Ecotourism development in Dunga

- with a focus on culture and waste
Introduction

This document is the fourth report about ecotourism development of Dunga Beach. The former reports are *Dunga identity and image - a pre study* (April 2013), *Dunga Ecotourism Development: Emerging Ideas and Possible Continuation* (October 2013), and *A day in Dunga: Reflections and Ideas from Test Tours* (February 2014). All reports are results of the on-going process of developing tourism in Dunga in an environmentally, socially and economically sustainable way. The process includes, for example, participatory workshops, interviews, and prototypes, as well as reflections and discussions on specific and overall aspects.

In this report, the continued work during October-November 2014 is summarised and discussed, with continued thoughts on how ideas and concepts can be further developed and implemented. It focuses on two main areas: a following up on the waste collection system that was prototyped in 2013, and a new idea on a cultural museum. This resulted in the planning and carrying out of a cultural day, where residents of Dunga were invited to share ideas for a future museum.

The report also includes a short summary of two academic articles that reflects on the process in Dunga. They both describe the process as open-ended and visual, meaning that it is kept open for new influences along the way, and that for example activities such as sketching in workshops can be a way to come up with new ideas.

As with previous reports, we encourage readers, and especially the community of Dunga, to feel free to use this report and its contents in tourism development, as well as to come back to us with comments, changes and reflections on its content.

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1 All three previous reports can be downloaded from [http://www.mistraurbanfutures.org/en/node/157](http://www.mistraurbanfutures.org/en/node/157)
Wrap-up and continued development

Since we visited Dunga last year the road has been improved. However, what has been done is mere maintenance, and if the road is not properly reconstructed and tarmacked it will most likely soon go back to the state it was in before. The heavy buses running on the road every day wears it, and the low standard makes it hard for people to travel to and from town. For example, only small quantities of fish can be brought at a time to the market, since for fishmongers the only possible means of transport on the bumpy road is motorbikes.

By the entrance to Dunga beach the new gate has been initiated. The core of the gate is made of cement and local stones. A roof is also planned for, as well as a sign with the inscription ‘Dunga - the fishing village’. Down at the beach, a nice wooden sign has been installed: ‘Dunga - experience the fishing village and lake’. The fish banda has been painted in the colours of Dunga: blue, green and yellow. This goes in line with ideas from earlier workshops, where the tilapia fish, the fishing village, and the three colours were considered to be appropriate symbols. Furthermore, there are new earth benches in the shade under a tree. They are formed as a ‘D’ as in Dunga and they are made of used bottles, rubbish and cement. We are told that this has become a good meeting place.

In a first meeting with the tour guide group Dectta, we catch up with what has happened since we met in December 2013. The above mentioned implementations are discussed, as well as other more intangible results. Regarding tours, collaboration has started with a church orphanage, which regularly comes for tours that include breakfast. Further, an eight hour tour was arranged for members of an organisation working with sustainable agriculture in Bungoma. The group went fishing and caught some fish, which they prepared for lunch. It is clear that the visitors really enjoyed eating fish that they themselves had caught. The tour also included a village tour with storytelling about for example the trees they passed.

To be able to market different tours, Dectta has produced documents which explain a selection of tours: one for school children/students, and one for other tourists. For example, the tours include wetland walks, fishing, bird watching, and community tours. The prices range from 60 KSH for a student up to 100 USD per person and day for an international tourist, depending on
what activities are included. Colour brochures have also been developed. However, it is problematic that each brochure costs 25 KSH to print, and when copies are printed they run out very quickly. Another marketing issue is the website. Since Dectta does not own a computer it is hard to keep the website and Facebook page regularly updated.

Thoughts about tour guide training have continued. There are plans to initiate a network for local tour guides in the Lake Victoria region; a type of network that can provide local people with capacity building, tour guide training, certification, and inspiration. Also, by getting to know people at other sites better, the guides are able to recommend those places to tourists (cross-selling). As for inspiration, an idea is brought up to travel to places where there are established tour guide associations which today provide for example tour guide training. One such place is Mombasa.

The beach is cleaned from time to time, especially when there has been a lot of students visiting, who often leave the beach littered with rubbish. The waste collection point which was put up in 2013 is used however there is a need for improvements and further development of the system. For example, the wrong kind of waste is sometimes thrown in the compartments. Also, there is a need for more bins, since there are certain spots where a lot of rubbish is produced or thrown, and those spots are situated a bit too far from the current point.

An aspect that has come up in discussions and workshops before is events that are interesting to arrange in Dunga, such as environmental or cultural events. These thoughts are now developed further, and perhaps there could be an annual cultural event, for a day or a whole week, where people interact and contribute with their knowledge? These ideas are also connected to an idea about having a small museum in Dunga, to showcase the local culture of Dunga and the Luo tribe. Such an event and/or museum should be for the community, but would also serve as a way to show visitors about the culture in the fishing village, especially older artefacts that the younger generation might not be able to experience otherwise.

During the meeting it is decided that for the time being it is most appropriate to focus on the two areas of waste collection and cultural museum/event. These are areas where a development has already started or where there are some good initial ideas. Although, the idea of a network is interesting to continue to develop with a longer term perspective.

Continued development of waste collection system

The ideas for the continued waste collection take a couple of turns. The current waste collection point could be improved by replacing the food waste bin with something else, and put food waste in a compost. There is a composting tin situated close to the pedagogical centre, although it is under-used at the moment. A possibility is to move it closer to the hotels (restaurants) so that the biodegradable waste can be composted. The nutritious soil that is produced can then be distributed to community members and local farmers.
It is important that it is easy to understand what type of waste should go in what bin. This can be done by not only having instructions in writing but also by having illustrations of the type of waste that should be put in them. There is also a need for education so that everybody understands the importance of throwing litter in the bins and to sort them correctly. There can be signs close to the bins that say “Keep Dunga clean”. The signs can also be encouraging, saying “Thank you for keeping Dunga clean”.

Apart from the current waste collection point it is discussed that there are other places where bins should be placed, where a lot of waste is generated or thrown on the ground. For example, a lot of fish leftovers are generated by the fishmongers working areas, and students and other visitors tend to throw litter on the beach. More litter bins are needed, although they do not all need to be of the same type. One spot can have three different bins in the same structure, where all types of waste can be separated directly. Other spots where a typical sort of waste is generated can have single bins.

A large part of the discussion goes around the shape and material of the litter bins. Metal is seen a good and sturdy material, although it needs to be painted with several layers in order to stop it from rusting. In the final sketches, metal bins are attached to a structure and is tiltable, and there is a roof to hinder too much rainwater going into the bins. The bottom of the bin is perforated with holes. It is also proposed that a clean-up of the beach could be a way to introduce the continued waste collection system.
Development of the museum and cultural day event

In the workshops about a cultural museum in Dunga, the purpose of a museum is discussed. An overall aim is to promote ecotourism, which means all aspects of sustainability (social, economic and ecological). It is a way to make visitors stay longer in Dunga to learn more about the history of the village, local traditions, Luo culture, and environmental issues. By combining, or sometimes even replacing, the guided boat tour with a visit to the museum (for example when the weather does not allow for a safe boat tour), it is possible to charge more from visitors, and they get an enriched experience. A museum is also a way to sustain and develop the Dunga community for residents by keeping traditions and culture alive for future generations, and at the same time moving towards the future. It is a way to create job opportunities for people. Another aspect is that the museum can be a meeting point where ideas are shared with others, as a community information centre.

To be able to reach the aims, it is discussed that the guides and other people from the community that might be involved in the museum need training, both regarding how to handle visitors and regarding the artefacts, culture and traditions that are showcased in the museum. One way is to involve elders from the community, to reach their knowledge. Another way is to read books, visit other museums and use the internet to get information and inspiration. All these aspects could be categorised as knowledge. Another important aspect of ‘how’ is revenue. Ways to get income are for example by entrance fees from visitors, having a souvenir shop, getting donations and raising funds for specific projects. A third aspect of ‘how’ is value, and the discussion goes around that the person who visits the museum gets the cultural, historical and ecological value but that it is also important to get an experience that involves emotions and senses: to touch, taste, listen, see, and feel the culture, and to interact with other people. Getting the visitors to participate is something that we have worked with a lot, especially when developing the test tours. It is not only about eating fish but also about catching and cooking it, and it is not only about buying souvenirs but being part of making them. The fourth aspect of ‘how’ is management, which has to be discussed with different stakeholders in the community. It is important that passionate people are involved that are engaged and knowledgeable.

What should be represented in the museum? The discussion goes around tangibles (artefacts) which you can touch, and intangibles which you cannot touch. One of the workshop groups made sketches. There are artefacts such as instruments, cooking material, traditional furniture, herbs, wears (clothing), fishing gear, war weapons, food and drinks, aquarium, crafts and sculptures. It is important that everything that is brought to the museum is made of sustainable material. Intangibles that come up are drama, skills, stories and myths, songs, and dances. It is possible to make intangibles tangible by representing them in forms of films, drama, demonstration, photos, sculptures, and drawings. The walls in the museum can be used for putting up drawings directly on the wall or on canvas. Fishermen, fishing gear, old heroes and artefacts could be represented, but also dancing. Under the paintings the artefacts can be showcased. The artefacts should be possible to use, to be able to let people try them. People from the community can also come there and show how for example what role women play in the society. As with videos and

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2 You will find more information and examples on tourism interaction in the second and third report.
photos, the life in the lake and wetlands which people might not see on a tour could be represented: the way people fish, the hippos and birds, as a documentary. Sometimes there are a lot of buses coming at the same time, and it gets crowded on the beach. Then it would be nice to be able take some of the students to the museum and at the same time give them another type of experience. In many museums, film is used as an introduction of what you will experience in the museum or the place. With an introduction in the museum it is also possible for the guides to refer to it later, when they talk to the students in the boat or on the beach. When everyone has the same background information, it is possible to go deeper into details.

An important question that comes up during the workshops is about the museum premises, which is proposed to be the community hall. What happens if the community hall becomes more a museum than a community hall? The hall is underutilised today, but on Tuesdays it is used for health purposes, and there are other recurring activities that need to be taken into account. A balance must be kept. An idea is to keep the museum as flexible as possible, so that things can be moved away easily and the museum can turn into something else. An idea is to have exhibitions with changing themes, which would make it possible to focus on different things. It would make the museum interesting also for returning visitors since there is always something new to discover. However, these types of arrangements require management, knowledge and enthusiasts.
The cultural day

As a continuation of the cultural museum idea, a cultural day is proposed and arranged. The cultural day has the aim of trying out the concepts of a cultural day and a cultural museum, and getting ideas from residents and visitors on how the concepts can be developed for the future. It is also a way to engage the community in the museum, so that they see it as their own.

For the cultural day, a banner has been painted and put up, saying ‘Dunga cultural day’. The construction of the waste bins has been initiated. A set of three tiltable bins has been put together in a structure with a roof on top. They will be painted in the colours of Dunga: one colour for each type of waste, and the set will be put up by the fish banda. Two sets of single litter bins have also been produced. Early in the morning of the cultural day, a public announcement is made from the fish banda. People are asked to donate artefacts for the museum, take part in the cultural day, and to clean the beach. The clean-up starts and continues for about two hours.

Images 11-13: One of the new litter bins, which will be placed out on a strategic spot and painted. Clean-up of the beach in the morning of the cultural day.

A bus from Laikipia University arrives to the beach and the students are invited to the community hall to see the artefacts that have been gathered. A lot of things are shown and demonstrated, and the students get to try hats, instruments, bows and arrows. When they come back from a boat ride, they compete against Dunga’s teams in tug of war. Both the women’s and men’s teams from Dunga win their battles, eagerly encouraged by Dunga community members.

Between the competitions, the Dunga drama group perform a drama about issues with littering the beach. Although we do not understand the language, we see that the actors are talented, and that the audience enjoy the show. Visitors and residents are served traditional porridge, from a large clay pot. Calabash shells are used as bowls. A TV-team from Lake Victoria TV is there. They interview people and film the event. When the Laikipia bus leaves, the museum is displayed
for the residents. People take photos of each other when they try traditional instruments, gears, and clothes. The guides explain how they are used. A group of women from Dunga sing and dance outside. Two of the tour guides join them, dressed up with arms and shields, and playing drums. A representative from the county government tourism department speaks in the microphone and thanks Dunga for the event. Next time he comes, he hopes that he will have somewhere to stay. The guides take turn during the day to announce coming activities, inform, ask people to donate artefacts to the museum, and give suggestions on how the cultural day and a museum can be developed. Traditional food, such as osuga, lung fish, tilapia, and ugali are served from clay pots, and a long queue is formed. After lunch, local musicians perform traditional songs, and play Luo instruments. People enjoy themselves and have fun. The waste bins, which are under production, are brought to the venue for a while, so that people can see what is going on, and to encourage them to use them.

During the cultural day, a suggestion box is put up to gather views on how the museum and the cultural day can be developed. Many of the suggestions are from the visiting students from Laikipia University. They thank for a nice experience in Dunga and give suggestions for improvements, both in regards to the museum and to the overall experience. Regarding the museum they propose that the display could be divided into sections, and paths so that visitors can walk easily around the displays. Some suggest things they want to see on display such as different types of fish species, traditional clothing worn by different groups (such as women), and that there can be artefacts for sale. In regards to the overall experience, it is mentioned that sanitation and how waste is disposed are important, and that the beach needs to be cleaner.
Since the traditional dancing and singing is performed when the students are not there, they do not get to experience it. From the students’ suggestions we can read that this is something that they would have liked to see. Suggestions are also made about that traditional foods could be available for sampling. It is also suggested that elders from the community could be engaged in showing the use of traditional tools. Other propositions are about security, pollution, and governmental issues. For example, on one note it says:

Dunga beach is a good tourism site and the government should join hands with the residents to curb the pollution that is a serious threat to fishing industry. The government should give grants to the fishermen to enable purchase advanced fishing facilities. The residents must try their best to dispose waste properly to improve the cleanliness of the area.

During the day, people also draw ideas on what they would like to see on a future wall canvas in the museum. Children from Dunga contribute with a lot of ideas, drawing images mainly of traditional homesteads, but also of tilapia fish and flowers. A couple of ideas for the painting is also handed into the suggestion box, including traditional homestead, but also women carrying pots and fetching firewood, as well as other traditional artefacts and images of animals found in the area.
After the event, the guides mention that people were happy with the day and were already asking when the next event is due. This is a good indication that a cultural day is seen as something positive by the community.

Images 20-23 Drawing suggestions for painting in the museum. Drawing of a traditional homestead as an idea for the painting. Children making suggestions for painting. Students handing in their suggestions on the museum.
The three pillars of sustainability

In this section of the report, we conclude and continue the discussions above, as well as go a bit more into depth about how the three pillars of sustainability can be considered in the case of developing Dunga as an ecotourism site. Dunga is not a closed resort or park, like Kiboko bay or Impala park, where it is comparably easy to organise activities and environments so that they satisfy tourists’ needs and wants. In the case of Dunga, people live and work with other things than for the sake of the visitors, and that has to be taken into account. Moreover, visitors come to the beach also because they want to experience the authenticity of the fishing village, to visit friends and relatives, or just to buy some fresh fish.

As in all tourism development, there are factors that affect each other and that needs to be considered when strategies and activities are developed and implemented. By applying a participatory systems approach, Wanga, Hayombe, Agong and Mossberg (2014) have worked with stakeholders in Dunga to analyse the complex and dynamic tourism system in a model. The model can be used to develop a shared understanding amongst stakeholders and as a framework for decision making and capacity building in the development of sustainable tourism. The model shows the relationships between various components that affect sustainable development of tourism in Dunga. It shows that the factors affecting the system are not isolated and independent but dynamically linked, since they cause growth or decline on each other as well as on other key areas of the system. The study identifies a number of key leverage points, from which efforts on intervention can be placed, such as tourism infrastructure, marketing, number of tourists visiting Dunga, beach population and attractiveness of the beach (Wanga et al, 2014).

In the following, we consider the pillars of sustainability and discuss possibilities to continue working in each of them: economically, socially and ecologically.

Economical sustainability

Marketing Dunga
Brochures have been produced that explains different types of packages on offer, which is a great step to make people aware of what they can experience in Dunga. However, to make an impact it is vital to spread these brochures outside of Dunga. A possibility is to approach guest houses in the city, inform them about what is available in Dunga and ask them to recommend visitors to go there. It is not necessary to leave many brochures in a guest house; rather you can ask if they could put up one brochure on their notice board. This could be combined with inviting members of staff from guesthouses and the tourist information at Jomo Kenyatta sports ground to experience themselves what tourists can see in Dunga, since a personal experience makes it easier for them to tell their guests about it.

An aspect that has been brought up in previous reports and discussions is signage. A great step has been taken with the sign that is now up on the beach. However, it is still hard for people to know that Dunga beach is there when they are on the road from Impala Park. What they see now
are signs to Kiboko Bay, Hippo Point and Dunga Hill Camp. An idea is to place a similar sign as the one on the beach before or after Impala Park, perhaps with distance indication.

In workshops and discussions, tourist statistics has often come up as an issue that needs to be solved. By keeping statistics of the number of visitors coming to Dunga, it is possible to see how visitor numbers fluctuate during the year and between years. It is also possible to see what type of visitors come to Dunga, for example what age or class the students are in, where they come from and what they do when they come. A customer record could also be kept, informed by the visitor statistics. With contact information, it would make it possible for people from Dunga to contact schools in advance to offer packages, special arrangements or reduced prices for low season, for example. The statistics are also important when applying for loans and funding of projects, where the funders want to know the number of visitors. Such a system requires a computer and thorough registration of visitors, which is hard under prevailing circumstances, since Dectta does not have a computer.

**Income opportunities**

It is not possible to develop ecotourism without a revenue model. One way to create income is to charge entrance fees. On specific events, such as a cultural day, it is possible to charge people at the gate to Dunga. In other cases it is more appropriate to charge people when they decide to go on guided tours or enter the museum. By introducing packages that include refreshments or other add-ons to the boat tour, or offering more cultural tours, such as the museum, it is possible to expand the offer to include more activities and make people stay longer. Furthermore, by contacting customers before they come, it is easier to charge more since the visitors are then prepared that there is a fee. Another possibility is to develop a system for donations for wildlife, fauna, cultural or social projects.

As discussed in the workshops, an important aspect of charges is that members of the Dunga community should be free from charge to enter the museum, to keep them part of the tourism development as a social sustainability factor. The museum is also seen as a way to keep up with traditions and culture.

**Product development**

When it comes to experience innovation, scholars state that they often develop in social processes, which means that new ideas develop when employees, customers and other partners interact with each other. To be able to take advantage of the ideas that come up in these interactions it could be beneficial to develop a way for visitors to share their experiences and ideas, for example by questionnaires, suggestion boxes, interviews or focus groups. Joshua Wanga will continue this line of thoughts during his PhD studies. Another possibility is to formalise a procedure for the ideas and concepts that guides and other people in Dunga come up with or recognise during their work with visitors. It can be by weekly or monthly meetings or workshops with the tour guide group, where all ideas are analysed for possible further development. A suggestion is to use the workshop tool we used in November 2013 with the map of Dunga and cardboard people and develop it for the specific purpose. Frankline Otiende is also working with product development in tour guiding where he for example is interested in comparing different product development systems, which can be further discussed.
Social sustainability

Social sustainability is about creating healthy and liveable communities. An important aspect of social sustainability in tourism development is the involvement of different stakeholders, and residents in particular. With participation it is possible to avoid a top-down approach where outside experts make decisions that do not reflect the community interests. It is also a way to balance conflicts between different groups and competing interests (Byrd, 2007). Another argument for participation is the democratic right for people to take part in processes that affect them (Tosun, 2000). A third point is that there have been too many failures of plans and decision-making processes, which makes it crucial to find alternative ways of developing tourism (Tosun, 2000). However, the participation needs to be carefully conducted so that not already strong groups get even stronger, and weaker groups get weaker. For example, gender is important to consider.

Women can provide a different perspective on ecotourism development with their specific knowledge and sound advice.

Regarding the museum, most of the contributions in the suggestion box during the cultural day came from the university students. It is essential to keep on collecting more comments, thoughts and ideas from the community, and to keep involving community members in coming plans for the development of the museum.

A gender-lens on ecotourism

Naomi Mgoria, a PhD student from Jooust, focuses on gender issues in ecotourism development. So far in her studies she has done gender related studies on other beaches around Kisumu, and she is interested in also coming to Dunga. This could be an opportunity to discuss with Naomi and to take part of her previous studies as way to integrate gender aspects in future ecotourism development.

In collaboration with PhD student Jennifer Otieno, we conducted a workshop with women from the community. The workshop showed that women have a lot of experience that would be beneficial to integrate more in future work with ecotourism. One wise aspect that was raised dur-
ing the workshop was that visitors that come to the beach can become good marketers for Dun-
ga, bringing more tourists as well as people coming to buy fish. Although, this is dependent on what they see, which is why the working conditions on the beach is an important area to integrate in future tourism development in Dunga. The cooking stoves on the beach are good starting points, and future improvements could include elevated working areas for preparing the fish. A problematic area is that visitors, especially students, might be exposed to social problems such as use of alcohol if they are taken for a community walk. However, in some cases (for adult visitors), being exposed to social issues that the community faces in their daily lives gives insight, which can lead to them seeing that there are areas where they might be able to help. This issue is connected to the economical sustainability where visitors can be given the possibility donate to social projects.

Since the previous reports, and especially the test tours, showed that tourists find it interesting to interact with women, a possibility is to start dedicating certain areas in tourism development to include women in Dunga, and also in the larger proposed tour guide network. For example, women can demonstrate traditional cooking, dancing, making of traditional artefacts or how certain artefacts are used. This means that women should get the opportunity to get some introductory training in tourism and how to interact with visitors.

**Ecological sustainability**

Ecological sustainability is about conserving and developing biological systems, such as wetlands, in a way that keep them diverse and productive. It is also about energy, water, air, flora, fauna, constructions, settlements, emission and waste. In Dunga, there is a lot of knowledge about ecology, especially within the organisations of Ecofinder and Dectta. Every second Friday, the tour guides go bird-watching and learn about new species. School children and other visitors are taught about the risks with for example pollution and the infestation of water hyacinths, and what could be done about it. Also, by talking to visitors about these issues on the beach, the fishmongers and other residents learn. However, an issue that still remains a problem is waste disposal. Regular cleaning days are important to keep up with, however a general awareness of the problems with littering is needed. The new litter bins will provide with a possibility for those who are aware to dispose waste in a good way, but the main challenge is to change behaviour to not throw garbage where one stands. This could be done by signs and drawings, but also that people dare to tell each how things should be done. It is also important to maintain the current constructions, such as the wooden waste collection point, by for example repainting it.

In the workshop on waste, one of the participants was PhD student Franklin Mwango. He has knowledge on how waste can be transformed into energy, as well as ideas on how working with waste and energy can be done in a participatory manner. We encourage continued cooperation with Franklin in the further development of waste collection in Dunga.

Further, the government needs to be active to ensure a responsible system for garbage collection and disposal. Today, a lot of garbage is burnt, which is not recommended since fumes may be released that can be dangerous to humans and the environment. This is a reason for being active
in the public debate, to influence actions to take place that improve people’s livelihoods. Dunga is an important touristic site for Kisumu and the government needs to take the responsibility of collecting garbage.

**Formalising a process**

The tourism development process that has now been going on in Dunga for about two years is described by us in two academic articles (Jernsand and Kraff, forthcoming; Jernsand, Kraff and Mossberg, forthcoming). As a continuation of these, it would be interesting to make an attempt to formalise the process in Dunga together with you. We hope that such a formalisation could lead to that you are able to use the process, and/or specific parts of it such as certain workshops, for example within the tour guide network you will be initiating, so that other guides and sites can use it in their development.

In the articles, the process is described from a place branding as well as an experience innovation perspective. The two processes have many similarities to each other in the sense that they can both be described as interactive, evolutionary, fluid and open. This means that they are open to new ideas from different stakeholders along the way, and that the end-results are indefinite. It also means that the processes are dependent on the context where they take place. For example, it would not look the same in another site as it would in Dunga. Further, visualisations such as sketching and building physical prototypes are used as communication tools and to generate ideas, especially in group work. In the article on experience innovation we introduce a spiral model to describe the process, with ongoing prototyping, testing and evaluation. Experience is about fantasies, feelings, presence, participation and co-creation, in comparison to many services, which fulfil consumers’ functional needs. Innovations in experiences are seldom new to the world (radical innovations) but rather they are results of an ongoing development process, with small and continuous improvements on existing products (incremental innovations).
We would be grateful if you had the possibility to reflect on the process you have gone through with us, in relation to the articles. Your reflections on not only positive but also negative aspects are appreciated and important for a continued collaboration. What could be improved, and how? How can you use the ‘research’ part in your work? And is it possible to find funding based on the findings from the articles?

The full text articles in the reference list can be received upon request.

**References**


