

FAITH RESOURCES AND SUSTAINABILITY

How do individual Christians utilize their faith resources to contribute towards sustainability?

Laxmi Prakash Thebe
Thesis, Fall 2015
Diaconia University of Applied Sciences
Degree Programme in Social Services
Bachelor of Social Services (UAP) (+
Option in Diaconia)

ABSTRACT

Thebe, Laxmi Prakash. FAITH RESOURCES AND SUSTAINABILITY: How do individual Christians utilize their faith resources to contribute towards sustainability? Fall 2015, 62 pages.

Diaconia University of Applied Sciences, Degree Programme in Social Services + Option in Diaconal Social Work, Bachelor of Social Services (UAS) + Qualification for the office of diaconia worker in the Church of Finland.

Sustainable development is widely discoursed theme. This study narrows down the broad theme by seeking the role of Christian individuals from faith perspective. Sustainable development is used interchangeably with sustainability as the later provides dais for broad perspective and individual action whereas 'development' resonates more of a policy level concept. Kate Raworth's Doughnut Model is used to define the scope where individual can act towards sustainability regardless of the faith. The practical part of the research process starts by inquiring how an individual Christian can utilize faith resources to achieve social foundation where the basic human needs are achieved within the planetary boundaries hence discussing on two components of three pillars of sustainability as depicted in Raworth's doughnut model.

Under the rubric of Qualitative Research Methodology, focus group discussion was used as a data collection methods. Time constraint was a factor for this research, and focus group was used so that there would be no compromise in quality of data. Six participants were involved during the focus group discussion belonging to different churches. The focus group discussion was conducted in one informal Bible Study Group in Järvenpää. The data was collected audio-taping the discussion under participant's consent which was transcribed using online tool. Thematic content analysis was used for the analysis of data based on the two boundaries of doughnut model. The range of faith resources was dimly probed as width of these two boundaries whereas the study was delved in depth to relate faith resources in general with aforementioned two pillars. Ethical guidelines were followed during the entire period of this study.

The research reveals positive relationship between utilization of faith resources and sustainability. The Holy Bible was accepted as major faith resource which was defined as any resources that strengthen participants' faith in day to day life for the purpose of this study. For orientation towards sustainability, it explores individuals' possibility to construct that positive relationship in the discourse by drawing inspiration through faith resources. Conviviality and ethical consumption are outlined to be channels for individuals toward social foundation and planetary boundaries in doughnut model.

In conclusion, the research empowers a Christian individual positively and develops a space for orientation towards sustainability.

Key words: Sustainability, Sustainable Development, Values, Christianity, Conviviality, Doughnut Model, Ethical Consumption

CONTENTS

1 INTRODUCTION	5
2 FRAMING THE DEBATE ON SUSTAINABLE DISCOURSE	7
2.1 Sustainable Development.....	7
2.2 Raworth's Doughnut Model	9
2.3 Theological Discourse on Sustainable Development	11
2.4 Sustainability in the Holy Bible	14
2.5 World Council of Churches and Sustainability	16
2.6 Evangelical Lutheran Church of Finland in Action	17
2.7 Discourse on Values.....	19
2.8 Contextualizing the Debate for this Study.....	22
3 RESEARCH METHODOLOGY	24
3.1 Aims of the Research	24
3.2 Qualitative Research Method	24
3.3 Sampling and Selection of the Interviewee.....	25
3.4 Data Collection Method	26
3.5 Data Analysis	28
3.6 Ethical Issues	29
3.7 Summarizing the Research Process	30
4 FINDINGS OF THE RESEARCH.....	32
4.1 Description of the Participants.....	32
4.2 Theorizing the Themes.....	33
4.2.1. Christian Consumer Ethics	34
4.2.2. Conviviality – art of living together	36
4.3 Organizing Finding on the Themes	38
4.3.1. Towards Ethical Consumption	38
4.3.2. Towards Conviviality	41
4.4 Concluding Remarks	44
5 DISCUSSION AND PROPOSITION	46
5.1 About the Finding	46
5.2 About the Research Process.....	48

5.3 Recommendations	49
6 PROFESSIONAL DEVELOPMENT	51
7 CONCLUSION	53
REFERENCES	55

1 INTRODUCTION

The research aims to seek correlation between sustainable development discourse and Christian faith resources, thus enabling an individual Christian to utilize faith resources to orient towards sustainable development. Sustainable development and sustainability is used interchangeably in this study as the latter brings an individual into the discourse. In contemporary context where the planetary boundaries are already defined to identify and quantify the essentials for humanity to continue in this mother earth, the pursuit of relating faith resources with sustainability makes sense by stimulating our own choices and actions to maintain holistic harmony in entirety.

Sustainable development is widely discoursed topic among different spheres of concerned stakeholders, local and global policy makers amid the global concerns of climate change and global warming discourse in contemporary context. A significant attention has been drawn by this discourse in the multitude of academic, practical disciplines and policymaking – and deservedly so. As Florina Bran, Carmen Radulescu and Ildiko Ioan explain, the concept of sustainable development emerged at the edge of economy-environment confrontation as a solution among others to support the survival of humankind (Bran, Radulescu, & Ildiko 2013) – hence demanding a holistic social transition. The need for action from different involved parties in the complexity of this kind of social transition is highlighted by Peeters as well to ensure resilience for social change (Peeters 2011). As Brundtland Report states, sustainable development is:

“...meeting the needs of the present without compromising the ability of future generations to meet their needs.”

Inherent to this definition, contemporary society is equally responsible to future generation to preserve the elements for quality of life in addition to achieving the eradication of poverty, fair distribution of wealth and resources, end of hunger, equitable quality education and drinkable water among other priorities where we are lacking currently as entire humanity. Accordingly, it also means living quality of life within the means of nature. The widely regarded three pillars of sustaina-

bility – which includes Social, Economic, and Environmental aspects – is currently under discussion to incorporate Cultural aspects so as to make it four pillars of sustainability. The significance of values and faith in the discourse of the sustainability becomes prominent when cultural aspect is incorporated. Hence, the discussion which is carried out in academic and policy making level in macro context extends to empower an individual to act out of their own choice and vision in addition to being object to different policies.

The Bible contains plenty of contexts that can inspire a person to act in accordance to sustainability which the global world is aiming for. Moreover, religion is still playing a wider role in affecting everyday life of millions of people and their choice of action. It is vital to carry a discourse from that perspective too. God created this world with responsibility of taking care of it delivered to Adam, and thus to entire humanity. The thesis will seek to find out those biblical contexts, and Christian ethics and values as a source of inspiration for action toward sustainability through the experiences and knowledge of the participants. By enabling the participants to seek the importance of faith in achieving sustainable planet, this research seeks to impart a sense of empowerment among participants.

Amid these daunting challenges humanity is currently facing, this research secondarily aims to create a situation where an individual examines within – regardless of faith – to observe how his or her own daily life choices are affecting the way humanity is thriving in this world. This thesis builds a framework for individuals to act positively to achieve essential for collective thrive; and regardless of faith, it offers an instrumental tool to do so.

The study was conducted by carrying a focus group discussion in one of the informal Bible Study Group in Järvenpää comprising individual Christians belonging to different churches with the following research question:

“How does an individual Christian utilize faith resources to take action positively towards achieving sustainability?”

2 FRAMING THE DEBATE ON SUSTAINABLE DISCOURSE

This chapter provides an overview of action being taken in global and national context by faith organizations and churches creating a theological basis to build upon a theoretical context where individual creates space to act towards sustainability. For doing so, the definition of sustainable development is established using Raworth's model to develop a context for focus group discussion and the discourse on the values is included to empower an individual by demonstrating the possibility of positive action based on the intrinsic element within us.

2.1 Sustainable Development

Even though the definition provided in the Brundtland Report used in the introduction above is considered to be the first attempt to define sustainable development, it was already conceptualized in the 1980 World Conservation Strategy (WCS) as: "For development to be sustainable, it must take account of social and ecological factors, as well as economic ones; of the living and non-living resource base; and of the long term as well as the short term advantages and disadvantages of alternative actions" (cited in Blewitt 2015, 8). In this widely discoursed topic, sustainability has been used to the extent that it has been rendered insignificant and meaningless too. For the purpose of this study, Doughnut Model proposed by Raworth Kate is used as a model to illustrate the concept of sustainability, which defines it reversely that 'not being within the safe and just space for humanity is unsustainability'.

The concept of the safe and just space is defined by the limits of sustainability, which was actually already formulated before. As Martine Vonk mentions, Siebert (1982) and Opschoor (1987) framed the concept of 'Environmental Utilization Space' within which the ecosystem does not lose its ability to recycle resources for future use whereas Goodland framed the concept of 'source and sink capacities' which is: "Source capacities of the global ecosystem provide

raw material inputs – food, water, air, energy; sink capacities assimilate outputs or wastes”. These two concepts are combined by Spangenberg where the upper limit is the environmental space and lower limit is resource available for leading quality life. (Vonk 2011, 42.) This concept is further developed in the following chapter ‘Raworth’s Doughnut Model’, yet it already develops the definition of sustainable development with the imperatives that development activities should entail all these boundaries into account.

The topic of sustainability is also being discoursed within religious spectrum. Great works are being done by theologians and faith organizations in developing theology that fuels the discussion towards positive direction. The Lutheran World Federation Department for World Service (LWF/DWS) defines sustainable development both the means and the end to achieve dignified life in relation to community and environment hence rendering development activities that isolates an individual from such context as unsustainable. Moreover, human rights and fulfilment of basic human needs is emphasized both in the context of other communities and future generations for development to be sustainable. (LWF/DWS n.d.)

The Lutheran World Federation published booklet - Guiding Principles for Sustainable Development – defines sustainable development as a change towards realizing the basic human rights and needs of individuals and communities in any society at the same time ensuring the same for other communities and future generations. Although this definition looks anthropocentric by excluding environment, further reading of the booklet reflects the obviousness of safeguarding the planet ecosystem (LWF 2000) for realizing such vision. Beyond mere technical and political interpretation of development, the definition incorporates Christian perspective by integrating theological basis of “Christians’ confession in the Triune God”. The LWF vision of sustainable development includes human dignity, interconnectedness among God’s creations, human well-being and its advocacy, culture sensitivity, participation, capacity-building both as means and a goal, financial and institutional sustainability, focus on community assets, appropriateness in technological aspect, dependent on adequate health

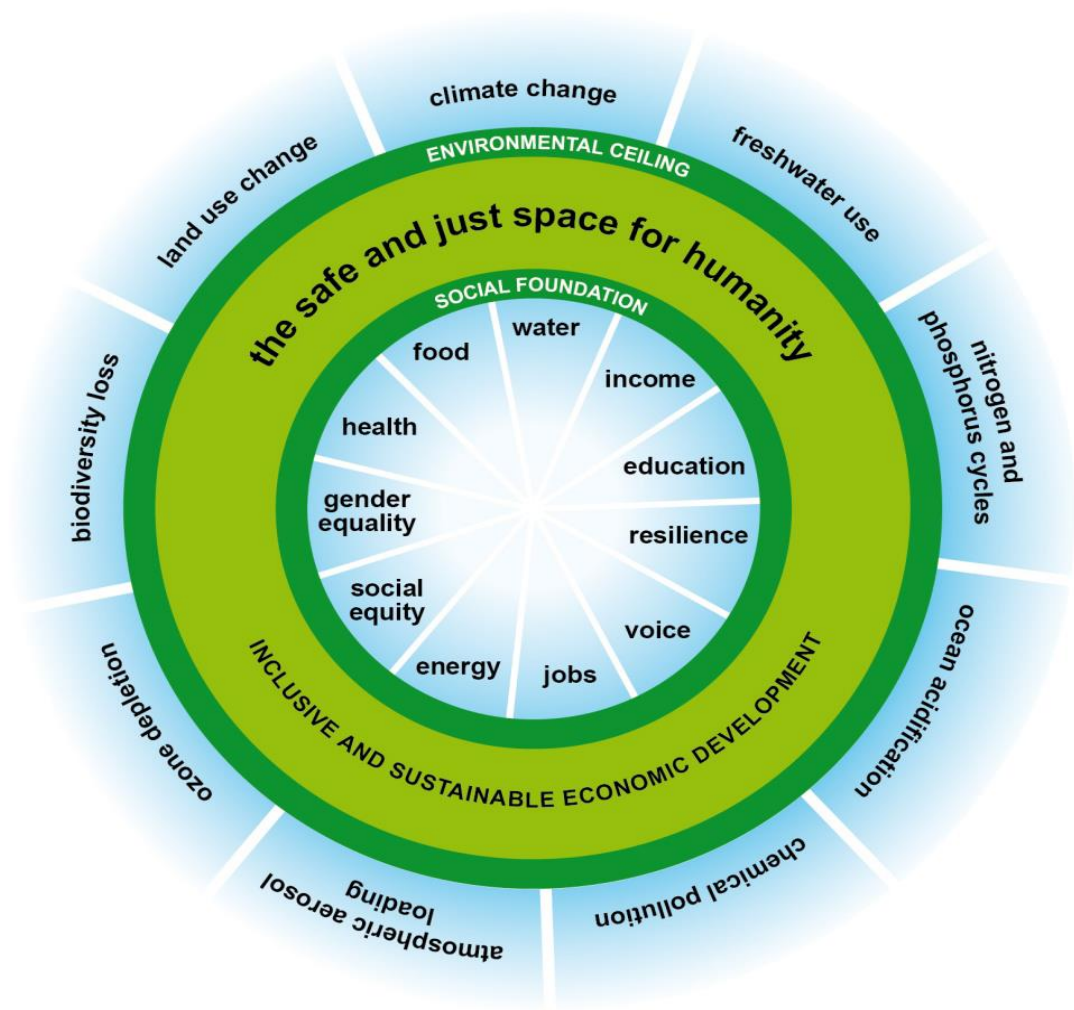
and education, peace and reconciliation as prerequisite, and equitable and effective resource sharing. LWF further emphasizes on human right (as legal expression of God-given dignity), woman rights and gender equality (fundamental to the sustainability), environment (preserving, maintaining, and regenerating), and communication (building up of human communities and capacity building). (LWF 2009).

The position of Lutheran World Federation in the discourse of sustainable development reflects the ongoing discourse on secular frontiers, but it draws much of its power based on theological basis and hence offering an inspiration to individual to contribute positively towards sustainability.

2.2 Raworth's Doughnut Model

The concept of the Raworth's Doughnut Model as safe operating space in the planet earth is discussed here in this paper not only because it provokes us as an individual to think about the context of the sustainability and the course entire humanity is taking but as a tool to define the context of the discussion and inquiry.

Raworth constructs this Doughnut Model of Economics based on the concept of 'planetary boundaries' which is defined as "a safe operating space for humanity based on the intrinsic biophysical processes that regulate the stability of the Earth System" (cited in Kivelä 2015). As illustrated in the picture, the doughnut model also incorporates the concept of social foundation below which are 11 dimensions (water, income, jobs, education, resilience, voice, energy, social equity, gender equality, health, food) of human deprivation discussed on Rio +20 as government priorities. The social foundation forms an inner boundary under the environmental ceiling beyond which is nine dimensions of environmental degradation defining the planetary boundaries. A doughnut like shape is thus formed in the middle of these two boundaries where humanity thrives in safe and just space with inclusive and sustainable economy taking place.



Picture 1: Doughnut Model (Raworth 2012, source by Oxfam).

According to Raworth, this framework brings together two different approaches i.e. imperative of quality of life for every person as human rights and environment limits in simple and visual way forming a doughnut shape in the middle where both advocacy of ecological economist and human-right advocates are realized. (Raworth 2012.)

In addition to conveying two different concepts in a single framework, it also provokes thoughts on dynamic interplay between social foundation and planetary boundary. Raworth (Ibid.) gives example of policies that might positively affect social foundation at the cost of planetary boundaries or policies positively affecting planetary boundaries causing social deprivation. Formulation of policy

hence demands holistic overview of the all components whereas it provides this thesis a challenge to decouple the interplay to offer a convenient framework where individual can utilize faith resources to contribute positively in action towards sustainability.

Regarding the practical application of doughnut model, Kivelä mentions wide adoption of this model by international advocacy networks to define sustainable development goals. In Finland, Kepa (Finnish Civil Society Organizations' umbrella organization) and Secretary General of the National Commission of Sustainable Development have used this model for training. (Kivelä 2015.) Doughnut model is used in Finland also to create 'Society's Commitment to Sustainable Development: Finland we want by 2050' by a wide-ranging strategy group declaring a pragmatic solution where safe operating space is achieved with everyone's participation (Kestävä kehitys 2015).

For the purpose of individuals, this framework is not about what kind of economic policy you formulate as an individual but how can you contribute to strengthen social foundations on one hand and respect the planetary boundaries on the other hand. Regarding the faith resources, thus it offers Christian individuals on how they relate faith resources with social foundation and planetary boundaries by elucidating imperatives on how our human individual actions can affect in our global collectives for achieving safe and just operating space.

2.3 Theological Discourse on Sustainable Development

When the post secular thinking emphasizes the need for space for both religion and irreligion, it is important to seek religion as a tool to respond to the challenges we are facing – hence creating instrumental values in addition to its intrinsic values (which might be obviously a matter of discourse). Both from the intrinsic and instrumental value context, religions play central role to the way development work should be conceived of. Stephen McKenzie argues that taking account of religion in achieving both theoretical and active sustainability

must be initiated as majority of world's population is composed of religiously adherent people emphasizing on the ideas contained in all major religions about responsibility to creation and fellow human being. Moreover, he hints 'The Ten Commandments' for argument on perfect society while trying to explore how codified ideas contained in religion creates an ideal society in line with sustainable society where social foundations are achieved. (McKenzie 2005.) Tim Cooper goes further and elucidates the significance of theocentric belief in an ongoing economic arguments as a check against idolatry, as a perspective where one's own is transcended to embody the truth of whole and as an inspiration to commitment (Cooper 2013, 99). In accordance with Cooper, Stückelberger expresses the similar significance of human ethos in many cultures about taking care of the vulnerable people with special emphasis on its presence in Judeo-Christian value (Stückelberger 2009, 54).

In the discourse of sustainability from theocentric perspective, the elements of Christianity like human dominion over nature have been used as arguments detrimental to the concept of sustainability. Yet, significant effort is already applied to produce Christian contemporary theology attuned to sustainability discourse. Moreover, the church has long taught that we are to be good steward or caretakers of what God has given, and must continue to do so. The following text offers a theologically inspired perspective on our ability to make choice to put things right again:

God's anger leads not to judgement but to redemption, not just of human beings, but also of all creation: "the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God" (Rom 8:21). Because of God's transforming grace, rather than because of fear, we are empowered to change our attitudes, lifestyles and practices – to put things right again. The way things are now cannot continue with "business as usual." Instead, the god of grace who is active through, with, and in nature, is revealing how urgent it is to recover the spiritual significance of valuing our common good with the rest of creation. (Bloomquist 2009, 24.)

Rockefeller Steven C. in 'Christian Faith and Earth Charter Values' attempts to relate the values of Earth Charter – which in their own word is "an ethical

framework for building a just, sustainable, and peaceful global society in the 21st century” (Earth Charter 2012) – with Christian Faith in following three aspects of spiritual dimensions: in motivating people to make major behavioral transformations, spiritual ideals like ‘being more than having more after basic human needs are fulfilled’, and the link between proliferating contemporary theologies and Earth Charter values (Rockefeller 2001). Regarding the Christian environmental ethic, Bergstrom outlines ‘Principle of Creation Value’, ‘Principle of Sustained Order and Purpose’ and ‘Principle of Universal Corruption and Redemption’ as fundamentals in practice of environmental stewardship while working in the light of contemporary knowledge (cited in Taringa 2014, 78). Kvist argues that faith and ethics are entangled and connected to each other in Lutheran confessions hence empowering a Christian to act morally in accordance to their faith (Kvist 2006, 29-30). This Christian motivation that is anchored in the true source of power can be applied to establish a foundation of theological basis to work towards the common good of all i.e. sustainability.

Lutheran World Federation on ‘Guiding principles for Sustainable development’ mentions following seven points from different biblical context as theological basis for sustainable development:

1. “For I [the Lord] am about to create new heavens and a new earth (Isaiah 65: 17a).....No more shall there be in it an infant that lives but a few days, or an old person who does not live out his days (Isaiah 65: 20a)
2. Confessions in the Triune God as the foundation for commitment. Genesis as the explanation of creation by God and creation an arena for hiding and revealing of the God (Luther).
3. Human being created in the image of God as co-creator and caretaker of God’s creation.
4. We are alienated from God and from other creations because of sin.
5. Jesus - “in whom all things in heaven and earth were created” and “in whom all things hold together” (Colossians 1:16, 17) – as an example to us of righteousness and justice. Freedom from bondage of sin through his death and resurrection.

6. Sustainability is God's intention.
7. Spirit renews our commitments and us, so empowered to work towards new possibilities. (LWF 2000, 4-5.)

The climate program of Evangelical Lutheran Church of Finland '*Gratitude, Respect, Moderation*' also includes Bible as a source of environmental responsibility and force of change. In conclusion, the trend is recognized within Christian institution and academics to base deeply their work on biblical basis to explore the force of change that contributes positively in the discourse of sustainability.

2.4 Sustainability in the Holy Bible

The Holy Bible has a firm place in the discourse of sustainability even with a glimpse of it's including in the theological discourse above. This section includes some of the Bible verses that provoke an individual to rethink and hence draw an inspiration on sustainable development discourse.

The concept of human dominion over nature is attributed to the detrimental effect on nature, yet the dominion should be understood as being faithful servant to the God by maintaining what is considered good as our endeavor. The role of humans as steward is explained in Genesis as "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15 NIV) whereas the God's authority over creation is asserted in Psalm as "I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the insects in the fields are mine." (Psalm 50:9–11 NIV.) In addition to the context defined in these two verses, imperative not to be detrimental to environment is outlined in different contexts. For example, in Numbers 35, God has warned against defilement of land where Israelites and God dwell (Numbers 35:34 NIV). It is noteworthy to mention how God created everything good as revealed in Genesis:

God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. (Genesis 1: 16.18 NIV.)

In the goodness that God has created, the importance of all creations is explained. As explained in Job, other creations have ability to teach human being about God's omnipresence and omnipotence (Job 12:7-10 NIV). The covenant of the God with Noah highlights this importance by commanding Noah to bring two of all living creatures into the ark with the sole purpose of preserving creations (Genesis 6: 17-20 NIV). In addition to the importance of preserving creations, the regenerative process of the natural resources is emphasized with God's promise to his people for observing Sabbath of the land (Leviticus 25:1-5 NIV) which guides both the policy formulations for sustainability and individual actions regarding taking care of the creation wisely.

Further in the Leviticus, the liberty for all inhabitants are proclaimed (NIV Leviticus 25: 10) which transforms our vision from respecting planetary boundaries to achieving social foundations for all. The imperatives to serve less fortunate people is mentioned everywhere in the Bible. In Isaiah, the benefit of righteousness in our action is proclaimed as 'then your light will break forth like the dawn, and your healing will quickly appear' (Isaiah 58: 7-8 NIV). Being just to others regardless of their position or background is stated in Deuteronomy outlining guilt of sin as consequence of acting otherwise (Deuteronomy 24:14-15, NIV). It is explicitly instructed in 1 Peter to be compassionate and humble, and love one another (1 Peter 3: 8-9 NIV) extending the concept of another to include entire humanity regardless of their backgrounds as "one in Christ Jesus" (Galatians 3: 28 NIV). Seeking for active action for the improvement of humanity is epitomized when Jesus heals a man with withered hand further asking us which is lawful either doing good or doing evil in Sabbath day (Luke 6: 6-9 NIV).

As outlined above, the Holy Bible is full of biblical context to guide and instruct us to act towards sustainability from both social foundation and planetary boundaries perspective. The assertion that "the servant of God may be thor-

oughly equipped for every good work” by God-breathed scriptures contextualizes the need of our time to embrace scriptures and faith within the imperatives of sustainable discourse (2 Timothy 3:16-17 NIV).

2.5 World Council of Churches and Sustainability

Sustainable Development as key concept was inducted into discussion following 1992 Rio Earth Summit leading to the World Summit on Sustainable Development (WSSD) meeting in Johannesburg in 2002. Just as the concept of sustainability in secular discussion was already there, World Council of Churches (WCC) had already articulated this concept in 1974 consultation in Bucharest with the vision that necessitates environmentally and economically based development that can be continued. Rio Earth Summit – the UN Conference on Environment and Development (UNCED) – definitely played a major role in bringing ecumenical involvement in issues of sustainability in addition to bringing this once labelled secular discussion within ecumenical community. It is important to mention WSSD’s focus to emphasize on ‘sustainable community’ rather than ‘sustainable development’ as it helps to articulate conviviality as a guiding principles for individual to create sustainable community where equitable relationship with others can be cultivated. WSSD further argues the ability of this concept to extend beyond human family. (Hallman 2002.) The articulation of the concept of sustainability followed the recognition of interconnections among justice, peace, and ecological sustainability leading to commitment towards environmental concerns as part of JPIC process (Justice, Peace, and the Integrity of Creation) in 1983. Another significant action by WCC is the Climate Change Program launched in 1988 which also encourages reconsidering personal lifestyle to moderate our effect on global warming. The JPIC process has thus led to the formation of Justice, Peace, and Creation Unit at Canberra Assembly in 1991. (World Council of Churches n.d.)

Like Hallman speech mentioned above, World Council of Churches has been engaged in discussion in different conferences. In August 1991, WCC hosted

“an inter-faith consultation to develop proposals for inclusion in an ‘Earth Charter’” (Hallman 2005, 8). The continuation of JPIC and Climate Change Program contributes significantly towards WCC commitment for sustainability. WCC Assembly has been repeatedly discussing this issue.

Following the Ninth Assembly, from 2006 to 2013, the WCC focused its work in six program areas – ‘Justice, Diakonia, and Responsibility of Creation’ and ‘Public Witness’ in the context of contemporary world ravaged by environmental disasters, violence, exclusion, and injustice being of crucial relevance in our discussion of sustainability. The 10th Assembly which was carried out from 30 October to 8 November 2013 in Busan, Republic of Korea outlines the programmatic work from 2014 onwards with the theme that mandates leading of this diverse and engaged community in a ‘Pilgrimage of Justice and Peace’. (Beach & Kim 2013.)

The discussion that is driven as discussed above by an ecumenical body thus propagates the global concern of sustainability to local churches and hence to Christian individuals. Furthermore, it helps to formulate a biblical inspiration to individuals for action towards sustainability.

2.6 Evangelical Lutheran Church of Finland in Action

Evangelical Lutheran Church of Finland – apart from being a member in World Council of Churches - is itself actively involved in sustainability discourse. Environmental Diploma – based on international environmental managements systems and founded by The Church Council (Kaasalainen 2012) in 2001 – acts as major foundation of Church environmental work which growing numbers of parishes are adopting. Furthermore, the perspective of the climate change was considered while going through the Church Diploma again in 2007. Consequently, Climate Programme ‘*Gratitude, Respect, Moderation*’ was completed in June 2008 by Church council’s appointment of the working group which marks theological points of departure in combating climate change (Kääriäinen, K.,

Ketola, K., Niemelä, K., Palmu, H. & Salomäki, H. 2009, 91) and offers recommendations to church, service, church members (although ethical recommendations to the parishioners is not very common in Lutheran Church), congregations and church administrations. In the preface, the document clearly recommends reconsideration of lifestyle in the face of climate change underlining that good life is not essentially based on consumption of material goods according to the Christian message. Furthermore, it has clearly recommended the Church role for the creation of environment friendly doctrine and interpretation of the Bible with clear focus on third recommendation of Stern's report regarding the obstacles that are slowing down the changes in lifestyles. (Office of the Church Council, 2008.)

In addition to the parishes' programs, *eco-fast* is another campaign, which can be included in the daily life of a Christian. Archbishop of Turku, Most Revd. Dr. Kari Mäkinen addressed the General Synod on Climate Change mentioning *eco-fast* as a continuation of daily life to strengthen hope and faith in combating the climate issues (Mäkinen 2013).

Moreover, advocacy work and theological message such as the one addressed by Revd. Dr. Mäkinen above is part of the church contribution in sustainability discourse. The Finnish National Commission on Sustainable Development – which introduced 'The Finland we want by 2050' as society's commitment to sustainable development – is comprised of representatives from different bodies including the Evangelical Lutheran Church of Finland (Ministry of the Environment, Finland 2015). Involvement of the Finnish Evangelical Lutheran Church in such body promotes the advocacy work of Church to reach deeper into the society.

Particularly for this research, it is important to include the message to individual members of the Church in *Gratitude, Respect, and Moderation* that emphasizes on simple life-style as Christianity's counter to consumerism with following recommendations:

1. Pursuit of moderate life-style
2. Keep the Sabbath Holy
3. Save energy in Transportation
4. Prefer energy saving heating and devices and save water
5. Turn off electric lamps and use energy saving lamps
6. Recycle
7. Vegetarian diets

This discussion explores the contribution of the Evangelical Lutheran Church of Finland to realize sustainability. Moreover, it acknowledges the importance of Faith Community in dealing with the issue of environmental and economic issues. In that way, the imperatives of the discourse of sustainability is also acknowledging the force that matters toward positive change including individuals in addition to taking all the boundaries into account.

2.7 Discourse on Values

Kaldschmidt quotes Rokeach to define value as a persistent belief with desirable mode of conduct or outcomes personally or socially preferable. (Kaldschmidt 2011, 8). Values have been a central concept in the social sciences since their inception. For both Durkheim (1897/1964) and Weber (1905/1958), values were crucial for explaining social and personal organization and change (Schwartz 2012). The inclusion of this topic in the discussion of sustainable development is that already existing literature has established a link between values and behavior so that values as a Christian faith resource can be discussed to promote sustainability. In establishing that link between values and behavior, Meglino and Ravlin (1998) summarized value literature to show a connection between making decisions and resulting behavior to individual values (Kaldschmidt 2011, 22). Jimenez (1989) further illustrates this link between values and sustainable development by emphasizing the requirement of new system of values including societal, ecological and environmental aspects to achieve the holistic development. Likewise, Camargo (2000) outlines individualist society as

currently not sustainable – and hence proposing a new society on the foundation of old human ideals of peace, harmony and balance. (cited in Gouveia 2002, 159.) In addition to these researches, Florina Bran outlines the need for important changes to occur at individual, collective, and corporate behavior that harmony between human's need and nature limitation can be maintained under the contemporary situation of continuous demographic growth and the quest for the material-based wellbeing (Bran et al. 2013, 1). As adapted from Najera, Anđić and Vorkapić explain human rights, health promotion, sustainable production and consumption, gender equality, information and communication technology, rural transformation, and inter-cultural understanding and peace as values of key importance in the discourse of sustainable development (cited in Anđić & Vorkapić 2014, 75).

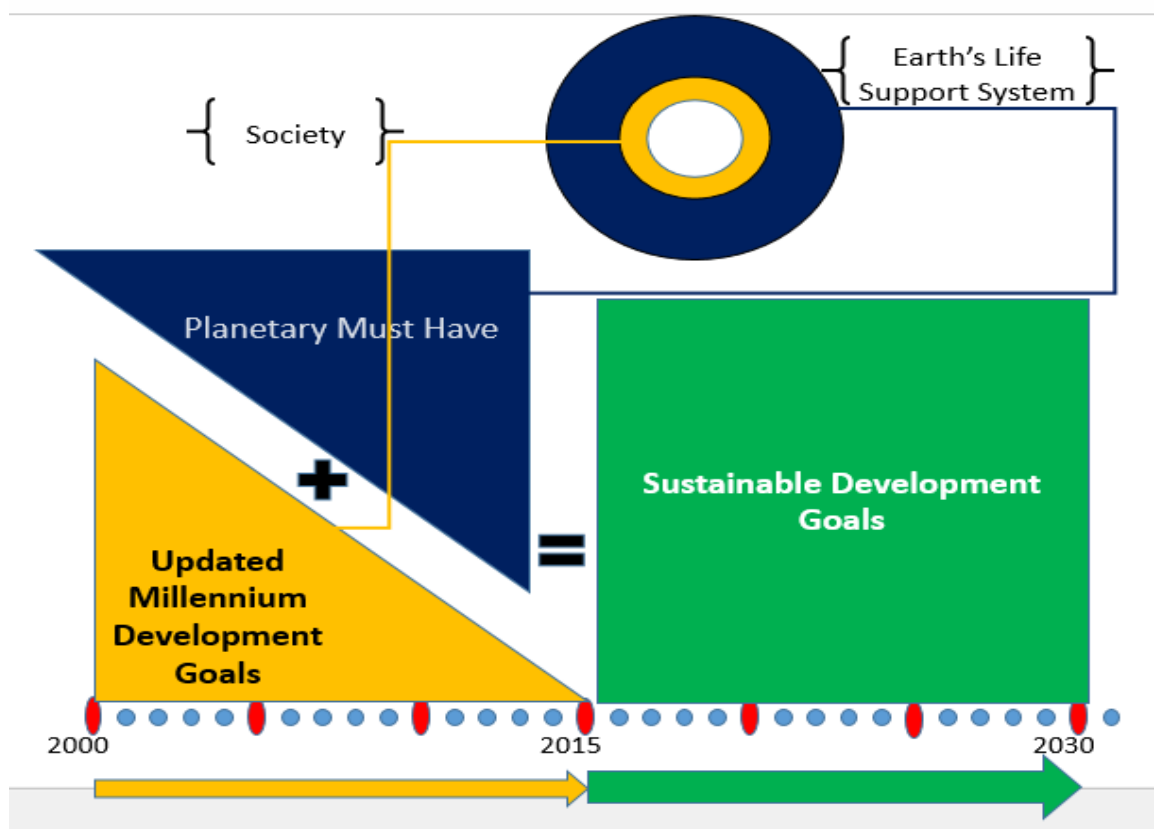
In the context of values study, Schwartz Shalom is a notable figure who has developed theory of basic human values based on value features implicitly mentioned by other theorists as well; which are: I. Values are beliefs, II. Values refer to desirable goals, III. Values transcend specific actions and situations, IV. Values serve as standard, V. Values are ordered by importance, VI. The relative importance of multiple values guides action (Schwartz 2012). According to Schwartz, values are conscious goals reflecting three universal demands i.e. biological needs, the needs for coordinated social interaction, and the need for surviving and functioning in a group. The Schwartz value study is being practically applied in some projects and researches related to sustainability. Real World Learning Network mentions the research evidence that presentation of facts or data about sustainability issues is rarely sufficient to motivate change in actions and hence pursuing for deeper motivation for change as a reason to use values approach. Schwartz values are used by Real World Learning Network in its approach to outdoor learning to promote action for sustainable development. Moreover, Real World Learning Network uses the concept of the frame in a way that a particular frame invokes a particular value that affects the choice to sustainability. (RWL Network n.d.) In the context of this study, exploring for faith resources in relation to sustainability is such an attempt in pursuit of deeper motivation.

In the context of policy making, EU has incorporated Economic, Environmental, and Social issues covered in the Rio challenges as its own strategies covering seven key challenges as 'Climate change and clean energy', 'Sustainable transport', 'Sustainable consumption and production', 'Conservation and management of natural resources', 'Public health', 'Social inclusion, demography and migration' and 'Global poverty'. In its sustainable development strategy guide, EU outlines the action being taken as EU and promotes actions to be taken by individuals as practical ideas that can be applied on daily basis so as underpinning the involvement of individual as fundamental aspects to make sustainable development a reality. European Commission aims to motivate people to act to achieve the goals that will benefit us all. (European Commission 2007.) The importance of billions of human beings as individual is where promoting sustainable development values to influence human behavior come into the context of empowerment in this study.

Values - being one of the important influencing aspects in decision-making - demand the need of its understanding in the contemporary context that necessitates changes as mentioned previously to guide us toward sustainability. The research was though carried in the context of environmental ethics; Florina Bran concludes the need for values reorganization to accommodate nature preservation in the positive axiological family (Bran et al. 2013, 9). The discourse of faith resources in the light of sustainability also emphasizes the need for rediscovering faith resources in the light of contemporary knowledge relevant to sustainable development discourse. As there is need for promoting behavioral changes towards sustainability, how safe operating space in doughnut model can be achieved by linking values as faith resources in the context of Christianity is relevant for this study. Moreover, it highlights the importance of our intrinsic elements in determining our orientation in outside world, which is particularly important with the inclusion of faith in this study.

2.8 Contextualizing the Debate for this Study

While the necessity of stable earth system for thriving humanity is evidential with plethora of researches, the concept of sustainable development includes both people and planet as described in doughnut model. David Griggs, Mark Stafford-Smith, Owen Gaffney, Johan Rockström, Marcus C. Öhman, Priya Shyamsundar, Will Steffen, Gisbert Glaser, Norichika Kanie and Ian Noble have presented the unified framework to define sustainable development similar to doughnut model where people (society) and planet (earth's life support system) are combined together to define new sustainable development goals to be continued after 2015 as illustrated in the picture given below.



Picture 2: Unified Framework for Sustainable Development Goals (Griggs et al. 2013) for better clarity

The unified framework illustrated above in contemporary milieu where new 17 Sustainable Development Goals are soon to be adopted since 2016 after the eight Millennium Development Goals are expiring further validates the Raworth

Model previously discussed. Keeping what is already discussed above in the mind, this study inquires Christian individuals to contemplate on how they can contribute to strengthen social foundations and respect planetary boundaries as depicted in Raworth's model by utilizing their faith resources. By undertaking the inquiry in term of social foundations and planetary boundaries relevant to individual orientation, this study includes only two components of three pillars of sustainability excluding the economic component.

3 RESEARCH METHODOLOGY

At this point, after constructing theoretical basis to investigate the aimed research purpose and contextualizing the debate, there is need to reason the process for undertaking inquiry. This section of the thesis discusses on different topics under research methodology to validate the importance of methodology choice vis-à-vis the aim of the research.

3.1 Aims of the Research

The aim of the research is to find out how an individual Christian relates own faith resources to strengthen arguments for sustainability. To achieve that aim, the research poses question as:

How does an individual Christian utilize faith resources to take action positively towards achieving sustainability?

As outlined in theoretical section above, the answer to this research question is sought by examining how an individual Christian utilizes the faith resources to strengthen social foundation where humanity thrives as a whole and respect planetary boundaries to achieve safe and just operating space for humanity. The faith resources for the purpose of this research are defined as any resources that an individual utilizes to strengthen Christian faith.

3.2 Qualitative Research Method

This research seeks to enable people to ask about their own position from faith perspective regarding sustainability. As research purpose and methods relate to each other, qualitative research method is applied in this study because of the nature of research in seeking to gain an overview of the whole of the culture and context under study (Shaw and Gould 2002, 7).

Denzin and Lincoln in their editorial introduction to the second edition of their book 'Handbook of Qualitative Research' point out emphasis of the qualitative researchers' on socially constructed reality of nature, and hence seeking answers to inquiries on creation of social experience and meaning (cited in Silverman 2005, 10). Van Maanen conveys similar idea about qualitative research method in more concise form as canopy term with a wide range of methods to attribute meaning to phenomenon occurring in social world regardless of the frequency of phenomenon (cited in Merriam 2014, 14).

Since the study seeks to find out how an individual Christian relate their faith resources in sustainability discourse, qualitative research is relevant for both philosophical orientation and approaches.

3.3 Sampling and Selection of the Interviewee

Sampling refers to process of figuring out research participants. Sampling is decided based on what research is investigating. Sampling strategy is important because of the importance of inquiry about best sampling method, best possible source of information to gain research aim, data saturation point, sample size, and participant selection criterion. Creswell emphasizes the significance of sampling method in qualitative studies whereas Whittemore, Chase and Mandle on necessity for adequacy of data and sound sampling and saturation for 'thoroughness as a criterion of validity'. (Elo, Kääriäinen, Kanste, Pölkki, Utriainen & Kyngäs 2014, 4.)

Homogeneous Sampling is used for this research as it intends to bring people with Christian background in focus group discussion. According to Patton, Homogeneous sampling is about conducting research with small homogeneous sample with the intention of describing particular sub-group or subculture in depth (Patton 1990, 173). The point here for this research is also to delve in depth to reveal how particular group associates themselves with the discourse of sustainability. To describe the relevance of homogeneous sampling in group

interviewing scenario - hence relevant to this focus group discussion as well, Patton further exposes how participants from similar background and experiences are to be gathered for the purpose of focus groups (Patton 1990, 173).

As the research intends to ask individual Christians on how they can use their faith resources favorably in sustainability discourse, homogeneous sampling is practical with intervention such as introducing concept of sustainability with some other materials. Moreover, such sampling has higher chances of producing significant data in limited time.

The focus group discussion was carried out in one of the Bible Study group in Järvenpää where participants gather regularly once a week for worshipping God to strengthen their faith. The size of the sample was chosen based upon the number of attending individuals on that particular day. Since qualitative interview seeks for depth, it is perfectly acceptable if a phenomenon occurs even for once within the sample. The recurrence of data representing a particular phenomenon is sign of data saturation. In this study, the focus group discussion was conducted on thematic topics based on doughnut model by Raworth. So, the sample size is more of convenience than achieving data saturation because data saturation is also achievable by increasing the depth of discussion in certain theme – and furthermore, option for conducting email interview was left open to achieve clarity in collected data or to gather more data if necessary.

3.4 Data Collection Method

Focus group interview was conducted as a primary source of data collection during the qualitative research process which is defined by Slocum as a small group of participants (4-12 persons) discussing to reveal information on a specific topic moderated by a skilled facilitator in a permissive and relaxed environment (Slocum 2003, 97). Krueger, R. points out Focus Group often as best tool in research for attaining insights of an exploratory or preliminary kind whereas Morgan asserts its relevance as a primary source of data collection in

a research project in her book 'Focus Groups as Qualitative Research' (as cited in Wellington & Szczerbinski 2007).

Since the study seeks to explore how individual Christians seek to relate their faith resources in sustainability discourse, the use of Focus Group seems a relevant choice. The ability of the process for in-depth thematic investigation and gathering of qualitative data make sense especially when the moderator has ability to direct the discussions utilizing the power of questions.

Faith resources – one variable in this research process – being derived from biblical and Christian context, participants might demonstrate synergistic effect in delivering insights and producing data. This plausible aspect of Focus group interview was the primary reason for choosing it as a data collection method. Another important and practical reason for this approach was timesaving aspect. A sizeable amount of data can be gathered in short time-span using focus group methods which perfectly fits the time boundary for this thesis work without much compromising the quality of data.

The technical aspects during the recording of the interview were well taken care of – for example, the quality of recording device, seating of the participants in the hall among others. Convivial setting is of utmost importance – video introduction about Doughnut Model by Kate Raworth (in RSA) was used to achieve such environment where participants were immersed in the glimpse of what we are facing as humanity. Moreover, the potential disadvantage of the focus group was considered while conducting the research.

Focus group method may have problems in particularly during data analysis if personal narratives are taken as primary and obvious explanation of why people do what they do (Wellington & Szczerbinski 2007, 91) – but the study being more about exploring the possibility of how faith resource can be utilized on the context of sustainability discourse, it has little chance of falling on such traps. Rather, it has power to make this discussion more participatory and empower-

ing as participants might evaluate the context and see themselves enabled to act accordingly on the foundation of faith.

3.5 Data Analysis

Thematic content analysis was used in this study for making sense of data by categorizing verbal data into different themes by using classification, summarization, and tabulation process. According to Boyatzis in his book 'Transforming Qualitative Information: Thematic Analysis and Code', theme is constructed within data so that data set richly describes the theme by applying various methods of identification and analysis (cited in Clarke & Braun 2013).

The wide range of suitability of thematic analysis makes it useful as a basic method for a wide range of research questions, different data types, and diverse data sets. It can also be applied to produce both data and theory driven analyses (Clarke & Braun 2013). Theoretical construct for this study guides the process of theoretical narrative in data analysis process to organize participants' discussion into a coherent story (Auerbach & Silverstein 2003, 74). For that purpose, the discussion in Focus group for this study was carried out around theoretical framework, which means doughnut model for the purpose of this study – and hence a level of categorization of the data based on theme was already achieved. The design of the discussion was based on construction of theme that an individual can influence positively in action towards sustainability through contribution towards social foundation and planetary boundaries in Raworth's doughnut model.

Android tablet was used to audio record the data which was uploaded to online transcribing application. By slowing down the playing speed of the record at 0.8x, the audio data of 80 minutes length was transcribed at around 100 minutes. The transcribed data was about 12 pages long and transferred to QDA Milner Lite for coding.

The coded text was retrieved at once based on which code they belong to depending upon the participants understanding of the social foundations and planetary boundaries introduced using the video material by Kate Raworth or the explicitly mentioned dimensions of them. By doing so, it was easier to handle data frequently that could be useful later in second insight for example. The coded data was used for the construction of arguments for this study.

3.6 Ethical Issues

The intent to improve human conditions establishes a firm moral footing. Accordingly, if reflection by researchers on intentions and aims of the research is outlined as prerequisite, enhancing the human conditions should be at least targeted through research work (Oliver 2010, 12). The search for the intrinsic value of the research in the researcher's intent establishes that moral footing for this research process.

Informed consent was followed by offering time to think about being part of the research process and fulfilling the responsibility as researcher by clarifying research aim and process. As Silverman emphasizes, interviewees were informed about the possibility of withdrawing from the research process at any time (Silverman 2011, 97) as right to self-determination and respect as an individual.

Clarke argues the necessity of being researchers mindful about the impacts of interview questions to interviewees and hence suggesting a reflexive approach during the qualitative interviewing (Clarke 2006). Being the interviewer himself detached from the Christian faith, mindfulness was thought considerably and issues of cultural sensitivity were highly considered. Cultural sensitivity during the process means being aware of participant's belonging to a particular culture or subculture hence communicating in ways understandable to the participant in the knowledge of that belonging (Sieber 1993, 19).

During the interview process, the critically reflective practice recommended by Thompson, Sue and Thompson, Neil was taken into account in personal reflective dimension by being mindful in all three dimensions: the cognitive aspects related to thinking and understanding; the affective aspects related to how feelings play an important role and values aspects related to the moral – political context of professional practice. (Thompson & Thompson 2008, 53.)

Confidentiality and anonymity of the respondents were considered by avoiding name of the participants during any phase of the data processing. The choice of using audio recording during the focus group discussion was also based upon the negative response of participants to video recording. Moreover, any forms of data collected were destroyed after they were rendered to be of no relevance in any phase of this study.

3.7 Summarizing the Research Process

Focus group discussion was planned to conduct as an alternative to semi-structured interview so as not to compromise with quality of data even within the time constraint. The concept of this research at the beginning was to include only evangelical Lutheran Christians which changed later to include any Christians to make it easier based on the premises that it does not matter significantly for the individual to orient towards the discussion of this study topics regardless of which churches they belong to. Research permit to conduct this study was sent to my thesis supervisor before sending invitation for participation for students studying in Helsinki area of DIAK (Diaconia University of Applied Sciences). There was not any email reply – the decision was made after a week to seek other participants and figured out a Bible Study Group in Järvenpää. Time for individual is probably the most valuable asset. For that reason, I thought to discuss about this topic just as a part of the bible study. With that hope, I just went there with the help of one of my friends who also participates regularly in that study group. The bible study group conducted according to its own plan,

and I was also a part of their activities which definitely facilitated comfort to each of us. Among ten participants, the discussion started with six participants.

Before concluding the discussion, emails of the interested candidates were collected in case further clarification to the data is needed later. Some of the participants were happy to be contacted again by email. During the whole process, the ethical guidelines articulated above were followed. The entire study process was accelerated at least in technical aspect to offer quality work within the limited period. Tools for transcribing, qualitative data analysis and referencing were used particularly for conducting the research process within the time constraint.

4 FINDINGS OF THE RESEARCH

For the purpose of this research, the definition of faith resources was proposed as any resources that strengthen the faith of the participants. All participants agreed in Focus Group Discussion that the Holy Bible is the major source that they use to strengthen their faith. Besides that, prayers and some traditions were mentioned. Living faith was also accepted as of very importance among participants. In the word of one of the participant:

“The main faith resource for me is of course the Holy Bible and teachings there.” (Participant A)

From that understanding, the research finds the importance of contextualizing the Holy Bible and its teaching in the discourse of sustainability. Moreover, participants agreed the importance of living faith for living in harmony with the whole creation including both human being and nature. In the following sections, the utilization of Biblical Context and relevant perspective from what participants referred as ‘living faith’ is mentioned. First, description of the participants is incorporated for contextualizing the finding of this study. Then, the concept of theme developed during the data analysis is theoretically discussed before assigning respondent-generated data in respective topics.

4.1 Description of the Participants

Familiarizing participants of the focus group discussion is relevant to the discussion and findings of this study. As described in the research process above, participants weekly congregate in one place in Järvenpää. The group was started to find a place for communion with each other without being part of any denominations after some of its members realized Jesus in their own personal life. Although the group has its own web address – hence a domain name called RukousPaikka – yet, the group does not want to separate from other believers using name thus adopting it as one of the leading principles of the group. While

asking what denominations they belong during the focus group discussion, participants were asking each other revealing that it was never discussed before. As mentioned by one participants, God has called us to be children of the same Father. Accordingly, the Bible Study group defines itself as followers of Jesus, brothers and sisters together. Furthermore, participants proclaim God's miracle in their life.

The participants gather voluntarily together as a group because of common faith and desire to worship God. Occasionally, the group also evangelizes others at streets and hospitals to share their wonderful experiences with others. The group is comprised of members who are heavy readers of the Holy Bible in their private life too. Besides the participation initiated within this group, members are part of other Christian activities conducted by other believers of Jesus in their vicinity.

The Bible Study group often discusses about the relationship with God and to each other during the congregations. The issues of sustainable development were never talked in the gathering before. Nonetheless, maintaining harmony with God's creation and living in peace with other is group's part of core values. Accordingly, the concept of sustainability for the group is living faith than only talking about theoretical issues albeit admitting the importance of more understanding to reconsider those matters at deeper level.

4.2 Theorizing the Themes

Two recurrent themes were recognized during the data analysis phase regardless of whether a participant was referring to social foundation and planetary boundaries or explicitly its respective dimensions. In following topics, theoretical discussions on these themes are discussed keeping eyes in sustainability discourse before presenting the finding relevant to the outlined themes.

4.2.1. Christian Consumer Ethics

In the discourse of sustainable development, the significance of consumption has been recognized for more than 30 years now when 1992 Earth Summit highlighted the need to address consumption patterns in industrialized world in a chapter on Agenda 21. Since then, the discussion on sustainable consumption has surfaced in national and international policy frameworks and even as recommendation in the topic of personal lifestyle in sustainability related documents published by Evangelical Lutheran Church in Finland. Although the complexity of consumption behavior elucidated in Tim Jackson's research is mentioned with less discussion on the significance of individuals by Tim Cooper, he highlights the importance of church - at least for its capacity to communicate to masses - in their role for the promotion of appropriate consumer behavior through Christian values (Cooper 2013). Among many different consumer behavior models to grasp the complexity of consumer behavior, the dimensions of moral or pro-social behaviors are used explicitly in an attempt to study consumer behavior— one such example is Schwartz Model just mentioned previously on Values discussion, which is also used in consumer behavior discourse. Tim Jackson mentions the work of Paul Stern and his colleagues on moral dimensions of pro-environmental behaviors as a tool to investigate value basis of different behaviors. One might argue consumption as necessity of needs or foundation of well-being or even as symbolic status of identity; but in the discourse of sustainability, the concept of 'inconspicuous consumption' which leads people toward unsustainable consumption is important for understanding consumer behavior. (Jackson 2005.)

The concept of greater equality and global warming prevention involves one common issue i.e. consumerism which makes harder to contain economic activity within sustainable levels. The human addiction for shopping and spending makes majority of people to think that we have already lost the battle to make humanity possible to thrive in safe space. (Wilkinson & Pickett 2011, 226.) The concept of greater equality and aforementioned consumption's symbolic status of identity obviously reflects the obvious inclusion of issue of consumerism in

sustainable discourse. The concept of consumerism as human behavior and our ability to make choice makes discussion about consumer ethics imperative. The European Commission Environment Commissioner Janez Potočnik urges us to make choice by rethinking the way we consume and produce particularly by optimizing the value of production and consumption. He outlines the concept of re-use, update, repair and recycle as a part of greater circular economy model to achieve optimum value specifically in consumer end. (Potočnik 2014.)

Additionally, the importance of sustainable consumption and hence the discourse of consumer ethics in the light of Christian faith can be highlighted by mentioning one of the goal set in UN's new global Sustainable Development Goals to be adopted from 2016, which is:

“Goal 12: Ensure sustainable consumption and production patterns”

Some of the targets of aforementioned goal pursue to achieve its objective through individuals, which includes reducing food waste in consumer end, reducing waste by reuse and recycle, and ensuring people have information, awareness and lifestyles relevant to sustainable goals. (United Nations Department of Economic and Social Affairs 2015.)

The importance of the discourse on consumerism is hence relevant as it illustrates the importance of our choice – regarding not only the social aspects but also the environmental one. Laura M. Hartman, particularly regarding Christian ethics, offers a framework for Christian individuals to reflect about consumption that is relevant to sustainability discourse. She formulates four imperatives on the debate of Christian ethics as mentioned below:

1. To avoid sin: Christians should consume in ways that avoid sin, from the sin of gluttony to social sins stemming from consumption.
2. To Embrace Creation: They should use the materials of life in ways that honor and celebrate creation and creation's abundance.

3. To love the Neighbor: Consumption should reflect a love of one's neighbor, expanding the idea of neighbor to include faraway sweatshop workers and even the nonhuman natural world.
4. To Envision the Future: This imperative explores much broader point, urging Christians to judge their consumption by comparing it with their eschatological visions for the future. (Hartman 2011.)

Based on above arguments, ethics of consumption should incorporate all these four imperatives as tools of judgement in the holistic manner even when they might appear to contradict one another.

In conclusion, the discussion of Christian Consumer ethics is relevant in the light of how an individual can choose sustainable lifestyles when consumer behavior is already regarded as influential factor in degrading the environment. It is noteworthy to mention that avoiding from inconspicuous consumption does not prevent an individual to engage actively in promoting sustainability. Moreover, the prominence of link between consumption and humanity as important elements in understanding of consumer behavior creates an opportunity for Christians to demonstrate their identity as well.

4.2.2. Conviviality – art of living together

The concept that diaconia is for all and any motivated individuals can act in the inspiration of gospel conveys a very empowering news for the individual in the act towards achieving social foundations at least within the community we are living in – and even to some extent to people living remotely in another part of this globalized world by our choices. The concept of conviviality i.e. living together in diaconal churches proposes a valid argument that conviviality is how an individual Christian can contribute in achieving just world where sustainable social foundation is achieved. Accordingly, the European Diaconal process is seeking to develop community diaconia based on the concept of sustainability further elaborating the needs of convivial economy to realize the art and practice of living together (LWF 2015). The concept of convivial economy – sustain-

able economy system as presented by Tony Addy during the Studia Generalia (Addy 2015) - revolves around the principle of justice, vocation, and dignity where social foundation is achieved by creating more equal distribution of society's resources.

Conviviality was first used in modern era by Ivan Illich to refer to relationship between people to people and their environment which indeed originates historically in Spain in 15th century when Christians, Jews and Moslems were living together. 'Relational nature of the person', 'Respectful views towards others' and 'reciprocal relationships of give and take' are the basis of conviviality. (Addy 2013.) The definition provided by Nowicka and Vertovec of conviviality which is to "convey a deeper concern with the human condition and how we think about human modes of togetherness" (cited in Kulju 2014) further strengthens the place for conviviality in achieving social foundation through individual level. Conviviality as conceptual framework in diaconia i.e. gospel in action further relates this concept to faith resources.

Kivelä mentions the concept of conviviality on his paper which seeks answer to 'How diaconia could be developed in the Balkhu settlement in Kathmandu?' research question where some dimensions of social foundation in Raworth Doughnut Model is outlined as challenges for diaconal work (Kivelä 2014). Seeking of answer for the impoverished life situations of slums provides a real life example of possibility of achieving social foundation through conviviality.

The concept of conviviality which strengthens social foundation described in Raworth's doughnut model, its deep interconnectedness with faith resources and its ability to scale down to individual level hence poses itself as a stepping stones leading an individual to positively contribute for achieving social foundation. Moreover, it initiates the sustaining of human compassion in contrast to only sustaining the condition for achieving human needs.

4.3 Organizing Finding on the Themes

After discussing what strengthens one's faith, the next round of discussion in the focus group was based on the understanding of Raworth's doughnut model as introduced to participants in the beginning. The criterion for the discussion was motivation should be driven by faith resources while exploring space for an individual within the doughnut – particularly on the aspect of strengthening social foundation and respecting planetary boundaries.

4.3.1. Towards Ethical Consumption

Regarding the planetary boundaries demonstrated in the doughnut model, participants frequently referred to demonstrating the God's will upon human beings on relating ourselves with God's creation. Participants revealed that consumption is not only about consuming but also fundamentally about caring for the earth - and hence respecting the planetary boundaries. Participants were discussing about the importance of living faith in making choice that is humble and moderate to the nature. Besides, the tradition and the Holy Bible were mentioned quite often.

In own word of one participant:

“...God's word in the Bible that requests us to "cultivate and care for the Earth" and I find this as guiding me in my everyday choices. I think it is a shame that so many people just exploit the Earth but do not really think about the consequences. However, there are many things that I do in concrete in order to make "greener" choices. I always try to find and buy near produced products and I also favor organic food. I make efforts to eat less meat and find a vegetarian alternative when possible. Furthermore, I buy my clothes in second hand shops and when I buy new clothes it is important to me to find the alternative that has not been produced in a socially unsustainable way.” (Participant A)

The perspective of this participant clearly reflects the concept of responsibility mentioned in Climate Programme of Evangelical Lutheran Church where it acknowledges the creation of God as good and Ten Commandments as God's

will to cultivate and care (Office of the Church Council 2008, 27). Moreover, it illustrates the significance of theological basis in inspiring individuals to make correct choices within the scope of their knowledge. Although participants agreed humans as sinner, one participant also mentioned the concept of Christian consumer ethics mentioned by Hartman in slightly different way:

“It is also a Christian principle too - to avoid ‘showing off’ living style. That’s why I drive an old Škoda and not a brand new Mercedes.” (Participant B)

By stating so, the avoidance of sin in terms of avoiding social sins stemming from consumption (Hartman 2011) was mentioned. Moreover, gluttony was frequently mentioned during the whole discussion. Another participant mentions how sin entered into the scenario, which otherwise God has created to be good as a force that promotes unsustainability as:

“....this is the mission God has given to all human beings we should to protect the earth. Because of the sin, this picture got broken and this is the situation all around the world that people are misusing the resources God has given to us.” (Participant D)

The importance of living faith was accepted almost by every participant during the whole discussion as correction to the sin that has entered human heart to corrupt it against God’s will and hence to check unsustainability.

Discussing about the value, one of the participant mentions Ten Commandment. One of the participant (Participant E) who understood English, but shy to speak in English contributed in Finnish that “we should be satisfied with basic living styles according to the teachings” (translated by another participant). To support the Finnish-speaking person, another participant (Participant B) quotes Paul from Bible as “Don’t aim towards high standard, but settle to less”. Love, respect, and grace appeared to be value of importance when realizing it in action as one participant explains:

“I feel love to this Earth and people on it and of course I feel love to God that has given this all to us. So love comes first and it gives rise to respect.” (Participant A)

The concept of embracing creation appeared when the discussion raised question of the God’s final hope that everything will be renewed again. As Hartman explains, embracing creation reflects consumption as a good steward in following aspects: joyful consumption in moderation so as shunning sins associated to consumption; consumption with detached attitude which expresses itself as willingness to share; ethical consumption in the context of imperfect world at the same time respecting others’ need (Hartman 2011, 81). One participant responded which resonates with Hartman as:

“We only use what God owns and we should be able to share it in good way. And I think it has a lot to do with our faith.” (Participant D)

Moreover, the concept of embracing creation as imperatives for ethical consumption in Hartman arguments can be reflected in concept of Moderation in Climate Programme of Evangelical Lutheran Church of Finland which clarifies the concept as ‘moderate lifestyle is an effort to use God’s gifts the right way’ (Office of the Church Council 2008, 39). The concept ‘To love the Neighbor’ further keeps the issue of consumption in perspective by including love to far-away people in this globalized world. Furthermore, it also contributes positively in achieving social foundation when loving others extends to make this world a better place for living.

Regarding the final imperatives from Hartman’s consumer ethics, envisioning of the future as Christian eschatology is of importance as:

“Embracing creation also is much helped by envisioning the future: what may have been a shallow appreciation for ‘what is’ acquires depth in light of a robust yearning for ‘what ought to be.’” (Hartman 2011, 171)

Previously mentioned concept of 'God's final hope' is what Christian eschatology is, and that is what transforms the concept of appreciation to the deeper level as once participant explained:

"God's final hope does not inspire me to use objects haphazardly. Instead, it fuels my living relationship with God positively. I feel renewed with hope to act positively now, and to obey God's rule and request to 'cultivate and care for the Earth'". (Participant F)

Sabbath was mentioned during the discussion which can fall into probably tradition that strengthens faith:

"Moses said or God spoke through Moses when they escaped from Egypt. And God gave manna - food in the wilderness. He only give ration for one day, people tried to store for more than needed, the extra, and it was rotten, and they could not have more than their ration for days to come. But in the sixth day, God gave double for Sabbath, the same concept every seventh year you need rest, and that was not rotten. The idea is that God provides what do you need, and basically you need to rely on God that he will provide you every day what you need." (Participant B)

Concerning the faith resources, most of the participants mentioned the Holy Bible and accepted that even the practices carried in real life are within the scope of scripture; and most of the values that an individual attributes can be linked to the Bible as well. Regardless of the idea brainstormed during the focus group discussion, the theocentric perspectives where the Holy Bible was accepted to be the word of God and living relationship with that God were central to the concept of respect, moderation, and gratitude to the creation of God – and hence inspiring individuals toward sustainability. Furthermore, the concept of consumption is extended beyond consuming goods to embracing God's creation to reflect the faith as a Christian.

4.3.2. Towards Conviviality

The discussion in focus group about strengthening social foundation was targeted on how an individual as a Christian enables to live together with others regardless of faith, gender, nationality, or in that sense any differences in the

light of reality that we are falling short in almost all dimensions of social foundations. Conviviality as holistic, participatory and inclusive concept was portrayed by individuals for such an attempt to strengthen social foundation where contribution of each individual has its own significance. As in the previous discussion, the word of the God as mentioned in Holy Bible was referred most frequently. The concept of living faith, and hence a living relationship with God which is strengthened when truth from the Holy Bible inspires individual in their everyday lives, was referred during the whole discussion.

Participant A emphasizes on Christian ethics based on Golden Rule as:

“I think the answer to this question is the Golden Rule as the basis for Christian ethics. As it is written in the Bible "Love your neighbor as you love yourself" and "Do others what you want them to do to you". In this meaning, I consider every person from whatever cultural or religious background as my "fellow-man" that I want to treat well and that has exactly the same value as me. So living together with people from different faith means living as human being together with other human beings.” (Participant A)

During my personal discussion with the Vicar of Matteus Församling, Stefan emphasized how the Golden Rule “Do unto others what you want them to do to you” is action oriented in comparison to - for example Confucianism which emphasizes on not doing as stated “What you do not wish for yourself, do not do to others” - other passive forms of Golden Rule (Forsén Stefan, personal communication 17.09.2015). In achieving conviviality, positive and action-oriented approach of the Golden Rule is of importance as we are yet to work on meeting social foundation described by Raworth Model.

The concept of creation is important both from the perspective of ethical consumption and conviviality as human being were created in God’s image. Participants discussed how the fall of sin on the world happened and how it can be corrected by maintaining living relationship with God to go back to the harmony God intended in the beginning:

“First in my mind is that at the beginning when God created human being, they were in perfect harmony with each other, and with nature. That was the purpose of God creating human beings. That the sin came into the picture, and broke that picture and out of that came all the wrong things in this earth.” (Participant D)

The emphasis was clearly on living relationship with God through Jesus who has taken away the consequences of sin and burden from our life. On ‘Guiding principles for Sustainable development’ Lutheran World Federation also mentions similar concept in its theological basis for sustainable development stating how we are alienated from God and from other creations because of sin. One of the participants echoed the concept of historical origin of conviviality when Christians, Jews and Moslems were living together in Spain in 15th century referring to the story of creation as:

“When it comes to convivially living with people from different faith, it equals to me living with whoever human being in this world. In other words, faith makes no difference as we are all human beings created in God’s image.” (Participant A)

Participant F highlighted what Participant A was intending to mean by mentioning the Parable of the Good Samaritan – not only to convey a deeper concern to the human condition (Nowicka and Vertovec cited in Kulju 2014) but also extending the concept of neighbor to human entirety regardless of the differences. Moreover, ‘The Ten Commandments’ were mentioned as basic ethical guidelines by participants further emphasizing on how western values on human rights are shaped by ‘The Ten Commandments’. For that reason, participants claimed what McKenzie was hinting on how the concept of perfect society can be investigated in ‘The Ten Commandments’. Moreover, Participant A mentioned own recent activity that reflects the human ethos about taking care of the vulnerable people with special emphasis on its presence in Judeo-Christian value (Stückelberger 2009, 54) as:

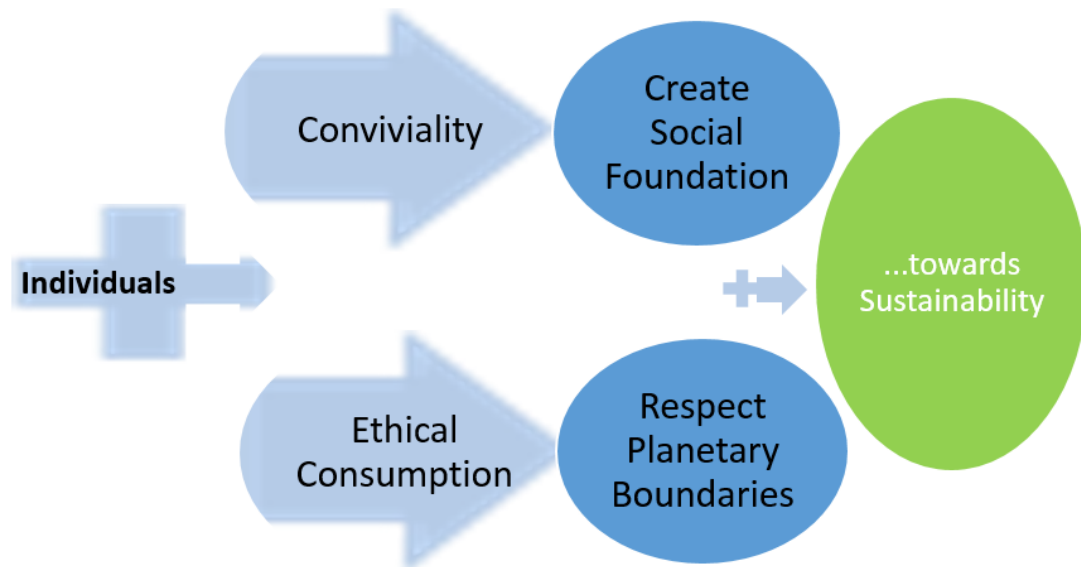
“Another activity is knitting woolen socks for refugees that are coming to Finland. Besides these activities I think the most important thing is to face people with friendliness and respect whenever you meet one.” (Participant A)

About the above expression, it is noteworthy to take note on facing people with friendliness. Regarding the activities, participants mentioned those activities that were mentioned in Climate Programme of Evangelical Lutheran Church of Finland. Participant A mentioned voluntary activity to accompany an old woman to church worship service as the old woman has nobody to take her to the service. Participant C commutes around Järvenpää only with bicycle while using car only because of coming to work in Helsinki. Participant D mentioned on how most of them in the groups are involved in different Christian activities that supports less fortunate people from different part of the world. Choosing vegetables whenever possible was mentioned also during the discussion. In conclusion, participants highlighted the importance of the Holy Bible and their personal values that stem from the scripture as of vital importance in orienting themselves towards sustainability by envisioning conviviality as a means to strengthen social foundation depicted in Raworth's doughnut model.

4.4 Concluding Remarks

The research was conducted to reveal how faith resources can be utilized for achieving sustainability – hence establishing ethical consumption and conviviality as personal means towards sustainability. Moreover, it has demonstrated how some individuals act in accordance to personal vision envisioned according to God's will. The Holy Bible has been mentioned as the major source, which strengthens faith, and participants have explored it within their knowledge to achieve ethical consumption and conviviality. The complexity of consumption behavior is already mentioned briefly; but, most participants agreed against the concept of 'inconspicuous consumption' and extended the concept of consumption beyond the role of an individual as a consumer in market economy to an individual created in the image of God as a steward of the creation. Moreover, the discussion of moderation in lifestyle clearly reflected the identity detachment of participants from consumption even though some of the participants mentioned the need of standard life style.

After defining sustainable development in human and planet dimensions using Raworth's doughnut model, the discussion with participants proposes the following model as an individual approach to sustainability.



Picture 3: How Individuals can act toward Sustainability?

In the model illustrated in above diagram, a Christian individual can utilize faith resources to orient towards conviviality and ethical consumption. The individual contribution in consumption and the importance of value and Christian faith in consumer behavior builds the ethical consumption channel to remain within planetary boundaries as individual; whereas conviviality through Christian faith perspectives creates social foundation.

5 DISCUSSION AND PROPOSITION

Conviviality as the concept of diaconal work in diversity and consumption as primary mode of operation for individual interaction with nature progresses as the basic mode of discussion for this entire thesis where faith resources act as a source of inspiration. Individual can be a passive subject when ‘inconspicuous consumption’ is defined as unsustainable which can be tackled by extending the concept of conviviality to include both nature and human beings as other. Regardless of that apparent theoretical loophole, the finding suggests consumption’s adverse effect to nature provoking participants to remind the call of God to be steward of creation. Furthermore, the extended concept of consumption and action oriented ‘Golden Rule’ is to be noted in the context of Christian worldview. In the context of the study, this section further discusses on finding and the research methodology below.

5.1 About the Finding

The research suggests the importance of faith resources – in particularly the Holy Bible in relation to a Christian individual – in drawing source of inspiration to act towards sustainability. All of the participants mentioned the importance of the faith resources and how they can draw inspiration from, while some of the participants mentioned specific action towards achieving social foundations and minimizing effects to environment through thoughtful choices when cherishing products. Relationship with God through Jesus was mentioned with major emphasis throughout the focus group discussion whereas the Holy Bible was mentioned for strengthening the faith, which they had already received. The knowledge of what makes certain choices sustainable definitely helps individual to make right choice; whereas moderation, gratitude and respect were largely attributed to ‘living faith’. In extrinsic explanation, creation was attributed to the source of moderation, gratitude and respect towards the created whereas stewardship toward creation as God’s plea to human being. In the words of Partici-

pant E: “You won’t take a lot if you meet God. You don’t think too much of yourself.” Statement of such scale not only demonstrates the moderation, but also significance of theocentric belief in Cooper’s argument was realized in terms of transcending the self to embody the truth of whole. However, commitment towards the action was not mentioned rather difficulty to give up already adopted living standard was mentioned as:

“For example, if you are used to live certain kind of life styles, even though you meet God, you tend to keep that living standard.” (Participant D)

The concept of social foundation includes the concept of wellbeing in broad spectrum – and hence, a certain standard of living too. Using faith resources in the context of sustainability is not only about elaborating ‘living faith’ and its relation to our perspective towards creation, it is also about making wiser choices – greener choices in Participant A’s words. While we are in the belly of big whale (metaphor used by Addy during the Studia Generalia (Addy 2015) to refer to market economy), our choices are determined by many factors – probably one of them being our vision of immediate profit or loss in strict economic sense – faith resources is definitely a variable in that complex equation with positive relationship to sustainability and a direct opposite to our vision of immediate profit or loss. As mentioned previously, it is rare for Evangelical Lutheran Church of Finland to offer recommendations to members; yet, this study has discovered the possibility of positive action that can be derived from faith resources on individual scale. The need for structural and policy level reform cannot be discarded, and the significance of an individual towards sustainability too. Faith resources definitely play a vital role in creating a balanced interplay within an individual as mentioned by Capra below:

“Genuine mental health would involve a balanced interplay of both modes of experience, a way of life in which one’s identification with the ego is playful and tentative rather than absolute and mandatory, while the concern with material possessions is pragmatic rather than obsessive.” (Capra 1983).

5.2 About the Research Process

The research process for this study was qualitative as mentioned in chapter 3. Under the rubric of Qualitative Research Method, the data collection method was focus group discussion. Due to the short duration for overall process, focus group discussion appeared to be an obvious choice. Nevertheless, the possibility of synergistic effect in delivering insights and producing data was not achieved during the focus group discussion. Rather, participants found agreeable insights easily – so, the insights were more of a result of group dynamics rather than of individual's sole contribution. For example, let us say a research is asking to seek people's memorable experience in public transport in Helsinki region. Let us say someone in the group starts with his or her experience in bus – so, based on group dynamics, others might start also from experience in bus whereas they might have even more significant experience in metro. In the case of this study, 'living faith' was such saturation concept, which clouded the vision of individual participant to explore the theme in width from different perspectives although the section 'Description of the Participants' above keeps this remark in perspective.

Moreover, the data collection process encountered several changes that narrowed down the available time window for achieving data saturation. Presentation of the finding was planned to offer width perspectives using different faith resources in addition to depth perspectives in two aspects of social foundations and planetary boundaries. Enough dimensions were not probed to find out different faith resources, or even different context within the Bible hence limiting the research to discuss finding only in terms of social foundation and planetary boundaries. Sufficient time and semi-structured interview would have provided such width and depth for this study. Regardless of those limitations, the research has established a moral footing to take actions and has demonstrated the ability of faith resources in achieving a basis for actions towards sustainability – thus exploring a micro-level context of operation for achieving sustainable development.

5.3 Recommendations

The research discusses about the topic, which is involved as a part of decision making in policy level issues. Particularly, United Nations is heavily involved in promoting discussion about sustainable development – one such example is already mentioned in unified framework described in theory section above. Additionally, ‘Sustainable Development Goals’ is defined by the United Nations’ summit held in September 2015 which is to be adopted during 2016-2030 after the ‘Millennium Development Goals’ is to be expired by the end of 2015. The discourse on Sustainability is definitely a pervasive topic. In the context of DIAK, Sami Kivelä is working on GLORE and the ‘Discourse on Values’ was my personal work during the GLORE Project Placement. Convivial economy is being discussed within DIAK boundary as aforementioned. Ongoing discussion on the topic illustrates its importance and necessitates the recommendations from the perspective of this study. Moreover, this study is first of this kind in thesis form in DIAK.

During the discussion, the facet of living standard was mentioned by participants, which could be familiarized in further study. Culture as fourth pillar of sustainability would be also an interesting topic. Conviviality and consumption is based on literature, the role of individuals can be explored in other ways as well through extensive empirical study – for example, offering participants with the Bible to underline what verse they relate to sustainability in individual context and further analyzing that data. Perception of individuals towards policy measures to achieve sustainability could be explored within particular region. The Sustainable Development Goal 12 mentioned above targets that people everywhere become aware of sustainability issues by 2030. On individual level, the aspects of awareness in relation to making informed choice for the benefit of entirety could be explored. Extensive study can explore the relations of conviviality with 11 dimensions mentioned in Raworth’s doughnut model for example. In conclusion, there can be a wide range of possibility for further study on sustainability. Certainly, each study that we conduct on this topic at least raises awareness in some people and hence assists in achieving the aforementioned

UN's target as mentioned by one participant in email communication below (which happened after focus group discussion was accomplished):

"I find it good you came to our place, because even to speak about these matters will make us think. Today I was making a research about the background of tropical woods we are using at my working place; I am teaching carpenters at Vocational School. I found out many interesting things how we have to choose from where to buy those woods because some of them are rare and cut in wrong manner from Rain Forests. I will make a presentation about that next week to my class!" (Participant D)

Most importantly, as Luther says 'God writes the Gospel not in the Bible alone, but also on trees, and in the flowers and clouds and stars'; sustainability can be promoted and practiced individually as our means to embrace God by embracing his creation. Our action towards sustainability might seem to be of little significance amid the daunting challenges we are facing, but 'the ocean would be less because of that missing drop' as hinted by Mother Teresa. The grandiosity does not reveal only the broad scope, but incorporates our attempts to explore and accept the truth as a whole.

6 PROFESSIONAL DEVELOPMENT

My personal motivation for carrying this thesis work is largely based upon my interest for further study where I can combine my perspective of this world with the practical development towards making people life's better. Honestly speaking, this thesis in itself offers a very little practical value probably as expected by polytechnic degree; yet, I have faith that this dot will be connected in a meaningful way in my life trajectory at one point later so as to generate that which is missing now. As my own school DIAK (Diaconia University of Applied Sciences) targets towards the innovation that is founded on ethically, socially, economically and environmentally sound principles – the later three principles also discussed as three pillars of sustainability, this study has opened my eye towards new hope in future where these principles can be used as a thriving force rather than constraints to development.

The information available for the content of this thesis was overwhelmingly massive to narrow it down – yet, rather than being ignorant to that information, I have tried to formulate a holistic approach in its light where an individual can find a space to take action rather than just being overwhelmed and careless about the issue we are collectively facing. The majority of time was spent on analyzing that vast amount of information and hence a bit lacking of time in conducting the research part. There had been many changes in the practical aspects of the thesis which has to be adjusted in limited time. I have used resources optimally to develop acceptable solutions to these challenges – for example, transcribing tool enabled me to type the whole 80 minutes interview just in 100 minutes while I was listening to the audio record at the speed of 0.8x. Otherwise, it would have been a lengthy process to transcribe an audio that produces 12 pages of A4-size paper data. Choosing the focus group discussion was another way of gathering enough data within the limited time. Looking for the right tool, having optimistic hope even under the excruciating limitation of the time was one of the positive developments personally. On the other hand,

practical choices could have been better by planning the whole thesis process in a reasonable way beforehand.

Ethical formulations were thoughtfully reasoned and applied during the interview process – even though the focus group discussion was aimed to create a convivial environment, I had tried to present myself in a critically reflective manner that my not belonging to the interviewees' faith did not affect negatively. Like taught during our school days in life course perspective, I learnt to be respectful toward people's experience of life in term of faith and its progress in this research context.

During personal discussion with some of my friends, I have encountered questions like how sustainable development is related to our degree. The use of Raworth's doughnut model offers a very simple and visual diagram that demonstrates the questions of achieving quality of life within the planetary limitations. As a result, this thesis brings the holistic and bigger picture of issues that are discussed in social work field like participation, poverty, empowerment, education and health among others. In addition to that, I have critically thought of possibility of finding space for individuals to make action that brings positive changes and facilitates the achievement of that which is sought for in social work field context.

Finally yet importantly, this study has developed within me a person who embodies a little bit of timelessness and boundlessness. The whole thesis process has rewarded me with a little confidence and a little responsibility too. It might not have drawn a line in my life trajectory, but I have faith that it is significant enough as a point that I reflect back to connect to it in near future.

7 CONCLUSION

A focus group discussion was conducted in an informal Bible Study Group in Järvenpää comprising individual Christians belonging to different churches with following research question:

“How does an individual Christian utilize faith resources to take action positively towards achieving sustainability?”

The concept of sustainable development – which is interchangeably used with the term sustainability as it provides dais for broad perspective and individual action – is derived from what makes human actions unsustainable using Raworth’s doughnut model. Planetary boundaries and social foundation is considered as component of sustainability within the current market economy and in the context of individual who makes decision and take actions in micro level. The concept of conviviality is established as a bridge for individual to reach to social foundation, whereas the concept of ethical consumption is as an individual tool to remain within planetary boundaries by checking inconspicuous consumption. Furthermore, concept of consumption encompasses broad vision of individual as a caretaker of the creation as a finding of this study. Theological discussion and action carried out by Christian Organizations are mentioned widely to create a space where individual Christians find own responsibility and vision; whereas value and its imperative presence in making choice are briefly elaborated. Additionally, the study encourages individual to contemplate our own position regarding sustainability and offers a general framework regardless of faith orientation.

The study reveals the positive relationship of utilization of faith resources to the discourse of sustainability; albeit lacking in extensive scope to cover all possibilities of faith resources. To bring eco-theology in the discourse to the level of individuals is highlighted, but predominance of the Holy Bible as faith resources in this limited scope of data drafts an important task: “It is vital to interpret the Bible in the context of sustainability for the individuals rather than any faith re-

sources". The Bible is mentioned as the major faith resources by participants. The study finds how some individuals make greener choices whenever possible because of their faith-based values and offers a glimpse of positive hope within the scope of God's eternal hope.

In conclusion, the study reveals individuals' positive contribution to create safe and just space for humanity by contributing towards ethical consumption and conviviality thus positively affecting in achieving social foundations within the planetary boundaries as depicted by Raworth's doughnut model. As described in the finding, the study reveals the significance of faith resources in orienting a Christian individual towards sustainability. Furthermore, the positive Golden Rule in Christianity combines with the concept of utilization of faith resources to promote conviviality and ethical consumption conceive a force to be reckoned with for achieving sustainability on an individual level.

REFERENCES

- Addy, Tony (ed.) 2013. Seeking conviviality: Re-forming Community Diakonia in Europe. LWF Department for Mission and Development. Geneva: Lutheran World Federation.
- Addy, Tony 2015. Towards a Convivial Economy – Challenges for Diaconia. Presentation in the seminar Studia Generalia 23.09.2015. CABLE Network in Finland.
- Anđić, Dunja & Vorkapić, Sanja T. 2014. Interdisciplinary Approaches to Sustainable Development in Higher Education: A Case Study from Croatia. In Ken, Thomas D. and Helen, Muga E. (Eds.): Handbook of Research on Pedagogical Innovations for Sustainable Development. Chocolate Ave, IGI Global, 67-115.
- Auerbach, Carl F. & Silverstein, Louise B. 2003. Qualitative Data: An Introduction to Coding and Analysis. New York University Press (NYU Press), New York, NY, USA, 74.
- Beach, Mark & Kim, Susan (ed.) 2013. World Council of Churches Annual Review 2013. Geneva, World Council of Churches.
- Blewitt, John 2015. Understanding sustainable development. 2nd Edition. Routledge, 8.
- Bloomquist, Karen 2009. God, Creation, and Climate Change: A resource for reflection and Discussion. In Bloomquist, Karen (ed.): God, creation and climate change: spiritual and ethical perspectives. Lutheran University Press, Minneapolis, 13-26.
- Bran, Florina, Radulescu, Carmen V., & Ioan, Ildiko 2013. Values and Environmental Ethics – Pillars of Changing Human Behavior toward Sus-

tainable Development. *Journal of Knowledge Management, Economics and Information Technology* 3(1).

Capra, Fritjof 1983. *The turning point: Science, society, and the rising culture*. Bantam, New York.

Clarke, Amanda 2006. Qualitative interviewing: Encountering ethical issues and challenges. *NURSE RESEARCHER* 13(4).

Clarke, Victoria & Braun, Virginia 2013. Teaching thematic analysis: Overcoming challenges and developing strategies for effective learning. *The Psychologist* 26(2), 120-123.

Cooper, Tim 2013. Growth, Sustainability and behavior change: a Christian perspective. In Bell, Colin, Chaplin, Jonathan & White, Robert (ed.): *Living Lightly, Living Faithfully: Religious faiths and the future of sustainability*. Faraday Institute for Science and Religion, Cambridge, 95-106.

Diaconia in Context: Transformation, Reconciliation, Empowerment. Geneva, The Lutheran World Federation, 2009.

Earth Charter 2012. What is The Earth Charter? Accessed on 23rd of September 2015. <http://www.earthcharterinaction.org/content/pages/What-is-the-Earth-Charter%3F.html>

Elo, Satu, Kääriäinen, Maria, Kanste, Outi, Pölkki, Tarja, Utriainen, Kati & Kyngäs, Helvi 2014. *Qualitative Content Analysis: A Focus on Trustworthiness*. Sage Open.

European Commission 2007. *A Guide to the EU's Sustainable Development Strategy: A Sustainable Future in Our Hands*. Accessed on 14th of March 2015. http://ec.europa.eu/health-eu/doc/sustainable_dev.pdf

- Gouveia, Valdiney 2002. Self, Culture, and Sustainable Development. In Schmuck, Peter and Schultz, Wesley P. (Eds.): Psychology of Sustainable Development. 1st Edition. Springer US, New York, 151-174.
- Gratitude, Respect, Moderation: Climate Programme of the Evangelical Lutheran Church of Finland. Office of the Church Council, 2008.
- Griggs, David, Stafford-Smith, Mark, Gaffney, Owen, Rockström, Johan, Öhman, Marcus C., Shyamsundar, Priya, Steffen, Will, Glaser, Gisbert, Kanie, Norichika and Noble, Ian 2013. Policy: Sustainable development goals for people and planet. *Nature*, 495(7441), 305-307.
- Guiding Principles for Sustainable Development. Geneva, The Lutheran World Federation, 2000.
- Hallman, David G. 2002. Report on the World Summit on Sustainable Development (WSSD). Accessed 18th of October 2015. <https://www.oikoumene.org/en/resources/documents/wcc-programmes/public-witness-addressing-power-affirming-peace/poverty-wealth-and-ecology/neoliberal-paradigm/report-on-the-world-summit-on-sustainable-development-wssd>
- Hallman, David G. 2005. The WCC Climate Change Programme: History, lessons and challenges. In World Council of Churches – Justice, Peace and Creation Team: Climate Change. World Council of Churches, Geneva, 8.
- Hartman, Laura M. 2011. The Christian consumer: living faithfully in a fragile world. Oxford University Press.

- Jackson, Tim 2005. *Motivating Sustainable Consumption: a review of evidence on consumer behaviour and behavioural change*. Centre for Environmental Strategy: University of Surrey.
- Kääriäinen, Kimmo, Ketola, Kimmo, Niemelä, Kati, Palmu, Harri and Salomäki, Hanna 2009. *Facing Diversity - The Evangelical Lutheran Church of Finland from 2004 to 2007*. Church Research Institute, Publication 60, Tampere, 91.
- Kaasalainen, Anu 2012. *Kirkon ympäristödiplomi: selvitystyö Sastamalan seurakunnalle*. Hämeen ammattikorkeakoulu Thesis. Accessed 25th of September 2015. <http://urn.fi/URN:NBN:fi:amk-201205158333>
- Kaldschmidt, Susanne 2011. *The Values of Sustainability: The Influence of Leaders' Personal Values on Sustainability Strategies*. Dissertation. St. Gallen University of St. Gallen School of Management, Economics, Law, Social Sciences and International Affairs.
- Kestävä kehitys 2015. *Society's Commitment to Sustainable Development: Finland we want by 2050*. Accessed 21st of September 2015. https://www.youtube.com/watch?v=IS_yVUp52es
- Kivelä, Sami 2014. *Faiths and community in a riverside slum in Nepal*. Paper at the ReDi Conference Diaconia under Pressure, Stockholm 2014.
- Kivelä, Sami 2015. *Framing Global and National Policies and Practices on Sustainable Development*. Unpublished manuscript.
- Kulju, Maria 2014. "... AND I HAVE GOT NEW FRIENDS ALL OVER EUROPE!": the Experiences of the Participants from the European Diaconal Process: Seeking Conviviality–Re-forming Community Diaconia in Europe. Diak Bachelor Thesis. Accessed on 19th of October 2015. <http://urn.fi/URN:NBN:fi:amk-2014112416500>

Kvist, Hans-Olof 2006. From Lutheran Ethics and the Common: Values of Mankind. *Svensk Teologisk Kvartalskrift*. Årg 82 (1), 24-35.

LWF 2015. European Diaconal Process: Workshop on Convivial Economy. Accessed 15th of October 2015. <https://www.lutheranworld.org/content/european-diaconal-process-workshop-convivial-economy#sthash.4nqc92xB.Kl6mbtQl.dpuf>

LWF/DWS n.d. Sustainable Livelihoods and the Environment. Accessed on 5th of September 2015. http://tstwp.lutheranworld.org/What_We_Do/DWS/Focus_Areas/DWS-FA_Sustainable_Development.html

Mäkinen, Kari 2013. Opening address at the General Synod of the Evangelical Lutheran Church of Finland by the Most Revd Dr Kari Mäkinen. Accessed 20th of September 2015. <http://crisisofglobalsustainability.com/2013/11/24/archbishop-of-finland-gives-powerful-synod-speech-on-climate-change/>

McKenzie, Stephen 2005. Social sustainability, religious belief and global ethics: outlines for research. Hawke Research Institute for Sustainable Societies, University of South Australia.

Merriam, Sharan 2014. *Qualitative Research: A Guide to Design and Implementation: A Guide to Design and Implementation*. 3rd Edition. Wiley, Somerset, NJ, USA, 14.

Ministry of the Environment, Finland 2015. Prime Minister Juha Sipilä to lead the Finnish National Commission on Sustainable Development. Accessed 13th of October 2015. [http://www.ym.fi/en-US/Latest_news/Press_releases/Prime_Minister_Juha_Sipila_to_lead_the_F\(35731\)](http://www.ym.fi/en-US/Latest_news/Press_releases/Prime_Minister_Juha_Sipila_to_lead_the_F(35731))

- Oliver, Paul 2010. The student's guide to research ethics. McGraw-Hill Education, UK, 12.
- Patton, Michael Q. 1990. Qualitative evaluation and research methods. 2nd Edition. Sage, Beverly Hills, CA, 173.
- Peeters, Jef 2011. The place of social work in sustainable development: Towards ecosocial practice. *International Journal of Social Welfare* 21(3), 287–298.
- Potočnik, Janez 2014. Statement by Environment Commissioner Janez Potočnik on the World Environment Day. Accessed 6th of September 2015. http://europa.eu/rapid/press-release_STATEMENT-14-184_en.htm
- Raworth, Kate 2012. A Safe and Just Space for Humanity. Can we live within the doughnut? Oxfam Discussion Papers. Oxford, Oxfam International.
- Rockefeller, Steven C. 2001. Christian Faith and Earth Charter Values. *dialog: A Journal of Theology* 40(2).
- RWL Network n.d. Values. Accessed on 25th of March 2015. <http://www.rwlnetwork.org/rwl-model/values.aspx>
- Salomäki, Hanna, Palmu, Harri, Ketola, Kimmo, Niemelä, Kati, Hytönen, Maarit, & Salminen, Veli-Matti 2013. Community, Participation, and Faith: Contemporary Challenges of the Evangelical Lutheran Church of Finland. Church Research Institute, Publication 62, Tampere.
- Schwartz, Shalom 2012. An Overview of the Schwartz Theory of Basic Values. Accessed on 20th of February 2015. <http://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1116&context=orpc>

- Shaw, Ian & Gould, Nick (Eds.) 2002. *Qualitative Research in Social Work*. SAGE Publications Inc. (US), London, 7. Accessed 18th of September 2015. <http://site.ebrary.com>.
- Sieber, Joan E. 1993. The Ethics and Politics of Sensitive Research. In Renzetti, Claire M. & Lee, Raymond M. (ed.): *Researching Sensitive Topics*. Sage Publications, Newbury Park, California, 19.
- Silverman, David 2005. *Doing Qualitative Research: A Practical Handbook*. 2nd Edition. Sage Publications, 10.
- Silverman, David 2011. *Interpreting Qualitative Data: A guide to the principles of qualitative research*. 4th edition. Sage Publications, 97.
- Slocum, Nikki 2003. *Participatory Methods Toolkit: A practitioner's manual*. Accessed on 18th of September 2015. http://archive.unu.edu/hq/library/Collection/PDF_files/CRIS/PMT.pdf
- Steffen et al. 2015. Planetary boundaries: Guiding human development on a changing planet. Accessed 6th of September 2015. <http://www-ramanathan.ucsd.edu/files/pr210.pdf>
- Stückelberger, Christoph 2009. Who dies first? Who is sacrificed First? Ethical Aspects of Climate Justice. In Bloomquist, Karen (ed.): *God, creation and climate change: spiritual and ethical perspectives*. Lutheran University Press, Minneapolis, 47-62.
- Taringa, Nisbert 2014. *Towards an African-Christian Environmental Ethic*. University of Bamberg Press, 78.
- Thompson, Sue & Thompson, Neil 2008. *The Critically Reflective Practitioner*. Palgrave Macmillan, New York, 53.

Transforming our world: the 2030 Agenda for Sustainable Development. United Nations Department of Economic and Social Affairs, 2015. Accessed 16th of October 2015. <https://sustainabledevelopment.un.org/post2015/transformingourworld>

Vonk, Martine 2011. Sustainability and Quality of Life: A Study on the Religious Worldviews, Values, and Environmental Impact of Amish, Hutterite, Franciscan and Benedictine Communities. Thesis. Omslagontwerp: Buijten & Schipperheijn, Amsterdam.

Wellington, Jerry, & Szczerbinski, Marcin 2007. Research Methods for the Social Sciences. Continuum International Publishing, London, GBR. Accessed on 18th of September 2015. <http://site.ebrary.com>.

Wilkinson, Richard & Pickett, Kate 2011. The Spirit Level: Why Equality is Better for Everyone. Bloomsbury Press, New York.

World Council of Churches n.d. World Council of Churches (WCC) Justice, Peace, and Creation (JPC). Accessed 19th of October 2015. http://fore.yale.edu/religion/christianity/projects/wcc_jpc/