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ABSTRACTS
Concentrating my exploration of the relationship between educational practices and the sacred, I focused more specifically on the relationship between Jewish ideas of holiness and the dynamics of their teaching and learning as practiced in Jerusalem. Of so many communities that could have served as a first, specific study in this line of inquiry, I chose Judaism in Jerusalem because of the paramount importance of both education and the idea of holiness within its philosophical and theological traditions. Jerusalem seemed an environment uniquely suited to exploring sanctity and its interactions with lived experience (including teaching and learning), especially within the Jewish tradition.

I also suspected that any connections between the sacred and education would be better discerned from an ethnographic perspective. As such, I attended several traditional, religious, Jewish learning communities (yeshivot – ישיבות) for six months. Acting as a participant observer, I attended classes, studied with students in khavrusa (חברותא), collected artifacts, took daily field notes, and conducted in-depth, semi-structured interviews with students and teachers. In doing so, I explored perceptions, attitudes, personal and institutional beliefs, narratives, relationships and challenges with regard to the sacred-education relationship.

I analyzed interview transcripts, field notes, artifacts and extensive textual sources (both scriptural and non-canonical) thematically, highlighting student and teacher narratives and experiences related to the sacred-education relationship in question. I then situated narratives and vignettes within the broader cultural-historical context of the sacred in Jewish thought.

Jewish conceptualizations of holiness vary significantly from scholarly literature on the subject. As such, salient themes regarding the sacred-education relationship relied heavily upon a thorough investigation of the meaning of holiness within the Jewish tradition, rather than relying uniquely on related academic literature. Again considering Judaism’s traditional inclination toward orthopraxy, observations of and interviews about holiness in practice proved the most fruitful to this portion of the investigation.

Having established the unique nature of Judaic holiness, themes regarding its connection to Jewish educational practices included spatial holiness, the enactment of rituals related to or preceding educational encounters, ties between learned content and God as its author, physicality in teaching and learning practices based on Jewish concepts of the soul-body relationship, and the holy person as a living, embodied manifestation of holiness itself. These themes, as well as others, were illustrated in situ both to provide the reader with the highest degree of context by which to interpret them, as well as to remain true to the orthopractic underpinnings of the Judaic educational endeavor generally.

While the backdrop of Judaism in Jerusalem can evoke intense and divisive debate in fields as diverse as geo-politics, archaeology, and international relations, all these elements remain peripheral and subsidiary to my more central focus, which is the relationship between the sacred and education. I hope that Judaism’s interpretation of the sacred and the dynamics of its relationship with educational practices will contribute to a deeper understanding of the role and
influence of the sacred and belief therein as manifest in and connected to educational practice more broadly conceived, be it religious, secular or otherwise, and serve as a catalyst for further exploration into how other religions, cultures and communities address this topic.

The Historical transitions in the Philosophy of Higher Education and its implication on equality and quality: A focus on the philosophy for employment and direct job relevance. Doh Pascal, University of Tampere

Historians of Higher Education are almost unanimous about different philosophies behind the main historical models from the middle ages to the 20th Century on which higher education today has been built; the basic pillars of higher education systems. Ben-David (1977) qualified the German, British, French and American systems as the main ‘Centres of Learning’, main models from which higher education in most countries has emulated. According to this historical analysis the German (Humboltian) system believed in the importance of scientific (research) education, the British Liberal education and the French system professional education. The American system followed in the 20th Century with a main contribution to global higher education being the structural reorganisation between the research and teaching cycles into two tiers (see Fox & Weisz 1980; Ben-David 1977; Clark 1983; Geiger 1985; Turner 1971; Turner 2001, Mendelssohn 1964, Rothblatt 1993). Clark (1983) added the Italian system as a world model which was highly humanistic.

This paper aims at examining from a historical analytical approach the different transitions that have taken place in the different foundational philosophies of higher education, the rational for such changes and the implication to the culture and structures of the university as well as on equality and quality of higher education today. This is important because as Burton Clark pointed out the beliefs were always constraining the cultures and structures of the university. The paper will focus more deeply into the transitions in the belief on higher education for employment and ‘direct application’ which has led to the prominence professional education, the changes thereof and the consequence in the contemporary University. Within this special focus, we identify various transitions from structural professionalization in the 18th Century to programmatic and pedagogic professionalization in the 20th Century. Then comes as some of the main characteristics of the 21th Century higher education a transition even in the concepts ‘from employment to employability’ (training to guarantee employability than job) and to entrepreneurship aimed at student ability to create own enterprise and new jobs and wealth.

VET and Higher Education in Switzerland (and elsewhere) – between vocational education and academic career path
Philipp Gonon & Philipp Eigenmann, University of Zurich

The development of dual systems in Germany, Switzerland and Austria can be described as a move towards more flexibility in the VET system and easing access to higher education. Despite its attractiveness and its established role, building on clearly defined state, private and public responsibilities, traditional apprenticeship systems have become under increased pressure. The environment of the Dual System has changed, as this trend towards more academic orientation exerts pressure on traditional apprenticeship. The reform agenda for VET and motivations to maintain the quantitative and qualitative importance of the traditional apprenticeship system are now under permanent scrutiny. The coordination of different reform interests hereby requires compromises, which are bound to a culture of mutual agreements.
Dual system countries, build up new elements in order to strengthen the tertiary level of education, in order to strengthen the apprenticeship model. Austria and Germany for example upgrade existing further and professional education courses and locate these programs on a higher level. Former vocational colleges and Meister courses now belong to the category of higher vocational education. Higher vocational education is now recognized at the same level as academic education. The labour market estimates vocationally based Higher Education quite high compared to graduates with a purely traditional academic achievement E. g. ‘dual universities’ (Duale Hochschulen) or ‘vocational academies’ (Berufsakademien) are oriented mostly towards the Dual System as they copy the structure of learning sites and specific, though differing, structural features of cooperation between industry and tertiary institutions.

With the introduction of the Federal Vocational Baccalaureate (Berufsmatura) in Switzerland in the 1990s apprentices are now enabled to continue, after completion of a normal VET program, in an academic program which gives them the right to study at a so-called University of Applied Sciences (former Technical and Poly-technical Colleges), which are nowadays located on the same level as traditional universities. Today a considerable number of apprentices get this diploma for entering the academic pathway besides a vocational certificate for the labour market. Nearly one of three apprentices is completing during or after the apprenticeship a Federal Vocational Baccalaureate. Meanwhile 18’000 youngsters completed 2012 a traditional academic Baccalaureate, the ratio of the Federal Vocational Baccalaureate holders was 13 000 (Wettstein et al. 2014).

In dual system countries, the importance and value of VET is based on an overall consensus, shared by all relevant actors. The basis of this consensus is that the Dual System so far successfully opened and should continue to open career paths in industry. Apprenticeships undoubtedly are cornerstones of economic welfare in these countries and are often associated with low youth unemployment rates. A supplementary aspect in the last years however is the political will that VET should also have some kind of link with Higher Education. Despite some interesting reform measures ambivalences cannot be ignored: Against what could be called “academic fallacy” and the (new) rise of “meritocratic thinking”, the importance of a highly qualified workforce, trained in non-academic fields, and the future of this kind of skill formation have become major topics and concerns in dual system countries. In addition, the distinction between vocational and academic sub-disciplines in educational science needs to be questioned.

This paper tries to point out such paradoxies of vocational education policy reforms in a historical perspective.

Kuritta kasvaminen ja kunniatta kuoleminen
Liisa Granbom-Herranen, Jyväskylän yliopisto

Esityksessä tarkastelen kasvatuksen ja kurin olemusta muisteluaineiston valossa. Ovatko julkilausutusti kurinpidollisia mainitut kasvatuskäytännöt myös väistämättä kurinpidollisia? Vai ovatko kasvatuskäytännöt osallistumiskutsun haasteen mukaisesti väistämättä myös kurinpidollisia, vaikka julkilausutusti sitoutuivinkin valtauttamiseen ja vapauttamiseen?

Jane Addamsin, John Deweyn ja Paulo Freiren anti nykykuolun demokratiakasvatukseen
Aino Hannula & Päivi Kujamäki, Itä-Suomen yliopisto


Leikin poliittinen filosofia: Platon, Benjamin & Agamben
Esko Harni, Tampereen yliopisto

Leikillä ja lapsuudella on ollut merkittävä, vaikkakin vähemmän selkeästi artikuloitu rooli länsimaisen poliittis-filosofian ajattelun historiassa. Aina antiin Kreikasta lähtien leikkii on muodostanut eräänäisen kaksisuuntaisen liikkeen suhteessa poliittisten järjestelmien ja yhteiskuntien ylläpitämiseen.

Toisaalta leikki on nähtä vaarallisena ja täten on korostettu, että siihen sisältyvä potentiaali on huolellisesti kanavoitava esimerkiksi poliittisen järjestyksen kannalta toivottuun suuntaan. Yhtäältä on taas painottettu, että leikkiin sisältyy emansipatorinen intressi, jonka kautta voidaan luoda uudenlaisia tapoja hahmottaa ympäröivää maailmaa.

**Education and educators without borders**

Marine Ter-Tovmasyan & Mohamed Mansour

Despite the circulation of ideas and models, education and educational science have traditionally been highly nation(state)-centred phenomena. The influence of supra-national bodies, such as the UN, OECD and especially the EU, has increased, but not necessarily diminished the nationalist focus in education. Although work-based migration has a long history with its impacts on education both in destination and in origin countries, the basic conceptions and theories of education have hardly been questioned in nationalist and culturalist sciences and studies of education.

The slogans of trans-nationalism and superdiversity have entered also into educational discourses and research, following the globalisation of economies and industries in “the era of mobility”. The parallel expansion of inequalities and endangering of environment has gained minor interest, but the recent refugee from escalating violence in the Middle-East and Northern Africa has made it difficult for countries in Europe and the EU to ignore these problems any more.

What kind of challenge is the refugee to conventional and hegemonic conceptions about education and about the role of educational institutions and actors? Could and should the nationalist – or Euro-centric – ideas about aims and responsibilities of education be questioned? How could or should education and educators with wider perspective look like? What – if any - could the contribution of the discourses of mobility, trans-nationalism and superdiversity be for the deconstruction of nationalist paradigms in education?

The workshop gathers researchers, practitioners and refugees to share their experiences in trying to develop alternative conceptions of education, whether in early childhood, primary, secondary or higher education, in adult or vocational institutes, at work-sites or in civil society organizations. The aim of the workshop is to develop concrete joint activities and action plans which integrate local and national initiatives with the motto of “education and educators without borders”.

The workshop is coordinated by the Let’s Work Together-action group.

**The changing work of special needs teachers in vocational education and training**

Maija Hirvonen, Teacher Education College, JAMK University of Applied Sciences; Raija Pirttimaa, Department of Education, Jyväskylä University

Special needs education is recognized as a separate discipline although it has close linkage to educational science, psychology and medicine. Many Finnish universities have been training special needs educational professionals (SEN teachers) for decades, as a part of MA studies or as a separate training. It is interesting to ask, what the foundation of the SEN teacher training is. At the beginning, the training was divided into different specialization areas according to disability groups. Later on, along the advancement of inclusion ideology, the focus is more general, on the educational arrangements of learning environment. Recent development shows an increasing impact from psychology, as a result the emphasis, once again, on diagnostic
procedures of specific learning difficulties. Simultaneously, the educational statistics show a change in special needs of pupils. Risk for marginalization, lack of motivation, behavioral and mental health issues have increased clearly.

At the same time, Universities of Applied Sciences in Finland provide SEN teacher education for the vocational and training sector. Special needs education as a background, the connection to vocational education has always been tight. The main goal of the vocational SEN teacher education is to increase skills to support students with special needs in vocational subjects, not as separate support service.

This presentation is a summary of different researches on the work of SEN teachers in vocational education and training (Hirvonen; Hirvonen&Pirttimaa). The main interests have been in questions what SEN teachers do, how their work has changed and how senior vocational SEN teachers describe their career and professionalism. A basic question is the foundation of SEN teacher education: science-based or context-based.

**Citizenship education revisited, an Adornian perspective**
Hanna-Maija Huhtala, Itä-Suomen Yliopisto

The complexity of late modern society calls for awareness, moral agency and a set of skills that, at least in some ways, were not required from the previous generations. All though the challenges of the global multicultural context have been addressed by the contemporary philosophers of education, the dimension that has remained in the margins of these discussions, is the need for balancing the psychological and the political dimension in citizenship education. While in the broadest sense theories of education can be interpreted as political theories (Puolimatka, 1995), Nussbaum (2010) points out that the political struggles do not take place only in society’s political spheres, but also inside the citizens. In this presentation, I utilize Theodor W. Adorno philosophical thinking and argue that it offers prominent resources for revisiting the theories of citizenship education, particularly having in mind the need for balancing the political and psychological dimension in citizenship education.

**Heidegger, Sartre and the question of truth when validating educational qualitative research**
Rauno Huttunen & Leena Kakkori, University of Turku

In 1950th reliability and validity were launched as criteria for empirical research in human sciences. At the time quantitative research method prevailed and theory of science relied on neopositivism (Vienna Circle) or postpositivism (scientific realism). At the time common view was that only hard facts represents science and proper method in human science is quantitative method. This notion prevailed also in educational sciences. The origin of reliability and validity was so called structural test invented by Leo Cronbach. Later the test was called as Cronbach’s alfa. This world view considered truth as correspondence. Also notions of reliability and validity are connected to the correspondence theory of truth. According to the correspondence theory of truth and realistic epistemology there exists isolated Cartesian knowing subject, who presents judgement on object of outer reality. According to the correspondence theory of truth, judgement is true if it corresponds with the actual state of affairs in objective reality. So in realistic epistemology there is a strict Cartesian division between the subject and the object (state of affair).

When at the 1970th so called qualitative research methods were launched in educational sciences, exiting notions of reliability and validity were only applied with minor adjustments. Quite soon qualitative researchers realized that validation criteria of quantitative research won’t work properly in qualitative research. According to Steinar Kvale nowadays there are three shorts of practice concerning the validation of qualitative research: 1) There are those researchers who apply notions of reliability and validity as good as they can; 2) There are those researchers who have taylored new meanings for notions of reliability and validity and 3) There
are those who have created new notion of validation for qualitative research. Example Kirk & Miller, Seale, Long & Johnsson and Silverman belong to the group two. They have tailored notions of reliability and validity accordance with special requirements of qualitative research. Nevertheless we claim that this kind of tailoring preserve the realistic epistemology including the correspondence theory of truth and the Cartesian division between subject and object. Reliability and validity as traditional and quantitative validation criteria presume that there objective state of affairs in the objective world and with the proper scientific method we can achieve non-subjective valid theory which is verified by the objective facts. Surely this kind of theory of science, that is so called received view, badly suits for qualitative research. That is why in qualitative research we should search other kinds of criteria than reliability and validity. In this presentation we elaborate the problems when correspondence theory of truth is used as ultimate criterion to evaluate qualitative research. We propose hermeneutical (Heideggerian) notion of truth to be more suitable for the needs of qualitative research.

Hate & Speech – Mechanisms of forced unamity
Risto Ikonen & Marja Nenonen, University of Eastern Finland

What causes political extremism? The role of social media has been a topic in public discussion since its breakthrough in the beginning of the 21st century. It appears to be evident that social media has in fact helped people with radical thoughts to find each other, and it is also known that extremist movements have actively used social media in order to recruit new supporters.

Still, the focus of this paper is not on the social media, but on the mechanisms of persuasion and pressure, which are used in order to denigrate alternative viewpoints and thus to reinforce extreme ideas. In this study, the social media is mainly the source of data, which consists of discussions that took place in a Finnish chat portal Suomi24.

The main purpose of this study is to delineate a theoretical description of the logics and practices of hate speech. It is inspired by Edmund Husserl's studies on the 'life-world' and language as the main tool for humans to share their particular horizons. Based on the data, certain linguistic mechanisms and their typical use are presented. Finally, some of the challenges that hate speech poses to modern citizenship and therefore also to education are briefly

University as a Provider of Service Learning for Asylum Seekers, in the Liberal Education Context
Malavika Jaikumar, University of Eastern Finland

Academic Service learning is an experiential educational method of pedagogy that is gaining impetus in the past decade, more so in the higher education practice. The principle behind academic service learning is to encourage students to take part in an organized service activity with a view of imbibing civic sense and responsibility in university students who are the next leaders of the society. In the process, they gain a better understanding of the course content and its intended outcomes.

This paper is presented in the form of a case study on a Finnish University's efforts to contribute to the social amelioration of refugee crisis by creating innovative learning avenues for the refugees, in the meantime creating a service-learning opportunity for the university students. University of Eastern Finland's(UEF) ongoing project, 'Opinsauna', translated Learning Spaces in English, was incepted to aid the refugees of the 2015 European Refugee Crisis, who moved into the North Karelian region of Finland. The paper showcases the different spheres and workings of the project focussing primarily on two sub-projects that incorporated the academic service-learning model to impart learning. While the study aims at analysing the impact of this project for both the academic service learners (UEF students) and the students (asylum
seekers) who were being taught; while doing so, I aim to elucidate two main aspects:

- The role of UEF as a key player in community development through innovative educational initiatives that imbibe the values, philosophy and organizational structure of the Finnish liberal adult education.

- The meaning of learning to all the participants of Opinsauna in the middle of a crisis.

Reflecting the foundations of education gap in higher education pedagogy in Tanzania
Perpetua Kalimasi, Mzumbe University, Tanzania

Higher education pedagogy in Tanzania is facing some challenges that need more attention as well as the appropriate conceptualization and reflection of education foundations. Some of these challenges can be addressed through understanding of the theories, models as well philosophical and historical orientations within foundations of education such as philosophy, psychology, sociology, and history of education to mention some. Although teaching in higher education has been in place since independent Tanzania in literature and in practice, it is less connected to these foundations of teaching with broad range of skills relevant for effective delivery of competitive graduates who can think critically about the world. Among the reasons for the pedagogical challenges within universities is a product of insufficient rewards and recognition of the teaching function (Chalmen, 2011). However, some reforms have been made in Tanzania to harmonize scheme of service for university academic staff to include to the teaching points during promotion though, there are still no well-established frameworks and guidelines to determine how the teaching effectiveness. In their strategic plans, higher education institution in Tanzania always plan to improve pedagogical skills of academic staff especially in the emerging increasing enrollment, but its implementation strategies are not promising enough to yield better results. In most cases it is done through centres for continuing education (UDSM, 2004). In most cases this Training of Trainers (ToT) is done in a very short time frame of 3-5 days on one hand and with limited content on the other Analysis of documents such as literature, education based course outlines, non-education course outlines and some data collected from education stakeholders reveals the contribution of popular foundations of education which can be integrated in the training of university academic staff towards enhancing their pedagogical skills. There is also a knowledge gap and understanding among academic staff regarding their responsibilities in executing their teaching roles. This is contrary to the standard roles highlighted in the Norms and Standards for Educators (1999) Policy which stipulates roles such as teaching mediator, designer of learning materials, assessor, learning subject specialist, researcher and lifelong learner to mention some. The concept of boundary crossings between disciplines should be promoted to enhance the sharing of knowledge among university staff. “I am not a teacher, I am a lecturer” syndrome is prevalent among many academic staff in Tanzania. This is some kind of disciplinary struggle in the Tanzanian higher education system. Some recommendations have been suggested such as improving the training of university trainers in terms of coverage and contents, promoting the teaching function as well as the role of research and consultancy with regard to the contribution of these two functions expected from the university to the daily teaching and design of motivation strategy among academic staff to participate in the pedagogical skills development activities. There should also be well established guidelines to measure the teaching effectiveness among academic staff which can include key aspects of teaching a specific discipline (Fry, Ketteridge and Marshall, 1999).

Wisdom as ultimate goal of higher education. So old-fashioned phenomenon best to be forgotten? Or wait…
Eeva Kallio, University of Jyväskylä

Despite wisdom has often been understood as philosophical, theological and cultural concept, there have been growing interest to study it also scientifically especially in the fields of
psychology, sociology and gerontology. All high-developed world cultures have their claims and definitions what it means to be wise and act wisely. It is highly ideal state as described traits like to be ethically advanced person, to have long experience-based knowledge, to have aims for the common good (i.e. self-transcendence), plus multi-perspective, holistic thinking and deep understanding and self-knowledge of oneself—just to express its' most common attributes in scientific literature (see e.g. https://evidencebasedwisdom.com/). It is currently agreed that it is highly developed skill but context-depended and rarely observed trait.

It has been also long tradition to attach wisdom as aim of university teaching, as in the European “Humboldtian” university ideal. It stresses humanistic values, as independent thinking and training students for civilized values for the general good of society, and relative independence of university of state. However, it seems that in current disciplinary competition the Humboldtian university has lost its’ game. To train civilized adults with critical mind and ethically responsible behavior for the whole personality is old-fashioned claim. Modern technologically advanced society need universities where slow progress and deep understanding are not of value. What state now wants is rapid transition of students to get their degrees and transit to professional workers and university gets as outcome more economical funding from the state. State has thus important role to define the goals of university education.

It has gone so far that even some disciplines which are not counted as "economically beneficial" as philosophy, arts and humanities have been under threat of closure in some countries. Thus, there are two contradictory lines of development inside and outside of university. In the one hand, growing research interest in the wisdom as the pinnacle of human development and as tool to solve complex problems in humankind, and secondly, continuing decline of idea of wisdom (as understood independent thinking, civilized personality and humanism) as telos of university studies. This contradiction, and its' possible results, will be further discussed in the presentation.

**How to construct continuity and 'success' with conflicting time perspectives?**
Virve Kallioniemi-Chambers, University of Tampere

The temporal employment contracts are typical especially among in early career phase in academic work context. The major discourse is encouraging or pressing researchers to apply research funding and by this build continuity on their research and work career. The timetables of applications, research work and teaching are often conflicting. The other commitments and aspects of work, like contribution to society and satisfaction with it, freedom and influence on students are not explicitly highlighted in the career building.

The continuity and success in academia are reflected in my presentation based on the identification of 1)objective and 2) subjective career. I will present the preliminary results on the narratives written by international PhD students (11 persons) in connection to the university course. The narrative role playing method produced this small data, which include cultural understanding and representations on the 'success' of academic career. The constructions of objective and subjective career and dilemmas between and within them are obvious in these stories. The dilemmas gives some understanding, how temporal autonomy in academia in connection to career construction is understood among young researchers.

**Multicultural education: contradictions between political and educational theory**
Tarna Kannisto, Helsingin yliopisto

In my presentation, I study the mismatch between liberal multicultural theories and theories of multicultural education concerning the term 'multicultural'. As cultural groups, Will Kymlicka (1995, 2010) considers only groups formed on basis of ethnicity, nationality, indigenous origin, religion or mother-tongue, leaving other groups outside the scope of public recognition. On contrast, theorists of multicultural education consider also social groups such as the poor, the
racialized, the disabled, and groups defined by gender or sexual preference. The concrete social diversity at schools seems to entail recognition of a wider repertoire of groups than what is traditionally recognized by liberal multicultural theorists. Thus, I claim that the school offers yet another counter-example against Kymlicka’s definition of cultural groups. In educational contexts, Anne Phillips’ (2006, 2009) conception of “multiculturalism without culture” seems to offer more accurate point of reference. Phillips’ theory enables the recognition of developing individual rather than the group, and it also acknowledges individual’s membership in several social and cultural groups. Moreover, Phillips’ theory recognizes the cultural embeddedness of all individuals, both members of the ‘majority’ and ‘minority’.

The impact of education on community building: Exploring the relation between higher education and community education in England
Ioanna Katsikopoulou, independent social researcher

The proposed paper explores the relation between higher education and community education with the intention to better understand the perceived role of education in community building. A special place in the EU discourse of social cohesion has been reserved for education as a means of bringing people together in some harmony and peace, particularly in times of economic crisis (i.e., the Lisbon Strategy and the Europe 2020 Strategy). Higher education and community education would be attributed distinct roles in keeping people and the community that surrounds them together. In this paper, community education is conceptualised as the learning process which encourages learners to create a community on the basis of trust and mutual support, and subsequently to develop a sense of belonging to that community. Learning usually takes place within the community and outside higher education. The broader context of the paper is the education and learning framework in England. Within higher education, emphasis seems to be placed on the delivery of learning programmes targeted at the development of transferable skills for the workplace, including public social skills. Though inclusivity emerges as the overarching purpose of the programmes, there is a growing concern for the perceived levels of student retention and attainment due to the observed increase in the number of students experiencing isolation (HEA, 2017; NUS, 2014). Within community education, attention seems to be placed on private social skills which encourage learners to improve the way they relate with themselves and others. The specific context of the paper is defined by two programmes which are delivered in higher education and community education respectively, and share an interest in the social aspect of education. These programmes will be treated as case studies. Given that learners would expect to achieve some change in their life, be it the public or the private sphere, through their education and learning, findings will be explored through the lens of the theory of change. The discussion will therefore revolve around the learning content, efficiency, and effectiveness; in other words, the projected vision, action, and impact.

Healthcare professionals on role of clinical teacher?
Kristel Kotkas, Tallinn University

Historically on healthcare, clinical knowledge prevailed over the role of the teacher. Contemporary for healthcare professionals (nurses, midwives) has increasing role as the teacher for different age patients and educators of colleagues. In Estonia those teaching skills are supported by an updated curricula from year 2002 as patient/person-centered element.

Health care sector training courses are organized by universities, professional societies, hospitals and by private companies. Continuing education programs are drawn up in accordance with the national health priorities and development plans.

There is still no clear interdisciplinary model of methodological approach for professional development of healthcare specialist to put into practice. The learning- and self-regulation activities of health care professionals are very different.
On EU, USA and Nordic States 50% of healthcare professionals learning takes place on practical training bases as internships, supervised by mentors as clinical teachers. Mentors, graduated before 2002 must recognize their role in teaching and direction to develop their professionalism.

The research questions are as follows:
- Whether and how on the training of Estonian healthcare professionals could occur a conflict among mentors and modernized curricula students?
- How to harmonize health professionals practicing in preparation for the multiple roles in their interactions with their students?

Empirical data was collected between 2010-2017 by structured (Likert-scale) questionnaires (356) approved by international study and interviews (3). Respondents were all Estonian mentor nurses and midwives (182) and final year nursing students (178). Data was analysed by SPSS and content analysis.

**Financing and institutions as key elements of the future of adult education – some empirical observations**
Lorenz Lassnigg & Stefan Vogtenhuber (IHS Vienna)

The contribution reports about results of a comparative observation and analysis of the expenditure for adult education (AE) in a set of five countries, relates the expenditure to participation and institutional traits, and reflects about the different levels and patterns of financing in relation to strategies for the future development of AE. A main purpose was to observe as much as possible in an explorative way the overall expenditure for AE, and to get a first overview about the relationship between financing and structures of AE (studies of comprehensive expenditure are available from Germany by Hummelsheim 2010 and the UK by Williams et al. 2010).

A main aim of the study was to acquire comparative and comprehensive information about the levels of financing in states from different welfare regimes (Nordic: Sweden, Finland; liberal: UK/Scotland, Australia; Austria as a continental country), and to observe the different sources of the expenditure by broad categories (individuals, the state, enterprises). The distribution of financing allows to some extent to control broad policy strategies, a high proportion of individuals signifying liberal policies, a high proportion of enterprises signifying corporatist policies, and a high proportion of the state signifying high public responsibility for AE. These patterns are also analysed with respect to variables about participation in AE, distinguished by vocational and non-vocational purposes. These steps give some hints about how the level and structure of financing relates to very basic patterns of participation. The main purpose of the study was on the national level, to better understand the Austrian structures by mirroring them through the comparison; however, the study also contributes information about the other countries selected.

The methodological approach relies on quantitative data, however, takes also elements of case studies, as the collection of the data needed direct contacts with representatives of the countries. Different sources of information were matched, and for the purpose of comparison the data were standardized by purchasing power and per capita. The sources for information about financing are fourfold. (1) for state/public expenditure a. public budget; b. public employment agencies; (2) for enterprises two waves of European „Continuing Vocational Training Survey” (CVTS2&3); (3) for individuals the European „Adult Education Survey” (AES); for Australia complementary sources were utilised. The access to the national data was prepared by consultations (oral or email) with representatives from the ministries, the statistical offices and the employment agencies.
The results were unexpected in some ways: first the overall expenditure per capita was highest in Austria, with the highest expenditure by individuals, signifying rather a neoliberal policy approach than a corporatist one; second, there is no overall relationship between participation and expenditure in the selected countries, except that higher state expenditure are related to increased participation in formal AE; third, in terms of policy strategies the results do no point towards deliberate systematic patterns: Austria shows the most ‘neoliberal’ pattern, despite none of the actors does follow deliberately this strategy; in the liberal countries high state expenditure are combined with low overall expenditure and high participation.

Financing in relation to political strategies is clearly related to the power distribution as well as to the future of adult education. A main message is that such basic information for policy making is still scarce, and this increases the room for power plays among the stakeholders.

Literature:

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Schools of Tomorrow
Antoni Lindgren, Lulea University of Technology

In this paper the idea of the Schools of Tomorrow (Dewey 1916) is elaborated with the notion of man. Avoiding the difficulties of schooling the progressive questions can be put once more with some new answers.

Micropolitical struggles about equality, meaningfulness and inclusion in Finnish universities
Johanna Lätti, Katriina Tapanila & Anja Heikkinen, Faculty of Education, University of Tampere

The presentation reflects the consequences of changing university politics, which in Finland culminated as the new Universities Act 2009, with subsequent organizational and funding reforms. At the grassroots, they materialize in ways in which the politics is enacted, reflected and reworked by the actors who are expected to make it reality.

The concept of micropolitics is commonly used in analyzing decision-making processes among actors in specific organizational context. Since competitiveness has become a key target in transnational, national and organizational university politics, we might expect that it is also a key issue in the micropolitics. Furthermore, while competitiveness in university politics refers both to the ability of university to compete, and to the overarching principles and values guiding its actions and practices, we may ask, whether competitiveness functions similarly among actors in their specific contexts.

The competitiveness of universities – acting as market corporations - is exercised through certain technologies of governance, such as tightening indicator policy, evaluation and measuring of micropractices. For example, the performance-based evaluation and funding were initially justified as comparison of universities and fields with each other, but they are increasingly turning into individual measuring at faculty and department level. Can we find certain technologies (of acting selves), through which microcompetiveness is produced, and
enables the functioning of the technologies of governance? How do (abstract) academic values turn into strategies in microcompetition for recognition, superiority and rewards?

Although access to subjective meanings is difficult, we may identify which offerings are provided by management technologies, such as indicators and other criteria used for evaluating individuals. They define frames for action and interpretations, which may differ according to actors’ interests and power in relation to dominant strategies and positions. The perspective of micropolitics stimulates analysis on production of university politics, where organizational aims, rules or values are enacted (enabled, resisted or substituted by alternatives) by actors in different contexts. The analysis may reveal the criteria according to which academic work and employees are being valued. Furthermore, it enables comparisons between practices in similar organizations.

Themes we have outlined to structure the discussion:
A) Increased apparatization of university, meaning the dominance of anonymous administrative procedures, quality control, compilation of statistics etc. justified through the legislation and formal requirements
B) Alienation of employees from work, changes in experienced meaningfulness of work, different strategies and possibilities of compliance, resistance or alternative action
C) The offerings to microcompetition, through which it operates (indicator policy; performativity with suitable outcomes, publications etc.; “new contractualism”, accountability)

We address previous themes through three cases from the Finnish university context:

1) Key actor interviews and documentary material on implementation of equality politics in four Finnish universities. Institutional equality promotion is included in personnel management, where it operates as an element of quality assurance. All interviewees, chosen on the grounds of the position, are actors involved in equality work at different levels: representatives of personnel management, the chair and members of equality committee, chief shop steward and the representatives of the personnel at faculties or departments.

2) Responses of a work welfare inquiry conducted in three units of two Finnish universities, which reflect experiences and positioning towards competitiveness and technologies of governance/management, and their relation to meaningfulness of work.

3) Follow-up material – such as interviews, memos, documents, presentations - gathered along Let’s Work Together-activity, which promotes inclusion and participation of refugees through regular university practices. The activity can be considered as “alternative” to dominant university politics. The material represents views both from the central and faculty administration and from different actors involved in LWT-activities.

Meadin ajatus toisista omaa toimintaa ohjaavana ideana
Katarina Löfblom, Turun yliopisto

George Herbert Mead esitteli minuuden ja itsetietoisuuden rakentumista käsittelevässä teoriassaan yleistetyn toisen käsitteen (generalized other), joka on ihmisen mielellä tai yhtenä minuuden rakenteeseen liittyvänä osassa keskeisessä osassa minuuden ja itsetietoisuuden rakentumisessa. Käsity kuvaa sitä, miten sosiaalinen ympäristö ja siinä olevat toimijat erilaisine perspektiiveineen tulevat osaksi sitä prosessia, jossa yksilö kehitää käsitystä itsestään. Ajatus toisista on myös omaa toimintaa kontrolloiva. Se ilmaiseen yhteisön asennetta erilaisissa tilanteissa ja yksilön mielessä.

Ajatus yleistetystä toisista on abstraktio kaikista niistä muista toimijoista, jotka suoraan tai epäsuorasti ohjaavat yksilön toimintaa eli ovat sellaisia toimijoita, joiden läsnäolon yksilö tiedostaa ja ottaa omassa toiminnassaan huomioon. Jokaisella ihmisellä on oma
My contribution builds upon two core references: the work by Ulf P. Lundgren on curriculum theory and his notion of curricular codes (1981, 1983) and the work on professional knowledge by Michael Eraut (1994, 2000, 2012). Both have helped me develop a view on didactical knowledge (Marhuenda, 2000) that has been applied in my work on vocational education and training (Marhuenda, 2012) and, currently, in a research project on the education and reeducation practices of adult people in work integration enterprises (EDU2013-45919-R), where they are taught technical, social and personal competencies that help them reenter an ordinary life in society after severe processes of social exclusion.

The role that occupation and occupational fields play in these educational practices, and the way in which occupational knowledge is used in order to facilitate learning of different kinds of non-official knowledge in terms of personal features and social behaviors that are strongly related to the notion of employability. This notion (Lliñares, Córdoba and Zacarés, 2016) has contributed for the past decade and a half to interfere in the processes of occupational definitions and curriculum design in many vocational training practices throughout the country (Spain).

The paper will discuss empirical findings from these theoretical views, discussing how disciplinary borders are blurring not only in the training provided to vulnerable populations but also in the very professional bodies of educators, trainers, workers and teachers in charge of such vocational training provision. Precariousness affects both the youth and adult themselves as the trainers and institutions trying to foster their employability.

If transition programs and processes from education into work for vulnerable people are settled upon precarious conditions, they may be questioned for attempting control rather than transformative or emancipatory practices. The role of occupation and work as central axis for curriculum design is therefore under scrutiny, particularly when the trainees occupy the lowest levels of qualification and their employability will hardly compete with that of people that have not undergone processes of social exclusion.

References:

Auktoriteetti, kunnioitus ja dialoginen ääni kasvatuksessa
Pasi Matikainen & Jari Matikainen, Jyväskylän yliopisto


Tarkoituksenamme on esittää alustavia ajatuksia siitä, kuinka auktoriteetin, motivaation ja tahdon käsittäillä on keskeinen rooli kasvatuksen eri konteksteissa. Erityinen kohde on opettajan ja valmentajan auktoriteettiasema ja sen merkitys kasvatuetoiminnan onnistumisessa. Taisalta auktoriteetti nähään yhteensopivan dialogisen ilmapiirin ja auktoriteetin alla olevien kunniottamisen ja heidän ainoikeuden kanssa.

Koululaitoksen kontekstissa näemme mielekkäään vertailla perinteisen luokkaopetuksen ja joustavan perusopetuksen malleja. Erityinen korostus opetuksen yksilöllisessä erityisessä, oppilaiden osallisuuden korostamisessa ja pienemmällä ryhmänä koulutuksessa näyttäisi edistävän koulun toimintakulttuuria sekä ilmiöitä positiivisempaan suuntaan sosiaalialanmukaisen näkökulman. Tärkeäksi oppilaiden osalta muodostuu tunnustettu tulemiset tarve ja motivaatio. Suhteessa valmennustoimintaan perinteinen luokkaopetus omia enemmän yhtäläisyyttä auktoriteetin kunniottamiseen, kun taas joustavassa perusopetuksessa toiminnalliset sisällöt ja oppilaita itseohjautuvuus, sekä motivaatio ovat lähempänä valmentaja-urheilija-suhtetta.

Utooppinen kasvatus ja anti-utooppinen antropologia
Olli-Pekka Moisio, Jyväskylän yliopisto

Esitelmäni pohjaa käynnissä olevaan tutkimushankkeeseen (Koneen säätiö), jossa tarkastelen kasvatuksen, utopian ja antropologian suhteita. Erityisesti kiinnitän huomiota anti-utooppisen antropologian esaseminausen rooliin kasvatukseen ja koulutuksen kehittämistä jäsentävänä yleisenä periaatteena. Analysoin tällaisen ihmisoikeuksien piirteitä ideologisesti wittitarvinaan ja sen mahdollisuuksien täyttökohtaisesti epäillen suhtautuvan antropologista toimintaa ja sen vaikutusta nykypäivän kasvatuksellisissa ja koulutussisissa interventioissa. Positiivisia muutoksia tähän mukaan utopioita tarkastellen suhteessa kasvatukseen siinä määrin kuin ne auttavat osoittamaan enemmän esteitä ja ongelmia, kohtaa anti-utooppisessa antropologista hyödynnetään uoppesten kasvatuksellisten ja koulutussisillisten näkymien sulkemiseksi.

Kesäpäivien esitelmänä nostan erityisen tarkastelun kohteeksi kaksi keskeistä anti-utopistisen antropologistan argumenttia. Toinen näistä koskee ihmisen lähtökohdallista heikkoutta/haurautta ja toinen utopian periaatteellista ja käytännöllistä tavoittamattomuutta. Pyrin rakentamaan vasta-argumentteja anti-utopistisen antropologían, joiden nojalla osoitan, että anti-utooppisuus johtaa ratkemattomiin kysymyksiin ja ongelmiin. Anti-utooppinen antropologia näyttää johtavan olemassa olevan kasvatuksellisen ja koulutuksen ilmiöin
oikeuttamiseen ja jähmettämiseen. Samalla tulee myös osoittettua, että utopioiden kritiikki epäonnistuu pyrkimyksessään osoittaa, ettei utopiioilla olisi enää produktiivista roolia kasvatukseisessa ajattelussa, keskusteluassa ja teoriassa tai tarkemmin radikaalisina pedagogisessa tulevaisuuden näkymien hahmottelussa.

Käsillä olevassa esitelmässä kehitetään alustavasti ajatuksia siitä miten utopiat voisivat olla suhteessa antropologiaan, maailman tavoilla ja itse edistää utopioiden hedelmällistä roolia kasvatukseisessa ja koulutukseisessa kehittämisessä. Utopiat ymmärretään tällöin negatiivisena peilinä nykyisyydelle, jonka kuvastimessa ollevien toimintamallien toimimattomat ja epäproduktiiviset piirteet saadaan esille.

Emotionaaliset jännitteet koulujen tasa-arvotyössä
Tiina Nikkola, Jyväskylän yliopisto; Antti Saari, Tampereen yliopisto


Tarkastelemme tänään kouluksesta vastaanottoa ja käytämme aineistona esimerkiksi mediassa esitettyä kommentointia sekä opettajien, yksittäisten kansalaisten ja eri instituutioihin tapahtuneen lähestyvän kouluksesta. Analysoimme, miten tunteilla ja kokemuksilla argumentoidaan emotionaalisesti värittymessä keskustelussa, sekä mitä emoniperintöä ja asiantuntijatietoja keskustelussa käytetään. Erityisesti psykoanalyysitien teorioiden avulla saadaan hahmotettua, miten toiminta ja projektiot voivat vaikuttaa tasa-arvotyöä koskeviin kannanottoihin keskustelussa yhteiskunnallisesti kiinnostavasta aiheesta.

Mita vaihtoehtoisesta koulutusmallista voi oppia suhteessa disiplinaarisiin kamppailuihin?
Tiina Nikkola, Jyväskylän yliopisto; Tuomas Tervasmäki, Tampereen yliopisto

Zygmunt Baumanin mukaan nyky-yhteiskunnissa korostuvat jyrkkä yksilöllisyminen, säädösten purkaminen ja elämän muuttuminen entistä epävarmemmaksi. Nämä kehityskulut haastavat demokraattisen yhteiskunnan toimintaa heikentämällä sosiaalisia siteitä ja vastavuoroisuutta luottamusta. Kun yksilön vastuulliset säälytetään niin yksilölliset kuin rakenteelliset ongelmat, oman edun yllättävän yhteinen hyvä ja siten pitkäjänteisyyttä vaativa yhteiskunnan kehittäminen eivät näyttäydy tavoiteltavana. Samojen kehityskulkujen on havaittavissa koulutuksen alueella ja ne
haastavat klassisia kasvatuksen ideaaleja tasa-arvosta, yhteisöllisyystä ja demokratiasta. Kun yhteiskunnallinen näkökulma ei perinteisestikään ole ollut vahva suomalaisessa koulussa eikä opettajankoulutuksessa, nämä kysymykset ovat paitsi ajankohtaisia, myös jonkinlainen ikuisuusongelma.

Etenkään pitkäjänteisesti tutkimukseen perustuvia koulutuskokeiluja on vähän. Pohdimme esitelmässämme vaihtoehtoiseen koulutusmalliin, etenkin sen kehittämiseen liittyviä, disiplinaarisia kamppailuja. Millaisiin näkyviin ja vaikasti artikuloitiin raja-aitoihin uudistava näkemyksen oppimisesta ja opettamisesta opettajankoulutuksessa törmää? Miksi uudistus jää helposti marginaaliin - jopa anomaliaksi - ja millaisia piileviä oletuksia oppiaineiden (jota viime kädessä myös kasvatustiede edustaa) vallitsevan tilan säilyttämiseen voi liittyä?


Disiplinaariset kamppailut eivät luonnollisesti tua käyttää uusien koulutusmallien ja -kokeilujen myötä. Vaikka tällaisten mallien lähtökohta olisikin olemassa olevien rakenteiden kyseenalaistaminen ja kriittinen tarkastelu, saavat ne aikaa uudenlaisia kamppailuja. Disiplinaaristen kamppailujen ilmentymä ja muotoja on kuitenkin mahdollista lähteä tarkastelemaan marginaalistaa käsitä, toisin tekemisen kautta. Parhaimmillaan ne myös saattavat paljastaa vakiintuneen ajattelun itsestäänselvyyksiä ja toisaalta sen, mikä nykyisessä koulutusjärjestelmässä on säilyttämisen arvoista.

New ways to deal with personal engagement of researcher in his/her research field: initial questioning about how teachers can deal with scientific analyses in their professional lives.

Laís Oliveira Leite, University of Eastern Finland

The traditional criticism related to the involvement of the researcher with her/his field of research rise questions regarding the concept of “value-free science”. These questions have special importance to Science of Education, because it affects the epistemological viability of school teachers and practitioners to develop research about their own educational practices, aiming to improve their professional skills and competence as educators. In this work, two epistemological tools developed by Foucault will base the discussion about the problem of the “trustable distance” between researcher (agent/subject) and social phenomenon (participant/object) and the case of Brazil’s academic education will be briefly analyzed.

Foucault’s Archaeology of Knowledge brings the concept of regularity of speech as the conditions of possibility that allow a social phenomenon to produce different types of knowledge and discursive practices. The Genealogy of Power tries to understand the crossing network of practices and exercises, which we do not consciously account, but we are part and are determined in different historical and cultural levels. According to Foucault, some of these devices, named by him as Discipline, are engaged in studying specific social groups and use the documented knowledge as an instrument of control.

In order to illustrate this discussion, a small investigation taking into account these epistemological perspectives was developed: the ethnic origins of the social scientists, whose works are worldwide used as reference for Social Sciences and were specifically used in the course book “Understanding social sciences: A philosophical introduction to the social sciences”, by Trigg (2001), were classified and scored. Only the first author of each book/article of his bibliography list was considered. The aim was to find any kind of regularity of speech in
this group, here considered as the necessary conditions for the appearance of the discursive practices of this group of researchers.

The simple score showed that 81.25% of them were/are (white) European and North American men. Moreover, 93.75% were/are white people (men and women from Europe and North America). This prevalent “white male trace” can be the only similarity between them and their scientific and philosophical works, but even though this speaks about who founded and developed the social sciences in West societies, bringing their (different) values to what should serve as model of a scientific social research. This specific group of scientists developed research about social phenomena regarding their own social groups, but there are many researches about other social groups too, rising knowledge and power devices (Discipline) over them, such as black and foreign societies, as well as specific groups outside the “white male trace”, such as women, poor, crazy, homosexuals, children etc.

However, during the last century, the fight of social movements, such as feminism, black and indigenous peoples, LGBT, psychiatric reform among others around West countries made viable the entrance of these groups in the academic Education. To cite one case, in the beginning of 21st century, Brazil’s government implemented quota policies to the public universities that boosted the entrance of these groups in the tertiary education. Hence, nowadays, there is a plurality of groups willing to study others and themselves academically. Moreover, these groups bring new discursive and power devices, new theories and values, new languages and vocabularies to the scientific field that cannot be ignored, neither underestimated.

Bringing these reflections to the Educational Sciences, either in Brazil, but also in an international level, if teachers should improve their professional competences through their reflections and analysis about their own practices, how can Science demand that the researcher doesn’t get involved with his/her research field and subjects/participants? Hence, the discussion should not be around the personal engagement of the researcher with the research field, but with ethic issues and quality criteria of the research process. Since educational researchers make explicit statements about their methodological processes, this can lead to an honest and fruitful academic practice of developing new theories and knowledge about social phenomena.

**Story Telling in the Classroom While Work is Done: ‘a Particular Type of Teaching’**

Derek Pigrum

The present paper is based on the author’s experience of storytelling while work is done in the secondary school art classroom; a storytelling linked to practices that Friedlander (2012), in his philosophical commentary on Walter Benjamin’s essay ‘The Storyteller’ (1936/1973), termed ‘a particular type of teaching’ that is one of the modes of the author’s theory of ‘transitional multimode practices’ (Pigrum 2009). Contrary to what one would expect, the author has observed that listening to a story while working enhances focal attention and ‘provokes doing’ (Friedlander 2012, p.184) in what Benjamin calls a state of ‘self forgetfulness’ that at the same time impresses the story deeply upon memory. Such storytelling, is what Hinchcliff (2011) terms a ‘significant educational experience’, that does not involve ‘a justification in terms of equivalence…to a standard…’, but only to the inferential meaning it may have for the student and teacher as a *deixis*, a pointing beyond the ‘horizon of meaning’. Another use of storytelling as a form of *deixis* is what Stuckenbrock (2014) terms ‘*deixis in phantasma*’, that is one of the four strands that positions storytelling in the Meta-mode of ‘place’. The story, like the author’s notion of the ‘charged’ transitional object, possesses a potentiality that is never fully realised but can be returned to, repeated, revised and reconfigured. In addition to Benjamin and Friedlander the author draws upon Gadamer’s and Heidegger’s notion of the story as *ereignis* that significantly expands the notion of the story as ‘event’. In the final section Strawson’s essay ‘Against Narrative’(2008), explores the notion of the episodic that avoids seeing stories of life
Möbiuksen nauhaa neulomassa: refleksiivisyys tieteelahistoriassa
Antti Saari & Jenni Pätäri, University of Tampere

Reflektimoime puheenvuorossamme tieteelahistoriallisen tutkimuksen metodologiasia jännitteitä omassa tutkimustoiminassamme, joka kohdistuu kasvatustieteeseen ja aikuiskasvatustieteeseen. Tämä, että hyödynämme refleksiivisyyttä, on erityisen tärkeää, sillä se mahdollistaa mitätökseen perustuvan tutkimuksen, joka avaa krypteihin, mutta myös osoittaa, että päivitys on tapahtumastoa. Möbiuksen nauha on tärkeä aloite tässä tekstillä.

Disciplinary struggles in and between adult, vocational and general education in the academy
Anja Heikkinen, Jenni Pätäri & Sini Teräsahde, University of Tampere

The story of educational science (study of education) started in Finland 1852 in the University of Helsinki, mainly qualifying teachers for gymnasia. Initiatives on including folk edification in educational science were made in 1920, also about establishing a professorship, but the predecessor of the discipline of adult education, study of folk edification, started in the School of Social Sciences 1928; Chair followed 1946. The first professorship in vocational education was established in the University of Tampere, but inside Department of primary school teacher training in Hämeenlinna, in 1987.

Our symposium shows, how the science of (general) education, adult education (science) and vocational education (science) had diverse roots before becoming educational sub-disciplines in faculties of education, established in 1974. Although it is possible to map differences in their underlying theoretical and conceptual frameworks, the actual solutions may also be understood as outcomes of power struggles in politics, industry, academy and among practitioners. Although they are increasingly taking place in transnational settings, we argue that such struggles are still worth noticing when considering the disciplinary status of adult and vocational education in different contexts. We suggest that historicizing and contextualizing - genealogical, actor-based, relational - analysis is required to make sense about the societal, political and economic role and functions of educational science and subdisciplines.

1. Anja Heikkinen: Political, industrial and professional networks in struggle about disciplinary identities of adult and vocational education.

The formation of adult and vocational education as academic disciplines in Finland doesn't follow conventional interpretations. Nor does the development of concepts and theories proceed hand in hand with the development of the disciplines in the academy. Examples to back the argument are discussed from a few turning points in their history.

2. Jenni Pätäri: The self-conception of emerging "adult education discipline".

Following Foucauldian genealogy Pätäri’s presentation sheds light firstly on the question how a certain body of knowledge on folk edification got constituted as and got the status of a science and secondly on the historical knowledge on struggles that disqualified certain forms of knowledge as illegitimate. For example, tensions between civic education and professional education for teachers and civil servants, and the “truth” of the right kind of folk and subjugated popular knowledge get highlighted. The presentation discusses on adult education’s ways of being an academic discipline, its relations with society and societal roles of adult education researcher.

3. Sini Teräsahde: Relations and actors in the making of disciplines - research, practice and policy in adult (popular and vocational) education.

The relations are studied as actor-networks, based on the philosophy and sociology of Bruno Latour. According to Actor-network theory also adult education discipline would have to be defined relationally. Likewise, the disciplinarization of adult education could be seen as a collective process of fact construction requiring lots of mediators and translation of interests.
Kenen kasvatustiede – kriittisen pedagogiikan näkökulmia kasvatuksen maailmaan
Mikko Rosenberg, Tampereen yliopisto


Tarpeellista on huomata vallankäyttö itse kasvatustieteen sisällä esimerkiksi sen suhteen, kuka tai ketkä määrittelevät opetussuunnitelmin sisältöjä ja minkälaisia opinnäytöitä yksiköissä tuotetaan. Kasvatustieteen irrottaminen yhteiskuntatieteellisestä traditioista tuottaa helposti näkemyksen kasvatustieteestä teknisrationaalisena oppimisteoriana, jossa keskitytään oppimisinterventioiden kehittelyyn ja kokeiluun.


Kriittinen pedagogiikka haastaa tarkastelemaan kasvatustapahtumia toisenlaisesta näkökulmasta. Institutionaalinen kasvattaminen sisältää aina pakkovaltaa ja oppilaiden sopuuttamista opetussuunnitelman tavoitteisiin. Tämän vuoksi olisi tärkeää nostaa esille, minkälaisia seurauksia vallankäyttöä seuraa oppilaiden kokemusmaailmaan. Esitelmässäni käyn läpi kriittisen pedagogiikan tarjoaman analyysitköä työkaluja tunnistaa harjoittettua vallankäyttöä. Tarvitaanko uudenlaista kriittisesti kultivoitunutta kasvatustieteilijää, joka ymmärtää kasvatusmaailman valtaammpailuja?

Life History research method
Mare Sadam, Tallinn University

In case of life stories, where many researchers claim to perceive dimensions that are not comprehensible with standard analytical techniques, one of the main criteria of validity is the transparency of the data analysis process of each research. Life History method as a way to explore human experience in different historical conditions has become more valued during recent decades. The presentation is based on an ongoing research and focuses on the use of Life History method, which is developed by educational sociologist Ivor F. Goodson. The purpose of the research is to study the empirical data analysis process. Goodson has been using the method of portrayal for analysing the data and presenting evidences to readers, however the process of data analysis is not prescribed. It leaves for a researcher the freedom to choose on one hand but on the other hand it also leaves them much bigger responsibility for achieving procedural and interpretation validity. In this presentation data analysis process was examined on the basis of seven scientific articles where Life History method has been used. The result shows that data analysis process was rather not explicit in most of the cases. Due to that some suggestions will be discussed in the presentation for making analysis process more transparent with the aim of increasing the procedural and interpretation validity.

Articles examined:


Kulttuurihistoriallinen kasvatuspsykologia ja neuvostovalta
Jussi Silvonen, Itä-Suomen yliopisto


Leontjev ja Lurija tutkivat empiirisesti opiskelijoiden kokemuksia mm. tenttitilanteissa ja päättyvät näkemykseen, jonka mukaan tenttiin kaltevat koulu koulutuksen kehityksestä. Hän korosti varhaisessa Kasvatuspsykologiassa, että lapsi on asetettava pedagogisen prosessin keskeiseksi subjektiksi opettajan sijaan. Hän oli myös kiinnostunut Shulginin teemoihin, ja koostautunut koulun rakkaat ja oppositiiviset kokemukset yhteiskunnallisiin kategorioihin.


Kuvaan puheenvuorossani uuden materiaalin valossa "troikan" avantgardistisia näkemyksiä 1920-luvulla ja niiden vaihtuvuutta kulttuurihistorialliseksi teoriaksi 1930-luvun alussa. Kysyn
mitkä seikat voisivat selittää tutkijaryhmän uskomattoman laajaa tuotteluaisuutta tuohon aikaan ja miten neuvostovallan asettamat myöhemmät rajoitukset näkyvät toiminnan teorian käsitteellisessä arkkitehtuurissa. Näennäisen yksinkertaisten rajoittavan vallan käsitteen takaa hahmottuvat monimutkaisemmat teoreettisen kehityksen edellytykset sekä vallan ja teorian immanentit suhteet, joita pyrin avamaan.


**Disciplinary Struggles in the History of Education**
Ioana Țîșteanu, University of Oulu

*Migrant Integration through Adult Education in Finland. A Critical Analysis of Problem Representations in Migrant Integration Policies and Training. Redefining integrationist concepts and policy problematizations beyond ‘Eurocentrism’ with the help of historical perspectives beyond national histories.*

As a migrant who moved from Romania to Finland in 2014 for ‘family relations’, as a category of migrants defined by the Finnish Aliens Act 301/2004, I used to embrace the vision of living ‘multiculturally’, as in simultaneous peaceful expressions of diverse cultures within one inhabited space. I saw multiculturalism as being the opposite of assimilation, where I defined assimilation as having to internalise the local (socially constructed) rules of conduct as a prerequisite for acceptance within a host society (Wrench, 2007, 77-78). Soon thereafter I was ‘positioned’ into the category of unemployed (and unemployable) foreign resident who, according to the Finnish Act on the Promotion of Immigrant Integration 1386/2010, would be turned into an employable subject by acquiring certain skills through an ‘integration’ training. As defined by Harré, I use the term ‘positioned’ as in between shifting intersections of “short-term disputable rights, obligations and duties” which “not everyone has equal access to” (Harré, 2012, 193).

Migrant ‘integration’ in the Finnish context is defined by education. The presupposition is that unemployed migrants are lacking certain skills to deem them employable, and which the migrants will learn in an education system. These skills are related to language and how to navigate in the new social, cultural, legislative and work-related space. Most migrants who come to Finland for family reasons start their new lives with daily courses of ‘integration’ for up to one year. People who come to seek asylum are initially placed in a reception centre, where they attend a so-called ‘pre-integration’ training (as defined by the social workers) with weekly courses on Finnish language, society, culture, legislation, work life, gender equality and sexuality. Those asylum seekers who receive the refugee status then join the ‘integration’ training.

The next ‘positioning’ in my ‘integration’ after finalising the training was from unemployable migrant to migrant job seeker with intermediate local language skills. Despite my university degrees and previous work experience from other countries, the only jobs I was offered were cleaning and restaurant work. I was also advised by the unemployment office to seek further vocational education in order to enhance my employability. Most migrants go on attending one of these vocational programmes upon completion of their ‘integration’ training, even quite a few of those who already have vocational or higher education degrees from their home countries. During the ‘integration’ training, these vocational degree programmes are often advertised to all migrant-students, regardless of their educational or professional background. Fortunately, a PhD research grant allowed me to investigate possible ways of explaining the ‘problem representations’ embedded in society which place highly skilled migrants into low-level jobs, or which place highly-educated migrants in positions of seeking further education, most often in vocational study programmes. I use the concept of ‘problem representations’ as defined by
Bacchi based on Foucauldian notions of ‘problematisations’ which challenge “taken-for-granted truths” (Bacchi, 2009).

One possible “taken-for-granted truth” which I aim to deconstruct is an explanation of migrants’ unemployability based on high unemployment levels amongst all categories of residents. However, studies have shown that unemployment amongst migrants is higher than that amongst Finnish citizens. One way of addressing the possible reasons behind the aforementioned ‘problem representations’ of unemployability might be through an intersectionality theory, in which the overlap of various social identities - such as gender, race, social class, ethnicity, nationality, sexual orientation, religion, age, mental disability, physical disability, mental illness, and physical illness (Collins, 2015) - could explain forms of systemic discrimination. The theory of intersectionality was first introduced by Crenshaw in 1989, in order to explain the “multidimensionality of Black women's experience” of discrimination (Crenshaw, 1989). An intersectionality approach would potentially attribute my subject ‘positioning’ as unemployable to gender, nationality, class and possible perceived ethnicity. The majority of my ‘integration’ training schoolmates were Muslim migrants from the Middle East and Somalia. Their ‘positioning’ as unemployable, based on an intersectionality approach, could be attributed to some or all of the social categories of race, ethnicity, religion, gender, nationality, class and sexuality.

Another “taken-for-granted truth” which I aim to deconstruct is how the gender equality discourse in the Nordic context is used in order to educate migrants who should internalise this discourse during their ‘integration’ process, in order to be ‘positioned’ as employable subjects. As Keskinen notes, gender equality discourse is fundamental in Nordic national representations, offering the base for the image of “modern, progressive and advanced Nordic citizens”, as opposed to “migrant ‘others’ projected to the past, stagnation [and] bad patriarchies”, thus determining who “can claim governmental belonging and participate[e] in the management of the nation, involving the treatment of ‘others’ as the objects to be managed” (Keskinen, 2013, 226).

One more “taken-for-granted truth” which I aim to deconstruct is Finland’s national self-representation and historical narration “built on the image of being an outsider to colonialism” (Keskinen, 2009, 266-269). The presumption that Finland did not have any involvement in colonialism is based on the fact that “Finns never established any colonies for themselves”, due to being part of the Swedish realm until 1809, and the Russian Empire until 1917. However, “Finns also gained economically from colonialism”, and took part in colonial enterprise: “as settlers of Swedish colonies” in what is now Delaware in North America, with other Nordics “in the Congo”, “as missionaries in Namibia, and as migrants in South Africa” (Rastas, 2012). Furthermore, I aim to argue that postcolonial legacies affect national policymaking, thus negatively affecting the livelihood of communities situated in ‘gaps’ (Tsing, 2005, 194-202) formed as a consequence of policies and their implicit ‘problem representations’ (Bacchi, 2009). In the context of migrant ‘integration’, these ‘gaps’ can be translated into social stagnation. As Habti notes, ‘integration’ equates stagnation for migrants whose qualifications from their home countries are not recognised by the host society. Goldberg, using postcolonial theory, argues that the institutionalised racialising treatment of non-western people by western state apparatuses deploys either instruction and control through “racial naturalism”, or education to redress their perceived ‘backwardness’ through “racial historicism” (Goldberg, 2002). By extension, when contextualised in migrant ‘integration’ practices, the latter method of education can be translated into ‘integration’ training of non-western migrants residing in western societies. From these perspectives, I will analyse Finnish migration and migrant ‘integration’ policies, focusing in particular on the role adult education plays in them.

References


**Psykoanalyysi ja ideologiakriittinen kasvatustiede**

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johonmukaista siinäkin mielestä, että psykoanalyysitiset näkemykset ovat jääneet marginaaliin myös psykologian ja psykiatran aloilla. Nämä modernin epistemoomen liittyvät kehityskulut eivät rajaudu vain kasvatustieteeseen ja sen tutkimuskohteen professionaaliseen kehittymiseen, vaan samaa erityistieteatalon tiedon objektien logiikka on toiminut kaikkien ihmistieteiden modernisaatioissa ja asiantuntijoiden legitimoinnissa.


Snellman-korkeakoulun opiskelyympäristönä Maurice Merleau-Pontyn filosofisten käsitteiden kannalta tarkasteltuna

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Tutkimuksen taustateoria oli fenomenologinen, mutta aineiston kerääminen ja analyysi oli fenomenografinen, lisäksi käytin valokuvaa-analyytiä täydentämään ilmiön ilmenevyttää. Kokosin tutkimuksen fenomenografisen aineiston kysymällä opiskelijoilta heidän kokemuksistaan Snellman-korkeakoulusta oppimisympäristönä. Lopuksi yhdistin fenomenografiset tulokset Merleau-Pontyn filosofisiin käsitteisiin.

How does phenomenological psychology contribute to current concepts of ecological awareness and sustainability in Germany’s VET-System? A brief historical outline
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The psychology of awareness (also called psychology of conscious acts) arose from philosophy at the end of 19th century. Influenced by Franz Brentano and Edmund Husserl the Wurzburg School of psychology of thought processes (Karl Bühler, Oswald Külpe) created the first psychological theory of awareness in the first decade of the 20th century. One main idea was that a person perceives her inner and outer world in a mentally focused manner. Contents of consciousness are only perceptible to the person. Partially these contents are preconscious and abstract.

Michael Polanyi referred to psychological experiments and to phenomenology. He differentiated preconscious background awareness from focal awareness. Human actions are characterized by a strong mental focus on tasks. In order to understand human achievements completely one has to refer to the assumed subsidiary awareness of acting persons. During the 20th century the preconscious background of acting became more relevant in psychology. Models of cognitive regulation (Jean Piaget, Karl Pribram) and of action regulation (Winfried Hacker, Walter Volpert) explained human acting and laboring. The question how unconscious regulations changed when persons meet resistance or experience conflicts was treated. Changes of these regulations are necessary in order to cope with challenges.

In Germany ecological psychology experienced its golden period during the seventies and eighties. German ecological psychologists rediscovered pioneers of phenomenological psychology (Kurt Lewin, Willy Hellpach). These pioneers had emphasized that the perceived environment, also called “psychological space” of a person, did not comply with the “physical space”. Ecological psychologists were interested in repercussions of physical surroundings to human awareness and vice versa in human environmental impacts. Limits of human perceptions were a topic as well. Imperceptible to humans are changes within the subatomic sphere, long-term social changes and long-term climate changes.

The term “environmental awareness” used in those years took these problems of perception into account. This term went beyond classic phenomenological concepts of perception and awareness. Environmental awareness included long-term ecological and social effects of human actions. However, classic phenomenological psychology should not be discarded. Experiences in daily life, especially if persons suffer irritations, co-determine environmental awareness. In Germany’s VET-regulations these ideas were taken up by the standard wording of the occupational image “environment protection”. Standard occupational images are defined as cross-sectional tasks within the training of apprentices and within professional work.

Compared to the 40 year old term “environmental awareness” the current term “awareness of sustainability” contains additional social and economic aspects. In Germany a lot of references are made to the triangle of sustainability. It focuses on long-term social, ecological and economic processes. VET has to select these long-term processes as subjects of learning, though these processes usually cannot be experienced directly by a person in her daily life. If VET learning scenarios should base on classic phenomenological and environmental psychology one has to make accessible for learners what usually cannot be experienced.

In Quest of a New Identity: Evolution of a Finnish University under the Reforms
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This study is a case study looking into marketization in Finnish higher education and its impact over the system around the crucial period of Finnish higher education reform. A Finnish university, University of Eastern Finland (UEF) was chosen. And the strategy directions during the time 2000-2016 were investigated.
The article examines, from a special perspective, how a new identity, specifically a brand identity of a Finnish university under the reforms is being constructed and construed in its strategy policy documents. The discourse will be analyzed adopting the method of critical discourse analysis to show how the branding identity is communicated in the text of the policy. The analysis will reveal the marketing and branding practice in the policy. The results show how the new identity construction is realized by the discursive practices and how the neoliberal ideology to develop a Finnish university is justified by the policies.

Thinking out of the box: De-structuring further and higher education
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In our paper we will follow three propositions and consider developments in the past and in the future for further education and higher education. We will look at the case of Switzerland, where within further education some non-formal programmes (e.g. Certificate of Advanced Studies (CAS), Master of Advanced Studies (MAS)) and courses are organised and hosted by universities. Additionally universities offer opportunities for informal further education (e.g. peer-to-peer settings, reading, conferences). We consider that higher education has yet not used the options for development especially regarding non-formal and informal further education and its interference with methodological standards and innovation of universities as research institutions.

In our analysis we draw on the following propositions:
(1) Further education at universities is thinking out of the box in several aspects
(2) Research orientation is a claim to further education at universities
(3) The professional world and research orientation are a chance for de-structuring institutional and disciplinary boundaries

Further education and higher education have different functions, histories and institutional setups. Further education at universities may be challenged from both sides, e.g. by research orientation and relatedness to disciplines as well as by the labour market and the professional world. When we consider a de-structured further education this does not mean a claim for more structure, but for using it to challenge research orientation of universities. In particular curricular, content-based and didactic consequences seem to be important for giving further education a specific profile, when embedded in higher education settings. It would be a missed chance to just put further education "in-house" of higher education institutions and not using the position and characteristics of the university for further education. Also the other way around: it would be a dead-end for further education at universities leaving out a clear relation to the professional world. Thinking out of the box might be a chance for further education within higher education in order to mediate between the institutional and disciplinary boundaries of universities and general further education.

The discipline in education: three interrelated meanings
Ivan Zamotkin, Lomonosov Moscow State University

The term ‘discipline’, referred to the field of education, has at least three meanings. The first one, as Durkheim put it, discipline is a way to unite the child with larger society. In other words, it is education through which we become part of the particular social order and it always requires some changes in personal attitude and behavior that somehow makes ones ‘disciplined’. Foucault’s critique helps to reveal how disciplinary mechanisms in educational institutions ‘normalize’ students and turn them into conformists. Nevertheless, it seems to be the necessary mean of socialization as a major function of education. The second, education can be also considered as disciplines (subjects) which constitute curriculum. Given the fact that the content of education in many ways is determined by the sociocultural conditions and can be transformed under its changes, this definition is closely connected with the first one: looking at knowledge as a social construct gives a reason to consider it as essential part of disciplinary
mechanisms in education. The final one, the education itself can also be regarded as a subject of some distinct disciplines (such as philosophy of education, history of education, sociology of education etc.) or even as interdisciplinary area of studies which is usually called “educational studies”. Mostly, it is applied in the sphere of teacher education and in educational research. Both these areas of study have recently faced plenty of changes not least of which are the rise of managerialism and the dominance of the ‘culture of accountability’. In the presentation it will be highlighted how the very different meanings of disciplines in education can affect the formation of disciplinary mechanisms as well as how re-thinking current state of affairs can help to make our society less disciplinary.