameson S., Motsa M S., Zwane-Shabalala Fortunate S. 2008. Health Care Services and Support for the Elderly in Swaziland. University of Swaziland Faculty of Health Sciences Department of Community Health Nursing Science. Research proposal.

Raili Gothóni and Maija Kalm-Akubardia

LIFE AND HOPES – PERSPECTIVES ON THE SITUATION OF NEPALESE GIRLS AND WOMEN

The best way to sustainability of development is to work to gain equal possibilities, human rights and dignity to both women and men. One of the UN Millennium Development Goals was to reach gender equality and empowerment of women by 2015.

The focus of this article is to broach the circumstances of women and girls in Nepal. The writers' primary task is to illuminate the challenges and hopes women have. The article discusses three themes: 1) violence against women, 2) dreams and hopes and 3) empowering elements in women's lives.

The research material consists of interviews and writings published in English in Nepalese newspapers during the last week of February in 2015. Maija Kalm-Akubardia interviewed four female students of the ages 19 and 20. Raili Gothóni monitored newspaper articles about the circumstances of girls and women and studied other gender related issues in these newspapers. Other research literature has been used to gain a wider perspective.

Everyday life with fear and unfairness

“A son brightens the whole world whereas a daughter brightens only the kitchen.”

The Nepalese saying indicates girls' and women's low social, economic and educational status. There are female characters in Nepal that occupy

respectable positions and are even worshipped. Such female characters include the goddess-like figures Kumari, Lakshmi and Saraswati. More often however, women live under social taboos and this seems to be the reason for the somewhat nonchalant attitude towards violence and even rapes. Domestic violence constitutes over 80% of the total incidence of violence against women in Nepal. According to information given by the Women's Foundation Nepal, 64% of Nepalese women suffered from domestic violence in 2012. (Gupta 2011, 49–56.)

There are laws against violence, rape and caste discrimination. Still, both physical and mental violence and the caste system flourish. The gap between the law and the factual situation is enormous. How is that possible? The patriarchal society, discriminatory laws, social practices, traditions, economic dependency, illiteracy and poverty are among the issues that can be seen as the main causes for this gap. Due to these facts, there is a social acceptance of discrimination and violence. This acceptance undermines the laws.

Social acceptance of violence means that the blame and the shame are carried by women. In an OHCHR report one of the reasons that kept the people from reporting the numerous rapes was the fact that the Nepalese society tolerates violence against women. (OHCHR Nepal conflict report – executive summary 2012: 11–12). Also other family problems are kept secret.

I don't want people to gossip about my family so that I would not be labelled.
(Ani, 19)

The need to be quiet about all the violations and fears often means living a double life. It erodes women's integrity and energy. Every newspaper in the research data had at least one article about gender issues. Here are some of the headlines about violence: 'Girls attacked with acid at tuition centre', 'Women set on fire in Khotang', 'Need for safe public transport for women', 'Woman gang raped in Kanchanpur'. These incidents represent only the tip of the iceberg. Nevertheless, one can see some improvement. It was relieving to witness that a demonstration was arranged on the 24th of February as a result of an acid attack and violence towards girls.

Dreams and hopes

The interviewed women brought up two main dreams: a good education and a happy family. Education liberates women. With a good education, a girl might be accepted even if she comes from a less fortunate family background. Life can be satisfactory and meaningful because she can take care of herself and perhaps of others as well. All of the students interviewed wanted to be self-sufficient; they wanted to graduate, travel and have careers before they married.

"I don't like to marry and settle down with a family and risk my own life... I want to travel and study and help people." (Laura, 19)

Already, marrying for love is something that they can dream of in today's world. All of their parents had arranged marriages, having children already at a very young age. The students often repeated the word *generation gap*. They found their own lives very different from that of their parents; educated – illiterate, living in a city – living in a village, future-oriented – tradition-oriented, more independent – less independent. This generation gap often means a pressure to those girls who want to continue their education and, at the same time, are pressured to marry early. No one should ever neglect the local culture and its own ways of family transition. (Ji 2013, 194.) Many of the students kept a close balance between personal autonomy and obedience to cultural authorities. Their need of family support was important. Their dream was to be able to combine these two, autonomy and family, as well as possible. According to Yinghun Ji, the family background and a good reputation are essential when determining a good marriage partner and good life (ibid. 2013, 194– 196).

One dream of the women was to be able to help others. Meaningful life in the future meant that they would be able to take care of other people and especially families and children as well. Altruism and selflessness were explicated to be part of their values. Even those women who wanted to be liberated from traditions that suppress their possibilities seemed to have quite traditional values.

Empowering elements in women's life

What is the most important thing in your life? Without any hesitation, the interviewees mentioned family, parents and siblings. Those who have the support of their parents are fortunate. Family values and community were valued against the western way of life which they felt valued independence combined with loneliness.

“... honesty and discipline and family values.” (Sofi, 20)

Immaterial values were important and even though Nepal is a relatively poor country, economic and technological development was not considered very important. The spiritual dimension of life was, according to the interviews, the key source for Nepalese people to reach happiness and a meaningful life. Temples, gods and goddess met us in Nepal, where Hinduism and Buddhism co-exist. Religiosity in Nepal can bring one a peace of mind but it can also be a source of fatalism and apathy.

“I think spirituality is the best that anybody can give. Peace of mind and stable mind, it's very necessary.” (Ani, 19)

“Western people are more technology-orientated... We should focus on beautiful things around us.” (Laura, 19)

According to Christopher Sink and James Devlin, spirituality has three aspects: 1) *Religious spirituality* means seeking the meaning of life and taking into account transcendence, divine and the holy. 2) *Secular-humanistic spirituality* means the connection with oneself, other people and searching harmony and satisfaction. 3) *Personal spirituality* is a part of personal development and searching for one's place in life and the world. (Sink & Devlin 2011.) When analyzing our answerers, we can see all these kinds of spirituality but the emphasis can differ from woman to woman and in accordance with the context.

Conclusion

Nepalese women have a dream of a better future with education, family and happiness. They helped us see the importance of enjoying the beauty of nature and helped us see the value of spirituality.

The earthquake of 2015 shook the whole country and all of us. Sustainable development and solidarity should concern every one of us.

Everybody has the right of integrity and the right to be protected against violence. The antagonism in Nepal will remain unresolved without a sustained commitment of the society, without equal opportunities for education and without follow-up of the circumstances. It is time to look seriously at the problem and to talk openly about it without putting the blame on women. The victims should not need to fear any social stigma. Together we are more!

Material

Interview material, interviews of four female students (further details undisclosed due to ethical reasons)

Newspapers: The Rising Nepal, My Republica and The Kathmandu Post during the week 23 Feb–27 Feb 2015

REFERENCES

- Gupta, Aarati 2011. Women's property rights: A prominent issue in Nepal. In: *The Advocate*, Volume IX – Issue 1. St. Xavier's College of Social Work. Maitighar, Kathmandu. PP. 49–56.
- Ji, Yingchun 2013. Negotiating Marriage and Schooling: Nepalese Women's Transition to Adulthood. *The ANNALS of the American Academy of Political and Social Science*, 646(1): 194–213. Accessed 10/01/15. <http://ann.sagepub.com/content/646/1/194.full.pdf+html>
- OHCHR 2012: Nepal Conflict Report – executive summary, 2012. Accessed 5/12/2014. http://www.ohchr.org/Documents/Countries/NP/OHCHR_ExecSumm_Nepal_Conflict_report2012.pdf.
- Sink, Cristopher & Devlin, James, A., 2011. Student spirituality and professional school counseling: Issues opportunities, and challenges. *Counseling and Values*, 85. 130–148.

PART 3: DEVELOPING SERVICE MODELS FOR INTERNATIONAL COOPERATION

Elsa Keskitalo

DEVELOPING RESEARCH TOOLS FOR THE EMPOWERMENT OF NEPALESE SINGLE WOMEN

A mong its other goals, the GLORE project was intended to strengthen international research, development and evaluation capacity of the partner universities and to develop a working-life-oriented model of cooperation in developing countries. My personal GLORE project and interest was to learn about empowerment of women in Nepal. While visiting Nepal in November 2014, I became aware that single women, mostly widows, often young women, were the most vulnerable group among women in Nepal. I also found that women themselves have taken the initiative to make progress among single women. Women for Human Rights (WHR) is an established and prominent NGO working in the field. This article describes empowerment of single women of WHR and discusses the ways with which research tools could be developed in international collaboration together with WHR.

Empowerment of women in Nepal – WHR as a focus

Women for Human Rights (WHR) is an established NGO that has made good progress in empowering women socially and economically and in raising awareness of single women's concerns in Nepal. The organization was initiated in the early 1990s by informal networks of widows that used to gather in homes. The organization was formally organized in 1994. At that time, single women were living on the margins of society as a neglected

group. The issue of women was not seen as a human rights issue nor as an issue of importance. WHR has passed a national declaration to use the term *single women*, instead of widows. In the Nepali society, the word 'widow' is viewed with disdain, inducing humiliation (A Journey... 2010).

At the moment WHR works in 73 districts and has more than 100 000 single woman members. The strategic goal of WHR is to address single women's concerns - to empower women to be their own agents of change. This strategic goal includes changing traditional stereotypes of single women, promoting the participation of single women in society and their access to resources, changing discriminatory policies and giving single women their rights. WHR describes their work as *five pillars*: Advocacy and Social Mobilization (Pillar I), Empowerment for Sustainable Livelihood (Pillar II), Sustainable Peace for Human Rights And Justice (Pillar III), Local Governance and Institutional Development (Pillar IV) and Regional and International Networking (Pillar V). WHR has actions at the grass roots, district, regional and national levels in Nepal, as well as on the South-Asian regional and the international levels. (WHR n.d.)

At the grass roots level the work includes group activities, such as savings, credit, advocacy and income generating activities. It also involves social mobilizers giving training classes to single woman members and conducting various campaigns at the local level. Groups work as agents of change, i.e. pressure groups at the local level, pressuring for and advocating the reduction of discrimination. The district level is responsible for training and informing women in the district. The work is conducted in close coordination with local level bodies and local stakeholders. The regional level functions as the mediator between the districts and the national level. At the national level WHR works in close cooperation with Nepali governmental agencies and civil society organizations, international NGOs and media in order to mainstream single women into the country's development. At the South-Asian regional level, the concerns of widows in South Asia and the global region are being lobbied and advocated. At the international level WHR addresses the issues of the rights of single women at the global level, taking the initiative of establishing WHR International Chapters in different countries. (WHR n.d.)

Empowerment as a research challenge

Empowerment is a frequently used concept but at the same time multifaceted and contested. Empowerment can mean different things for different people. Empowerment has been defined as: “the capacity of individuals, groups and/or communities to take control of their circumstances, exercise power and achieve their own goals, and the process by which, individually and collectively, they are able to help themselves and others to maximize the quality of their lives” (Adams 2008, 17). Empowerment has individual and collective dimensions. It is often linked with participation. Empowerment can be manifested in self-empowerment, empowering groups, organizations, communities and political systems (Adams 2009, 181–186). As an emancipatory approach it has spread from developed countries and has become a prominent approach for engaging marginalized groups and communities. (Freire 1972; Adams 2008; Reason & Bradbury 2008, Mayo et al 2013.)

Empowerment as a concept refers to individuals and communities and their goals of development, freedom, growth, rights, resources, change and problem-solving (Alinsky 1971, see Järvinen 2007, 61–62). In the global south, examples of empowering activities include information dissemination, legal assistance, micro loans, support and self-help groups (Järvinen 2007, 62). The concept of empowerment can be approached at different levels (Järvinen 2008, 67).

Level of empowerment	process of empowerment
Individual	cognitive, self-reflection
Group	teams, self-help groups, awareness raising, education
Organization	organizational change, education
Community	community projects, programmes and participation
Institution/community	advocacy, lobbying, political and legal influence

The activities of WHR cover empowerment at all of these levels, from individual and community levels to national and international levels of advocacy. Empowerment in the context of WHR is closely linked to community development, community education and community organization.

Empowerment is often discussed in contexts in which people are in oppressed and marginalised positions and in which individuals have no power. The lack of power is viewed to be connected to structural factors in society. In order to change the structures of oppression, people have to become aware of the structural barriers through critical reflection. (Adams 1996; 2008; Freire 1972.) In particular, Paulo Freire's (1972) approach to community education and experiential learning aimed to empower oppressed people to transform oppressive social relations. Empowerment as a learning process was to be based on problem-posing and dialogue. Once people developed a critical understanding of their situation, they would be able to develop strategies for social transformation. (Mayo et al 2013, 6–7.)

Freire's ideas (1972) have influenced community development and community education, adult literacy and health campaigns (Ledwith and Springett 2010). In addition, he has influenced the development of participatory action research, starting from people's existing knowledge and concerns and working with them collaboratively in order to facilitate transformative change. Participatory action research has been developed as a set of tools, inviting people to be actively involved in producing knowledge about their own conditions and about how this information can be used to transform the conditions. Participatory research has been applied in Africa, Asia and Latin America. (Reason & Bradbury 2008; Rahman 2008; Mayo et al 2013, 8.)

The challenge from the research point of view is to define, measure and identify evidence of empowerment. The question is how empowerment outcomes are achieved and in which way they are attributed to the activities in question. (Mayo et al 2013, 33.) In evaluation one needs a programme theory, a theoretical framework, which assumes the linkages between planned actions and results. In the case of empowerment through WHR, this would refer to the assumptions behind the empowerment activities, i.e. the understanding of the ways and processes through which empowerment contributes to the progress of single women in Nepal: why certain goals and actions have been selected as a priority.

Developing research tools for the empowerment of single women in Nepal

Considering the goal of developing research and evaluation tools and the goals of empowerment, participatory (action) research (PR/PA) was discovered as a meaningful approach (Reason & Bradbury 2008; Rahman 2008). PAR (participatory action research) focuses on marginalized groups and groups without power. The starting point in PAR is a full and complete participation of the community in research (evaluation) process. The objective is to promote progress in the community, and the objectives of evaluation are defined within the community. The process itself is empowering for the community, increasing its awareness of its resources and mobilizing it to action. The process is a learning process and the researcher is a committed learner in the process (Rahman 2008). PAR has diverse perspectives and approaches. It is a research orientation that can, in practice, apply different research methods. (Rahman 2008; Berghold & Thomas 2012.)

Participatory action research (evaluation) involves action and research. It aims to collect data, but also through collective action to change the action. PAR requires that the evaluation process and methods are planned and implemented together with those whose action is being evaluated and developed. PAR means that the objectives and questions are created in collaboration combining research and practice. (Berghold & Thomas 2012.)

A PAR strategy would be feasible, since the methodology fosters the collection of data and participation (empowerment) at the same time. PAR involves the respective community to foster change; that is, participatory strategies have developmental perspectives: how we can improve the work in the future. PAR respects local knowledge and facilitates local ownerships and data generation. PAR creates space for local people to develop their own understanding to challenge top-down development. PAR creates opportunities to agency (from passive to active) and changing power dynamics in the development co-operation. (Rahman 2008; Reason & Bradbury 2008.)

Participatory evaluation can be practiced in various ways such as self-assessment, stakeholder evaluation, internal evaluation and joint evaluation (Mayo et al 2013). In terms of impact assessment, participatory research could, instead of a distinct evaluation framework, start from the experiences

of relevant community organizations, their analysis of their context and those who work within that context, and proceed to find ways to understand, define, measure and communicate these experiences internally and externally (Jones et al 2013, 43). Conventional project management tools have limitations in the management of complex community development programmes, where ‘projects interweave with each other and people interweave with the programme’. (Jones et al 2013, 45.) Basically, *impact* is understood as a difference made by an organization, certain activities or actions. Impact refers to everything that happens directly or indirectly because the organization or activity exists; this implies that the impact might not happen if the organization or activity did not exist. (Jones et al 2013, 46.)

Participatory research in the context of WHR

WHR has developed a monitoring system in which follow-up information is gathered according to the selected indicators in the five pillars as follows: number of programmes and participants, number of service receivers, number of receivers of training or skills training, number of beneficiaries of a credit programme, number of receivers of certificates, documents and rehabilitation packages, number of victims of violence, number of participants in local government, and number of candidates in elections etc. In addition to monitoring information, WHR aims to develop research and evaluation capacity and respective methods. Some of the outcomes of WHR work, e.g. legislative reforms and community services, can be measured in terms of figures. Other outcomes require a collaborative approach to develop correct types of measures for how to assess the impacts of the work.

In the course of my visit to Nepal in November 2014, we talked about the possibility of participatory research (evaluation) in the context of WHR. *Participatory research* refers to a process in which the researcher (evaluator) and actors in the activities to be evaluated work in collaboration. The collaborative process covers the development of evaluation tools, their implementation, and the joint evaluation process itself. This type of process works as one of organizational learning. Essentially the process involves empowering the staff, volunteers and participants to improve the situation of single women. Participatory evaluation also anchors the evaluation and development of

evaluation tools to a local context in a way that enriches the work of the whole organization.

In the discussions about research and evaluation in the context of WHR, illiteracy appeared a key challenge. Promoting literacy is obviously at the heart of empowerment. In Nepal, illiteracy is a huge problem among the whole population. The total adult literacy rate is 65.9%, according to the 2011 Census (for men 75.5% and women 57.4%). Among single women illiteracy is estimated to rise up to 80%. Adult learning and education is perceived as having a crucial role in empowering women to overcome poverty and meet their own needs. Developing tailored literacy classes for single women is at the core of WHR's overall strategic goals, in particular in the first pillar, social and cultural empowerment and social and cultural rights. Piloting literacy classes also provides an opportunity to develop a participatory research and evaluation approach as well as methods applicable to other strategic goals and actions.

The conditions of success of literacy classes were also discussed, e.g. what kind of classes would make participation possible, taking into consideration the many institutional obstacles for single women to participate. Child care arrangements are one of those issues. Good practices of illiteracy classes elsewhere were to be benchmarked to find a workable model for WHR. In Nepal, other organizations, such as WELNepal, run innovative adult and family literacy classes. In particular, family literacy programmes and classes, where mothers and their children learn together, would be relevant for single women. The idea was to invite single women, who participate in classes, to work as a self-evaluating group, and in that way not only to collect evaluation information, but to contribute to the further development of the model.

Participation was seen to contribute to the empowerment of women in many ways. Piloting and developing the evaluation of literacy classes would increase the evaluation capacity within WHR as well (A Journey... 2010). Diak as a higher education institution and WHR could work together to develop a relevant research approach and promote its implementation. In accordance with the goals of the GLORE project, collaboration could strengthen the international research and development capacity among partner universities and contribute to developing a working-life-oriented model of cooperation in Nepal.

REFERENCES

- Adams, Robert 2008. *Empowerment, Participation and Social Work*. 4th edition. Basigstoke: Palgrave Macmillan.
- Adams, Robert 2009. Advocacy and Empowerment. In: Robert Adams, Lena Dominelli and Malcolm Payne (eds). *Critical Practice in Social Work*. Basigstoke: Palgrave Macmillan, 178–188.
- A Journey towards Empowerment and the Status of Single Women in Nepal 2010. Women for Human Rights, single women group (WHR). Tripureswor, Katmandu.
- Alinsky, Saul 1971. *Rules for Radicals: A Practical Primer for Realistic Radicals*. New York: Random House.
- Bergold, Jarg & Thomas, Stefan 2012. Participatory Research Methods. A Methodological Approach in Motion. *Forum: Qualitative Social research* 13 (1), 1–20.
- Freire, Paulo 1972. *Pedagogy of the Oppressed*. Harmondsworth: Penguin.
- Jones, Hannah; Jones, Vaughan and Cock, Juan Camilo 2013. Impact Assessment or Agenda-Setting? In: Marjorie Mayo, Zoraida Mendiweso-Bendek & Carol Packham. *Community Research for Community Development*. Basigstoke: Palgrave Macmillan, 43–64.
- Järvinen, Tomi 2007. *Empowerment. A Challenge of Non-Governmental Organisations in Development Cooperation Partnerships*. PhD thesis. Tampere: Tampereen Yliopistopaino.
- Ledwith, Margaret and Springett, Jane 2010. *Participatory Practice: Community-based Action for Transformative Change*. Bristol: The Policy Press.
- Mayo, Marjorie, Mendiweso-Bendek, Zoraida and Carol Packham. 2013. Community development, Community Organising and Third-Sector-University Research Partnerships. In Mayo, Marjorie, Mendiweso-Bendek, Zoraida and Carol Packham. *Community Research for Community Development*. Basigstoke: Palgrave Macmillan, 3–18.
- Rahman, Md. Anisur 2008. Some Trends in the Praxis of Participatory Research. In: Peter Reason & Hilary Bradbury (eds.) *The Sage Handbook of Action Research. Participative Inquiry and Practice*. London: Sage, 49–62.
- Reason, Peter & Bradbury Hilary (eds.) 2008. *The Sage Handbook of Action Research. Participative Inquiry and Practice*. London: Sage.
- WHR n.d. Web portal of Woman for Human Rights, single women group (WHR). <http://whr.org.np>.

Antti Peltari

JOINT EVALUATION OF DEVELOPMENT PROJECTS THROUGH TRILATERAL UNIVERSITY CO-OPERATION

We live in a world that abounds with projects of varying types and lengths, each in a stage of planning, implementation or evaluation. Many of the permanent jobs that we used to have as employees have changed into project work assignments. In a way, employees are now placed in the same position as football coaches or race car drivers: if you do not manage well this year then there will be no follow-up agreement (project) the next year. And how are the successes of your tasks and your various projects measured? The answer is, success is measured through evaluation.

Projects have become increasingly international and can involve participants from multiple countries. A project plan can be a result of international cooperation even if the project is carried out in a single country. Both the implementer and evaluator can be found through an international open-bid process. The requirement specification process prior to the initiation of a project is also carried out on the basis of evaluations.

No one knows how many different projects are currently under way and who their various sponsors are. Sponsors certainly know about their own projects and sponsors' project listings can usually be found quite easily on their websites. Other implementers, such as industry, government/municipal offices and private entrepreneurs, can also manage multitudes of projects, though listing those projects is a more difficult task. But all the same there is one thing all of these projects have in common, and it is their compulsory final evaluation.

Projects can be assessed in a number of ways. The most common starting point for evaluation is to focus on the achievement of set targets. Sometimes, however, the focus of an assessment can be on the process itself. This type of process evaluation can concentrate on any project stage.

In most cases, the financier prefers an external evaluation. An external evaluation is considered more objective and reliable than an internal assessment conducted by the implementer itself. Of course, a self-evaluation may also provide good results if it is well designed and implemented. The key points in a self-evaluation are that the evaluation process be conducted with care, that it involve the relevant stakeholders and that the implementers have the necessary assessment skills. Often, an assessment is perceived as a nasty, compulsory obligation, but instead, an assessment should be seen as a natural and important part of systematic long-term development activities. Often projects are established in order to develop and test a new operation or service, or to gain insights from a new way of doing something particular. Therefore, an evaluation conducted in a meaningful way is a natural part of a development process.

In project evaluation, the main question often is whether we can obtain the desired outcomes and changes through the selected approach. Only in very few cases will we evaluate our initial baseline assumptions (requirements, criteria and specifications) that were drafted to establish the actual project, even though that might also be beneficial. Project evaluations concentrate on a project's set objectives and their designated, measurable indicators.

Project evaluations are often performed by individuals and companies involved in other project planning and implementation activities as well. These companies compete with each other over the roles they desire to occupy at given times in specific projects. Generally, implementers and evaluators are different players.

In Finland, for example, the Ministry for Foreign Affairs funds dozens of different projects every year. The budgets of these projects can vary from a few thousand euros (small non-governmental organization projects) up to millions of euros (major bilateral development projects). It is clearly unlikely that projects of such different scales could have the same final assessment criteria; however they all need to be prepared for project evaluations conducted by external consultants contracted by each project itself or by the

Ministry. For this reason, nearly all projects allocate some money to project evaluation in their budgets.

This call for improved project evaluation practices - a goal of the GLORE* project - was the starting point for the joint trilateral evaluation pilot project in Tanzania presented in this article. The issue of improved evaluation skills was raised by the partner universities during our lecturers' first contacts to the potential partner universities. The evaluation of development projects is compulsory everywhere. However, there is a large competence gap between local and international experts conducting these evaluations. Improved knowledge of how to best carry out evaluations would offer a number of employment opportunities for local experts, and of course it would help them improve project planning and implementation activities as well. This would also improve projects' long-term economic sustainability because a higher proportion of project funding, currently paid out to high-salaried European experts, would remain in the country instead of going to Europe as is often the case today.

*(*The purpose of the GLORE project is to strengthen the competences of the participating universities in working-life-oriented teaching, research and development work conducted especially with developing countries. GLORE stands for global responsibility, sustainable growth and participation. GLORE project plan 2014.)*

This can create extra problems for the implementation and evaluation of projects, because nearly all tendering processes require at least three technically acceptable offers to be received by local or international experts in order to comply with the competitive tendering rules. At present, the lack of local experts may make fulfilling this minimum requirement impossible.

As important as evaluation expertise in development cooperation is, it is equally important to increase the general evaluation expertise of Finnish university students. Evaluating is a desirable and much-needed skill in the development cooperation sector as well as in many kinds of project implementation activities in various fields in Finland. For example, the EU sets project assessment norms and standards that affect the respective evaluation practices in all member states. Performance measurement and quality control are among the top priorities of project implementation.

Almost all projects, regardless of their sponsorship, require evaluation. Furthermore, each sponsor may have its own assessment rules and guidelines. For this reason, better evaluation skills and knowledge are surely also needed in Finland.

Presentation of the pilot case

In the light of these ideas and factors, we began the planning of a project evaluation pilot for bilateral university cooperation projects. Within Humak University of Applied Sciences, *Civic Activities and Youth Work* is the largest degree programme. It was deemed quite natural that we should start seeking a Finnish partner organization among the Finnish non-governmental organizations (NGOs) that were already involved in the implementation of development projects in our two designated partner countries, Nepal and Tanzania. An initial study was carried out to ascertain the expectations of Finnish NGOs operating in these countries with regard to potential university cooperation (Auvinen & Mikkonen 2015). Based on our study and contacts, we began looking for a project which would need to have its evaluation during the activity period of the GLORE project.

We decided to cooperate with the Finnish Foundation for Medias, Communication and Development (known by its Finnish acronym Vikes*) and its community-based radio projects in Mtarwarra, Tanzania.

*(*Vikes was set up by a group of 26 Finnish communications entities in 2005. It is a foundation working for development cooperation, intended to promote freedom of expression and the pluralism of the media as a basis for democracy and social development. Vikes was established on the initiative of the Union of Journalists of Finland, and it brings together the whole Finnish journalistic profession. By 2013, several projects had been carried out by freelance and volunteer workers in over 20 countries. The main backer for these projects has been the Foreign Ministry of Finland. Freedom of expression, independent media and citizens' right to access information are essential parts of Vikes' global development agenda.)*

As Humak's Civic Activities and Youth Work programme is one of the leading proponents of participatory and inclusionary practices among Finnish universities, it was agreed that this evaluation would also be carried out using the Humak approach.

A short introduction to the Mtukwao Community Media project

Vikes started the implementation of the Mtukwao Participatory Media Project in 2010. The project's main objective was to initiate discussion about issues important to the people in rural communities inside the Mtukwao region. The idea of the community media approach is to offer people at the grass roots level more opportunities to participate in public discussions and debates as well as in decision making concerning their own lives. Media is now considered a fundamental tool for evolving issues such as democracy, human rights and social participation.

This evaluation case covered the Mtukwao Participatory Media Project during its second phase 2013–2015. The evaluation took place from 22 July to 14 August 2015.

The structure of this participatory evaluation case

It was agreed that Vikes would cover all the evaluation costs by debiting its project evaluation fund which had been granted by the Finnish Ministry for Foreign Affairs. This funding only covered the cost of hiring three Finnish students as well as local university lecturers and students. The costs of hiring two Humak lecturers were defrayed through GLORE funding.

The search for three applicants was launched within the Humak University network and was open to students from all study programmes. We received twenty-eight applications. The candidates were selected on the basis of their previous evaluation process experience, fluency in both spoken and written English, work experience in the chosen (or other) development country as well as social skills and open-minded personalities. Two students from the *Community Education Degree Programme* and one from the *Sign Language Interpretation Degree Programme* were selected.

The students then underwent three days of training in participatory project evaluation methods and began applying their training to the project incorporating country-specific information. Students from the Tanzanian universities were similarly trained and prepared by their own universities. The local evaluation team was composed of three students from Dar es Salaam University (School of Journalism and Mass Communications, SJMC) located

in the capital of Tanzania, as well as three sociology students from the local Mtwara Stella Maris University located within the project implementation region.

The students established first contact with each other by means of a Skype conference call two months before the project was to begin. They were able to start to get to know one another and to agree on some starting points essential for the data collection task and other useful information required for the evaluation of the project. All related project documents were issued to the students who were given the opportunity to take on tasks and responsibilities which matched their interests and know-how relating to the different stages of the evaluation.

The main evaluation questions were decided on the basis of the students' initiatives in collaboration with Vikes and participating lecturers. The main questions were concerned with the extent to which the project's objectives had been achieved, how useful the project had been to its stakeholders and final beneficiaries, whether the project was sustainable and whether the actions implemented reflected the project's main objective. *(In this article, we will not concentrate on the evaluation results. If you are interested in them please check the report at www.vikes.fi.)*

All the students travelled to and lived together in Mtwara for four weeks. During the first three weeks, they organized field trips in groups of three, one student from each university. Information was gathered by utilizing a broad range of participatory methods, which the students had previously tested and agreed to be suitable to deal with the different stakeholder groups and individuals. The Tanzanian students worked as interpreters during the interviews and discussions. Some video documentation was also completed.

At the beginning of the fourth week, the arrival of the lecturers began the second phase of this participatory project evaluation. Two lecturers from Humak University of Applied Sciences (Terhi Dahlman and Hanna Laitinen) arrived in Mtwara together with two lecturers from University of Dar es Salaam (Sophia Ndibalema and Zamda George). Mtwara Stella Maris University teachers were unfortunately unable to join the others due to timing problems.

The students presented their preliminary findings as well as the first draft of their report to their teachers. The participants of that meeting included the Mtukwao staff, volunteers and assistants in addition to employees from

KEPA Tanzania. (KEPA is an umbrella organization for Finnish civil society organizations who work with development cooperation.) The goal of this meeting was to gather initial feedback and comments from those present in order to establish if there was a need for further information collection during the final week.

Next, the students worked in small groups to complete their report. They had daily meetings with their lecturers to ensure that they were using appropriate analysis methods, that the definitions of the terms were exact, and to offer their ideas and discuss options. Unfortunately, the teachers from the University of the Dar es Salaam could not be present for more than two days due to financial problems.

The first version of the report was ready by the end of the week. The final report was delivered to Vikes at the end of October 2015.

Evaluating the evaluation pilot

As far as we know, this was the first time (at least in Finland) that the evaluation of a development project had been carried out in this manner through trilateral university co-operation. Based on very encouraging feedback from this pilot, Humak University of Applied Sciences will apply for funding from either CIMO or the EU in order to renew this experience and gain more insight into conducting this kind of evaluation in other countries and/or for other types of projects. Later this year, a Humak student, who participated in this pilot project, will present a final thesis which analyzes the key success factors for this kind of trilateral university co-operation.

The summary of the experiences gained by the different stakeholders was very positive. The representatives of Mtukwao, universities and student groups all considered this evaluation pilot a very successful cooperation format and stressed that such co-operation offered them multi-level learning opportunities.

“A multicultural team of at least intermediate academic level students can successfully implement an evaluation project, especially when it needs to be done using participatory methods. A multidisciplinary team has the ability to bring in to the project points of view that differ from the views prevalent in the professional field of any one member”. (Comment by a participant)

The overall conclusion was that this kind of evaluation conducted by students offers a good opportunity, at least for small NGOs, to carry out project evaluations in their target countries at lower costs. The basic criticism mentioned by participants was related to the duration of the teachers' participation. Instead of five days (only two days for the Tanzanian teachers), it was suggested that teachers should remain in the evaluation country for 10 days or two weeks in order to have more time to analyze the collected data, to better prepare the report and to complete missing data, if any, to gain a better overall outcome. The orientation received by students in their respective universities was very helpful, although in the future more care should be taken to coordinate the orientation efforts to ensure that the students are all equally prepared when they meet. It was also very good that all students were given some orientation in Mtwara before they began the evaluation.

A second criticism, in relation to the preparation for the evaluation, concerned the general training and the training materials and practices dealt with during the orientation period by the respective universities. These should also be reviewed to ensure the students are provided with the same amount of preparation and are all at the same baseline when they begin their work.

One cultural difference was clearly noticed. It was difficult for the Tanzanian students to bring up matters that had not gone very well. On the other hand, many other students were generally willing to provide even critical comments during the evaluation process.

In conclusion, we present a short list of comments (from students, lecturers and stakeholders) that will be analyzed more extensively in a student's final thesis which will be released later this year.

Using students from different universities to complete the evaluation was a good idea. Students were able to learn a lot from each other and bring their own experience to the evaluation project.

In general, I think the cooperation was good. I can only speak about the corporation between teachers and students, excluding the Stella Maris teachers who were not able to fully participate due to important reasons. The teachers and students who participated worked well together and there was a very friendly rapport between teachers and students.

Looking at the students who worked on the project, their commitment, tolerance and competency, I can generally say that the student selection process used by each university was very successful.

Furthermore, the selection of the different universities to join in such a project was also very good as each university brought in different knowledge which enriched the whole project.

For guidance purposes, I think it would be better that teachers become involved in the project much earlier in order to provide guidance to the students when they collect data and to ensure that nothing is missing when the reports are being written.

I think more time was needed to write the first draft report under teachers' supervision.

Funding issues should be settled very early to avoid misunderstandings during project implementation

The commitment of all partners should be established very early to ensure that everyone participates fully for the benefit of the project.

Students should have supervisors throughout the project even if the supervisor must come and go in between the days of data collection, as opposed to having the supervisors come in at the very last point of report writing.

More time, approximately a week, should be allocated to orient students on data collection and report writing before they start the project and this should be budgeted for.

A joint project like this can also be conducted with teachers and students from different universities doing a joint research and publishing data to enhance development in different areas.

Multi-cultural evaluations like this should continue so as to encourage the diversity of ideas; it is a platform for improving professionalism.

Working with a group of nine people, we faced challenges. There were frustrations and misunderstandings during data analysis, language barriers (some things might be lost in translation.)

The content of the orientation days in Finland was not relevant enough.
Teachers' holiday period (this evaluation was done in summer time)

REFERENCES

Auvinen, Maija-Stiina & Mikkonen, Ainoliisa 2015. Research of promoting global responsibility in Universities of Applied Sciences] Bachelor's thesis. Humak University of Applied Sciences. Cooperation options for HUMAK University of Applied Sciences and Diaconia University of Applied Sciences with Finnish organizations operating in Nepal and Tanzania (Selvitys ammattikorkeakoulujen globaalin vastuun edistämisestä. Humanistisen ammattikorkeakoulun ja Diakonia-ammattikorkeakoulun yhteistyömahdollisuudet Nepalissa ja Tansaniassa toimivien suomalaisjärjestöjen kanssa).

GLORE project plan 2014. In Finnish, updated and approved by the steering group 18.3.2014. Unpublished.

Katja Päällysaho

PARTICIPATORY PHOTO ACTIVITY WITH CHILDREN IN A NEPALESE CHILDREN'S HOME

During my visit to Nepal I had an opportunity to carry out a small scale photography activity in a children's home in Kathmandu. The idea of the activity was to learn how children perceive the place where they currently live. The children were given cameras and asked to take pictures of their living environment, of places where they felt safe and secure. Afterwards the photos were discussed with the children.

In this short article I will first briefly discuss the concept of home which served as a loose framework for the activity. I will also reflect the importance of engaging children in a research process and the use of photographing with them. A few pictures are shown at the end of the article to illustrate the activity.

Place – Home

Home is probably one of the most significant and pivotal places for most people, a place to which people feel strongly attached (e.g. Porteous and Smith 2001, 6). This significance of home becomes clear on occasions when home is lost or somehow contested, as is the case for many children living in a children's home. As Yi-Fu Tuan (1974, 99) puts it, "To be forcibly evicted from one's home and neighbourhood is to be stripped of a sheathing which in its familiarity protects the human being from the outside world".

But what is *home*? A number of disciplines, such as anthropology, architecture, home economics, cultural geography and recently also social sciences, have generated an abundant amount of research into the topic. Despite the growing research interest in *home* there is no single shared understanding of the theoretical definition of the term. Suffice it to say here, *home* refers firstly to spatial and physical aspects, to a particular kind of physical space (Porteous and Smith 2001, Vilkkö 1998), that is, to a house or apartment where one permanently lives. In this respect we are mostly interested in the architectural design of the dwelling. However, as Riitta Granfelt (1998, 103) points out, the concept of home is not necessarily identical with the concept of house or accommodation.

A home consists also of different psycho-social elements (Porteous and Smith 2001). This refers e.g. to the transformation of a dwelling into a home, the taming of a space into a meaningful, private and safe place (see e.g. Huttunen 2002). It also refers to the strong attachments people create to their homes. A home is therefore a concrete place that has been shaped, that carries with itself the feelings of “at homeness” and “being at home” (Vilkkö 2000). Other attributes falling under this category refer to the home as a shelter and a place offering security (Dovey 1985, Sixsmith 1986), a refuge from the outside world, or a place where significant social relations take place (Hayward 1976, ref. Porteous & Smith 2001).

The idea of home as a refuge and a place offering security served as a point of reference for the assignment I carried out in the children’s home in Kathmandu. I was interested in finding out where in the children’s home the children felt safe and secure. I felt that these elements - security and safety - that are often related to home, are also the ones that children’s homes try to provide for the children living there. One of the aims of these children’s homes is to offer a safe and secure environment for children who, for some reason, are not able to live at home. Offering a safe growth environment for a child is seen as guaranteeing a solid basis for balanced and well-rounded development.

Engaging children

As mentioned above, one of the aims of the children’s homes is to offer safe and secure living conditions for children. However, decisions about

what makes a living environment safe and secure are done solely by adults. Little do we know about how children perceive the environments designed for them by adults! In this small scale project the aim was to find out how children perceive their living environment and what the elements are that make them feel safe and secure.

One of the guiding principles of the UN Convention on the Rights of the Child is that of participation. It is seen as a right of children under the age of 18 to have a say on matters concerning them. It is their right to be heard and to have their opinions and views taken into account. Article 12 of the conventions states:

States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

This view is well adopted in childhood studies that have flourished since 1980s. The main idea of this school of studies is that children not only have the right to express their opinions but are also capable of doing so. In this tradition, children are seen as active agents who are able to contribute independently to research. The idea is, in other words, to avoid the objectification of children in research and encourage research to be conducted *with* them, not just *on* or *about* them. (see more e.g. Alanen 1992, James & Prout 1995, Woodhead 2009). Research that involves children as active social agents applies to participatory research.

As Woodhead (2009) notes there are different levels of participation within participatory research. In its weakest form a researcher would ask for informed consent from the child and be honest about the research purposes. The strongest forms of participatory research would include children in the whole research process: from planning and defining research questions to carrying out fieldwork and analyzing and documenting the results. There are also several intermediate stages of participatory research with children. (Woodhead 2009.)

This project falls in the middle: the project was initiated by an adult and an outsider, the children were asked for research consent, they were well informed about the purposes of the study, and child-friendly tools were used. Moreover, the children were given a voice which has since been heard and made clear for the adults who will take the children's responses into

account in the daily planning in the children's home. (See about different levels of child participation e.g. in Hart 1992.) It is common in childhood studies, as in other studies related to marginal groups, to give a voice to those who so often are doomed to voicelessness. However, it is also important to remain critical of this view and ask if there exists only one voice among the marginalised group or if there are several voices in the group. It is also important to ask whose voice is actually being heard. (See more e.g. Thomson 2008; Spyros 2011.)

Photography with children

In order to learn what the safe and secure places for children in the children's home are, I asked them to take photos of this type of places. Photography has become a popular means of collecting data in recent research engaging children. When research is carried out that involves children, photography often takes the form of *photo-elicitation*. Briefly, photo-elicitation means that photos are used in order to stimulate more interview talk to support the interviews. (Pink 2007; Rose 2007; Thomson 2008.)

Photo-elicitation is seen to have several advantages when used with children. It may give children who have difficulties with words an alternative way of expressing themselves. It is also believed that photos allow children to express their emotions and feelings better than orally. (Kaplan 2008; Thomson 2008.) It is also thought that photographs give a different view to the social realities that people live in and a means for children to represent their lived experiences (Kaplan 2008). However, it is important to notice that, as Thomson (2008) puts it, "An image is not a simple window on the world." Instead, photos need to be seen as interpretations of the social world and as socially constructed (Rose 2007; Thomson 2008).

The process

The children's home I visited was a large detached house close to Kathmandu. The home comprised of a living room, a kitchen, an office room, a study, bathrooms and a sports room. There was also a separate room for the manager and his family. The 21 children, aged 4 to 17, had a few shared bedrooms separately for girls and boys.

The contact with the children's home was created via St. Xavier's College. The permission to do the activity with the children was given by the manager of the children's home. In addition, consent was asked from the children. The purpose of the assignment, the way of conducting it and the possibility for children to refuse participating in the assignment were carefully discussed with each party.

In the beginning the children were given digital cameras and taught how to use them. They were asked to take three pictures of places where they felt most at home and safe and secure in the children's home. After the pictures were taken the children were asked to choose one picture that they wanted to talk about. They were asked questions such as: "Tell me what is in the picture." "Tell me about the picture you have taken." "What makes this place (in the picture) safe?"

As I was not able to communicate with the children in the local language, I had two assistants, both Nepalese. One was a social work student at St. Xavier's College and the other studied social services at Diaconia University of Applied Sciences. The idea was that the assistants would write down the answers using the exact expressions given by the children. However, this goal was not fully reached as some answers were written down using just the main words from the children's utterances. During the assignment it also became clear that it was easier for the older children to write their answers on paper. These were written directly in English. Below, I have some examples of the photos taken by the children. I have indicated clearly whether a child's answers were obtained in writing or verbally and whether the verbal accounts are direct or indirect quotations. The written accounts are presented in exactly the same way as in the original writings. The names of the children have been changed in order to guarantee their anonymity.

After the activity the pictures were developed and each story/interview was attached to a respective picture. The pictures and texts were then taken to the children's home and put on the wall as a small exhibition. The idea was that the pictures and stories would serve as grounds for further discussion about safety and security and "at homeness" in the children's home. However, as the time of my stay in Nepal was limited I was not able to witness how this was realized.



A child taking pictures during the activity

Results

What makes the children feel safe and secure in the children's home? The photos and the interviews form a rich material for interpretation. In this article, I have the possibility for a brief overview of the responses only. The children's names have been changed to guarantee their anonymity.

First of all, it is important for children that their basic needs are being met, that they get "foods for surviving, bed for sleeping". It also seems that the concrete, physical space of the children's home is considered to offer safety. The children's home is a shelter and gives protection from the outside world. As Kinchit mentions: "I feel safe, because no wind is coming in." Children talk about the children's home in very pragmatic terms and only few of them pay any attention to aesthetic aspects of the children's home.

In the interviews, many children tell about the daily routines they follow and the repetitive daily chores that take place in the children's home. It seems to be the repetitive nature of the everyday activities that brings safety to these children.

It seems that the feelings of safety and "at homeness" are strongly situated in human relationships. Togetherness, the feeling of belonging and the possibility of sharing either problems or memories with each other are considered important. This is evident in almost every interview. As Vedika writes, "Being together is nice and mainly all are together in this room so, I like this room." Or as in Maina's response, "We play games, we discuss with each other, it feels like warm, etc. I feel very happy to share my problems with other." Or as Bimal says, "I feel very happy because we eat together." It is the presence of adult figures that brings feelings of safety to the children. However, the children also talk about the recurrent interaction and freetime activities that take place with the other children in the children's home.

It is not only human beings that are seen as offering safety. A couple of the children took a picture of a Hindu altar in the children's home and spoke about the importance of Hindu gods and goddesses for them. The spiritual dimension is important. In Freya's words, "They (gods and goddesses) makes our wish true." She continues, "God makes other dreams true and he help poor people in need." However, as Freya writes, success ultimately depends on the individual's own efforts and hard work towards fulfilling his or her dreams.

The younger children seem to live in the present time but the older children seem preoccupied with their future. Maina writes, "I feel safe because if we study that our future will be bright and we will be able to get some education and knowledge." The children's home invests a great deal in educating the children. Children see education as a promise of a better future, a life-changing opportunity.



Kinchit says: "This is my room. I like to play here and I sleep here. I feel safe, because no wind is coming in. It feels nice to come here. As nice as playing in the world cup. It is not a dirty place. I like to play football in the room with my

roommates. I come here to sleep, to play and to change clothes. I never want to leave this room. I don't like to go outside to do things that I have to do. I like to share the room with my brothers."

Vedika, 13, writes: "This is my favourite room because this is our living room where we can sit and watch television all together. In this room you can see two racks joined, we put our clothes, things etc. There is a window which we could open if we feel hot. I go to this



room while there is line, to watch T.V and sometimes to read too. I like to go with Freya while going in this room. Being together is nice and mainly all are together in this room so, I like this room."

Freya writes: "I choose these place because i like it very much and it is very beautiful place. I always believe on God. They makes our wish true. All the people in the world they make many temples in their home to pray. They always go to pray god in the temple. In the picture there are many different god and goddess picture. All gods are equal so, I cannot choose

god. The people who are in trouble or in problem they used to pray god but some time god will not fullfill our needs, like if we tell please make me first in exam god cannot do this because if we read hard and work hard with ourself we may can be. But god cannot do this all with their selves. We pray God in Dashain to Durga, in tihar to Laxmi, swaraswat puja, shivaratri etc. Many people tell that God will safe us from many things and from ghost also. God makes other dreams true and he help poor people in need. I always believe on god and I love god very much.

So I always put god tike on my forehead and go to school. God is only one people to help others in the world.”



Maina writes: “I choose these place because we study here. I feel safe because if we study that our future will be bright and we will be able to get some education and knowledge. If I study I feel very much happy with my family, friends, brother and sister. We play games,



we discuss with each other, it feels like warm, etc. I feel very happy to seare my problems with other. At first I would like to thanks to our uncle P. because he gave opportunity to do all those things like giving education, playing judo and other things, foods for surviving, bed for sleeping, outer activities. As you can see there is our bag, bench etc in the picture. Its seems hotter also.”



Sandeep tells: "This is office room. It makes me happy. There are trophies as sign of success...I remember... result of hard work. And record of everything we have done. It is a place for school materials, a place where to read newspaper and talk to uncle about problems. It is

a place with everything important and problems can be solved here."

Bimal 10 tells: "This is kitchen. This is a place where I can eat as much as I want. I feel very happy because we eat together. I go here to eat dinner... and for drinking. I go here because I feel tired when I study hard and feel hungry. Sometimes we help aunty in kitchen to cook, to serve. When we are hungry we ask children and she give us the food."



Conclusion

While in Nepal, I wanted to study the feelings of safety and "at homeness" in the context of a children's home in Nepal. This was done by using participatory photography with the children living in the children's home. The children were asked to take pictures of places where they felt safe and secure in the children's home. The pictures were later discussed with the children.

Participatory photography proved to be an excellent way of giving the children an opportunity to express their opinions and helped adults to see the living environment from the children's point of view.

REFERENCES

- Alanen Leena 1992. Modern childhood? Exploring the child question in Sociology. Jyväskylä: Department of educational sciences.
- Dovey Kimberley 1985. "Home and Homelessness". In Altman, Irwin and Werner, Carol M. (eds.) Home Environments. New York: Plenum Press. (33–61).
- Granfelt, Riitta 1998. Stories of women's homelessness (Kertomuksia naisten kodittomuudesta). Helsinki: SKS.
- Hart, Roger A. 1992. Children's Participation. From Tokenism to Citizenship. Innocenti articles nro 4. Florence: UNICEF International Child Development Centre. Accessed 18.9.2015. http://www.unicef-irc.org/publications/pdf/childrens_participation.pdf
- Hayward, Geoffrey D. 1976. Home: an Environmental and Psychological Concept. Landscape 20: 2–9.
- Huttunen, Laura 2002. Home, exiled, on the way Meanings of home in life-stories of immigrants (Kotona, maanpaossa, matkalla. Kodin merkitykset maahanmuuttajien elämäkerroissa). Helsinki: SKS.
- James, Allison & Prout, Alan 1995. Constructing and Reconstructing Childhood. Contemporary Issues in the Sociological Study of Childhood. London: The Falmer Press.
- Kaplan, Ian 2008. Being 'Seen' Being 'Heard': Engaging with Students on the Margins of Education through Participatory Photography. In Thomson, Pat. (ed.) Doing Visual Research with Children and Young People. London: Routledge, 175–191.
- Pink, Sarah 2007. Doing Visual Ethnography. Second edition. London: Sage.
- Porteous, Douglas and Smith, Sandra Eileen 2001. Domicide. The Total Destruction of Home. Montreal & Kingston: McGill-Queen's University Press.
- Rose, Gillian 2007. Visual Methodologies. An Introduction to the Interpretation of Visual Materials. Second edition. London: Sage.
- Sixsmith, Judith 1986. The Meaning of Home. An Exploratory Study of Environmental Experience. Journal of Environmental Psychology 6, 281–298.
- Spyros, Spyrou 2011. The limits of children's voices: From authenticity to critical, reflexive. Childhood 18 (2), 151–165.
- Thomson, Pat 2008. Children and Young People. Voices in Visual Research. In Thomson, Pat. (ed.) Doing Visual Research with Children and Young People. London: Routledge, 1–19.
- Tuan, Yi-Fu 1974. Topophilia. Englewood Cliffs, NJ.: Prentice Hall.
- United Nations 1990. Convention on the Rights of the Child. Geneva: UN
- Vilkko, Anni 1998. A place called home. Case study of the autobiographies of a man and a woman (Kodiksi kutsuttu paikka. Tapausanalyysi naisen ja miehen omaelämäkerroista). In Hyvärinen, Matti; Peltonen, Eeva & Vilkko, Anni (ed.) Moving differences. Gender in autobiography studies (Liikkuvat erot. Sukupuoli elämäkertatutkimuksessa). Tampere: Vastapaino, 27–72.
- Vilkko, Anni 2000. Home enough (Riittävästi koti). Janus 8 (3), 213–230.

Woodhead, Martin 2009. Childhood Studies. Past, Present and Future. In Kehily, Mary Jane. *Introduction to Childhood Studies*. Second edition. Maidenhead, Berkshire: Open University Press, 17–31.

Tuovi Kivilaakso

SOCIAL WORK AND SOCIAL SUSTAINABILITY IN NEPAL AND FINLAND

In this article, I will analyze social work and social work education in Nepal. I will try to find ways to analyze the cooperation between Nepal and Finland. In my opinion, it is most important to take into account both parties, Finnish and Nepalese. Each party provides important information to the other. I believe cooperation is an important mindset in social work and also crucial for the formation of the proper substance areas of social work.

It has been generally accepted that we could achieve an ecologically sustainable world by assuring socially sustainable development. For example, many development programs invest in women, literacy and equality in general. This is strongly parallel to social work and its educational challenges in Nepal as well as in Finland.

There are two sources of information I will use: the first set consists of interviews and written materials I obtained from the organization Dristi Nepal and St. Xavier's College in Kathmandu, Nepal. In addition, in spring 2015 I had the opportunity to follow the teaching in St. Xavier's as a participating observer, and through the teaching, interviews and written materials, I learned how social work education was conducted in Xavier's.

The method I use to analyze social work is based on my own research (Kivilaakso 2008, 2009, 2010). Briefly, I view the Nepal-Finland education exchange in a student-centred way. Students join exchange programs, students carry out their practical studies many months at a time, and students often write their theses on subject matters that are manifest in Nepalese social

services, for instance drug abuse, child abuse, etc. Therefore, my focus is on practice-based research and evaluation (Satka et al. 2005.)

No doubt, problems are present in professional social work in Nepal. In fact, social work is quite a rare profession in Nepal because there is a lack of institutions in which social workers could practise in the developed countries, be these institutions set up by governments or communities. Therefore, we need to consider social work in a manner similar to the way applied in Finnish universities of applied sciences: social work expertise is an open knowledge system, not closed (Gibbons et.al. 1994). When looking at social work expertise in this way, however, I must emphasize the necessity of understanding the theory of social work

In this article, I will first describe the concept of social sustainability. Then, on the basis of the information I gathered in St. Xavier's College, I will analyze social work education and its challenges. My other example comes from Dristi Institution. I will analyze how they have established services for the most vulnerable women, i.e. drug-using, abused women.

Concept of social sustainability

There are several international sources of information which define sustainable development and which consider socially sustainable development as an inevitable part of such development. Sustainable development was, for example, defined in the Brundtland Report "Our Common Future" (1987) in the following way: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

It is very important to see sustainable development as an agenda of equity. Sustainable development calls for the balancing of human and social development goals with the servicing capacity of nature through economic activities with the help of appropriate "green" technologies. A sustainable development agenda is an agenda for equity and fairness, both between and within generations. According to the Brundtland Report this report, comprehensive social policies that promote human rights and human development through socially fair, ecologically sustainable, economically responsible policies in all sectors are necessary to achieve such fair long-term development.

The most crucial element of social work is this: “Equality, security, inclusion and empowerment are the essence of social development. This means that the cross-cutting human and social values of comprehensive, socially oriented policies include respect for human dignity and rights, freedom and solidarity, equality and non-discrimination, inclusion and meaningful participation. The vision of social development is a society for all, where all people can participate in, contribute to and benefit from development.” A large number of research and textbooks have been published worldwide on international social work and sustainable development (Dominelli 2012, Healy 2014).

Antti Kasvio (2014) presents a much gloomier picture of the future: he describes fundamental changes in the environment and work and considers that the solution could be found in a more equal division of income and the demising of consumption in the world

Social work education and its challenges in St. Xavier’s College

St. Xavier’s College in Kathmandu is an educational institution of higher learning established and managed by the Nepal Jesuit Society. The society has practiced education in Nepal since 1951. The Jesuit tradition of educational excellence and service to others guides all the courses and activities at St. Xavier’s College. The college seeks to foster competence, creativity and innovative spirit. At the end of their studies, students are expected to enter the world with socially responsible goals, a lifelong appetite for learning and the desire to make our universe a better place. Fr. Augustine Thomas writes in the Academic planner 2014-2015: “... we will study hard, get good grades...participate in more extracurricular activities and ...” The planner also keeps with the Jesuit ideology of discipline: ”And this will produce: excellence, integrity, resilience and hard work...”

St. Xavier’s College undoubtedly differs culturally from respective Finnish educational institutions. However, education at St. Xavier’s College is very modern; the pedagogical methods and the themes of social work are quite similar to those of corresponding subjects in Finland. For instance, certain important textbooks are used in both places. A good example of this is the books of Malcom Payne on modern social work theories (1997) In addition, the teaching of research methods is practically-oriented, and there is a

clear place for activity-based and participatory research. If we add to this the unique way of integrating extracurricular activities into education, we gain interesting perspectives. Extracurricular activities in this case refer to visiting different localities in Nepal, for instance villages, where students go to and join everyday activities such as cleaning, constructing, repairing and care work.

I visited a class with my colleague last spring. The subject matter of the lecture was child protection. The course was a specialization course for child rights managers. It was designed in cooperation with Italian partners. The students were mostly policemen and policewomen. They did not have any previous education in child protection. After the lesson, we interviewed the social work lecturer. According to her, there is one great problem prevailing: there are only a few social workers who stay in Nepal. After graduation, rather than stay in Nepal, social workers move abroad and seek a better life. The rest of society has to carry on with the few that stay. Another problem is that social work is not acknowledged as a profession in Nepal. It is quite remarkable that in India there has been social work education for 75 years but in Nepal, only since 1996 - 20 years.

Establishing services for the most vulnerable women – the work of Dristi Institution

Dristi Nepal is a non-profit and non-governmental organization (NGO) It was established in 2006 to address issues related to drug-abusing women. The service is gender-based and Dristi's mission also includes HIV prevention. Dristi is the first organization by and for women who use drugs in Nepal. Dristi desires to reduce stigmatization, discrimination and violence against women. Dristi is an exceptional institution because it differs from the usual type of NGOs in Nepal. Dristi focuses on helping children and working against the caste system. Nina Repo, a former student and an informant to this article, tells us that the focus on a relatively small, stigmatized client group makes it difficult to fund activities.

According to Nina Repo, Dristi clients come from all over the Kathmandu Valley. There are field workers who guide the incoming women to the office and provide them with the help they immediately require. Women find Dristi with the help of their friends and relatives, pressured by their environment,

or a hospital may send them. However, most women find Dristi with the help of other drug users. The traditional person to person method is effective and has gained a good reputation for Dristi. Dristi services are free. The chief officer of Dristi Nepal tells us that Dristi provides services on an outpatient basis and on a resident basis. She mentions the most important activities: 1) protection of sex workers 2) residence services (they have seven beds) and clinical services (they have a small clinic), and 3) fundraising. The third activity might be considered surprising, even though fundraising is becoming a more acute problem in Finland as well.

The chief officer at Dristi tells us: “We have helped about 2000 women. Many of them are now running their own organizations.” The chief officer does not have any education in social work, but instead, she has a commercial education. This could be one of the reasons for the institution’s success. Another reason is this: Dristi’s chief officer tells us that she is a drug addict herself. This is an interesting piece of information. In Finland, there is a growing interest in experience-driven expertise (for example Nieminen & al. 2014.) In addition, Dristi’s chief officer is very good at using other people’s skills such as those of exchange students. For example, Nina Repo developed a counselling model that Dristi subsequently introduced.

Concluding remarks

There are several issues in need of closer investigation. In this context, it is possible to mention only some. St. Xavier’s College has long traditions and an established position in Nepal. On the other hand, Dristi is a tiny, relatively new party in the field. These two institutions are not comparable, and a comparison would not be reasonable. However, there are some similarities: the institutions work in same country and thus their contexts are similar. Both are focused on the most vulnerable people and try to find ways for helping them.

In St. Xavier’s College, there is probably a constant need for developing mentoring and counselling methods and practical ways of carrying out social work. Their way of combining extracurricular activities with their education is interesting. Moreover, the challenge the school has undertaken to extend its activities to the countryside is truly important.

Dristi Nepal caused us to ask many important questions also more generally. The chief officer told us that there are problems with donators who come from developed countries (USA) in respect to the work Dristi conducts in a developing country. Misunderstandings have occurred between the parties. This is not surprising when the donators expect review data based on Western parameters. There are also genuine challenges in conducting practice-oriented research with help of students, for instance. In an optimal case practice-orientation could enhance Dristi's development work. Dristi also wishes to establish larger, permanent programs instead of small projects. This is promising for more extensive future cooperation between the Finnish and Nepalese parties: theses, developmental and practical research activities in future.

REFERENCES

- Dominelli Lena 2012. From environmental crises to environmental justice. Cambridge: Malden, MA: Polity Press.
- Gibbons Michael, Limoges Camille, Nowothny Helga, Schwartzman Simon, Scott Peter & Trow Martin 1994. The new production of knowledge: The Dynamics of Science and Research in Contemporary Societies. London & Thousand Oaks & New Delhi: Sage.
- Healy Karen 2014, Social work theories in context: creating frameworks for practice. Basingstoke: Palgrave Macmillan.
- Kasvio Antti 2014, Sustainable work and good life (Kestävä työ ja hyvä elämä). Helsinki: Gaudeamus.
- Kivilaakso, Tuovi 2008: Theses of bachelors of social services and tensions of working-life development, research and expert requirements (Sosionomien opinnäytetyöt työelämäkehittämisen, tutkimuksen ja asiantuntijuuden jännitteissä). In Kakkonen, Kotila & Mutanen (ed): Chiasma of teaching, research and regional development (Opetuksen, tutkimuksen ja aluekehityksen kiasma). Helsinki: Edita.
- Kivilaakso, Tuovi 2009: Relationships among teaching, research and regional development in thesis specifications (Opetuksen, tutkimuksen ja aluekehityksen suhteet opinnäytetöiden eri määrittelytavoissa). In Viinamäki Leena (ed.): Bachelors of social services do not run out of work. Development of professional practices in social service studies at universities of applied sciences (Sosionomilta ei hommat lopu. Ammattikäytäntöjen kehittäminen haasteena sosionomi AMK – tutkinnoissa). Kemi-Tornio University of Applied Sciences publications. Series A, Reports and studies (Sarja A: Raportteja ja tutkimuksia) 1/2009. Kemi: Kemi-Tornio University of Applied Sciences.
- Kivilaakso, Tuovi 2010: How to structure work with the most vulnerable women (Miten jäsentää työtä haavoittuvimpien naisten kanssa)? In Laine, Hyväri, Vuokila-Oikkonen (ed.) 2010: Against marginalisation in social and health services (Syrjäytymistä vastaan sosiaali- ja terveystalalla). Helsinki: Tammi.
- Nieminen Ari, Tarkiainen Ari & Vuorio Elina (ed.): Experiential knowledge, wellbeing and local aspects (Kokemustieto, hyvinvointi ja paikallisuus). Turku university of applied sciences. Reports 177.
- Payne, Malcom. Modern Social Work Theory, 2nd ed. Basingstoke: Macmillan, 1007
- Report on the World Commission on environment and development. Our Common Future (The Brundtland Report) United Nations (1987)
- Satka Mirja, Karvinen-Niinikoski Synnöve, Nylund Marianne, Hoikkala Susanne 2005: Study of social work practices (Sosiaalityön käytäntötutkimus). Helsinki: Palmenia-kustannus.

Interviewed persons

Limbu, Parina Subba, the chief officer at Dristi Nepal

Repo, Nina, a former student at Diaconia University of Applied Sciences

Thomas, Fr. Augustine. The principal of St. Xavier's College

Zapa, Arzoo. A lecturer at St. Xavier's College

Other material

Documents and curricula from Dristi Nepal and St. Xavier's College

A Dristi Nepal brochure

PART 4:
PROFESSIONAL REFLECTIONS ON APPLYING
EXPERIENTIAL KNOWLEDGE

Ulla Niittyinperä & Kati Huhtinen

SPECIAL EDUCATION NEEDS IN NORTHERN TANZANIA

Two of Diaconia University of Applied Sciences (Diak) Sign Language and Interpreting lecturers visited Arusha and Kilimanjaro Regions in northern Tanzania in February 2015. One of the aims of the visit was to learn about studying opportunities for the deaf, deafened, hard-of-hearing and deafblind persons as well as for persons with speech disabilities in Tanzania.

During our visit, we met many informants and noticed that there is a great deal of variation in the language and terminology used when referring to persons with disabilities; for example outdated terms such as ‘disabled’, ‘hearing impaired’, ‘intellectually impaired’, ‘multihandicapped deaf’ and ‘mentally retarded’ were still used (see for example Patandi Teachers’ College of Special Needs Education). In spite of the terminology used by our sources in this article we employ the terminology accepted by the deaf community and the United Nations (see the UN Convention on the Rights of Persons with Disabilities). We believe that words can change thinking and thinking can change the world.

We visited three primary schools in northern Tanzania, which all accept deaf students. Two of the schools (Ilboru Primary School and Mwanga Deaf School) host a positive attitude towards their deaf and hard-of-hearing students with additional disabilities. Meru Primary School has a Deaf Unit for deaf and hard-of-hearing students. It is estimated that there are approximately 1 million deaf, deafened or hard-of-hearing persons in Tanzania.

The scene of special needs education in Tanzania

Students with disabilities in Tanzania experience difficulties in access to education. Special schools and units are scarce and they cater for mainly blind and deaf children and children with learning disabilities. Children who fall outside these categories may not be admitted into schools at all. (Karakoski & Ström 2005, 14.)

Children with disabilities encounter three kinds of barriers in their access to primary education: unavailability of rehabilitation, physical accessibility and negative attitudes. (Karakoski & Ström 2005, 14.) During our visit, we heard of several examples of negative attitudes towards and abuse against persons with disabilities. Girls and women with disabilities are especially vulnerable. Also Maasai people were mentioned in several discussions; according to Davis (1995), killing infants with disabilities was common. The old habits of Maasai people allow midwives to kill or hide babies with disabilities even when babies are as old as one year. On the other hand, the general attitude has changed and not all Maasai people accept their ancestors' view of life. Some of them have started battle discrimination against persons with disabilities and encourage Maasai people to educate their children with disabilities.

Based on our observations and our discussions with local actors, special needs education in Tanzania faces the same challenges as education in general. The teachers' profession is not socially valued and thus does not attract students. Teaching is an occupation that is not well-paid or desired. Very often it is not the students' first choice and teacher training is chosen when all other options are closed. Furthermore, the work is challenging as the number of students can be very high: 50-100 pupils in the same classroom.

Political attitudes and governmental funding are not always sufficient to develop special needs education. Investments and actual active work are mainly carried out by active individuals, NGOs, religious communities and development cooperation projects. External funding had been necessary for all development initiatives, schools and projects that we visited. Governmental funding may be sufficient for teachers' salaries, but not, for example, for constructing new buildings.

For the past 50 years the language of instruction in Tanzania's primary schools has been Swahili (Morgan 2013). Swahili is the official language

in Tanzania, but children's first language can be any of the numerous tribal languages as well. When students move from primary school to secondary school, the language of education changes from Swahili to English.

Almost all students with disabilities have problems understanding and producing English. This situation is especially challenging and unfair for deaf students who do not have access to educational interpreting (from English to Tanzanian Sign Language, TSL). University level studies are almost impossible for students with disabilities, and most of them drop out of secondary school or fail their annual exams. There is only one secondary school for the deaf in Tanzania, namely in Njombe, where education is provided in some forms of signing or TSL. There is still a general lack of pedagogical knowledge and educated, specialized teachers.

Fortunately, this is about to change. In the spring of 2015 the Tanzanian government and the president renovated the educational policy. The new policy makes Swahili the medium of instruction from primary school to university level (Lugongo 2015).

Improvements in accessibility and attitudes as well as investments in equipment and rehabilitation are needed in Tanzania to provide special needs education in an inclusive environment. The focus must be on the child and the quality of teaching. Quality of education depends on many factors, and teachers' pedagogical skills are among the most important considerations that influence learning outcomes. (Karakoski & Ström 2005, 14.) We met teachers in Meru School in Arusha where a great deal of development has taken place. This school provides on-the-job training for the teachers in pedagogics, ICT-skills and the use of technology. The aim is to change teaching methods from the traditional copying from the blackboard to where students understand and process information. Besides the training and changes in pedagogical thinking, there have been innovative developments in the educational premises. The principles of sustainable development are held high. A solar power system has been installed to ensure the availability of electricity, and there are plans to make the school kitchen more environmentally friendly. In addition, an ICT Learning Centre with laptops and video projectors will be built in the near future. (FSE - Finnish Special Education in Africa ry 2015).

Ilboru primary school has a special education unit for the deaf and children with learning disabilities. In February 2015 the school had 1300 pupils, out of whom 22 used TSL and 45 were classified as having learning disabilities.

Special education teacher training in Tanzania

Special education teacher training in Tanzania is concentrated in two locations: Patandi Teachers' College of Special Needs Education in Tengeru and a private University, The Sebastian Kolowa Memorial University (SEKOMU) in Lushoto. We visited Patandi, where all the state's special education teachers are trained for primary and secondary schools. At first, teacher students work in governmental schools around Tanzania for three years, and then they go to Patandi for specialization. At the time of our visit, there were 36 teachers and 360 teacher students. The teacher students do not specialize in a particular disability; they study in all the available departments.

At the Department of Hearing Impairment in Patandi (see Patandi Teachers' College of Special Needs Education) there is one deaf teacher whose responsibility is to teach TSL to the teacher students. She has also produced TSL learning material on DVD. Patandi is the only special needs college in the whole country. It has plans of expanding, aiming at becoming an institute of special education. The staff at this school were keenly aware of the lack of TSL interpreters and felt the pressure to start interpreter training.

At the Department of Visual Impairment there were facilities for braille and audio book production, two closed-circuit television sets, a talking computer, a Braille embosser, a Braille reproduction machine, tape recorders, talking aids, a Perkins brailier, and other equipment for the blind. Most of the equipment had been donated by Kentalis International Foundation. The foundation had also recently donated a soundproof cabinet for audiology testing.

Other departments were Department of Intellectual Impairment and Department of Information and Communication Technology (ICT). We were told that the school lacks the knowledge of how to teach the deafblind, deaf persons with multiple disabilities, persons with autism, and persons with learning disabilities.

Sometimes one active person is enough

During our visit, we learned that one active, openhearted person can perform small miracles in Tanzania. We visited a charming learning centre for children with disabilities, run by the Step by Step charity organization. The centre was established by a mother of a child with disabilities who could not find good education for her child in Tanzania. She is our first example of an enthusiastic individual. The centre provides part-time training for 15 children (8:30 am to 2:30 pm). Teachers at Step by Step told us that the children are there to stay, in principle, but the drop out rate is very high. Many factors still complicate the access to education for children with learning disabilities. Step by Step's goal is to train for life, and their long-term plan is that the students find employment after school years in fields such as gardening, jewellery-making, tailoring and livestock management.

Our second example of an enthusiastic individual is a teacher in Ilboru Primary School. This teacher had carried out several projects and worked to find funding for a new dormitory for deaf girls as they are at risk of abuse during their long school journeys. He also promotes the rights of persons with disabilities in his own tribe, and travels to villages and rural areas to tell people about the rights of children with disabilities.

In Arusha at Tusome Pamoja, a Finnish-born lady has established a kindergarten that provides pre-school training for children who, for various reasons, have not been accepted by the deaf schools. There is one deaf teacher with a small group of deaf students.

Traditional and future-oriented Mwanga

The School for the Deaf in Mwanga is a traditional and well-known school in northern Tanzania. It was the third deaf school in Tanzania, established in 1981 by Nordic missionaries. The Tanzanian government is responsible for approximately half of the costs, for example the teachers' salaries. Mwanga also receives subsidies from foreign missions such as The Finnish Deaf Mission and Finnish Evangelical Lutheran Mission (FELM).

At the time of our visit there were 120 children in Mwanga. They all live in the school dormitories and have house mothers looking after them. In Mwanga, primary education takes 10 years (compared to 7 years in

mainstream education). The students take the same examinations as any other student in Tanzania.

Recently, Mwanga has started to accept deaf children with special needs, including one deafblind student with the CHARGE syndrome, and three deaf children with eyesight problems. During our visit, we saw a great deal of active signing and the principal himself communicates fluently in TSL with the students and teachers. Pedagogical thinking seems to be changing as well: the teachers actually discussed the topics with the children. They played bingo in their mathematics classes instead of just copying tasks from the blackboard. The principal told us that awareness of the educational needs of children with disabilities is rising in the surrounding community, and parents bring their children to Mwanga even if they are not deaf. The children are screened in Mwanga and are then referred to the right school or place. Even now most children with disabilities stay at home and their parents do not know what to do, but the situation is improving.

In the future Mwanga aims at more self-sufficiency. The school plans to introduce landfill gas production from cattle manure, and to establish a solar power system, and perhaps a hydropower system as well. Naturally, the implementations depend on funding.

Possibilities for life-long learning for students with disabilities

Until the educational policy transformation has been implemented in secondary schools and universities, the language of education remains English. That and the lack of TSL interpreters create a great barrier for life-long learning and further studies for deaf, deafened and hard-of-hearing persons in Tanzania. There is lack of signing teachers and deaf students are mostly integrated with their hearing peers. As a result, many deaf students do not succeed in secondary education. Most of them accomplish only two years, and after that, fail in second-form tests and drop out.

These deaf schools in Mwanga and Ilboru each have a plan to set up a secondary school for the deaf with TSL as the language of instruction. This would be a welcome improvement. Mwanga has also liaised with Moshi deaf church and parents of deaf children to provide vocational training for the deaf in Ghona Vocational Training Centre for the Deaf (VTCD).

Vocational training includes studies in carpentry, masonry, tailoring and computer studies. Many former Mwanga and Meru deaf students are currently employed in Shanga & Riverhouse in Arusha. Shanga employs many persons with various disabilities in different workshops.

Despite recent developments, the possibilities of students with disabilities for further education remain scarce and, for instance, employment is almost exclusively available in traditional crafts. A great deal of improvement needs to take place in order for the attitudinal and linguistic barriers to be abolished and for persons with disabilities to reach their full potential in Tanzania.

REFERENCES

- Convention on the Rights of Persons with Disabilities. 2006. Accessed 12.8.2015 <http://www.un.org/disabilities/convention/conventionfull.shtml>
- Davis, K. 1995. Kill that cripple. Mouth magazine copyright 1995, Free Hand Press. http://www.broadreachtraining.com/broadreachtraining/advocacy/areut_killcrip.htm
- FSE - Finnish Special Education in Africa ry 2015. Arusha, listen (Arusha, kuule)! Accessed 9.6.2015. <http://www.fsea.fi/>
- Karakoski, J. & Ström, K. 2005. Special Needs Education in Tanzania. A Fact-finding Mission Final Report 10.1.2005. Ministry for Foreign Affairs of Finland. In consultation with the Special Needs Education Unit, Ministry of Education and Culture, United Republic of Tanzania. Viitattu 1.6.2015. <http://www.formin.fi/public/download.aspx?ID=14227&GUID=%7B536C2E76-0615-4771-A230-6066422D44EE%7D>
- Lugongo, B. 2015. Bye Std VII exams, English; Karibu Kiswahili in studies. Accessed 27.5.2015. <http://www.thecitizen.co.tz/News/national/Bye-Std-VII-exams--English--Karibu-Kiswahili-in-studies/-/1840392/2623428/-/2krj4x/-/index.html>
- Morgan, B. 2013. How Tanzania is failing its students. Speak online magazine. Viitattu 9.6.2015. <http://speakjhr.com/2013/11/how-tanzania-is-failing-its-students/>
- Patandi Teachers' College of Special Needs Education. Accessed 16.9.2015. <http://patanditc.tripod.com/index.html>

Anne Backman, Annamari Raikkola & Essi Lampinen

SAIMAA UNIVERSITY OF APPLIED SCIENCES, SOCIAL AND HEALTH SPECIALITY, PARTICIPATED IN THE GLORE PROJECT IN NAMIBIA

Introduction

In this article, we describe our experiences of cooperation among Saimaa University of Applied Sciences, University of Namibia (UNAM), and public officials and third-sector organizations in Namibia. The Embassy of Finland, Windhoek, played an important part in the success and advancement of this cooperation. During the project, we discussed social and health sector cooperation and the development of this cooperation at Saimaa University of Applied Sciences, Finland, and at the University of Namibia, with public officials and third-sector organizations participating.

The GLORE project was a two-year cooperation project (2014–2015) funded by the Ministry of Education and Culture, Finland, and overseen by Diaconia University of Applied Sciences, with four Finnish universities of applied sciences participating. The acronym GLORE stems from *Global Responsibility: Ensure the principles of global responsibility, sustainable growth and participation in international RDI activities*. The purpose of this project was to strengthen the competences of the participating universities in working-life-oriented teaching, research and development work conducted especially with developing countries.

In addition to Saimaa University of Applied Sciences, three other Finnish universities of applied sciences participated: Diaconia University of Applied

Sciences, Kajaani University of Applied Sciences and HUMAK University of Applied Sciences; in addition to Namibia, the participating countries included Swaziland, Tanzania and Nepal.

Namibia as a partner country for Saimaa University of Applied Sciences

Today, Namibia is said to be a developing country, as the term *under-developed* is no longer considered proper. The terminology reflects the fact that the standard of living and living conditions have improved through development cooperation and the societal efforts of the Namibian parties themselves. On the other hand, these improvements mean that Europe and the U.S. are decreasing their economic support to organizations and other parties in Namibia. Many European organizations have been important players in the social and health sector, supplementing the developing services of the state.

For an external observer, it seems that wellbeing is available in Namibia for some citizens but not all. The unemployment rate is 49% and income differences seem huge. The centre of the capital, Windhoek, is very European: busy traffic (left-side!) with shiny, white, new suburban vehicles and other expensive-looking cars. At the same time, Katutura, a suburb of Windhoek, hosts 150 000 inhabitants in small tin huts in rather primitive conditions. Societal deprivation and people falling out of the mainstream are clearly manifest in Namibia. Income differences divide people, and the division between well-to-do and less fortunate people is clearly discernible in living conditions.

The well-off consume the common sources of energy as they wish. However, those in weak economic positions have to curtail their use of energy. From the viewpoint of social justice and distribution of wellbeing, the situation is not sustainable. To attain sustainable wellbeing, this society needs extensive cooperation and positive effort among various scientific fields, the administration and the civil society. (Häikiö & Saikkonen 2010, 38, 39.)

The slums of Katutura form communities of their own kind. We cannot speak of marginalization in its traditional sense in connection with these slums. Whereas in Finland, various types of electronic games place youth at the risk of marginalization, this risk is not present in the poor areas of Namibia - due to the lack of such electronics. Children and young people

stay outside and play together; they are creative and make even old tyres into playthings. According to Bardy (2010) nobody can manage alone: we all need other people and help from others. A safe childhood is a good start for a good life. A regular, good life involves direction and meaning. Unemployment and poverty bring suffering and the experience of injustice. One's life may be driven into a blind alley by sustenance problems. The experience of inequality increases the experience of no personal value. (Bardy 2010, 27.)

In Namibia, the factors threatening the wellbeing of people in many poor housing areas include unemployment, the consequent lack of money, uncertain sexual health and alcohol abuse. Obtaining employment in Namibia is extremely challenging especially for those who lack education. For single parents, it is almost impossible to hold paid jobs, because children and the home must be cared for. Young girls often allow themselves to be exploited by Sugar Daddies in order to get money. Sugar Daddies pay for sex. Alcohol is cheap in Namibia and the consumption of it is daily.

Great socio-economic health differences are among the most important public health problems even in the international perspective (Bardy 2010, 28). According to Kasvio (2014), the majority of the population in many developing countries still live in rural areas and must subsist on the small income they receive from their traditional livelihoods. A part of city people also must make do with the meagre subsistence options available to them within the unofficial economy (Kasvio 2014, 15). This is how it is in Namibia as well.

One may see small straw hut villages in Ongwediva, a city in northern Namibia. The word *village* may create too grand an idea of a straw hut community like this. There may be perhaps six huts together, all surrounded by a fence made of sticks and similar materials.

In Ongwediva, the risk of marginalization may be caused by the long distances. It may take hours to cover the distance between a distant part of the city and the city centre. A person living in a distant part of the city told us that only one of the members of their village might own a car, and the car is seldom used by the owner and even more seldom borrowed. We wonder what the possibilities might be for societal participation by people in remote villages like this. It seems that 'out of sight, out of mind' describes regrettably well this division in Ongwediva.

International corporations have, to a degree, begun to make use of the abundance of the workforce in developing countries. To make a decent living, people need to work very hard and all that can, must participate. This has led to economic growth and citizens clearly view the future more positively than before. However, the labour force in the developing country labour market is more numerous than their employment opportunities. This causes fierce competition, and those who obtain employment cannot afford to require improvements for their working conditions. (Kasvio 2014, 15–16.)

The GLORE project and multidisciplinary cross-sector cooperation in the social and health sector

In our changing society, the identity of social and health sector work communities should be built and enhanced so that the target state includes community feeling, open interaction and learning together. We can all help realize these targets in our own work communities. Management must agree to targets before work communities can redirect their work. All staff members and their actions form a larger whole: the work community. Specialization means that professions and professional fields become increasingly separated. Our society has an increasing number of specialists who do not understand what other types of specialists say and how these others justify their actions. Such specialists master their own fields better than ever before but their understanding of the interplay of their field with other fields and society is decreasing. (Mäkisalo-Ropponen 2011, 34, 98.) The GLORE project aims to foster the cooperation of Finnish universities of applied sciences as well as the interplay of different subject areas.

The ultimate task of a social and health worker is to help the client find the client's personal, community-based and societal resources and help the client use these resources to benefit his or her health and wellbeing at different stages of life. (Janhonen & Vanhanen-Nuutinen 2005, 12.) Social and health work is so demanding and extensive today that no person or professional group can think to manage alone (Mäkisalo-Ropponen 2011, 120).

Cooperation skills are very important in social and health work. In care professions, the relationship between the client and the expert always is a cooperative one. Workers must meet their clients as individuals. Workers must also be able to cooperate with their colleagues. Interaction and

cooperation skills are essential. (Janhonen & Vanhanen-Nuutinen 2005, 45.) Mutual trust greatly influences the innovativeness and effectiveness of the work of individuals and groups. For a person to function innovatively and creatively, the person must dare be open to others and share his or her personal world. Such openness requires safety in interaction. (Piippo et al. 2015, 163.)

Many people in the social and health sector believe that multidisciplinary, client-oriented cooperation is the means to respond to current and future challenges. It is important that relationships among experts are reciprocal. Working together always involves the creation of a shared understanding and breaking away from one's old roles. *Multidisciplinary expertise* refers to people or groups that, in their work, use the traditional niches of many professional groups. The issue is multiple skills. (Isoherranen 2005, 8, 17, 18.) Dialogue is an essential feature of multidisciplinary cooperation. Many voices are typical to dialogue. Dialogue and these many voices produce collective intelligence which at its best produces ideal results through cooperation. (Isoherranen 2005, 8, 25, 26.)

The success of multidisciplinary cooperation requires that team members have strong professional identities, good self-esteem and flexibility. When people work in groups, their own proposals are not always accepted. (Isoherranen 2005, 99.) Participants to multidisciplinary cooperation learn the perspectives of all the other participants. Together they may find solutions that nobody could find alone. Cooperation requires the ability to present one's own views in a constructive way as well as the ability to hear and understand the views of others. (Janhonen & Vanhanen-Nuutinen 2005, 13–14.)

In the social and health sector, the territorial borders of various expert positions may be unclear or inflexible. Different values, beliefs and views abound in multidisciplinary groups. Every expert has a language, a way of thinking and a set of values acquired through the respective specialist education. This may cause confusion and even competition. It is important to agree on how to come to decisions regarding common goals. (Isoherranen 2005, 101.) Work communities should aim at a dialogue that enables interactive learning in daily situations. This means that every member has the right and the duty to discuss work-related matters with all others in a factual way without taking offence or offending. (Mäkisalo-Ropponen 2011, 100.)

GLORE perspective on sustainable development in the social and health sector

In Namibia, HIV/AIDS is a challenging health problem in the capital city as well as in rural areas. HIV/AIDS causes great social problems: the stigma on those affected is insuperable. Even though medication has been developed and falling ill does not equal a death sentence any longer, those with the disease are exiled from their communities and society. Their possibilities for education and employment are cut as are, often, their relationships with their families and friends. We heard that even health workers may treat these patients roughly or avoid them.

A policy of sustainable development requires that society be socially just. Those who consider themselves equal seem to feel more responsible for sustainable development. When people trust each other, they have the will to start actions to improve their environment. (Virtanen 2010, 98, 99.) The concept of social responsibility calls for a global change – and the desire for such. Social responsibility must become a part of a global societal policy. Decision makers can influence the direction of development in the Western countries as well as in the developing countries. (Gray, Adams & Owen 2014, 13.) The desire to change the direction may come about when it is understood that we all are in the same boat.

In Namibia in principle, education is compulsory for all children. Currently, basic education is free of charge for grades 1–6. Children also receive free meals at school. The near-term goal is to make grades 7–9 free of charge. Regardless of education being compulsory, only about 80% of children attend basic education. Many must end their schooling when it becomes chargeable. It also seems to be difficult to get competent teachers to schools in poor areas. Teaching takes place mainly in English even though English is not the native language of most students. Basic education of low quality often leads to many students not receiving a sufficiently good diploma so that they could continue to a university or vocational school. University education is expensive and only wealthy families can afford schooling their children in expensive private schools and universities.

We are all responsible for sustainable development: companies, consumers, organizations. Many countries do not have legislation to obligate all parties to observe the sustainability of the future. Such legislation for the health

and safety of consumers is in force today – in Western countries. However, decision makers should be interested in our common future. (Gray, Adams & Owen 2014, 56.) According to wellbeing studies, economic growth significantly increases people's satisfaction with their lives. When basic material needs have been satisfied, people place increasing importance on human relationships and the meaningfulness of life. On the other hand, when the lifestyles of the populations in the developing countries start approximating Western lifestyles, the carrying capacity of the Earth will not suffice. (Kajanoja 2010, 77, 78.)

We speak of double injustice in the context of developing countries. The countries that produce the least emissions that impact the climate suffer the most from climate change. In Finland, too, we must consider the global justice of future solutions: what are the societal impacts of sharing the load; how do we share financing responsibilities in the short term and the long term; how does this impact the division of resources between the private and the public sector as well as the division of resources among citizens and among different regions? (Koivusalo 2010, 170.) A high employment rate is the condition for a wellbeing society to be able to perform its duties and take care of citizens who need support (Kasvio 2014, 12).

Social responsibility means that even in developing countries, all activities including business need to be founded on legislation and just principles, and operations must respect the principles of democracy. The issue often is how we understand the concepts *social*, *environmental* and *sustainable* as the starting points of operations. (Gray, Adams & Owen 2014, 3.)

Namibian partners in the GLORE project

University

Negotiations were held with the social and health lecturers and other representatives of the University of Namibia (UNAM) regarding the use of various teaching and working methods and the development of cooperation. We discussed the possibility of setting up a shared Moodle platform for teachers and students at UNAM and Saimaa University of Applied Sciences. Both parties could make available many types of information in Moodle concerning the promotion of psychological and physical wellbeing,

sustainable development, development of the schools' cooperation, and the significance of the environment for wellbeing. In addition to sharing information and experiences, the goals include maintaining a constant dialogue. Still another goal is the initiation of online teaching, which requires technical equipment and respective support on both sides. There is no time difference between Finland and Namibia during the winter months, which makes the practical implementation of lessons easier. The next international week at Saimaa University of Applied Sciences (week 39) will offer a good opportunity for testing online teaching with UNAM.

Common social and health themes include diabetes and its treatment, overweight, cancer, cardiovascular diseases and the so-called diseases of affluence that have become common in Namibia over the past few years. Topics interesting to both schools also include the maintenance and promotion of physical, psychological and social wellbeing in Finland and in Namibia. Common social challenges include abuse of alcohol and other drugs, mental health problems, education-related issues, the future of young people, and unemployment.

A special client group for social and health care in Namibia is the HIV positive people. Their possibilities for societal participation form a challenge. Challenges for social and health authorities are also brought by people with various types of disabilities and their service needs. Reproductive health, sex education and birth control are also important areas of cooperation. Shared themes could include the ethical questions of care, interaction, contact skills and professional growth in general.

Ministry of Health and Social Services, Namibia

A meeting attended by a representative of the Embassy of Finland and the entire social welfare services division of the Ministry of Health and Social Services of Namibia addressed the possibilities of the GLORE project and its subsequent follow-up project to participate in the establishment of local cooperation among UNAM, public officials and third sector parties. The Namibians were particularly interested in the Finnish social system administration and its services. They hoped to receive descriptions from Finland concerning elderly work, mental health and drug prevention

services and work with people with disabilities. They were also interested in developing cooperation locally and among Finnish and Namibian parties.

The Embassy of Finland

The Embassy of Finland at Windhoek was important for the success of the GLORE project. During our first visit in June 2014, the embassy helped us establish contacts with many interesting, local organizations, and a representative of the embassy even set up some of our meetings. These meetings then led to further contacts. Many organizations work well together and support one another when e.g. communicating their activities.

The embassy was very interested in the GLORE project and suggested we contact particularly the Ministry of Health and Social Services. During our second visit, which took place in March 2015, a representative of the embassy joined us in a meeting we had with representatives of the social welfare services division. The participation by the embassy certainly carried weight and helped make the discussions so productive. The Embassy of Finland has a specific funding channel available for organizations to apply for grants. However, organizations would need help in completing their project grant applications, an embassy representative told us.

Organizations

During the GLORE project, we met many representatives of local organizations. These included PharmAccess, Mister Sister Mobile Health Service, Lifeline-Childline, the KAYEC Youth Development Programme in Katutura, Child Development Foundation, Orange Babies and Positive Vibes. Rather extensive cooperation took place with the last three of these organizations during the GLORE project. During our second trip to Namibia, Positive Vibes invited us to see their work in the north in Ongwediva. In addition, two Saimaa University of Applied Sciences social services students completed their practical training in these organizations in spring 2015.

The students worked in a preprimary school maintained jointly by the Child Development Foundation and Orange Babies in Katutura. This school provides preprimary education for children of HIV positive parents

and their orphans; the children, aged 5–6, study in English. Funding is acquired mainly from private donors; one of the teachers is Dutch and the other is Namibian.

The representatives of the organizations were satisfied with the students' presence. In the future, social services and health students of Saimaa University of Applied Sciences may carry out their practical training at this preprimary school in Windhoek and in the health station as well. Orange Babies has a health station at one-hour's distance from Windhoek (Rehoboth and Okahandja) and offer the services of a nurse-midwife. The objective is to support HIV positive pregnant and nursing mothers and their children and families.

For their practical training, the students also conducted a client satisfaction survey among Positive Vibes clients in northern Namibia. The Positive Vibes organization works with HIV positive adults, children and young people, arranging training for them to help them learn about the disease and cope with their condition.

Positive Vibes also carries out community projects in five regions in northern Namibia, targeting HIV positive adults and young people. The EU provides funding for the project *Moving On Moving Up* (previously *Young Voices*). This project uses two main forms of operations. The first is *Talking with Our Teenager* that targets HIV positive children and young people as well as their parents and their caretakers. The purpose of this form of operation is to promote the wellbeing of HIV positive children and young people as well as their parents and to support them with their daily chores.

The second form of operation is training health station staff, *Formal Care Providers*, to encounter HIV positive clients. Positive Vibes has arranged workshops for staffs at 14 health stations in order to promote the good care and dignity of HIV positive individuals. Many Positive Vibes clients have brought up that both nurses and doctors are very rude to them and treat them poorly. Children and young people in particular have explained how difficult it is to ask questions or to discuss one's own affairs when the staff are impolite. The organization also cooperates with teachers and social workers. A total of 16 nurses have participated in training that emphasizes dignified, businesslike encounters with HIV positive persons.

Positive Vibes trains *Community-based Facilitators*, expert-by-experience trainers, in communities for the communities. These trainers offer group

activities for children and young people in their communities. The majority of these trainers are HIV positive and thereby have similar background experience with the children and young people in their groups. Group members are given information about HIV and related issues, medication, the importance of medication, and the operation of these support groups. A very important part of the training is educating group members about the rights of children and young people.

Discussion and ideas about the follow-up project

One important goal for the follow-up project would be enabling Namibian teachers and students to come to Finland through a reciprocal teacher and student exchange programme. Currently, UNAM students cannot attend international exchanges because there are no scholarship programmes or foundations to provide funding. A similar goal would be to develop the exchange student network at Saimaa University of Applied Sciences so that it could receive and host exchange students from Namibia.

It is important to support student exchanges both ways in the future. We should also aim to have all social and health students go to Namibia for practical training through UNAM so that they enrol as students in the university and spend the first week of their exchange on campus. In this way, they could meet Namibian students, network and learn about the local culture. It is necessary to inform students about cultural differences and safe ways of working in the new, unfamiliar environment. For example, Finnish people stand out on the streets of Windhoek and students may be mistaken for rich tourists; it is necessary for them to learn to take care of their belongings and safety.

REFERENCES

- Bardy, M. 2010. A regular good life - study of wellbeing (Tavallisen hyvä elämä – ja hyvinvointitutkimus). In M. Bardy & S. Parrukoski (ed.). Wellbeing in climate change conditions (Hyvinvointi ilmastonmuutoksen oloissa)? Opportunities for debate for the futures committee (Keskustelunavauksia tulevaisuusvaliokunnalle). Helsinki: Yliopistopaino, 24–32.
- Gray, R., Adams, C. A. & Owen, D. 2014. Accountability, Social Responsibility and Sustainability. Accounting for Society and the Environment. Edinburgh: Pearson.
- Häikiö, L. & Saikkonen, P. 2010. We need new utopias in wellbeing politics (Tarvitsemme uusia utopioita hyvinvoinnin politiikkaan). In M. Bardy & S. Parrukoski (ed.). Wellbeing in climate change conditions (Hyvinvointi ilmastonmuutoksen oloissa)? Opportunities for debate for the futures committee (Keskustelunavauksia tulevaisuusvaliokunnalle). Helsinki: Yliopistopaino, 37–39.
- Isoherranen, K. 2005. Multidisciplinary cooperation (Moniammatillinen yhteistyö). Helsinki: WSOY.
- Jallinoja, P. 2010. Change models in climate debate - weight control as the mirror (Muutoksen malleja ilmastokeskustelussa – peilinä painonhallinta). In M. Bardy & S. Parrukoski (ed.). Wellbeing in climate change conditions (Hyvinvointi ilmastonmuutoksen oloissa)? Opportunities for debate for the futures committee (Keskustelunavauksia tulevaisuusvaliokunnalle). Helsinki: Yliopistopaino, 122–124.
- Janhonen, S. & Vanhanen-Nuutinen, L. (ed.) 2005. Towards expertise (Kohti asiantuntijuutta). Learning and professional growth in the social and health sector (Oppiminen ja ammatillinen kasvu sosiaali- ja terveysalalla). Helsinki: WSOY.
- Kajanoja, J. 2010. Variations of an economic world view (Taloudellisen maailmankuvan muunnelmia). In M. Bardy & S. Parrukoski (ed.). Wellbeing in climate change conditions (Hyvinvointi ilmastonmuutoksen oloissa)? Opportunities for debate for the futures committee (Keskustelunavauksia tulevaisuusvaliokunnalle). Helsinki: Yliopistopaino, 75–78.
- Kasvio, A. 2014. Sustainable work and a good life (Kestävä työ ja hyvä elämä). Helsinki: Gaudeamus.
- Koivusalo, M. 2010. Climate change and global justice (Ilmastonmuutos ja globaali oikeudenmukaisuus). In M. Bardy & S. Parrukoski (ed.). Wellbeing in climate change conditions (Hyvinvointi ilmastonmuutoksen oloissa)? Opportunities for debate for the futures committee (Keskustelunavauksia tulevaisuusvaliokunnalle). Helsinki: Yliopistopaino, 170–173.
- Mäkisalo-Ropponen, M. 2011. Interaction skills in the social and health sector (Vuorovaikutustaidot sosiaali- ja terveysalalla). Helsinki: Tammi.
- Piippo, J., Sankelo, M., Valtanen, E. & Sinervo, T. 2015. Importance of trust to innovativeness and creativity (Luottamuksen merkitys innovatiivisuudelle ja luovuudelle). In J. Saarisilta & J. Heikkilä. Innovating together - participatory innovation activities and leading such in the changing social and health sector (Yhdessä innovoimaan - osallistuva innovaatiotoiminta ja sen johtaminen sosiaali- ja terveysalan muutoksessa). Research report of the Osuva research project (Osuva-tutkimushankkeen tutkimusraportti). Tekes

– the Finnish Funding Agency for Innovation. The National Institute for Health and Welfare in Finland. Tampere: Suomen Yliopistopaino Oy.

Virtanen, A. 2010. The dissemination of the ecological crisis into our mental environment (Ekologisen kriisin levittäytyminen mentaaliseen ympäristöömme). In M. Bardy & S. Parrukoski (ed.). Wellbeing in climate change conditions (Hyvinvointi ilmastonmuutoksen oloissa)? Opportunities for debate for the futures committee (Keskustelunavauksia tulevaisuusvaliokunnalle). Helsinki: Yliopistopaino, 91–99.

Pramod Ghimire & Sami Kivelä

POTENTIALITY AND SUSTAINABILITY ISSUES OF NON-GOVERNMENTAL ORGANIZATIONS IN NEPAL

Nepal is a developing country situated between India and the People's Republic of China, with a total area of 147 181 sq. km. Recovery from the massive earthquake in spring 2015 has brought unprecedented challenges to national well-being and economy, and the new Constitution finally adopted in autumn 2015 has caused further disruption and protests in the landlocked country. Despite these challenges Nepal has managed to make significant progress in basic education and reproductive health, and a future boost for the economy may be expected in tourism and information services (National Services... 2011).

This article focuses on the role of non-governmental organizations (NGOs) and their potentiality to develop the country. Along with international non-governmental organizations (INGOs) such as Oxfam or Save the Children, they constitute a huge network of stakeholders influencing countless everyday activities in the country. We will look at some current sustainability challenges and make suggestions for the future.

Non-governmental organizations in Nepal

The United Nations Rule of Law defines non-governmental organizations as follows (UNROL n.d.):

A non-governmental organization (NGO, also often referred to as “civil society organization” or CSO) is a not-for-profit group, principally independent from government, which is organized on a local, national or international level to address issues in support of the public good. Task-oriented and made up of people with a common interest, NGOs perform a variety of services and humanitarian functions, bring public concerns to governments, monitor policy and programme implementation, and encourage participation of civil society stakeholders at the community level. Some are organized around specific issues, such as human rights.

The World Bank sees non-governmental organizations as an example of civil society organizations (World Bank n.d.):

The term civil society to refer to the wide array of non-governmental and not-for-profit organizations that have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations. Civil Society Organizations (CSOs) therefore refer to a wide of array of organizations: community groups, non-governmental organizations (NGOs), labour unions, indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations.

The concepts are to an extent interchangeable but in this article we usually refer to NGOs. In Nepal, a substantial development of non-governmental organizations started after the restoration of democracy in the country, and initially the term NGO was defined in 1977. Their role in Nepal has since become crucial, as they are heavily involved in raising awareness on issues such as health and nutrition, education, livelihood and emergency support.

According to the Social Welfare Act of 1992, non-governmental organizations are expected to be affiliated with the national Social Welfare Council. The Act explains that “the Social Welfare Council is responsible for the promotion, facilitation, coordination, monitoring and evaluation of the activities of the NGOs in Nepal” (SWC n.d.). In 2014, there were more than 30 000 affiliated NGOs, but a large number also register directly through local District Administration Offices. We can then assume the total number to be at least twice as large.

The NGO Federation of Nepal is an umbrella organization established in 1991 and working in various fields of social welfare and development. It has roughly 5500 affiliated member organizations around the country, and it supports the working environment of these organizations. In the three-year plan of 2012-2015 it addressed the following four strategic actions (NGO Federation of Nepal 2012):

- Improving enabling environments for NGOs
- Emphasis on organizational development
- Improving financial management
- Enhance institutional good governance

As part of advocacy work the NGO Federation of Nepal has published various civil society statements to the Nepalese Government on pertinent issues such as the effects of climate change and the human rights situation. In 2014 they also contributed to the Post2015 negotiations with a Nepalese Civil Society Demand Charter (Call for Development Justice 2014).

Non-governmental organizations can be seen as organized and accountable voices of the civil society. They are the messengers of social development campaigns, co-workers of the state and those that can lay a foundation for pro-people developmental concepts. Democracy is likely to become stronger where civil society groups are strong and active.

In some cases NGOs are actively involved in initiating or influencing the Nepalese government policy formulation and revision. Some NGOs have focused on working in the remote parts of the country, where there is often a considerable gap in public sector influence. Although the level of awareness has increased in many areas, there is still a need for especially a better livelihood, i.e. addressing basic daily needs and requirements.

Sustainability challenges in Nepal

Nepal has a great potential in tourism, agriculture and energy (especially hydroenergy), but due to a shortage of public investment and commitment the resources are not fully utilized. The inability to boost prominent sectors and a flourishing economy are challenges for sustainability and naturally even more so after the great earthquake and latest political turmoil.

One major challenge for sustainability is the fact that Nepal's development has been largely donor driven. It is estimated that over 15 percent or roughly \$8 billion of total overseas development aid to Nepal is channelled through a number of NGOs of different sizes and targets. Most NGOs are heavily dependent on donor funding, and if the funding is for any reason discontinued, implementation becomes nearly impossible. Another challenge is inefficient long-term strategic planning; this would require changes in the sometimes too activity-based managerial culture. Proper public coordination of NGOs is also needed: one example is the large number of NGOs attempting to clean the polluted Bagmati River running through Kathmandu.

Global inequality amplifies the importance of NGOs on the everyday economic development of deprived communities. In this context, the role of organizations should be to focus on sustainable development strategies rather than activity-based implementation. Potential for job opportunities could arise particularly by focusing on construction, infrastructure and better livelihood.

People in poverty are deprived of the minimum nutrition and basic health facilities they need, and such a situation reduces their productivity and erodes their self-confidence. Hundreds of thousands of the Nepali are still unable to meet their basic requirements, and dramatic local deteriorations now exist in the parts of Nepal struck most heavily by the large earthquake.

Conclusion and recommendations

The Nepali people have a deep sense of being capable of dealing with their own problems. The national economy will benefit if the capability of the people and their integrity and social capital are put wisely into use. There is a need to review and assess economic instruments that might help sustainable financing. Many principles and options are needed to explore the issue.

The following suggestions may be helpful to reduce donor dependency and develop a more sustainable economy:

- Development of tourism by enhancing policies and procedures to attract foreigners
- Proper utilization of herbals (e.g. Jaldi or Buti); they need to be industrialized and connected with national /international markets

- Development of easy local procedures to generate different hydropower projects
- Promoting agriculture by giving subsidies to farmers and initiating modern technology (see e.g. Adhikari 2000 for management strategies in farming)

Strengths of small and large NGOs should be used effectively. One strength of smaller non-profit organizations is their ability to easily mobilize and convince people, i.e. efficiency at grass roots level that is also due to lighter reporting and management structures. On the other hand, larger NGOs with national or even international power have a special strength in advocating better policies and regulations. The benefits of different sizes of organizations are important to understand in international cooperation projects as well.

Similar development strategies, plans or activities are not applicable in all areas of Nepal. Therefore NGOs/INGOs/government agencies need to deliberate these things meritoriously. For example in the mountainous Mugu district under the Karnali zone, there is a large problem with nutrition and deficiency of food. Proper national planning that truly respects local realities is required, as the situation in Kathmandu and other more developed areas is often very different from that in Mugu. Careful, coordinated and community-based planning is a key to sustainable solutions.

NGOs/INGOs need to promote community-based or participatory monitoring tools. The project implementers must themselves develop a clear mission, vision, goal, objectives and interim targets that help measure progress and performance. This approach helps reduce the costs of information collection for monitoring activities.

The role of NGOs is still crucial for a country such as Nepal. Their development actions should arise from the community level and strategies need to emphasize capacity-building and efficient methods of implementation. As there is great variance among these organizations, a tailored approach is preferred to a single ready-made plan.

REFERENCES

- Adhikari, Jagannath 2000. *Decisions for Survival. Farm Management Strategies in the Middle Hills of Nepal*. Delhi, Adroit Publishers.
- Call for Development Justice 2014. Nepal Civil Society Demand Charter. Post2015 Sustainable Development Framework, August 2014. Accessed on 20 January 2016. http://www.ngofederation.org/images/stories/Campaign_/Outcome_Document.pdf
- National Services Policy Review of Nepal 2011. United Nations Conference on Trade and Development. New York and Geneva, United Nations.
- NGO Federation of Nepal 2012. 3-Year Strategic Plan (October 2012 - September 2015). Central Executive Committee. Kathmandu, NGO Federation of Nepal.
- SWC n.d. Social Welfare Council Information Bulletin. Accessed on 6 October 2015. http://www.swc.org.np/?page_id=47
- UNROL n.d. United Nations Rule of Law. Non-governmental organizations (definition). Accessed on 6 October 2015. http://www.unrol.org/article.aspx?article_id=23
- World Bank n.d. Defining Civil Society. Accessed on 6 October 2015. <http://go.worldbank.org/4CE7W046K0>

Eila Sainio

DIACONIA IN SWAZILAND – DOES IT EXIST?

In the GLORE project I had a chance to travel to Swaziland for the second time in my life. The aim of the journey was to have discussions with the local people working for ELCSA-ED (Evangelical Lutheran Church in Southern Africa, Eastern Diocese), with people from different organizations and also with a number of Diak students, who were on their international placements in Swaziland. This time, the focus was on diaconia.

What is diaconia? How to define it? The answer most probably depends on whom you ask. A theologian, a social worker, a politician, a diaconia worker or the man in the street – they all would give a different answer and maybe all the answers would be correct in their own way. Also the answer might be culture-bounded. The word *diaconia* does not have the same practical meaning in all Christian churches. The most often used translation to this Greek word is ‘service’. But service can also refer to many issues.

In this article I will discuss diaconia in Swaziland. Since I represent diaconia work in the Evangelical Lutheran Church of Finland, I will mirror the topic against this background in a Lutheran context.

Diaconia in Finland

According to the Finnish Church Order “the church parishes and their members have to practice diaconia. The intention is to help people who suffer most and who are not helped in any other means.” (Church Order, Section 4, Item 3/Kirkkojärjestys 4 §3)

Diaconia has also a special kind of position in the world-wide Lutheran church. The Lutheran World Federation defines diaconia with the following words:

One is that diaconia is a theological concept that points to the very identity and mission of the church. Another is its practical implication in the sense that diaconia is a call to action, as a response to challenges of human suffering, injustice and care for creation. (Lutheran World Federation 2009, 8.)

Another definition I would like to introduce is that of the Church of Norway:

Diakonia is the caring ministry of the Church. It is the Gospel in action and is expressed through loving your neighbour, creating inclusive communities, caring for creation and struggling for justice. (Church of Norway 2007)

Most people who recognize the concept of diaconia would agree on its caring nature. Other dimensions such as fighting for justice or caring for all of creation are easily forgotten. In Finland the Lutheran church has a long history. Also diaconia as a task and an office in the church has quite a long history. The Finnish Lutheran Church is well organized, it has a special position and special duties in the Finnish society, though the position is slowly weakening. Still diaconia is respected.

The education of deaconesses started as early as the end of the 19th century. At same time the first deaconesses started to work for local parishes. Deaconesses had the education of a nurse and they helped people in case of sickness and social problems. Spiritual support was important as well. Many of them worked for hospitals or orphanages. They also made home visits in case of illness or other problems. It was said that the deaconess had the Bible in one hand and a soup can and a bar of soap in the other.

Since those days the Finnish society has changed. We can call Finland a welfare state or at least a welfare society. The state takes care of many responsibilities. All Finnish citizens have a statutory right to basic services in health care and an economical minimum is also guaranteed. Still, the need for diaconia work has not disappeared. People need different kinds of spiritual and psychological support. In addition, the need for food-aid and economic help given by the church increased after the severe recession Finland went through in the last years of the 20th century,

Today there are two different study programs for diaconia workers in Diaconia University of Applied Sciences. One is based on the education of a nurse and the other on a social welfare program. In addition to these fields of knowledge, students study theological subjects, spirituality and the practice of diaconia work.

The Church in Swaziland

There are many Christian churches and organizations in Swaziland. The churches cooperate through the Council of Swaziland Churches, a body to which they affiliate. The nomenclature and organizations are indeed complex: The Zionist are called League of Churches, the charismatic are called the Conference of Churches and the mainline churches which include Lutheran church and Anglican, Roman Catholic, Methodist and other churches are under Council of Swaziland Churches. (Constance Mamba, personal interview 22 April 2015.) In addition to these churches many Christian-based organizations operate in Swaziland.

Christianity came to Swaziland through missionaries. The Lutheran church first attempt at mission work was made in 1860 by German missionaries but they did not succeed. In 1887, families who met a missionary in Ermelo converted to Christianity. In 1902, the first Lutheran church in Swaziland Bethel (Gege), under Shiselweni district, was officially established. (Constance Mamba, personal interview 8.6.2015.)

The Evangelical Lutheran Church of Swaziland has a long history of caring and responding to social issues. During the time of apartheid in South Africa, some South-African people ran for refuge into Swaziland. The Lutheran church was among the churches that responded positively by accommodating them and providing them with food and clothing. The Lutheran church addressed those issues with the Anglican and Roman Catholic Churches. In addition, during the war in Mozambique, thousands of refugees flooded Swaziland, and the Lutheran World Federation together with the local church worked together to meet the needs of the refugees. When the war ended in Mozambique the Lutheran church started the development-focused branch of the church called the Lutheran Development Service. The task of this force was to address social issues and advocate for vulnerable people and communities. (Constance Mamba, personal interview 11 April 2015.)

Today the Evangelical Lutheran Church in Swaziland belongs to ELCSA (Evangelical Lutheran Church in Southern Africa), which was established in 1975. The office of the Eastern Diocese is in Mbabane, Swaziland. (ELCSA n.d.) The number of members of the Eastern Diocese stands between 4370 and 5000 (Constance Mamba, personal interview 8 June 2015). Today the Lutheran church in Swaziland has schools at the primary and secondary levels where the spiritual welfare of students and teachers is taken care of (Constance Mamba, personal interview 11 April 2015). We see that the church handles many different types of affairs: in addition to liturgical life and spiritual support there is education and healthcare.

The need for diaconia work is evident. Swaziland has a high incidence of HIV/AIDS. Approximately 39 per cent of adults (ages 15-49) were affected by the end of 2003. It is even more alarming that HIV prevalence reached 43 per cent among pregnant women by 2004. The facts that HIV/AIDS is connected to poverty and 66 per cent of the population live in poverty form a vicious cycle of sickness, weakness and hunger. (International Federation of Red Cross and Red Crescent Societies 2006.) It seems that these numbers have not changed much recently. Most of the churches and organizations are still fighting against HIV/AIDS; some focus on helping especially children. The number of orphans is large.

The Evangelical Lutheran Church in Swaziland Eastern Diocese has established projects to fight these problems. The aim is to improve the quality of life and promote the nutritional status of people in the community, especially those living with HIV and AIDS, orphaned or otherwise vulnerable. As a result, the HIV and AIDS program of the church is currently responding to the suffering of people affected and infected, and caring for the loss, trauma and those in bereavement. (Constance Mamba, personal interview 11 April 2015.) People working for ELCSA-ED visit community people in the countryside; they are given HIV/AIDS medication and high nutrient food (to be effective the medication needs good nutrition). The people need good health in order to take care of their fields.

Even though the majority of the people in Swaziland are Christians, there still are traditional beliefs that can be harmful to health, concerning also HIV/AIDS. For men more than one wife is traditionally allowed, and quite a free sexual behaviour is still accepted.

ELCSA-ED fights for Christian values in this sense. In their program against HIV/AIDS they remind people to avoid sex until marriage and they also underline faithfulness. In addition, it is important to explain facts, give correct information about the sickness and to distribute condoms and teach how to use them. Thanks to the effective work of all organizations and churches, life expectancy has risen in five years from 32 in 2009 to 53 years in 2014 (WHO n.d.). This is still low, but the situation is much better than earlier. People who have been affected need social and spiritual support and this too is what the church can offer. HIV/AIDS still carries a stigma. Diaconia points out the value of every human being.

Officially there is no training for diaconia workers in Swaziland, so there are no diaconia offices either. Still, I think all the churches and Christian organizations are conducting diaconia by caring for the most vulnerable people. There are many volunteers working together with professionals, among them Diak students. Because of the HIV/AIDS situation, the work concentrates on the problems caused by this illness. There are also other groups that need attention. Elderly people often live in difficult circumstances (see Kainulainen and others in this publication), and the handicapped and people with psychiatric disturbances are without services. There is only one psychiatric hospital in the whole country.

Three universities in Swaziland offer a study program for nurses; a program for social workers was just started in the fall of 2014 at University of Swaziland (Merja Reynolds and Rajan Mathew, personal interviews on 24 and 27 February 2015).

Conclusion

As a phenomenon, diaconia surely exists in Swaziland. In this country people are generally friendly and caring towards each other. The fight against HIV/AIDS is effective. The country is poor and financial support from abroad is essential. The International Federation of Red Cross and Red Crescent Societies have been running sustainable and effective food programs in Swaziland. Many other organizations care for orphans especially but for the rights of women as well.

The need for professional diaconia work is evident. There is no training program for diaconia work, but perhaps in the near future there will be. Because of the severe health problems, a training program in diaconia for nurses would be useful. In Diaconia University of Applied Sciences, nursing students are also trained in diaconal nursing. This means caring for the patient as a physical, mental, social and spiritual creature. Trained diaconia workers could work together with volunteers and train them as well. Of course it would be useful if the future social workers in Swaziland could carry on the idea of diaconia in their profession too. In the study programs of Diak the idea of community development is strong; community development is a great tool for fighting for human rights, sustainable growth and a better society. The aims of the GLORE project fit perfectly to the aims of different kinds of activities in Swaziland. These ideas we can carry forward together.

REFERENCES

- Church of Norway 2007. Plan for diakoni. <http://www.gammel.kirken.no/?event=doLink&famID=247>
- Church Order (Kirkkojärjestys). <https://www.finlex.fi/fi/laki/ajantasa/1993/19931055#L1P4>
- Diak n.d. Diaconia University of Applied Sciences. www.diak.fi
- ELCSA n.d. The Evangelical Lutheran Church in Southern Africa. <http://www.elcsa.org.za/history.html>
- International Federation of Red Cross and Red Crescent Societies 2006. Swaziland: good food security practices to share and replicate. Publications of the IFRC. Available at <http://www.ifrc.org/Global/swaziland-en.pdf>
- Lutheran World Federation 2009. Diakonia in Context: Transformation, Reconciliation, Empowerment. An LWF Contribution to the Understanding and Practice of Diakonia. Geneva: LWF.
- Mamba, Constance. Parish pastor at ELCSA-ED. Personal Interviews 11.4. 22.4., 8.6. 2015
- Mathew, Rajan. Senior Lecturer, Sociology Department, the University of Swaziland. Personal Interview 27.2. 2015.
- Reynolds Merja. Personal Interview 24.2. 2015.
- WHO n.d. The World Health Organization country profile of Swaziland. <http://www.who.int/countries/swz/en/>.

Sami Kivelä

CONCLUSIONS

GLORE has enabled the emergence of a new network of higher education institutions interested in the many dimensions of sustainability and global responsibility. The project has used a participatory approach for creating experiential knowledge, skills and competence, closely in interaction with global working life and higher education partners. The articles in this publication present perspectives and findings on how higher education institutions can promote health, wellbeing and sustainability in global dialogue. Over 50 professional exchanges between North and South have resulted in qualitative and quantitative research results, development projects and professional reflections. The project has also modelled contemporary argumentation for higher education institutions to prepare for the Agenda 2030 era. What can be said of the outcome and impact of the project?

An external evaluation of the project has been undertaken and it will be published during spring 2016. Preliminary evaluation results show that the project has succeeded especially in bringing the principles of global responsibility and sustainable development broadly into the research, development and innovation activities in the four participating institutions. However, dissemination and mainstreaming of the results in both Finland and in the south could have been even more effective. Likewise cooperation with the private sector has remained limited and new viable business opportunities with entrepreneurs have not emerged – at least on a contractual level. As the new Finnish development policy is enforcing stronger private sector cooperation, this clearly needs to be considered in the future. Actually spring 2016 has seen strong commitment in this particular issue while the

GLORE network is evaluating ways of continuing its work. At the time of writing, there are many intersectional paths that are clearly in most part the result of the current project.

I personally see GLORE both as a learning process and a mosaic of voices interested in the same subject matter. The project has been implemented simultaneously with other cooperative activities between Finland and the global south, and in some cases the fruits of the GLORE journeys are already visible (e.g. in special needs education in Tanzania or several project ideas in preparation in the context of South Asia). Spring 2016 is a semester for systematizing the multivocal processes portrayed on the pages of this publication. Some of the many exciting ideas are yet to be put into practice in the coming months. Also the increased invitations for guest lectures and presentations in high-profile higher education meetings indicate a trust in professional sustainability skills gathered in the GLORE project. These can be seen as direct results of the learning process.

There was quite a lot of space for experimentation, and as in all such cases, not everything went as smoothly as expected. The Fronter online learning platform was chosen to store documents, train exchange staff going to different countries and sharing experiences, but the use of this tool ultimately turned out more passive than expected. The project blog was intended to serve as an efficient joint communications platform, but perhaps it did not reach the democratic activity level envisioned. Still, as a whole, we generally found good ways to communicate as well as flexible solutions. We also learned a great deal about different traditions and working cultures, which is a necessary step for establishing sustainable partnerships.

The theme of sustainable development is of course huge. Many are committed to it, but still it remains elusive both as a concept and in practice. GLORE has enabled four Finnish universities of applied sciences to become more aware, and also constructively critical, of our own strategies, curricula and everyday practices. One important aspect is to find *new ways of human sciences and natural sciences to communicate better* in the quest for sustainability.

Are we prepared enough for the age of universal Sustainable Development Goals, no longer seeing the richer North and the poorer South, but *to see all countries as developing countries*? Are we prepared to find new innovative partnerships that can foster more sustainability, not only in principles and

words but also in practice, proven by systematic qualitative and quantitative evidence? Examples of phenomena to consider are socio-ecological systems, frugal innovations, transformatory thinking and the all-encompassing rapid digitalisation. The GLORE network has operated mainly in the fields of nursing, social work, social policy, cultural production, civil society, special needs education, sign-language interpretation and theology, but in the future we need to widen the perspectives beyond disciplines, perhaps with important contributions in the emerging field of sustainability science.

I wish to conclude this publication with a personal note. As project manager, I could not think of a more engaging learning process in such a lively network of highly-skilled professionals in three continents. Although it is necessary to foster good institutional relationships and build structural capacity, ultimately the principles of sustainability and global responsibility grow within the reflective process of individuals. If given time and opportunity to flourish, these principles can have a profound impact on attitudes, capabilities and motivations – even to the point where we truly become passionate about these questions and they push our imagination to new limits. Personally, I have indeed witnessed such a transformation, and for this the GLORE network owes my deepest gratitude.

WRITERS

Ghanshyam Bishwakarma, PhD student in sociology, University of Eastern Finland

Pramod Ghimire, Freelance Consultant, earlier Grants Manager in Save the Children International, Nepal

Raili Gothóni, Principal Lecturer, Diaconia University of Applied Sciences

Hanna Hovila, Lecturer, Diaconia University of Applied Sciences

Kati Huhtinen, Lecturer, Diaconia University of Applied Sciences

Anitta Juntunen, Principal Lecturer, Kajaani University of Applied Sciences

Maija Kalm-Akubardia, Alumni Coordinator, Diaconia University of Applied Sciences

Jaana Kemppainen, Education and Development Manager, Kajaani University of Applied Sciences

Sakari Kainulainen, Senior Specialist, Adjunct Professor, Diaconia University of Applied Sciences

Sami Kivelä, Lecturer, Project Manager, Diaconia University of Applied Sciences

Rajan Mathew, Senior Lecturer, Department of Sociology and Social Work, University of Swaziland

Alfred Francis Murye, Senior Lecturer, University of Swaziland

Gloria Nam, Dean, Faculty of Health Science, Swaziland Christian University

Ulla Niittyinperä, Lecturer, Diaconia University of Applied Sciences

Antti Pelttari, Senior Lecturer, Humak University of Applied Sciences

Eila Sainio, Lecturer, Diaconia University of Applied Sciences

Jari Visto, Lecturer, Diaconia University of Applied Sciences

Kyösti Voima, Lecturer, Africa Coordinator, Diaconia University of Applied Sciences

PUBLICATIONS OF DIACONIA UNIVERSITY OF APPLIED SCIENCES

DIAK AND WORKING LIFE series presents research and development reports and theses that have produced innovative, significant results to improve working life. Studies may be submitted for publication in the series by employees of Diaconia University of Applied Sciences, thesis writers and external writers.

- 1 Koski Arja & Vogt Ilse (toim.) 2015. Osallistavaa kehittämistä asumisyksikössä. Aukkaat ja työntekijät kehittäjinä.
2. Arja Koski & Eila Jantunen (toim.), 2016. Työnohjaus – välttämätön hyvä ammattikorkeakoulussa.
3. Jari Helminen (toim.), 2016. Työelämälähtöistä ammattikorkeakoulupedagogiikkaa rakentamassa.

PUBLICATIONS OF DIACONIA UNIVERSITY OF APPLIED SCIENCES

DIAK RESEARCH series presents scientific studies that produce new, innovative information in the areas of teaching, research and development at Diaconia University of Applied Sciences. The publications in this series are monographs and collections of articles.

DIAK AND WORKING LIFE series presents research and development reports and theses that have produced innovative, significant results to improve working life. Studies may be submitted for publication in the series by employees of Diaconia University of Applied Sciences, thesis writers and external writers.

DIAK SPEAKS series presents thematic opinions from Diaconia University of Applied Sciences, various reports and theses. The types of texts in this series may not always require a scientific or reporting style.

DIAK TEACHES series presents writings describing pedagogical development work, learning materials, guidebooks and work books.

Global responsibility and sustainability are vital for our planet. New forms of cooperation are needed to foster ecological, social, cultural and economic sustainability. Higher education needs to be active and innovative in finding processes that safeguard the dignity of all life.

The GLORE project strengthened the capacity of four Finnish universities of applied sciences in their teaching, research and development cooperation with partners in Nepal, Tanzania, Namibia and Swaziland. This publication presents the background, core activities and results of the project. Over 50 staff exchanges resulted in numerous research and development processes in social services, health care, education and civil society mobilization. The articles are written by personnel in the Finnish networking institutions and their global partners.

The project calls for more systematic integration of the principles of global responsibility and sustainable development in strategies, curricula and everyday life in universities of applied sciences. In order to respond to global needs, wide-reaching, innovative and ethically sustainable cooperation is required with an increasingly wide range of stakeholders.

GLORE (2014-2016) was funded by the Finnish Ministry of Education and Culture.

ISBN 978-952-493-264-6 (printed)

ISBN 978-952-493-265-3 (online)

ISSN 2343-2187 (printed)

ISSN 2343-2195 (online)

Diakonia-ammattikorkeakoulu

Julkaisutoiminta

tilaukset@diak.fi

www.diak.fi