Pioneering spirit and village community of the future

Images of the future of church members of Jätkäsaari in the year 2040

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This study focuses on images of the futures regarding community in Jätkäsaari in 2040. The data was gathered by organising a modified ACTVOD-workshop with cooperation of the local Evangelical-Lutheran parish. While invitation was open to all, all of the participants had ties to church and Jätkäsaari area. Jätkäsaari was selected as an area due to its rapidly developed nature, which may bring changes to the social fabric of the area.

The main goal of this research is to map, what kinds of hopes and fears the participants have regarding the future of the area. This leads to the research question 1. What would good community look like in Jätkäsaari in 2040? ACTVOD-workshop was chosen as a research method due to its flexibility and yielding results in short amount of time. The workshop yielded data for the first research question, the second research question focuses on the workshop itself and how it could be developed. leading to research question 2. Is ACTVOD-workshop seen as a useful tool of creating future knowledge? The answer to this question is gathered with a survey questionnaire after the workshop.

The results are analysed through inductive content analysis, using recordings of the discussions in the workshop as the primary material for analysis. This is enriched with physical notes and presentations produced in the workshop. The workshop was organised in Finnish. The content analysis resulted in four themes, which answer to the first research question. Themes are: Future of the Church, Security and Wellbeing, Virtual and Physical Community and Inclusivity and Services. Each theme focuses on different aspect that were found important in creating a good community in the future. Future of Church highlights the challenges faced by the church due lack of resources and dwindling number of church members and importance of church as a community for the participants. Security and Wellbeing dwells into rising lack of hope, identified in youth especially and recognises draining work life as one reason for reduced communal activity. Virtual and Physical Community focuses on discussions on new forms of communality and whether digitalisation is an avenue for more inclusive action, or a threat for physical communities. Inclusivity and Services emphasizes the importance of openness and acceptance for everybody. Different activities from hobbies to organising events within the community are seen as important communal actions.

The survey answers provided answers to the second research question. The workshop was seen as a positive experience and an important forum for exchanging ideas about the future. Most criticized aspects were the constricted time ideation and difficulty of understanding instructions at times.

Key words: futures workshop, images of the future, community

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Tämä tutkimus keskittyy yhteisöä koskeviin tulevaisuuskuviin Jätkäsaaressa vuonna 2040. Aineisto kerättiin järjestämällä muokattu ACTVOD-työpaja yhteistoiminnassa paikallisen Evankelis-Luterilaisen seurakunnan kanssa. Vaikka kutsu työpajaan oli avoin kaikille, kaikilla osallistujilla oli yhteyksiä kirkkoon ja Jätkäsaaren alueeseen.Jätkäsaari valikoitui tarkasteltavaksi alueeksi sen nopean kehittämisen takia, mikä voi tuoda muutoksia alueen sosiaaliseen kudokseen.

Tutkimuksen päätarkoituksena on kartoittaa, minkälaisia toiveita ja pelkoja paikallisilla on alueen tulevaisuutta kohtaan. Tämä johtaa tutkimuskysymykseen 1. Miltä hyvä yhteisö näyttää Jätkäsaaressa vuonna 2040? ACTVOD-työpaja valikoitui tutkimusmetodiksi sen joustavuuden ja sen lyhyessä ajassa tuottamien tulosten takia. Työpaja vastasi ensimmäiseen tutkimuskysymykseen, johtaen samalla tutkimuskysymykseen 2. Nähdäänkö ACTVOD-työpaja hyödyllisenä tapana luoda tulevaisuustietoa? Vastaus tähän kysymykseen kerättiin kyselyllä työpajan jälkeen.

Tulokset analysoitiin induktiivisella sisällönanalyysilla käyttäen työpajassa käytyjen keskustelujen nauhoituksia ensisijaisena analyysin materiaalina. Aineistoa rikastettiin osallistujien luomilla fyysisillä muistiinpanoilla ja esityksillä. Työpaja järjestettiin suomeksi.

Sisällönanalyysin lopputulokseksi saatiin neljä teemaa, jotka vastaavat ensimmäiseen tutkimuskysymykseen.

The content analysis resulted in four themes, which answer to the first research question. Teemat ovat: Future of Church, Security and Wellbeing, Virtual and Physical Community and Inclusivity and Services. Jokainen teema keskittyy erilaiseen näkökulmaan, jotka koetaan hyvälle tulevaisuuden yhteisölle tärkeäksi. Future of Church korostaa kirkon kohtaamia haasteita johtuen resurssipulasta ja vähenevästä jäsenmäärästä, sekä kirkkoyhteisön tärkeydestä työpajaan osallistujille. Security and Wellbeing käsittelee kasvavaa toivottomuutta, erityisesti nuorten parissa. Teema tunnistaa myös kuluttavan työelämän yhdeksi vähentyneen yhteisöaktiivisuuden syistä. Virtual and Physical Community keskittyy keskusteluihin uusista yhteisöllisyyden muodoista ja siitä, onko digitalisaatio tie kohti inklusiivisempaa toimintaa vai uhka fyysisille yhteisöille. Inclusivity and Services korostaa avoimuuden ja kaikkien hyväksymisen tärkeyttä. Erilaiset aktiviteetit harrastuksista tapahtumien järjestämiseen nähdään tärkeänä yhteisöllisenä toimintana.

Kyselyvastaukset vastaavat toiseen tutkimuskysymykseen. Työpaja koettiin positiivisena kokemuksena ja tärkeänä foorumina tulevaisuutta koskevien ideoiden vaihtamiseen. Kritisoiduimmat piirteet työpajassa olivat lyhyt ideointivaiheeseen omistettu aika sekä ajoittainen ohjeiden ymmärtämisen haasteellisuus.

Avainsanat: tulevaisuustyöpaja, tulevaisuuskuvat, yhteisö

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1   Introduction

This chapter presents the subject of the study, the background leading to the research, research questions and the general structure of this paper.

1.1   Background of the study

Jätkäsaari is a district of Helsinki, the capital of Finland. The district was chosen to be the object of the study through few criteria. First, the area has been and will be reconstructed completely. This makes it a dynamic district with its future up still undecided. Second, when the Evangelical Lutheran Church of Finland was approached with the opportunity to cooperate with the study, the parish in the area contacted me as they were interested in organising a futures workshop.

According to city of Helsinki plans, Jätkäsaari will be home to 21,000 residents, offering jobs for 6,000 people. The 100-hectare district will designate one fifth of its total area to parks and recreation. Park of Good Hope functions and a place of leisure locals have access swimming hall and sports arena among other services. Decidedly urban feeling is achieved by constructing compact residential blocks, street-level cafés, restaurants and services in the area. The seaside environment and improved connectivity differentiate the area from others in Helsinki. (Uutta Helsinkiä, 2022.) The Evangelical Lutheran Church of Finland (referred in this paper as "the church") is the church of around four million people, who are members of the parish of their home town. Parish of the Cathedral of Helsinki is the parish operating within the city centre of Helsinki, as well as in Jätkäsaari, where the place of worship is called chapel of Good Hope. The workshop and study was organised in cooperation with the parish and the chaplain of the local parish in Jätkäsaari. The parish was contacted as a possible partner, as the church is traditionally a place of congregation, and at the heart of the local community. As such, the workshop could be organised with a recognised and organised community, and bring the results and the action itself, creating multiple benefits.

First, the study itself aims to create scientific knowledge and better understanding about the hopes of the community members in Jätkäsaari through the images of the futures in the workshop as well as gather information for developing of the ACTVOD-workshop method itself by collecting the feedback from the participants researcher. Second, the study aims to encourage participants and members of the community to think and act

upon possible futures. Such aim is realised through participating in the workshop, discussing with other members of the community, and cocreating new ideas regarding communality. Third, the study can work as a springboard for further communal events, as the workshop itself is a communal event and can be seen as a starting point for the development of community.

1.2   Research questions

Initially, two research questions were conceived in order two study two different areas. First to study the views of Jätkäsaari community in the future via the question: 1. What will Jätkäsaari community look like in 2040? It became apparent during the workshop, that the participants were more focused on preferable images of the future, leading to changing the research question to: 1. What would good community look like in Jätkäsaari in 2040? In order to answer this question, an futures workshop was organised in a form of an ACTVOD-workshop. The resulting discussions were recorded, transcribed and thematised in order to understand the material more thoroughly and to answer the question comprehensively. As local parish was involved with organising the workshop and some members and employees also participated in it, the results were also compared to the Evangelical Lutheran church's strategy paper Opening Doors, which describes the strategy until 2026 (Evangelical Lutheran Church of Finland, 2020).

Second research question was focused more on the experience of participating in the workshop. The research question was ultimately formatted as: 2. Is ACTVOD-workshop seen as a useful way of creating future knowledge? The data for this research question is collected through questionnaire that was sent soon after the workshop, questions pertaining the experience, development suggestions and what functioned and did not function in the workshop.

1.3   Structure of this study

This research paper consists of 5 main chapters. In introduction chapter the structure of the paper is explained, the research questions are stated and background information on how and why study was chosen are made clear.

In the second chapter "Theoretical framework and literature review" the focus is on theory and important concepts relating to the study. The first subchapter in this chapter is

"Community" which delves into meaning and structure of communities. Second subchapter is "Social urban sustainability" which frames the concept of sustainability in urban social circles. Third subchapter is "Social innovation" which focuses on intersection of social goals and innovation. Fourth subchapter, "Community learning" explains understanding of how learning is a social process and how community can learn. Fifth subchapter explains the nature of images of the future and their usefulness in futures studies.

The third chapter "Research methods and analysis" explains the epistemological principles and methodology in this study. First subchapter is "Social constructivism" which outlines the philosophical basis for understanding the chosen methodology and interpretation of results. Second subchapter "Workshopping" delves into workshops as a method, especially with futures studies. Under this subchapter there are two short segments: "ACTVOD-workshop" explains further the specific form of workshop utilised in this study, "Participants and practicalities" which communicates the practical application and execution of the aforementioned workshop. Following subchapter "Questionnaire" explains the questions on the questionnaire that was sent to participants few weeks after the workshop. Subchapter "Thematization and content analysis" heading explains the process of analysis used in this study. Lastly, "Ethics" subchapter dives into ethical questions and choices made in this study.

Fourth chapter "Results" explains the results of the thematization of recordings, enhanced by physical paperwork from the workshops. Here, the presentations of the groupworks are presented in the first subchapter, followed by four recognised themes from the material, each under their own subchapter, the themes being Future of Church, Security and Wellbeing, Virtual and Physical community and Inclusivity and services. The themes are explicated with examples from the discussions and they are enhanced and interpreted in the context literature review as well as relevant statistics and strategy papers.

Fifth chapter, "Discussion and Conclusions" connects the results to the research questions. In this chapter the thesis concludes the earlier work in the paper and discusses various topics from what was successful and what was not. The study takes a critical look on the research process and give recommendations for future research as well as suggestions on how to solve issues encountered during this research project.

2   Theoretical framework and literature review

In this chapter, central concepts of the research are introduced. The chapter starts by introducing various aspects of community, sense of community, community participation and community development in order to create a clear understanding of what community means, how the sense of community drives participation in the community as well as efforts to develop community. Then concept of community learning and social innovation are presented. Lastly, concepts of sustainability, focused on social urban sustainability and images of the future are presented. Social urban sustainability functions in a background, as all-encompassing concept that combines the concept of social sustainability with urban reality of Jätkäsaari. Images of the future in turn is the concept of futures studies and a way of presenting peoples conceptions, fears and hopes about the future. In this study, images of the future are the end product of the workshop.

2.1   Community

Community is an elusive concept. Pahl (2005, 621) states that writing an article on it "is surely asking for trouble." Historically in European context, the study of community stems from Tönnies' theory of Gemeinschaft (community) and Gesellschaft (society). Community tends to have multiple meanings as both researchers and public join multiple different meanings to community. Berger (1998, 324) compares community and society, rather poetically, community being tradition and love, whereas society is change and business. While Tönnies saw Gemeinschaft, referring to village community and living in small-scale environment, and Gesellschaft, referring to living in city with fragmented community opposite ends of the continuum, Durkheim saw community in terms of mechanical and organic solidarity. Mechanical solidarity takes place in smaller communities, where community stems from similarity and shared traditions whereas organic solidarity originates from specialisation and dependence on each other in larger groups (Bruhn 2005, 30–32.) In the beginning of twentieth century, Georg Simmel became worried about the social psychological events in the city. He feared that people would develop antisocial behaviours and psychological disorders due to ever increasing population density of the cities.

Max Weber in turn conceptualised an ideal type of city, which he called the "full urban community" which portrayed five characteristics: trade or commercial relations, a

mechanism of exchange or market, a court and some degree of legal autonomy, social relationships and organizations and some degree of political autonomy. He believed that full urban community had been achieved in medieval Europe. In contemporary times, Bruhn (2005, 47) notes that community is best understood as networks, varying in size, density and purpose, even extending beyond physical reality.

In present day, study of communities is commonly approached from either human ecology, systems theory or field theory perspective (Field et al. 2002, 213). According to human ecology perspective, community can be defined as structure of relationships through which population received its requirements (Field et al. 2002, 220). This is in line with Poplin's (1979 according to Field et al. 2002) view that community is a structure of mechanisms by which population organizes its survival in a particular location. Ecological perspective also takes note that human communities are able to adapt to changing environmental conditions, such as technologic, organisational or environmental changes. Systems theory approach views community as a system of statuses, roles, groups and institutions that are connected with each other (Poplin 1979 according to Field et al. 2002) These connections of social units create a system that performs complex social functions (Field et al. 2002). Thus, the community is, according to systems theory, a system is highly organised social relationships between people or groups of established roles and statuses. Departing from structural focus of ecological and systems theory perspectives, field theory focuses on interaction as the critical feature of communities. From field theory's perspective, social relationships emerging from interaction are the foundation of communities' functioning, structure and existence. Interaction occur between different stakeholders in a specific geographical area. (Wilkinson 1991, 22.)

Common understanding of community participation is described by Heller et al. (1984, 339) as "a process in which individuals take part in decision making in the institutions, programs and environments that affect them". Community participation and sense of community are concerned with community member engagement and active involvement in issues that impact individual and larger community. Sense of community can be a catalyst for community participation and it signifies a healthy community and is generally viewed as a positive force for both individuals and the community (Long & Perkins 2007; Prezza & Costantini, 1998). McMillan and Chavis have introduced a four components for the construction of sense of community: Membership, influence, fulfilment of needs and shared emotional connection. (Talò, Mannarini & Rochira 2013, 2)

As explained above, the community participation is linked with sense of community. Ekman and Åmna (2012, 295) have proposed typology of community participation, consisting of three categories with two subcategories in each as shown in Table 1. These categories are political participation, civil participation and non-participation. Political participation can be either formal, such as voting, or informal, such as demonstrating, boycotting or practicing civil disobedience. Modification of Table 1 is due simplifying individual and collective forms compared to original text. Civil participation includes social involvement, such as identifying with an ideology or engaging in a lifestyle, and civic engagement, such as volunteering or recycling. Non-participation subtypes are antipolitical forms, such as non-voting, and apolitical habits, meaning non-reflection of political issues. (Talò, Mannarini & Rochira 2013, 4).

Table 1. Typology of community participation (modified from Ekman & Åmna 2012, 295)

| | Non-participation (disengagement) | | Civil participation (Latent-political) | | Political participation (Manifest) | | |
| | | | | | | Activism | |
	Active forms	Passive forms	Social involvement	Civic involvement	formal political participation	Legal protests or actions	Illegal protests or actions
Individual forms	Non-voting, avoiding political issues; Political disaffection	Non-voting; Politics seen as unimportant	Taking interest in society or politics	Writing to an editor; Giving to a charity	Voting or running for office; Donating money to organisations	Political consumption (eg. boycotting); Handing out leaflets	Civil disobedience; Politically motivated attacks on property
Collective forms	Non-political lifestyle (consumerism, hedonism); Alienation, exclusion	Non-reflected lifestyles	Belonging to a group or identifying with political ideology (eg. veganism, anarchists)	Social work or faith-based community work; Activity with organisations in a community	Being a member of political organisation	Taking part in new social movements; Taking part in protests, strikes and political actions	Civil disobedience; Sabotaging infrastructure; Taking part in violent protests and confrontations with opposition or police

The study by Talò, Mannarini and Rochira (2013, 21) supports Prezza et al. (2001) study, that found that the relationship between sense of community and community participation is weaker in adolescents people and elderly, and stronger in adults. This is in line with findings that adolescents find their peers as the most subjectively important group, not their community (Albanesi et al. 2007).

According to Taylor (2007, 2) the community consists of different "elements". Taylor recognises three distinct types of elements that create the community. First is the human resources, meaning different stakeholders of the community. These can range from non-profits to private companies and from families to local government. The stakeholders implement, facilitate, or receive resources and manage them according to their needs. Second, the physical resources refer to natural and built assets of the community, that functionally, aesthetically and symbolically help creating the character for the community (William 2007 according to Matarrita-Cascante & Brennan 2011, 295.) Functionally, people want to live in communities that facilitate means for subsistence, communication, and mobilization, so commercialization, existence of services, and engagement in recreational, leisure and other activities can be achieved (Richards & Dalbey 2006, 19). Third element are the economic resources, which are various goods and services. These goods and services are produced by combining human and physical resources. The economic resources tend to fulfil the needs and wants of the local community. These resources are distributed through a system of prices, in contemporary society often meaning monetary compensation between the parties. (Taylor 2007, 2). These elements can be subjected to processes that through which community development occurs. Economic development focuses on reducing poverty and increasing opportunities for businesses, job creation and income generation. Human development processes are concerned with peoples wellbeing and conditions. In personal level this means improving physical, mental, spiritual health and education levels. In intrapersonal level this focus is on sociopsychological condition, such as the feelings towards the community, and in interpersonal level focus is on broader social implications, such as encouraging participation in the community, reduction of unwanted behaviours, tolerance and cooperation. (Taylor 2007, 2.) In short, human development processes aim to improve the human condition within and between individuals, fostering more active, more educated individuals with strong bonds and capacity and will for collective action. (Taylor 2007, 3.) Community development through physical environment is aimed at utilising and

managing surrounding environment, both built and natural. This is often tied to construction and maintenance of infrastructure and built environment in general.

Table 2. Community development typology (Matarrita-Cascante & Brennan 2012, 298)

	Imposed	Directed	Self-help
View of community	Function-based	Function-based/ Associational	Associational
Benefits	Structural	Structural interactional	Interactional
Principal Stakeholder	Private/government	Government/NGO	Residents
Input	None	Limited	High
Involvement	None	Limited	High
Learning outcome	None	Moderate	High

In table 2, Matarrita-Cascante and Brennan (2012, 298) categorise three different forms of community development. Imposed forms understands community place where people exchange goods and services to fulfil major functions necessary for survival and progress. The focus is on ''hard tasks'' (Botes & van Rensburg 2000, 47). Botes and van Rensburg (2000) denote such tasks as technological, financial, physical, and material in nature. This type mostly focuses on economic and physical development. Directed form shares similar understanding of community as the imposed form, yet it also adds understanding of community as a place people create relationships. Commonly, directed form manifests itself in participatory efforts, where community members are asked for feedback on planning. (Matarrita-Cascante & Brennan 2012, 299)

Self-help form prioritises relationships and sees them critical for community's existence. The motivation for self-help form of community development is often intrinsic and is led by the group of residents or the community itself in order to promote an activity or a program. Community's input is high and the form offers chances of learning and generating communal action. As imposed form is focused on "hard issues", self-help forms focus on "soft issues" defined by Botes and van Rensburg (2000, 47) as cultural and social issues. The self-help forms of community development provide residents with capacity to make decisions and determine course of actions in their locality (Matarrita-Cascante 2010; Richards & Dalbey 2006). Thus, self-help form places emphasis on enhancement of the community's human resources, resulting in high levels of learning and capacity building for members of the community. It is important to note that different forms have different strengths and weaknesses. For example, imposed forms often utilise know-how and resources sourced from outside the community, but may be lacking in participating the population. Self-help form in turn provides opportunities for growth and

building a sense of community, yet it can be time-consuming and difficult to organise, and reliance on volunteers and activists. (Richards & Dalbey 2006.)

Nowadays, communities can exist in virtual spaces, as use of technology has transformed from a tool model, meaning technology as a means of achieving an end, to a cultural model, interwoven into the fabric of social and altering our behaviour. Technology is as easily encountered in homes as it is in factories, resulting in inevitable meeting of technology and community. Virtual community forms around communication rather than tradition. (Delanty 2003, 169.) Further, social media for example can either exacerbate or reduce the feelings of loneliness, depending on the nature of interaction (Lim & al. 2020, 793). Politically, virtual communities have beneficial aspects to them. Firstly, virtual communities may empower groups of people, such as youth and disabled, as people have equal access online and they may create their own communities. second virtual community can offer a way into more democratic participation, especially when compared to older, one-way modes of communication such as TV and radio. Thirdly, Virtual community forms around communication rather than tradition. However, the virtual community are regarded as "thin" compared to "thick" traditional communities. This "thinness" may be a sign of weaker commitment to others in the community, and failing to foster stronger engagement to the community. (Delanty 2003, 183.) The emergence of virtual communities is a great example of Bruhn's (2005, 47) finding that networks can extend beyond physical dimension.

2.2   Social urban sustainability

Sustainability, sustainable , and sustain have many meanings, which are context (and user) dependent (Northrop 2013, 4). English word Sustain comes from Latin "sustinere", which means to hold up. In the 1700's, the term sustainability found its way to ecological context in Germany, where worry about deforestation took place. Hans Carl von Carlowitz argued that well maintained forests could supply timber forever (Thiele 2016, 6). The concern with preserving natural resources for the future goes undoubtedly further into history, it is difficult to see that hunter-gatherers would not have worried about prey becoming extinct or early farmers would not have been concerned about soil fertility (Kuhlman & Farrington 2010, 3437).

Speaking of sustainability became commonplace in 1980's, watershed moment being the publication of the Limits to Growth in 1972 which examined impacts of population

growth, pollution and resource depletion. In 1987, the World Commission on Environment and Development published the Brundtland report, which gives us the most used definition of the sustainability, which is: "to meet the needs and aspirations of the present without compromising the ability to meet those of the future" (Brundtland 1987.) One can say that sustainability movement has followed from conservation movement of the 19th century and the environmental movement of the 20th century. (Thiele 2016, 23) Sustainability implies a time dimension, that is, something is sustainable over time. Sustainable growth is often discussed within the framework of economic systems. In societal context, sustainable growth implies continuous growth over time, requiring healthy economy, with low unemployment and inflation. However, critically considering the finite size of the resources in the planet and functioning ecosystems, food, freshwater, supplies, energy, minerals and so forth, term "sustainable growth" is an oxymoron. (Northrop & Connor 2013, 11). As finite resources end, so must the growth eventually. However, in the short term, there is money to be made, so certain actors pay lip service to the sustainability. (Thiele 2016, 7.) Complexity increases when we take into account the fact that human population groups face different challenges and environments around the globe. For example, the results of global warming are not uniform. While global averages may be visible in statistics, the acute effects are severe in certain areas, for example droughts in Sahel, Australia and American mid-west. (Northrop & Connor 2013 14.)

One way of differentiating modern sustainability debate is to share between weak and strong sustainability. According to Ruggerio (2021, 7) discussion has been had between antagonistic points of view of very strong and very weak sustainability approaches. For the advocates of the very strong sustainability approach, sustainability ought to concern itself with nature, and thus the priority should be to conserve nature in as pristine condition as possible, even at the cost of human societies. Very weak sustainability approach relegate nature to a subservient role of supplier of resources, ecosystem services and a storage of pollution resulting from human activities, its main purpose being sustaining the economic system. (Ruggerio 2021, 7).

Strong sustainability can be seen as a series of thresholds that must not be crossed. In impact assessment, any outcome of a proposed intervention must fall within those thresholds, which are largely politically and socially constructed. For example, an extinct species cannot be brought back, making it irreversible loss. (Kuhlman & Farrington 2010,

3443). Humanity is seen as part of socio-ecological system rather than outside of it. Recent concepts stemming from this viewpoint are degrowth, which strives towards dematerialisation of economy, and "bien vivir" or "living well" relating to well-being of community as a whole rather than individualistic view. (Ruggerio 2021, 8). Weak sustainability deals with resources that while, finite, do not necessarily create net loss for humanity. For example, running out of petroleum is not an issue if we find alternative energy sources. (Kuhlman & Farrington 2010, 3443) Recent concepts stemming from weak sustainability discussion are circular economy and green economy, both adhering to sustainable development and trust in technological and scientific solutions to environmental issues. (Ruggerio 2021, 8). One reason for interest regarding sustainability lies in the future of uncertainty. There exist plethora of scenarios and predictions related to challenges regarding water, food, energy, energy systems and so forth. Complex systems and uncertain events such as technological innovation or catastrophic negative effects such as floods, droughts and asteroid strikes may affect the future of sustainability in unforeseen ways. (Northrop & Connor 2013, 15)

Social sustainability is a latecomer to the sustainability debate. As early discussion revolved around environmental sustainability, eventually movements such as ecofeminist, ecosocialist and indigenous movement theories managed to shift the discussion towards humanity's vulnerability when facing environmental externalities. (Eizenberg & Jabareen 2, 2017.) Eizenberg and Jabareen (12, 2017) conceptualise that social sustainability consists of safety, equity, eco-prosumption and sustainable urban forms. Equity, or justice, is means reduction of inequality and alienation of people. Equity emphasizes economic and social justice as well as fairness in pursuing sustainable policies. (Eizenberg & Jabareen 6, 2017.) Safety concerns itself with the rights to be protected and secured in situations of vulnerability. According to this model, safety ought to be a right of every individual and community within the society, as the concept is deeply connected in the essence of sustainability concept itself. Sustainable urban forms refer to physical aspects of human spaces and urban planning. In Eizenberg and Jabareen's (8, 2017) model, cities ought to strive for enhancing safety and promoting a sense of community, place attachment, sense of safety, and healthy communities. Lastly, eco-prosumption means consuming products or services in ecologically and socially sustainable manner. (Eizenberg & Jabareen 11, 2017.)

Urban social sustainability according to Yiftachel and Hedcock (1993, 140) is "defined as the continuing ability of a city to function as a long-term viable setting for human interaction, communication and cultural development." Urban social sustainability is often linked with environmental and economic sustainability spheres. Socially sustainable city lacks violent conflicts, political instability and spatial segregation. In turn, socially sustainable city has "Vitality, solidarity and common sense of place". In a way, social sustainability is a way to ensure long-term survival of the social unit. The writers offer an analytic framework for analysing the phenomenon by dividing urban sustainability into three components, familiar from sustainability discussions, environmental, economic and social components. Social components are being divided into three subcomponents of equity, community and urbanity An erosion of a sense of community, with its attendant loss of identity, social control and the development of social isolation, was traditionally blamed on the onset of urbanization. They note that "the isolation of adolescents, the elderly and women remain as significant obstacles in the development of community identity, sociability and participation in local democracy." (Yiftachel & Hedcock 1993, 141). Yiftachel & Hedcock (1993, 143) note that an ideas of a "good" city are taken from suburban ideals of order, hierarchy, amenity, uniformity, space and privacy, which have led to using suburban solutions to be used in city planning.

Davidson (2010) analyses Yiftachel and Hedcocks argumentation as derivation from environmental sustainability discussion. Davidson continues with his analysis of difficulties regarding the terminological ambiguity regarding the urban social sustainability, criticizing the field of vague or non-existent conceptual thinking. (Davidson 2010, 276.) He also advocates discussion social ethics and about politicising of social sustainability in order to act upon a question of "What type of society do we want to sustain?" (Davidson 2009, 614–616.)

2.3   Social innovation

The term social innovation, or SI, refers to "the generation and implementation of new ideas about how people should organize interpersonal activities, or social interactions, to meet one or more common goals or development and implementation of ideas, which would meet social needs (Mumford 2002, 253). These ideas can be products, services or models (Mulgan et al. 2007). The need for SI stems from the need of fulfilling basic human needs, often through participation of deprived groups, simultaneously increasing

the possibility to have an influence on practical matters, thus increasing the socio-political capacity of these groups. (Novy & Leubolt 2005, 2023). Today, social innovation as a concept is utilised in 4 different main fields; management science and economics, arts and creativity, political science and public administration and territorial development (Moulaert 2010, 9).

Mumford (2002, 263–264) makes eight conclusions about social innovations. 1. Problem identification 2. Untypical approach by talented people 3. Identifying limited number of manageable key causes 4. Solution sets stage for further development, even if the solution is incomplete 5. Social innovation is a practical activity. 6. Social innovation requires financing. 7. Social innovation requires persuasion. 8 Social innovation involves a willingness to rearrange or restructure existing social relationships to address the issue at hand.

Moulaert (2010) examines the relationship between social innovation and social change, focusing on how the crisis caused by social change and following recovery can accelerate social innovation. He views SI as a collective initiative, stemming from the group affected by the change, rather than coming from the state intervention. State interventions can even reduce social innovativeness. the authors stress that social innovation can occur in different communities and at various spatial scales, but is conditional on processes of consciousness about the issue, mobilisation and learning. SI is also linked with creative thought. However leadership literature shows that social cognitive operations are also present during social innovation (Mumford et al. 2002, 713). The recognition of possible issues in the real world is more present when working in the social reality rather than in the realm of arts. The combination of these readings of social innovation highlights the importance of creating 'bottom-linked' institutions for participation and decision-making, as well as for the production and allocation of goods and services (García 2006, 750)

2.4 Community learning

Nokes-Malach and Richey (2015, 646) define collaboration to mean "active engagement and interaction among group members to achieve a common goal." Johnson and Johnson (2009a, 366) posit that there are five mediating variables regarding cooperation: positive interdependence, individual accountability, promotive interaction, the appropriate use of social skills, and group processing.

Interdependence is originally seen as result of shared goals. One way of describing the structuring of interdependence is to divide it into three parts: Outcome, means and boundary. Outcome interdependence deals with shared goals and rewards of the group, inclusion of which leads to increased productivity. Means interdependence includes resource, role, and task interdependence, for example by choosing a secretary and chairperson in a meeting. Boundary interdependence may exist based on abrupt segregation of individuals, for example by working in different rooms. Positive interdependence leads to higher productivity and achievement of goals Further, it fosters a sense of duty by reinforcing one's feeling responsible for doing one's work and facilitating work of others (Johnson & Johnson 2009a, 367.) Individual accountability bolsters group work by reducing the problem of social loafing, meaning those who are part of the group, yet do not contribute accordingly. Increasing group size may also lead to difficulty in communication and difficulties in seeing one's own handprint on the work, leading to lessened accountability (Johnson & Johnson 2009a, 368). Promotive interaction means generally supportive team spirit and productive social environment, characterized by, for example, exchanging information and materials, providing feedback and acting in trustworthy ways (Johnson & Johnson 2009a, 368–369.) Appropriate use of social skills means the ability to interact with the group members. To coordinate efforts to achieve mutual goals, participants must get to know and trust each other, communicate accurately and unambiguously, accept and support each other, and resolve conflicts constructively (Johnson & Johnson 2009b). the combination of positive goal interdependence, a contingency for high performance by group members, and a social skills promoted the highest achievement and productivity. (Johnson & Johnson 2009a, 368). The group processing refers to reflection on the actions taken and decision-making about future action. Johnson & Johnson (2009a, 369) state that development of social skills as well as group processing also serve as a source of development of social ties, leading to potential friendships in addition to improved results on group work.

There exists a shared belief among educators and public that learning together is better than learning alone .This notion has been practiced in mathematics, language studies as well as engineering and science (Nokes-Malach et al. 2015, 645.) This belief has been influencing educational and instructional practices across cultures for decades (Kollias et al. 2005; Johnson and Johnson 2009b). Laal and Ghodsi (2011, 486) claim that individuals actions may work cooperatively to accomplish shared goals, compete for goal

that only few can attain or work by themselves in order to reach their personal goal that is not related to others. Compared to individualistic or competitive approaches, cooperative approach seems to result in higher achievement and productivity, higher quality relationships and better psychological wellbeing and self-esteem.

Nokes-Malach et al. (2015, 648) have categorised cognitive and social reasons for both failure and success of collaborative working. The reasons for cognitive failure of collaborative learning are memory coordination costs, retrieval strategy disruption and production blocking. The ZPF model (See Nokes-Malach et al. 2012) hypothesizes that failure depends on the relations between task complexity, individual member competence for the task, and the group competence for the task. This means that if the members of the group could solve the problem individually, the group effort could even have negative effect on performance as people employ different types of knowledge. The ZPF model also states that if the problem is beyond the capabilities of the group, then group effort brings no tangible benefits. (Nokes-Malach and Richey, 2015, 648.) Other models propose other difficulties in cognitive space as well for example, Diehl and Stroebe (1987) claim that production blocking may occur as members of the group need to wait for their turns to speak, which may result in missed retrieval opportunities. Social reasons for failure include social loafing or diffusion of responsibility, meaning the belief that one does not need to work at high-capacity as others do their work for them, and fear of evaluation from group members. The fear of evaluation from the group can result in lack of ideation and giving feedback to others. (Nokes-Malach & Richey 2015, 649) Johnson and Johnson (2009a, 368) hypothesize that these outcomes may occur when there is an inadequate sense of individual accountability.

Thankfully the benefits of collaboration seem to outweigh and outnumber the negative aspects. Cognitively, the group members can cue each other's prior knowledge to solve the problem (Congleton & Rajaram 2011; Harris et al. 2011) should there be an existing shared knowledge that can be accessed (Meade et al. 2009, 44), meaning that group has an access to multiple people's experience and knowledge rather than relying on one. Second mechanism is the use of complementary knowledge so that different members of the group may contribute different components of the solution (Johansson et al. 2005, 8) Related to the first two aspects is the beneficial side of memory coordination; coordination costs consume memory resources but collaboration can also increase memory and problem-solving resources by recalling relevant problem features and

possible strategies of solving them. Fourth mechanism in which members of the group can check on each other's logic has been hypothesized to be a major benefit of groupwork (Ross et al. 2004, 166). Fifth mechanism, re-exposure means that members of the group are exposed to material other members recall, and use that to improve their own material (Barber et al. 2012, 129). The relearning through retrieval mechanism builds on the larger memory literature that shows attempting to retrieve information can improve group members memory of the information (Barber et al. 2012, 130). In addition to cognitive benefits, there are five social mechanics that drive success of group work: observational learning, increased engagement, joint management of attention, construction of common ground and negotiation of multiple perspectives. Observational learning has been broadly defined as when one acquires information from watching another (Bandura 1986.) Nokes-Malach and Richey (2015, 650) hypothesize that observational learning is also behind cognitive mechanisms, such as error corrections.

Collaborative learning has also been hypothesized to increase individual motivation and engagement. For example, students in cooperative groups help each other, encouraging engagement in the learning activity (Johnson & Johnson 1985, 25). Several investigations of collaborative engagement have shown that processes related to the joint management of attention and the construction of common ground are critical for collaborative success (Meade et al. 2009, 48). The construction of common ground is the act of determining what knowledge is shared across collaborators (Beers et al. 2005, 640). Further, research has shown that the process of negotiating multiple perspectives can lead to learning and the acquisition of more abstract representations than group members would acquire alone (Voiklis & Corter 2012). Nokes-Malach and Richey (2015, 653) present that there is a time and place for collaborative learning and this is determined by the task. The proper task ought not to be out of the reach of participants, yet it shouldn't be something that could be solved individually.

2.5   Images of the future

Images of the future play a key role in this study, as the workshop work is used to generate images of the future regarding communality. Images of the future or images of the future can be described as images, hopes and fears regarding the future. These images of the future together with perceived social reality and shared ideas contribute to the decision making and actions in the present (Rubin 2, 1998.) The formulation of the images of the

future is not strictly rational or even an analysis of a certain moment of time. They are shaped by emotions, hopes, fears, personal history, experiences and opinions from the environment, usually different media channels. Together these attributes affect person's decision making and behaviour (Rubin 498–499, 1998.) The process of creating images of the future is partly subconscious in addition to cognitive processes (Rubin 40, 2013.)

According to Rubin and Linturi (2001, 25), the images of the future are formed of general knowledge, social knowledge and identity. General knowledge refers to knowledge about social and physical reality and what happens in these realities and making sense of what is possible. Social knowledge is information about traditions and values and understanding of "how things are done". The knowledge is reflected through identity, meaning personal experiences. learnings and tendencies, ultimately creating images of the future. As a conclusion, an image of the future is a mental construction dealing with possible future states. Composed of a mixture of conceptions, beliefs and desires, as well as observations and knowledge of the present, which affect a person's choices It can be argued that images of the future may determine person's state of mind and one's actions. Thus negative, pessimistic or highly emotional assessment of reality may lead to suffering of life management and lowering level of motivation (Rubin & Linturi 2001, 269.)
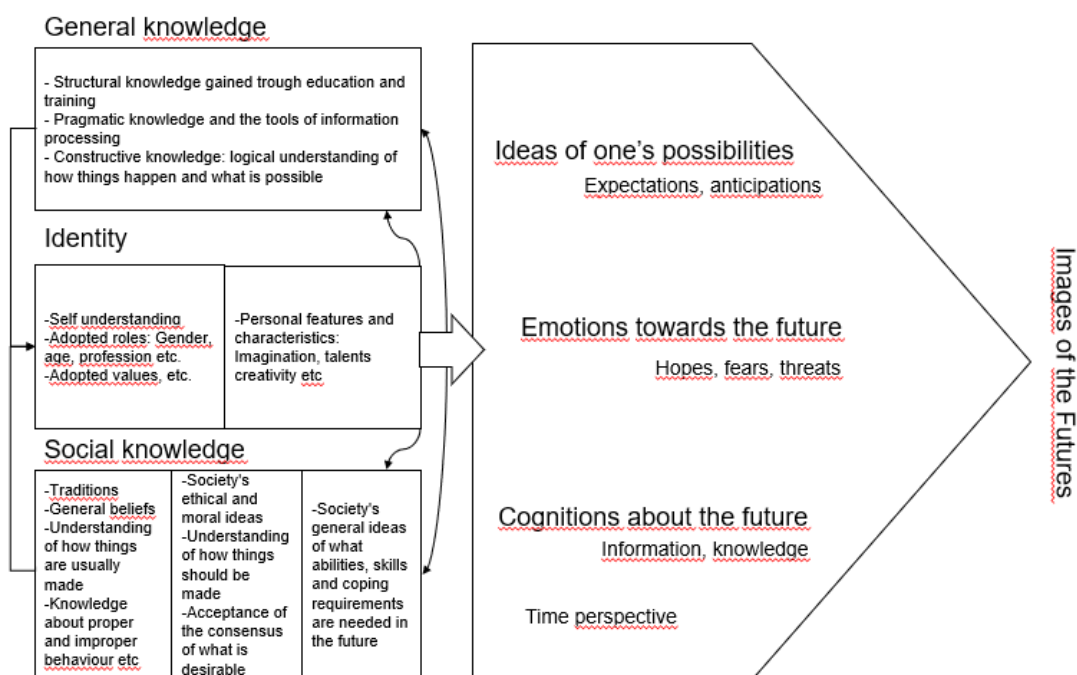
Figure 1. Formation of the personal image of the future (Rubin & Linturi 2001, 25)

Beers et al. (2010, 725) note that there has been ambiguous use between terms "images" and "visions". They note two main differences between the terms. First, images are more connected to present action, ie. images may encourage to act now in the present, whereas visions take place distinctly in the future. Second, whereas visions are positive imaginations of the futures, images may not always be so, but they can also deal with threats and negative futures as well.

Rubin (1998, 502) states that we lack collective, integrative and inspiring visions of the future as the society becomes more atomised and confused, which in turn may give room for agents, who claim to have a clear cut understanding about right or wrong and give rise to, for example new social movements, religions or political views.

3 Research methods and analysis

This study is qualitative in nature. Qualitative research takes a holistic look on the research object, takes into account the plural nature of reality. (Hirsjärvi, et al. 2009, 161). Qualitative research could be seen as an examination of the living world, which focuses on understanding of individual, community, social interaction, value-based reality and human relations. (Varto 1992, 22). In the qualitative research the goal is to understand the structuration of the phenomenon, and all matters regarding the object of research ought to be explained so that they are in line with the interpretation (Alasuutari 1999, 38).

The methodology of the study should be compatible with the theoretical framework. (Alasuutari 1999, 82). Tesch (according to Tuomi & Sarajärvi 2009, 53) has differentiated qualitative research methods based on their use. He recognises four different objects of inquiry: typical features of language, regularities of human experience, meaning of text and/or action and reflection of thought or action.

3.1 Social constructivism

The approach of this thesis is constructivist, or social-constructivist as the methods utilised focus on group dynamics and interaction between group members. Constructivism posits that reality is understood to be multiple, intangible mental constructions, which are socially and experientially based. These constructions are not more or less true in absolute sense, but rather differ based on experiences, information and other human capabilities Epistemologically constructivism posits that investigator and the object of study are interactively linked, and that findings are a result of interaction. Methodologically, the emergent nature of constructions require interaction between respondents and investigator. (Guba & Lincoln 1994, 105–106).

Burr (2015, 6–12) defines five key features in social constructivism. First, focus on language is how we perceive the world, even if it does not necessarily reflect the exact nature on the world. For example, what is perceived as a rock is a consequence of human use of categorisation of language, rather than being an precepted object. For social constructivism, interesting question is why certain properties are perceived more important than others. Second, cultural and historical specificity feature focuses on how different societies perceive the world. This differentiation is both geographical and temporal. For example, rights of women differ geographically quite a bit and middle-class

did not exist 200 years ago. Third, discourse and disciplinary power describes how discourses, meaning culturally significant ideas, influence on how we act in the world, not merely describe the reality. For example, if a student fails to do their homework, the systems explanation could be "laziness" and punish the student, even with other possible explanations for not completing exist, such as ADHD or dyslexia. The discourses may also have a disciplinary power, meaning in a simplified way to mean persuade individuals to conform to a certain model. Fourth, power relations affect discourses in a way that certain groups have more power over the discourses and their prominence (Burr 2015, 17. For example, one could construe that doctors have a great say in how obesity is viewed in the society that values health, as they are the experts in the field and have power to set standards and guide policy on the matter. Fifth key feature is relativism, which means here that rather than absolute truth, there are plethora of explanations and constructions for any event (Burr 2015, 101).

Participatory methodology has been applied to educational research and, in general, to the other applied social sciences such as management, communication, social services, home economics, though in a limited scale. It has been quite requested in the health areas eg. nursing, health promotion, family medicine, occupational medicine) and even in technological areas eg. ergonomics, production engineering, information systems, agriculture and cattle raising, architecture and urbanism. (Thiollent 2011, 161.)

Kurt Neilsen (according to Reason & Bradbury-Huang 2007, 9) also emphasizes the transformative, value-driven potential of action research practice. From Robert Jungk (1954) he takes the perspective that social imagination, dreams and utopian ideals are living parts of culture, and that integrating social imagination with practical change 'keeps alive hope' for the possibility of radical change.

3.2   Workshopping

This chapter focuses on the workshops as a method. First, we look at workshops utility as a method. Then we take a look at futures workshops and especially ACTVOD-workshop and focus on methods that it utilises, mainly futures wheel, futures table and backcasting. Participants ought to represent diverse group culturally and ethnically, with differing characteristics such as age, gender, knowledge and experiences. Highly exploratory workshop can be carried out with small group, but for a more robust results, multiple groups are preferable. (Bengston 2016, 375.) This chapter focuses on the

workshops as a method. First, we look at workshops' utility as a method. Then we take a look at futures workshops and especially ACTVOD-workshop and focus on methods that it utilises, mainly futures wheel, futures table and soft systems methodology.

Futures workshop is a futures studies' participatory method created by Robert Jungk and Norbert Müllert in 1950's. It's original goal was to strengthen belief of ordinary people in their own skills and possibilities to create their own futures. Common theme in all types of futures workshops is the focus on pondering futures, sharing insights, learning, cooperating and producing solutions and new ideas. (Armanto et al. 2022, 222,). Armanto et al. (2022, 223) note that futures workshops are participatory, as the participants of the workshop are tasked in more ways rather than merely interviews. The method itself is flexible and open to some changes by the participants choices and understanding.

Even as futures workshops are commonly used in futures studies, there are few academic and methodological texts which systematically present attributes and best-use cases. Still, the commonalities are already listed pondering of futures, cooperation and learning as well as creating new ideas and solutions to problems. Gathering together, discussing and utilising different workshop processes in order to create common understanding of the focal issue is valuable. At best, workshopping can produce joy of learning simply by participating. (Armanto et al. 2022, 224)

Two main goals of workshopping can be perceived. First, is to create knowledge regarding some theme to aid decision-making. Different expertise of participants is valuable here in order to create varying scenarios. The other goal is to make futures, stemming from the Jungk's and Müllert's original principle of participating people to create meaningful futures. The central idea here is to empower participants to make and execute decisions and this way create a common cause. (Jungk & Müllert, 1987.) Workshops that aim to make futures produce also important data about values and what kinds of futures people find acceptable and desirable, and ways to make those happen. (Armanto et al. 2022, 226). This notion plays a major role in this study where the objective of the workshop is to create images of the future regarding Jätkäsaari in 2040. In theory the combination of goals is possible, yet in practice this is difficult as the interests and preparation divert the goals. Armanto et al. (2022) state that understanding the goals of the workshop is also an research ethical question.

In a futures workshop, new knowledge regarding futures stems from flowing conversation that is based on existing knowledge, framing the discussion in a new way and by challenging existing presumptions. This also means that futures knowledge resulting from workshopping is not meant to be determined by the facilitator or the workshops knowledge base.

Structure of futures workshops are malleable. The structure ought to serve the purpose of the workshop, but also other resources, such as venue and whether workshop happens remotely via internet, can affect the structure. In the original workshop structure by Jungk and Müllert, the structure is presented in a fours phase structure. First phase is the preparation phase which includes planning and preparing for the workshop, for example creating background material, inviting participants and planning the timetable. Second phase is the critique phase, where present issues regarding the topic are made seen. Third phase is the imagination phase, where the present is left behind and focus is on ideating and futurizing. Fourth phase is the action phase, where the participants return to the present and try to figure out actionable solutions to the topic as accurately as possible. (Armanto et. Al., 2022, 230)

3.2.1 ACTVOD-workshop

ACTVOD-workshop was developed in Finland's Futures Research Center (FFRC) by its head of development Olli Hietanen. It has proven to be an efficient method, where meaningful results can be obtained within one working day- ACTVOD-workshop is an acronym formed from the variables of the second session of the workshop (Lauttamäki 2016, 156.) The workshop consists of three sessions where the central issue or goal is narrowed down. The first session is exploratory through futures wheel method. In the second phase is more normative due to its use of futures table, and in the third phase the issue is brought to practical level. (Lauttamäki 2016, 159.) ACTVOD-workshop is well-tested method utilised by FFRC staff when conducting workshops. As such it is reliable and established method by which futures can be developed.

Futures wheel was developed in 1971 by Jerome C. Glenn. He writes: "Futures Wheel is a simple technique, requiring only blank paper, a pen, and one or more fertile minds, it is also an extremely powerful method of exploring the future." (Glenn 2009, 1.) Futures wheel is constructed by writing the core issue or goal in the middle of the paper. Then primary impacts or consequences are added around the central issue in a circular form.

Then secondary issues are arranged on the second, further circle around those in the first circle (Glenn 2009, 2). One strength of the futures wheel is its ease of use and it gets people to think about the future quickly and easily. As its use does not require any training, it can be utilised by different groups easily and flexibly. Other strength is that it tends to enhance thinking of the participants by developing a prospective attitude, network-oriented and complex thinking, all of which are useful in thinking about the future (Glenn 2009, 8.) Method does have some weaknesses, most connected with the participants and interpretations of the results. For example, it is possible that participants mistake correlation for causation, which result to to inaccurate understanding of the system, which will continue in the possible next phases of futurizing. Other issue is to believe that single fact may result in huge amount of impacts, instead of seeing them as possibilities. (Glenn 2009, 9) In ACTVOD-workshop, the use of futures wheel differs somewhat from the one Glenn developed. The idea is to guide and record discussion about the hopes and fears regarding the future. The results of this session are the important questions, actors, actions, events and so forth (Lauttamäki 2006, 160) Output of futures wheel can be used as a basis for further thinking and systematic exploration. Using Glenn's own words: "Put simply, the Futures Wheel is a creative tool that generates input to futures thinking" (Glenn 2009, 9). This input of futures wheel in ACTVOD-workshop is an input for method utilised in the next session, the futures table.

Futures table is an application of morphological analysis developed by Zwicky before the World War 2. (see Zwicky 1969). Field Anomaly Relaxation (Far) is a method that has also lined the development of the futures table forward. The Far method is conducted by conducting four steps. First, a imaginative view of the future must be developed. Then Critical uncertainties and their possibilities are estimated and expressed in the matrix. After that eliminating the anomalies or impossibilities, the remaining configurations can be formatted into different timelines (Coyle 2009, 3). The step two, where the relevant image of the future is organised into matrix, creates a future table. Coyle also mentions that a striking acronym becomes meta-language describing the process. (Coyle 2009, 5). In ACTVOD-method, this is the case as the name comes from the readily chosen for this phase, namely Actors, Customers, Transformation processes, Values, Obstacles and Drivers (Lauttamäki 2006, 158.) These factors are developed from Checkland's (1990, according to Lauttamäki 2006, 159) soft systems methodology, which utilised CATWOE-factors, which consists of Customers, Actors, Transformation processes, Owners and

Environmental constraints. It is possible to add new factors to ACTVOD-method, should the topic require it (Hietanen et al. 2009, 54).

3.2.2 Participants and practicalities

In order to fulfil the aims of the study, a sufficient number of participants was required. Participants have been anonymised in order to protect their privacy and to create a space, where they could discuss issues freely. However, social proximity of participants, it is impossible to guarantee a total anonymity from, for example other participants in the study. The lack of total anonymity doesn't pose issues to publication of this study, as no private issues were discussed. For the sake of transparency, the participant's reason for taking part in the study are presented in the table.

Table 3. Participant information

Participant number	Relevance	Motivation for participation
1	student, local church employee	Works in Jätkäsaari
2	ex-habitant of Jätkäsaari	Used to live in Jätkäsaari
3	local church employee	Works in Jätkäsaari
4	retired church employee	Lives in Jätkäsaari
5	local church employee	Works in Jätkäsaari
6	retiree	Lives in Jätkäsaari
7	church member and volunteer	Used to live in Jätkäsaari
8	local church employee	Works in Jätkäsaari
9	student, local church employee	Works in Jätkäsaari
10	Church member	Lives in Jätkäsaari

Participants reflect well different subgroups within the parish and district as there were men and women (20% men, 80% women), students, employees and retirees, as well as people living inside and outside the district. All of the members had some connection to the church, either due to employment or participating as a member of the church. The participants were divided into two groups in different spaces where the workshop was conducted simultaneously.

Research ethical question is to examine both facilitators and participants', as well as possible financiers effect on the project. (Armanto et Al. 2022, 228). The objective of

the workshop usually determines the composition of participants. This composition in turn has an effect on social, cultural and societal change. (Armanto et al. 2022, 228). In this study, the participants were contacted via parish's social media channels, leaving participation open to all who had interest towards creating images of the future regarding communality in Jätkäsaari area. Due to channels' owners being the church in Helsinki and venue being in a chapel, it stands to reason that participants have some explicit interest in religiousness and church, whose importance emerged continuously in the workshop. The researcher conducted this workshop with no prior connection to the parish nor ties to the church. No financiers took part in this study.

The workshop was organised during the late afternoon during a weekday in chapel of Good Hope in Jätkäsaari in November 2021. The workshop was scheduled to take four hours. The program of the workshop began with introductory presentation about futures thinking and futures studies, as well as information about the workshop. Two groups were created through randomisation, however before the workshop two members of the workshop were briefed more thoroughly about the structure of the workshop in order to function more effectively during the workshop. The groups were provided with plenty of paper, post-it notes, pens and pencils to choose their preferred method of notation. Both groups' discussions were voice-recorded, no video was taken. The groups worked in different rooms in order to discuss topic in peace and the facilitator moved between the rooms in order to answer to clarifying question and help in other ways and to keep the groups in schedule. One break was scheduled to relax and recuperate with snacks and drinks. At the end of the session, the groups presented their process and findings to the other group and the researcher.

3.3 Questionnaire

The questionnaire was devised in order to receive direct feedback on the structure of the workshop and the experience it provided, thus answering the research question 2. Is ACTVOD-workshop seen as a useful way of creating future knowledge? The questionnaire was sent to all participants in the workshop, who indicated their willingness to do so by giving their email addresses after the workshop. There were four open-ended questions regarding the organisation of the workshop and question where the participants could write their thoughts freely. The questions are: 1. How useful did the participation in the workshop feel? In what way? 2. What did you find most interesting in the

workshop? Why? 3. What was difficult in the workshop? Why? 4. What would you like to develop in the workshop? The questions are followed by space for comments and feedback. First question was devised in order to receive information about the general feelings about the workshop structure. The second question focused on the more interesting parts of the structure. Third question focused on what was considered to be difficult in the workshop and fourth about the ideas of development with the structure. The questionnaire was sent one week after the workshop in order to let participants process their learnings, yet not to forget them. Four participants out of ten answered the questionnaire.

3.4   Thematization and content analysis

Content analysis is a form of text analysis, which focuses on what is the texts meaning. The data is analysed through data driven content analysis, which strives to understand the data on its own merits instead of theory driven approach. (Tuomi & Sarajärvi 2009.) In this study focusing on the discussions during the workshop. Initially the recorded discussion data was transcribed and coded to answer the research question 1. What would good community look like in Jätkäsaari in 2040? Transcription and thematizing of the data was done utilising NVIVO12- and Excel- software.

The applied content analysis is inductive in nature, meaning that the end results are derived from the data from the workshop (Elo & Kyngäs 2007, 109). While there is no universal way of systematically organising content analysis, it is common that there are three phases: preparation, organising and reporting. In the preparation phase, the researcher makes decisions regarding the unit of analysis, whether to include latent content, meaning whether to focus on other content than explicit expressions, such as silence, posture or silence, as familiarise oneself with data, commonly by reading through the material multiple times. (Elo & Kyngäs 2007, 109.) In this study, the unit of analysis was one speaking turn or snippet of discussion in order to capture the whole idea that the speakers are trying to convey. Latent content was omitted, with the exception of verbal cues such as laughter and silences. This is due to the fact that recording devices were not recording video, so further and complete analysis of latent content was impossible to conduct. Laughter and silences are recognizable human interactions that emerge clearly at times in recordings, and omitting them could distort the message intended by the participants, thus posing an ethical issue by misrepresenting the participants ideas. The

process continues with open coding, creating categories and abstraction. Open coding refers to notes taken during reading the data, then organised under freely generated categories. According to Cavanagh (1997, according to Elo & Kyngäs, 2007, 111), the purpose of categorizing is to describe the phenomenon, generate knowledge and increase understanding. The researcher is responsible for organising the categories through interpretation of the material (Dey 1993, according to Elo & Kyngäs 2007, 111). Lastly, in the abstraction phase, categories are created by combining the categories and subcategories, creating main categories. This process continues as far as reasonable. (Elo & Kyngäs 2007, 111.)

Regarding trustworthiness, openness regarding the data and analysis is paramount. To increase reliability, description of the analysis process is important as is openness regarding context, selection of participants, process and data collection. Appendices and tables can also be utilised to communicate relevant information effectively. (Elo & Kyngäs 2007, 112.) In the study, the analysis was process was utilised with concepts from Tuomi & Sarajärvi 2009, 100) describing thematizing process. This means that the data, or speaking turns, were read and notes were taken, these notes were then organised into subcategories, which the researcher refers to as subthemes. In the abstraction phase, or typology-phase in Tuomi & Sarajärvi's (2009) parlance, these subthemes were organised ultimately into four themes, all under the title of "Good community in Jätkäsaari in 2040". Data regarding participation is explained in chapter 3.2.2. "Participants and practicalities" and in chapter 3.5 "Ethics". In the Appendix one can find thematization table, communicating the themes, subthemes and examples from the text, and in chapter 4 "Results" and its subchapters one can find presentations by the groups and direct quotes from the participants from the workshops, which can further increase the trustworthiness of the study. (Elo & Kyngäs 2007, 112.)

3.5 Ethics

Roberto Poli (2011, 407) understands that futures studies and ethics interact in three ways; through the values of the foresight exercise, through the understanding that values require the dimension of the future and through the problem of the deontological code of the futurist. The first and third postulates are related to the work of the futurist. The values of the foresight exercise are an ethical question as they guide and motivate the aims of the study. The deontological code of the futurist refers to rules of operating between the

futurist and the client. Such code does not exist at the time. Nevertheless, it would be useful for practitioners to ponder what such code could entail.

Bell (2009, 43) notes that futurists get very little guidance when it comes to preferable futures due lack of guidance from other sciences as they tend to ignore value questions. In this study, object of study is somewhat aspirational, so the values are relevant to the discussion. Value judgements are difficult to objectively discuss, especially when they ought to be including global viewpoints of differing groups of people. To counter this, Bell (2009, 53) presents a small hope for movement to an universal value system that would value quality of human life, freedom, rights, participation, trust, justice, sustainability and scientific truth.

In this study, while the ethical questions are ubiquitous, the majority is located within the process of the workshop. Key issues are anonymity to protect personal lives of the participants, and informed consent, meaning that participants are aware of the use, gathering and storing of their data (Byrne 2017). Byrne lists several questions that a researcher ought to ask themselves when conducting a research with human participants.

1. Have you determined if your research involves human participants who would be required to give informed consent to their participation in the research?

2. Have you established the degree of risk, if any, to participants in your research?

3. Have you established whether your participants are competent to give consent?

4. If not, have you established who might be able to give consent on their behalf?

5. Have you prepared an account in plain language of the purposes of the research which explains the role of participants and risks to them, if any?

6. Have you prepared an appropriate document which explains the rights of participants, including the right to withdraw consent at any time?

7. Have you prepared an explicit consent form for participants?

In this study, the consent was asked multiple times during the process. Initially, the invitation to participate indicated that the data would be used in a thesis. When the workshopping event began, the recording of the event was verbally communicated to all

participants, and consent forms were distributed to all participants, which were required to be filled in order to participate.

The consent forms included the information about the data use, data storage, the right to refuse to participate to the study at any point without needing to justify one's decision, the information about anonymisation. There were no remote participants, meaning there was no need for electric consent forms. All of the participants signed the consent forms, in physical form. The consent forms are stored by the researcher. No questions of competence were necessary, as all of the participants were of age, able to contact the researcher to declare their participation, appear on location and take part in the workshop in full health.

As the study focused on hopes for the future community, the subject matter is not the most sensitive subject. Nonetheless, the privacy of participants is protected by anonymising data. However, the anonymising in this case may not entirely obfuscate the identities of the participants due to small number of participants, who work together, have social ties and can recognise the discussed subjects. Anonymisation is still effective in order to protect the identities from outside parties. In the research, the direct quotes from the participants are indicated in cursive. The conclusions and tie-ins with literature are conducted by the researcher. Transcription of the discussions are conducted by the researcher. This leaves some possibility of misattribution of quotes or mishearing some words. However, due to transparency, quality of research is of utmost importance, and these parts of the process are conducted with care and respect the material and participants deserve. During the workshop, ethical question regarding the group dynamic can also be raised. As two groups operated in different rooms, it was impossible for the researcher to function as a chairperson or have a full understanding of internal group dynamics. As such it is possible that some participants could have had more power in forcing their opinions over others, particularly those who took secretarial role in writing down the groups' thoughts. However, from researcher's limited view, both groups had good, flowing conversations and healthy disagreements, all participants actively discussing and sharing thoughts. No complaints were heard after the workshop either.

The transcriptions are saved in physical form in a locked drawer for one year after the publication of the thesis. Other material produced during the workshop, such as notes and presentations are also stored in locked drawer by the researcher for up to one year after

the publication of the thesis in physical form, after which they are destroyed to protect participants' privacy.

4 Results

In this chapter, the results of the study are presented. First, brief summaries of the end result of the workshop, meaning presentation material and transcriptions are presented as they communicate an overarching understanding of the practical results of the workshop. Then then the thematization and resulting themes are presented. Thematizing has been conducted as it was described in the chapter regarding methodology in this study. The main material has been the recorded and transcribed discussions occurring in the groups, further enhanced by the material produced in the workshop.

Four main themes were identified in the material. Themes were Future of the Church, Security and Wellbeing, Virtual and Physical community and Inclusivity and Services. Some content of the themes have overlapping qualities, for example it is impossible to discuss inclusivity without it having to do with sense of community, wellbeing or how the church factors in different groups of people. Still, the themes represent different aspects that the group members found important, either by discussing the points in either group, repeatedly returning to the theme or by raising it up during the final presentation.

The themes will be analysed through the lens of literature presented in the second chapter of this thesis. In addition, the results will be contrasted with the strategy document Opening Doors - Strategy of the Evangelical Lutheran Church of Finland through 2026 as the dimension of the church is heavily present in discussions and in the framework of this study in general.

4.1 Presentations of the group work

At the end of the workshops, both groups presented their learning and one chosen image of the future. While both groups presented one image of the future, they also mentioned

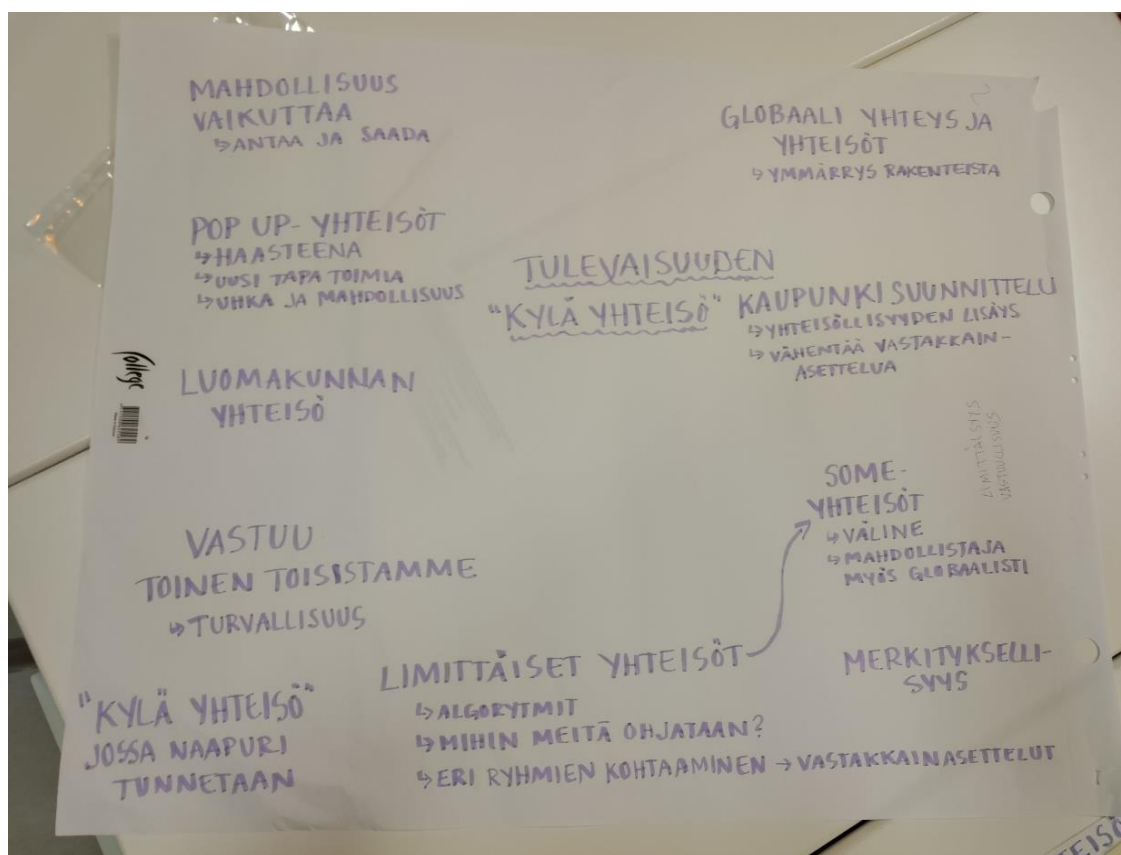themes from each images and ideas they had discussed during the workshop.

Figure 2. Group one presentation paper centered around "Village community of the future"

First group work was presented as below:

> *Conversant: "We show thoughts about that after corona-virus, we need each other, everybody in the community is valuable. And we learned how to distribute tasks and support one another, so that nobody in the neighbourhood would be overwhelmed. We also learned to support each other in the workplace and define limits of remote work because we spend so much time home. Then we learn to work for community, and everybody can experience meaning as a part of community. And then city planning will reduce differentiation and support communities, not just with infrastructure, but with "quarter counsellors" and such that solve possible challenges."*
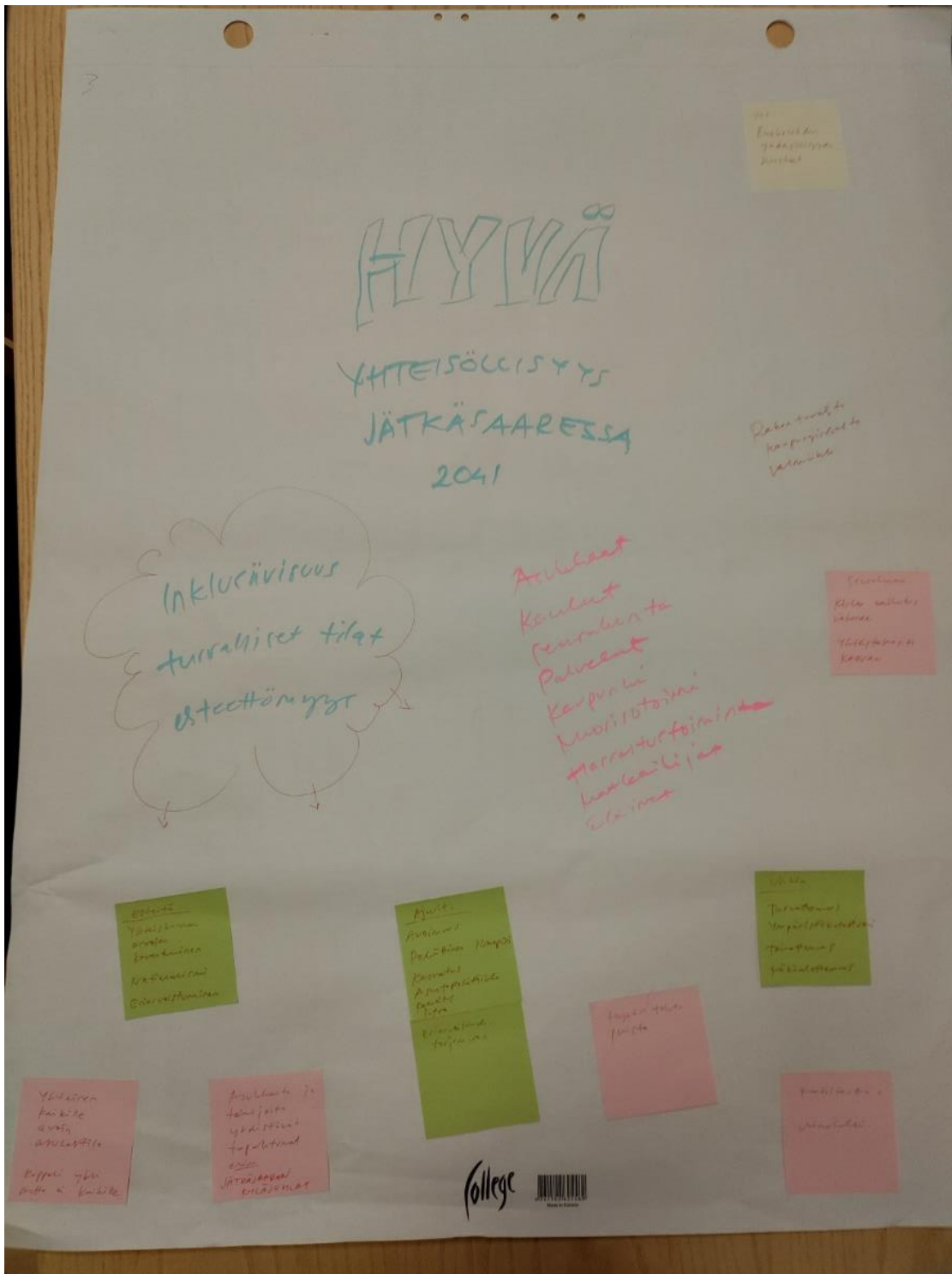
Figure 3. Group two presentation paper centered around "Good community in Jätkäsaari 2041"

The first groups image of the future is linked with post-Covid world and reignition of community spirit. The community is attached to each other in multiple levels, and closeness of "village-community" means that there would always be someone to help with work, or drawing boundaries between work and leisure. However, there still is a need for certain top-down support from the public sector, namely with infrastructure and

zoning, but also with creating a position of quarter counsellors, who would support community and solve intra-communal disagreements. This image of the future could be seen as a wish for Tönnies' Gemeinschaft within Gesellschaft, a plea for a space for communal village within the larger whole of the city.

Group 2 presentation was focused on inclusivity, safe spaces and accessibility as shown below:

> *Conversant:" [...] Through the theme of Good communality we pondered safety, accessibility, and inclusivity. Multilingualism is missing, but that was the start for this. So we pondered how everyone can be included. Relevant actors are inhabitants, schools, parish, services, youth work, hobbies, travelers and animals. Obstacles for development are hardening of societal values, so quite abstract thoughts. Nationalism could inhibit development, with general inequality. And drivers for good community would be openness, certain positive political atmosphere, education, housing policies, zoning, infrastructure and countering inequality. Then we have more concrete ideas, this is still constructing part of the city, so there exists a certain frontier spirit that unites us, when we can watch the developing city around us. Compared to 20 years in the future when life has settled and this is ready and settled part of the city. Then we could look at challenges of community in Ruoholahti, because they have had similar history about being constructed and new part of city to blossoming community, even if the community has apparently suffered recently. Then we could have open communal space that would increase being together, this chapel as one, but maybe not for everyone, we may need non-denominational space. Then we could have events that bring inhabitants and actors together, like Jätkäsaari block party in the future. Also Hyvä Toivo park was mentioned as communal space, as were football field and swimming hall."*

The second group's image of the future is more difficult to state into a single coherent image, while its individual pieces are clearly in view. The quest for inclusivity, safe spaces and accessibility are broadly approached from more abstract level of societal values and political atmosphere as well as concrete social innovation of event organising and physical places that foster said values. There is a notion of benchmarking the neighbouring Ruoholahti area about what has worked and what has not. One interesting

position here is the notion of frontier spirit, new inhabitants in not-yet-ready space, with the liberty and unique sense of sharing an unique experience in the area.

4.2 Future of the Church

In the theme named Future of the Church, discussions revolved around the worry about resources due to diminishing membership and ability of church to become more accessible to society. The church was seen in the workshop as an important place for and organiser of social and spiritual events, with potential to offer these services to broader public.

The church organisation gives opportunities to be a part of community. These feelings of working for the community can have value in itself. During Covid-19 epidemic, the restrictions regarding gatherings and peoples carefulness in meeting other people was also a shock as the operations had to be ceased, move online or carefully organise in a safe manner.

> *"Conversant: I volunteer at [church organisation]. It is very important community for me, because I get from it but I also give through volunteering. I find it important in a community that it brings meaning and that is a place where one can be active, and get back [from the community]"*

The diminishing Church membership has been a trend in Finland for a long time. According to Finland's Evangelic-Lutheran Church, the membership has reduced from nearly 4,4 million members to fewer than 3,7 million members from 1999 to 2021. Baptisms have nearly halved from 50 377 in 1999 to 26 666 in 2021. Compared to death of 41000–46000 people yearly during the same time period, baptisms are not enough to offset this decline. However, good news is that joining to church has nearly doubled from 10 993 members in 1999 to 20 256 in 2021. Regrettably, the number of those leaving the church has skyrocketed 12 447 to 55 831 during the same time period, noticeably peaking in 2010 with over 83 000 and in 2014 with over 73 000 members resigning.

In the light of Ekman and Åmna's (2012, 295) typology, the change would be from the social involvement and civic engagement towards non-participation. Active civic engagement of participation in the form of charity work, or even living a Christian lifestyle is seemingly less inviting. Whether this is replaced some other forms of activity or retreating into passivity or non-activity has not been discussed. This change is also

noted in church's strategy. It notes that while the membership is reducing, the church will still be largest religious community in Finland for foreseeable future. Especially focus would be on attracting youth that leave the church after confirmation. As directly stated: "Activities directed outward should focus particularly on reaching the younger generation". (Evangelical Lutheran Church of Finland 2020, 12.)

> Conversant:"Resources regarding functioning of the parish and what it can offer are dwindling fast."

> Conversant:"-- Evangelic-Lutheran church really faces a horrible lack of funds and big structural questions and reorganising. So we have to get from grassroots level to an entirely different culture of action. Whether we want it or not, it's coming."

This worry is even more credible as there were members of clergy and employees of the church in the workshop. This worry was not only related to the functions of the church but also to the personal futures of students and younger employees. Both groups raised this issue early during the workshop and were unanimous that the resource scarcity is a future which will hurt the organisation. This subject is emotional and is handled with some dark humour.

> Conversant 1:"It reads that resources are a threat, less spaces, employees and loss of membership. So that kind of future"

> [All Laugh]

> Conversant 2:"Nice. I'm lucky to study theology."

> Conversant 3:"Very sensible to study to become a church employee. [laughter]"

> Conversant 2:"Yeah, let's not go there."

> Conversant 1:"It seems grim, fresh master unemployed. [laughter]"

The financial future is noted in Opening Doors- document (Evangelical Lutheran Church of Finland 2021, 12). Not only does it directly state that finances will decrease, but also that economic realities of different parishes will become more polarised. Further, there will be pressure to reduce workforce and real estate properties. Seeing a glimmer of positivity in this negative reality, the role of parishioners will grow, and significance of

volunteers and active members would need to increase. In Ekman and Åmna's (2012, 295) typology, this call would be encouraging people from social involvement towards civic engagement, or even more formal participation.

4.3 Security and Wellbeing

Worries about security, especially about drug use and increasing gang activity was brought up in the groups. These are seen as antithetical for constructive and safe community. Other perceived threat to community was tiredness of working people and lack of resources they had, leading to diminishing capability to take part in communal activities. Thirdly, sea level rise due to climate change was briefly mentioned as a threat due to Jätkäsaari's proximity to the sea.

Creation of gangs and gang-like activity was raised up as a threat. There was not unanimous agreement whether gangs were a problem, yet there seems to be early warning signs of such developments as participant describes.

> *Conversant 1: I do a lot of youth work, so I know that they say that there are places where they don't want to go because there is some group who controls the area, like Punavuori in its time. So you don't want to go there because there are gangs that beat each other and Kruunuhaka and Punavuori against one another. I've heard similar things from youth, not in the sense of gangs like you usually understand but something like that has been noted.*

Other criminal activity that was raised were importing and selling of drugs and selling pets from puppy mills in the area. However, it is not certain whether or not overall criminal activity is in rise.

> *Conversant 1:"Criminality and drugs. Better to prepare than be surprised. Should we write down a trend of criminal activity increasing?"*

> *Conversant 2:"Does it really?"*

> *Conversant 3:"Statistically, is it increasing? That's the question. Because crime has statistically being reducing, but the way people talk about things could bring it to consciousness, and what kind of crime we are talking about. "*

According to Statista, the crime rate in Helsinki has been in downward trend from 1990's, peaking in 1990 with over 110 000 offences against penal code. In 2021, the number was little over 80 000 (Statfin.fi). Taking into account the increased population, the trend of reduced crime in Helsinki is apparent. In the discussions, an understanding emerged that modern day experiences of crime and unsafe environments could also affect the way especially young people perceive the future. This is in line with the conception of images of the future as Rubin (1998) as they are shaped by emotions, experiences and personal history. This also reflects the fact that the feelings of unsafe environment could be as harmful as the existence of unsafe environment when it comes to personal images of the future.

The strategy paper Opening Doors (Evangelical Lutheran Church of Finland 2020, 1) mentions church as a source of security, hope and consolation, especially in times of crisis. The first key strategic choice answers to the challenge of individualisation and marginalisation through supporting the weak and reinforcing the voice of those who aren't heard in the society. Diaconal work is an important tool here. In Ekman and Åmna's (2012, 295) typology, one could see criminality and gangs as a sign of collective, active form of non-participation occurring as alienation from the community and society.

4.4 Virtual and Physical Community

The topic of social media and its effects on communality and increasing role due to pandemic raised a lot of discussion points. Virtual world is seen mostly as a something that has come to stay, but the form in which it presents itself is not certain. Some opportunities regarding this increased utilisation of social media, video and future forms of participation are mentioned. On the other hand, virtualisation is also seen as a problem, as participants are worried about polarisation, accessibility and simply do not like to participate in this way.

Ability to use technology is one of the main worries regarding virtual communities. There exists a worry about whether elderly are accommodated if virtual tools are taken into account.

> *Conversant 1:"The digital leap we have taken during Corona is, like how it is going to affect in the long run."*

Conversant 2:"Yes, like will it leave some people outside. Now I have noticed that some population groups, especially elderly, have been harshly left outside whereas the young have been able to get to know different things with lower threshold."

In article by Lim, et al. (2020, 793) Found that loneliness is experienced most in the youth under 25-years old and those over 65-year old and older. They come to the conclusion that it is more important to what end social media are utilised for than whether it is used. For example, when used to facilitate meetings or creating new relationships, social media can reduce feeling of loneliness. On the other hand, if social media is replacing offline meetings, feeling of loneliness tends to increase significantly (Lim et al. 2020, 800.)

Other factor is the identification of counter-trend, where people actively choose live experiences and feel the need for physical interaction.

"I did outreach youth work and it was apparent that not every young person is online. Not all have the same opportunities, same digital skills and also the need to see and be physically in the same space really came up. And after the corona there is a need to be connected with others."

Current participation opportunities online are not seen as adequate, but rather boring if one does not get to participate. However, group members were not willing to discard the virtual participation entirely. For example, they identified possibility to take part in group activity remotely.

"How should I know [how interaction virtually occurs in the future]? Like you have eyeglasses and walk in your home with a meditation group."

In another part of the conversation, technology was also discussed, raising questions whether technology is an inclusive or exclusive force. Ultimately, there was no direct answer regarding this question, yet technology was seen as something that has power in future relationships.

Conversant 1:"All the resources are focused to technology and forget that people are people, we need to take care of them too. Also, all new technology is expensive."

Conversant 2:"Technological tools develop and inclusivity improves. Or at preconditions to inclusivity improves."

Conversant 1:"For example, you can watch videos about techniques and tactics online and then go train by yourself."

Democracy and free speech aspects in social media platforms are also brought up. A certain lack of decorum is seen as a problem of true democratic discussion.

> *Conversant 1:"Is there a link between technology and improving democracy, as in if everyybody gets to say what they want, has the world become better? I would say that things have not improved, we need some norms or rules of conduct."*
>
> *Conversant 2:"Safe space online as well."*

Here social innovation occurs, as people explain briefly conceived idea of participating to walks with meditation groups in the future. Instead of performing a "boring" watcher role, one could be an active part of the process from home. The effect of technological tools is perceived as both a threat and an opportunity for inclusion.

Opening Doors -strategy document (Evangelical Lutheran Church of Finland 2020, 3) states that the church will create forms of online communal and spiritual life. In the background of the paper, the paper recognises the megatrend of digitalisation, discussing both benefits and challenges it poses to population. It states that digitalisation, as recognised by the participants in this workshop, offers new ways of interacting between people. Worries about artificial intelligence and privacy are also mentioned. (Evangelical Lutheran Church of Finland 2020, 7.) It is notable that Ekman and Åmna's (2012, 295) typology does not take into account the medium where action occurs. In this view, most forms of community participation could occur online or offline, not differentiating them. Even the more physically orientated forms, such as damaging property, could occur online by destroying digital property or hacking into virtual or physical property, thus fulfilling the goal of the actors.

4.5 Inclusivity and Services

The diminishing membership and thus the reduced resources are a concrete threat to the future of church. There is a clear understanding of not being happy with status quo. Rather, the groups found that church ought to be more active member in the society and open itself up towards society.

> *Conversant 1:"What would cement the trend of reducing church's influence? Continuing as is."*
>
> *[Laughter]*

> *Conversant 2:"Everything continues the same as now, no change."*

> *Conversant 1:"No change."*

However, there is difficulty in coming up with ways of reaching the people and what does it mean to be more open. There was discussion related to the state of existing programs relating to language teaching to migrants and inclusion of sexual minorities.

> *Conversant 1:"Could Parish work as an open space?"*

> *Conversant 2:"Not for everybody -- they come in and see the cross. So they feel like, it's a nice place but not for me."*

Evangelic-Lutheran church is a religious community, Its values and beliefs strongly rooted in Christianity. These attributes make up what is valued in the church, yet are also recognised, as possible hurdles to opening towards society. The central question remains about the balancing act between church staying true to its values and being accepting, accessible and inviting to new people. As in discussion above, simply by presenting symbols of faith can cause feelings of unease in those not sharing the faith. The first key strategic choice outlined in Opening Doors- document outline dialogue and active listening as tools for advancing positive freedom of religion, as well as initiation of dialogue with those who are not members of the church, with specific focus on millennial generation. (Evangelical Lutheran Church of Finland 2020, 3)

> *"It would be inevitable to have a neutral space, when not everybody is a Christian and don't necessarily want to come to church. Maybe as one public space but not for everyone."*

Still, Finland is predominantly Christian country with historical and cultural traditions rooted in Christianity, should the church organise events that are in line with its teachings they could operate in public space, open to all.

One observation was the increase in New Age or alternative religiousness as one trend among the youth. This trend was noted by the church as well as individualisation of religiousness, mentioned with general secularisation of the society (Evangelical Lutheran Church of Finland 2020, 10).

Conversant 1:"Well we can see that youth believes in rocks [laughter] and things like that"

Conversant 2:"And hug trees"

Conversant 3:"Yes, this sort of New Age thought."

The concrete places where people could act communally were mentioned. Hyvä Toivo park was identified as a place to conduct seremonies, and sports venues such as football field and swimming hall were also mentioned.

The idea of village party received support as an concrete and proven way of increasing community action.

Conversant 1:"Village parties are extremely fun, like they have in Kumpula or Käpylä! It is unreal what they have there."

Conversant 2:"Do those already exist here?"

Conversant 3:"No."

Conversant 2:"Let's go and arrange one!"

Pioneering spirit was mentioned as one communal factor. This is a result of Jätkäsaari being relatively new area, and group members identified it as a source of shared experience.

"I wrote pioneers down, because when everybody moves to a new area it creates communality, like everybody talks what is being built here and there. So maybe this sort of frontier spirit and spirit of new area creates communality."

The state or city was seen as a major factor regarding housing policies and indirectly by organising services. By housing planning and public financing the public sector can have an influence on the neighbourhoods. Besides of infrastructure and "hard" solutions, the idea of a social infrastructure was raised.

"City planning reduces exclusion and supports communities, not just by buildings and infrastructure but also with block advisors, mediators and these types of people that solve possible challenges."

The idea of "primus motor" or "village chief", someone who starts the communal activity in a neighbourhood is identified as a necessary role in the community in order actualise community projects. There were some reservations regarding this role as there is a threat of abusing the power rather than serving the community.

This theme had multiple social innovations, practical generation of ideas of how interpersonal activities could be organised (Mumford et al. 2002, 708), ranging from social events of block parties to completely new roles in the future communities, such as block advisors and "chief of the village". This may have to do with the theme being rather concrete, concerning itself with services and practical issue of inclusivity faced by the church.

Opening Doors- strategy document recognises inclusivity as one of the key strategic choices. Church membership will try to foster meaningful relationship throughout the life of its members and include especially young members and foster intergenerational interaction (Evangelical Lutheran Church of Finland 2020, 3.) Third key strategic choice "Opening doors to everyone" vows to actively reject hate and discrimination and promote equality and non-discrimination in the church (Evangelical Lutheran Church of Finland 2020, 3.) There is a clear understanding that while church wants to be inclusive, there are certain limits to what the church can do as a faith-based community, where in order to be fully-fledged member, one would ultimately need to be religious to fulfil a role in a religious community.

4.6   Questionnaire results

Questionnaire was sent to all participants in the workshop. There were three open-ended questions regarding the organisation of the workshop and question where the participants could write their thoughts freely. Questionnaire was sent one week after the workshop in order to let participants process their learnings, yet not to forget them. Four recipients answered the questionnaire.

The first question was "How useful did the participation in the workshop feel? In what way?" The feedback ranged from extremely useful and inspiring to somewhat useful.

"I felt participating in the workshop to be extremely useful, because I think futures should be visioned just like this. Especially useful was that focus was on my area."

Other beneficial ideas were regarding getting to know other peoples' ideas about the community, new ideas about how one could take part in community and feeling open and reinvigorated.

The second question was "What did you find most interesting in the workshop? Why?" Two main messages were the inclusion of different people and the structure of the workshop, that fosters space for ideation.

"Most interesting were the planned, good framework and that groups consisted of differing people of different backgrounds"

Structure of the workshop was found to be interesting and useful in developing functions. The structure was also seen as helpful in order to see possibilities rather than challenges in the future.

Third question "What was difficult in the workshop? Why?" yielded four different difficulties. First, coming up with customers was difficult as they saw the entire community as a customer. Second, there was difficulty in getting started as this type of work was new to the participants. Related, third comment stated that the understanding of some tasks was difficult at the beginning. Fourth, there was perceived difficulty in getting one's say without a chair person.

Fourth question "What would you like to develop in the workshop?" yielded two definite answers and two stating that they do not know. First development idea was to encourage free and unlimited ideation and that there could have been more time to discuss. Second development idea was to instruct tasks more thoroughly, even if the participants understood the task eventually.

In the questionnaire was also a place for open feedback. This yielded appreciative messages to the researcher regarding professional attitude, activity and listening. This indicates a positive workshop experience.

5 Discussion and Conclusions

In this chapter the whole study is discussed, focused on results and what they mean in the context of the literature. Discussion also includes issues faced during the study, learnings and possible avenues for new research regarding the subject.

This study focuses on preferable futures of Jätkäsaari community. The main method of studying that is through participative method called ACTVOD-workshop, a type of futures workshop. The focus of data was in discussions that two groups had by themselves in the framework of ACTVOD-workshop. There are two overlapping groups of people who participated to the workshop: Those living and working in Jätkäsaari and church-going members in the area. This grouping is an unplanned result of the objective of the study relating to Jätkäsaari, making it more interesting to the locals. The study is also organised in cooperation with local parish, utilising the chapel space for the workshop and their communication channels to invite potential participants to the workshop.

The research questions answered in this study are: 1. What would good community look like in Jätkäsaari in 2040? And 2. Is ACTVOD- workshop seen as a useful tool in creating futures? First question originally regarded general images of the futures in Jätkäsaari 2040. However, the research question developed into the final form as discussions revolved around possibilities, even when discussions involved threats for preferable futures, such as gangs, reducing resources of the church, exhaustion and more, ultimate focus was on the opportunities and preferable futures. The material thus answers better to reformulated question: 1. What would good community look like in Jätkäsaari in 2040? The second question was intended to be answered through the questionnaire. The general feedback received from the participants was positive, even if there were few answers. The discussions opened up new viewpoints as intended. When it comes to developing the workshop, there was a wish to give some more time for unlimited ideating. This is a recognised issue with the ACTVOD-framework, and one that cannot easily be remedied without taking away from the intended efficiency and practical applicability of results.

The ACTVOD-workshop is chosen as a framework for a few reasons. First, it is designed to create results in a short timeframe. Instead of days, an ACTVOD-workshop can be organised in one workday from start to finish. In this workshop, due to wish from the parish organisers, the workshop organised in three and half-hours' time, which includes

the introduction and a short coffee break in the middle. This shortness of allocated time was evenly cut from all parts of the workshop. If the timeframe were longer, it could have alleviated some of the perceived issues in the workshop that were commented on the questionnaire. First, the unclear tasks could have been avoided by having time to go through the tasks more thoroughly and by spending time with each of the groups. Second, more time during the first phase utilising the futures wheel, could have given participants more liberty to be creative. All in all, ACTVOD-workshop is generally well received framework for workshopping, even among those who had never participated in workshops before.

While the experiences were positive, there were some issues in different parts of the workshop according to questionnaire results, discussion recordings and noticed by researcher during the study. In the future wheel exercise, there was some "fear of blank paper" as well as unclear understanding regarding the future wheel's construction, resulting in fewer ideas than could have been possible. This in turn led to incorporating ideas still in the latter parts of the workshop into the mix of existing ideas. This could have been mitigated by giving the groups a paper already filled with first-order and second-order spaces around the central topic. This would have given tangible feeling on how to properly use futures wheel. During the second part, filling the futures table, a long time was used by both groups to discuss and understand on which slots certain ideas would fit the best. There was also confusion regarding "the customer", who was ultimately directed to be the community in general. One of the groups also combined the filling the futures table and creation of futures paths into one exercise, meaning they created images of the futures already during the second part of the workshop. This means that the group may have forgone some of the wilder options for the image of the future and opted to focus on more "ad-hoc" generated impressions. Other issue was the creation of plethora of possible actors in the futures table. This could easily be avoided by directing the participants, for example, to create a maximum number of certain actors. From researchers point-of-view, the cutting of time increased the difficulty of this part of the workshop the most, possibly due to exposure to new and unfamiliar framework. There were some issues with the language used by the ACTVOD- workshop, as "customers" was seen as overtly business-like and not very communal. The third part of the ACTVOD-workshop would normally bring the discussed items to practical level. However, this study focused on images of the futures, meaning the practical level was

replaced by the creation of presentations about one of the images of the futures the group came up with. Still, some practical ideas were ideated during the workshop, such as block parties and creating a role or a job of neighbourhood negotiators.

The discussions yielded rich data. It is understood by researcher that no recorded discussions have ever been utilised in interpreting data from workshops, even as the discussions take the majority of time during the workshops. The transcription and thematizing of the data were done utilising NVIVO12- and Excel- software. The thematization was then created from those items that surfaced often, are given importance by the groups or by writing the down to the materials. Four themes were identified as important and relevant in the discussions: Future of Church, Security & Wellbeing, Virtual & Physical Community and Inclusive Community. The themes interact with each other, often wrestling with or striving to solve same or similar challenges from different points of view and stressing the importance of different actors. For example, in thematic level Future of Church is tied with Inclusive society. Practically, virtual communities could function as a way of inclusion of people who cannot be physically present. While there are interactions between themes, each theme has diverging characteristics. Future of Church focuses on mainly future challenges of the church due to lack of resources and dwindling membership. Security & Wellbeing focuses on the threats of illicit behaviour and passivity caused by exhaustion. Virtual & Physical Community discusses the benefits and adverse effects of social media, and fundamental differences between the two. Inclusive Community discusses the possibilities and challenges of creating a truly inclusive community for all.

Through the lens of Ekman and Åmna's typology (2009, 295), the most community actions occur in realm of civic activity, thus making it a preferable community future for the participants. Furthermore, the issues seem to stem from the fact that active members in the realm of civic activity are reduced in numbers, in this case by reducing membership of the church or the passivity due to stress caused by modern work life. Interestingly, it seems that the worries regarding youth have more to do with worry about gangs forming. This could be seen as an active form of non-engagement, manifesting as exclusion and alienation from society, and youth finding meaning with their peers rather than local community (Lim et al. 2020, 793). In terms of another theory by Matarrita-Cascante and Brennan (2012), the discussions flow around imposed, directed and self-help modes of community development, focused heavily on self-help modes, practically focusing on

what people of Jätkäsaari could do to develop the community. However, directed mode was called for in the form of hoping that the church would turn the tide of resignation. The actions of the city of Helsinki could be seen as imposed mode of development, to which the residents have less chance of influencing. From SI standpoint, the ideas such as Jätkäsaari block party and community negotiators could be started with locals lobbying and being active in organising these events, making sure that the prerequisites for SI (Mumford 2002, 263–264) are fulfilled.

Looking back to the organisation of the study, one major question is whether ACTVOD-workshop was the correct choice for the workshop. The major reasons ACTVOD-workshop was chosen were its clear structure and quick results. Again, it could have been useful to give some more time for ideating and brainstorming in the initial phase in order to focus on specific tasks during other phases. However, time constraints hampered the possibility for this, and as the time was cut short, there was no realistic alternatives to the one that was utilised during the workshop. In an ideal world one could have organised two workshops: First one focusing on ideating and imagining possibilities and hopes for the future in an exploratory manner, and a latter one focusing on more concrete actions, perhaps in a form of an ACTVOD-workshop. Practically, this would take much more time and effort from the participants and the organiser, which would be counterproductive time and resource efficiency being key benefits of an ACTVOD-workshop.

The intersections of these themes would be one interesting topic for further study. Important questions regarding the churches' role were raised with all of these. At the same time, the interest towards church is waning in the general populace, yet the participants in the workshop found much value in the church community, and saw it as a source of strength. At the same time, how can the church harmonize between its spiritual values and inclusion, and are these two at odds at all? In order to understand community in Jätkasaari more broadly, future workshops could be organised with other actors in Jätkäsaari area, such as service providers such as entrepreneurs and company representatives, different teams and clubs, inhabitants or city officials. This could give broader view on what different groups in the community see important and worth striving for, as this workshop focused on the community associated with the church.

In the end, the themes of the results chapter give a glimpse into and ideal of a community that is safe, active and inclusive for all. A neighbourhood where there are free space for

communal activities and where private and public sector with the church all come together to foster a sense of connection and belonging. Technology has eased access to communities for differently abled or far away, creating more diverse options for participation creating opportunity to participate in online spaces as well. Services are local and some products are produced and consumed locally. Gangs, drug use and antisocial activity are at the minimum due to diverse access to hobbies, social groups and available support via service robots and neighbourhood support personnel.

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Appendices

Appendix 1 Thematization table

Examples from the text	Subthemes	Themes	
"Parish… and the church face difficult challenges in the next 20 years, sorry to say but money runs out and so it goes." Speaker 1:"Could Parish work as an open space?" Speaker 2:"Not for everybody - they come in and see the cross. So they feel like, it's a nice place but not for me." Speaker 1:"Well we can see that youth believes in rocks [laughter] and things like that" Speaker 2:"And hug trees" Speaker 3:" Yes, this sort of New Age thought.	- Fewer members and resources - Opening up towards the society, difficult due to spiritual nature - Importance of the church as a community	Future of Church	
"Robots do our work" "In modern worklife speed is a huge trend. Even if we speak of slowness, it has accelerated and accelerated. They are opposing currents, I'd like to see trend of slowness returning" " I do a lot of youth work, so I know from their stories that there are places where they don't want to go because there is some group [..] something akin to [ganging[is happening" "What I associate with community is a sense of security"	-Overworked and tired population inhibits communality -Gangs and drugs -Environmental threats ie. Pandemic and sea level rise -Technological solutions in participation	Security and wellbeing	Jätkäsaari Community

"…how does social media culture and algorithms guide us into certain groups? "To this young generation [social media] is their reality, I try to remember when working with children and youth, that I am not native social media user but they are" "If we can look to 20 years into the future, gangs and polarisation is at least one type of threat"	- Power of social media platform over users - Generational differences in communication -Positive or negative force?	Virtual and physical community
"We chose to present inclusivity, safe spaces and accessibility with the headline "Good communality in Jätkäsaari in 2041" and through the theme we pondered safety, accessibility and inclusivity"	-solidarity and world community -inclusivity regarding culture, ability, language, sexuality, age -taxation, common spaces and local production	Inclusivity and services

Appendix 2 Photos from the workshop