



13th Summer Days of the Finnish Research Network on History and Philosophy

7-9th June 2017, University of Tampere

ABSTRACTS

ABSTRACTS

Education and the Sacred:

Jewish Ideas of Holiness and the Dynamics of Teaching and Learning: And Ethnography from Jerusalem

Isaac Calvert, University of Oxford

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 rationale 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 21st Century higher education a transition even in the concepts 'from of 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

Kasvatus ja sen tutkimus on harvoin – jos koskaan – vain yhden tieteenalan haaste. Kasvatustiede hyötyy muiden tieteenalojen näkökulmista, teorioista ja menetelmistä. Vastaavasti monet tieteenalat hyötyvät kasvatustieteellisestä näkökulmasta. Lähestyn kurin ja kasvatuksen yhteyttä suomalaisen muistetun historian ja kulttuurisen tietämyksen kautta.

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

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

Kansalaiseksi kasvaminen, ihmisoikeudet ja tasa-arvo ovat perinteisesti suomalaisen perusopetuksen ydinarvoja. Demokratia-arvot tulevat esille myös uusimmassa peruskoulun opetussuunnitelmassa (Opetushallitus 2016), mutta käytännön koulutyössä ihanteet voivat jäädä etäisiksi. Samanaikaisesti ollaan myös huolestuneita nuorten yhteiskunnallisen vaikuttamisen vähenemisestä. Demokratiakasvatuksen edistäminen on haasteellista, ja useat kansalaisjärjestöt ovatkin kiinnittäneet huomiota siihen, että ihmisoikeus- ja demokratiakasvatusta on liian vähäistä suomalaisessa koulussa, ja opettajatkaan eivät saa opetukseen tarpeeksi valmiuksia koulutuksessaan. Tämän takia Opetus- ja kulttuuriministeriö on toteuttanut viime vuosina mm. kehittämishankkeet Kansalaisvaikuttaminen opettajankoulutuksessa (2004-2006), Tasa-arvo ja sukupuolitietoisuus opettajankoulutuksessa (2008-2010) sekä Demokratia ja ihmisoikeuskasvatusta opettajankoulutuksessa (2016-2017).

Tässä paperissa liitymme meneillään olevaan demokratiakasvatuksen keskusteluun tarkastelemalla klassikkojen Jane Addams, John Dewey ja Paulo Freire pedagogisia ajatuksia. He ovat kaikki demokratiakasvatuksen pioneereja, ja heidän ajatteluaan voidaan tarkastella myös jatkumoina ja täydentyvinä. Addamsin (1860-1935) ja Deweyn (1859-1952) ajattelu kehittyi amerikkalaisessa yhteiskunnallisessa muutoksessa. Dewey oli progressiivisen pedagogiikan alkuunpanija, ja Addams liittyi samaan perinteeseen. He tunsivat myös toisensa ja Addamsin työ onkin vaikuttanut Deweyn koulukasvatuksen filosofiaan. Freireä (1921-1997) pidetään kriittisen pedagogiikan merkkihahmona. Hän kehitti pedagogiikkaansa 1960-1970 – lukujen radikalisoitumisen ja siirtomaavaltojen purkautumisen kontekstissa. Freire itse sanoo Deweyn ajatusten olleen merkittäviä hänen pedagogisessa ajattelussaan. Suomen koulupedagogiikassa erityisesti Deweyn ajatukset ovat edelleen eläviä, mutta myös Addamsin ja Freiren vaikutus näkyy meillä sosiaalipedagogiikan kautta.

Tarkastelemme esityksessämme demokratiakasvatusta neljän teeman kautta, jotka ovat 1) *Kansalaiseksi kasvaminen*, 2) *Sorto, marginaalisuus ja etiikka*, 3) *Taide ja demokratia* sekä 4) *Dialogi keskusteluna ja praksiksena*. Pyrkimyksenä on tulkita uudelleen näiden klassikkojen ajatuksia nykyisen kasvatustodellisuuden kontekstissa. Päämateriaaleina käytämme teoksia *Jane Addams, Democracy and social ethics*; *John Dewey, Democracy and education* sekä *Paulo Freire, Pedagogy of the oppressed*.

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 antiikin Kreikasta lähtien leikki on muodostanut eräänlaisen kaksisuuntaisen liikkeen suhteessa poliittisten järjestelmien ja yhteiskuntien ylläpitämiseen.

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

Kuvaan esityksessäni kolmen tapausesimerkin - Platonin, Walter Benjaminin ja Giorgio Agambenin ajattelun - kautta, kuinka leikki ja lapsuus ovat sijoittuneet edellä kuvattuun kaksisuuntaiseen liikkeeseen. Esitän, että kyseisten ajattelijoiden töissä ja tutkimuksissa painottuvat leikin poliittisen filosofian keskeisimmät kysymyksenasettelut. Näin niissä kuvataan paradigmaattisesti sitä, kuinka leikkiä on eri tavoin hahmotettu länsimaisen poliittis-filosofisen ajattelun historiassa. Esitys perustuu käynnissä olevaan kirjahankkeeseen "Leikin poliittinen genealogia", jossa analysoidaan leikin asemaa länsimaisessa poliittis-filosofisessa ajattelussa antiikin Kreikasta postmoderneihin eurooppalaisiin ajattelijoihin.

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 unanimity

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-dependent 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 not 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:

Hummelsheim, S. (2010). Finanzierung der Weiterbildung in Deutschland. Bielefeld
Lasnigg, L., Vogtenhuber, S. & Osterhaus, I. (2012). Finanzierung von Erwachsenen- und Weiterbildung in Österreich und in ausgewählten Vergleichsländern. IHS-Projektbericht im Auftrag der Arbeiterkammer Wien. Retrieved from
URL: www.equi.at/dateien/AK-IHS-EB-Kovgl.pdf, <http://www.equi.at/dateien/AK-IHS-strat.pdf>

Williams, J., McNair, S. & Aldridge, F. (2010). Expenditure and funding models in lifelong learning. A Context Paper. National Institute of Adult Continuing Education. Leicester.
Retrieved from www.niace.org.uk/lifelonglearninginquiry/docs/Expenditure-funding-models.pdf

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 microcompetitiveness 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 apparatusization 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

Katariina Löfblom, Turun yliopisto

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

Ajatus yleistetyistä 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

elämäkerrallisesti rakentuva yleistetyn toisen ajatus. Tutkimuksessani pyrin osoittamaan, miten yleistetyn toisen ajatus on läsnä nuorten omia koulutus suunnitelmia ja uravalintoja koskevissa haastatteluissa. Käsittelen esityksessäni nuorten koulutien muodostumista ja tulevaisuuden suunnitelmia koskevissa haastatteluissa esille tullutta ajatusta toisista ja pohdin tämän yhteyttä Meadin teoriassa esitettyyn minuuden osatekijään. Tutkimuksen aineisto muodostuu nuorten teemahaastatteluista, jotka olen tehnyt vuosina 2014–2016. Haastattelin nuoria Varsinais-Suomen saaristossa ja Pohjois-Karjalan rajaseudulla.

**Occupational fields, vocational education and training and curricular codes:
The impact of general and key competencies in curriculum design and the blurring
borders of occupational definitions.**

Fernando Marhuenda, Universitat de València, Spain

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 (Llinares, 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:

- Eraut, M. (2000). Non-formal learning and tacit knowledge in professional work. *British Journal of Educational Psychology*, 70, 113-136.
- Eraut, M. (2012). Developing a broader approach to professional learning. In McKee, A. and Eraut, M. (eds.). *Learning trajectories, innovation and identity for professional development*. Dordrecht, Springer, 21-46.
- Llinares, L., Córdoba, A. and Zacarés, J.J. (2016). Discussing employability: current perspectives and key elements from a bioecological model. *Employee Relations*, Vol. 38 Iss 6 pp. 961 - 974.
- Lundgren, U.P. (1981). *Model analysis of pedagogical processes*. Stockholm, CWk Gleerup.
- Lundgren, U.P. (1983). *Between hope and happening. Text and context in curriculum*. Victoria, Deakin University Press.
- Marhuenda, F. (2000). *Didáctica general*. Madrid, De la Torre.
- Marhuenda, F. (2012). *La formación profesional. Logros y retos*. Madrid, Síntesis.

Auktoriteetti, kunnioitus ja dialoginen ääni kasvatuksessa

Pasi Matikainen & Jari Matikainen, Jyväskylän yliopisto

Monikulttuurisuuden ja eriarvoistumisen haasteet näkyvät selvästi kasvatuksen ja koulutuksen eri konteksteissa. Edellytyksinä eettiseksi toimijaksi ja kansalaiseksi kasvamiselle voidaan pitää moninaisten näkökulmien avointa, mutta myös kriittistä esilläoloa. Monimuotoistuvan tiedon näkökulmasta myös auktoriteetin – erityisesti tiedollisen auktoriteetin asema – on kasvatuksessa kyseenalaistettu.

Teoreettisesti tätä problematiikkaa voidaan tarkastella Nicholas Wolterstorffin oikeudenmukaisuusteorian implikaatioista käsin. Tietyn rationaalisuuskäsityksen ja dialogisen pluralismin näkökulmista on tärkeää toimia kasvatuksessa avoimesti omista laaja-alaisista näkökulmista käsin, tiedostaen samalla kriittisen dialogin tärkeyden. Tämän lisäksi on tärkeää tunnistaa kasvatuksen keskeisenä lähtökohtana kasvattajan auktoriteetti, jotta riittävä järjestys saadaan säilytettyä oppimisen ja kehittymisen turvaamiseksi. Auktoriteetin paikkaa ja mahdollisuutta pohditaan vastavuoroisten oikeuksien ja velvollisuuksien sekä kunkin toimijan arvon näkökulmasta. Eri asemien ja roolien myötä omaamme tiettyjä partikulaarisia arvoja, joita tulee kunnioittaa. Tämän voidaan nähdä luovan normatiivisen pohjan yksilö- ja yhteisöllisten toimijoiden päätöksenteolle ja toiminnalle.

Tarkoituksenamme on esittää alustavia ajatuksia siitä, kuinka auktoriteetin, motivaation ja tahdon käsitteillä on keskeinen rooli kasvatuksen eri konteksteissa. Erityisen tarkastelun kohteena on opettajan ja valmentajan auktoriteettiasema ja sen merkitys kasvatustoiminnan onnistumisessa. Toisaalta auktoriteetti nähdään yhteensopivana avoimen dialogisen ilmapiirin ja auktoriteetin alla olevien kunnioittamisen ja heidän äänioikeuden kanssa.

Koululaitoksen kontekstissa näemme mielekkäänä vertailla perinteisen luokkaopetuksen ja joustavan perusopetuksen malleja. Erityinen korostus opetuksen yksilöllisessä eriyttämisessä, oppilaiden osallisuuden korostamisessa ja pienemmissä ryhmäkoissa joustavassa perusopetuksessa näyttäisi edistävän koulun toimintakulttuuria sekä ilmapiiriä positiivisempaan suuntaan esimerkiksi yhteiskuntaan sosiaalistamisen näkökulmasta. Tärkeäksi oppilaiden osalta muodostuu tunnustetuksi tuleminen tarve ja motivaatio. Suhteessa valmennustoimintaan perinteinen luokkaopetus omaa enemmän yhtäläisyyttä auktoriteetin kunnioittamiseen, kun taas joustavassa perusopetuksessa toiminnalliset sisällöt ja oppilaan itseohjautuvuus, sekä motivaatio ovat lähempänä valmentaja-urheilija-suhdetta.

Utooppinen kasvatus ja anti-utooppinen antropologia

Olli-Pekka Moisio, Jyväskylän yliopisto

Esitelmäni pohjaa käynnissä olevaan tutkimushankkeeseen (Koneen säätio), jossa tarkastelen kasvatuksen, utopian ja antropologian suhteita. Erityisesti kiinnitän huomioni anti-utooppisen antropologisen essentialismin rooliin kasvatuksen ja koulutuksen kehittämistä jäsentävänä yleisenä periaatteena. Analysoin tällaisen ihmisluonnon piirteitä ideologisesti värittävän ja sen mahdollisuuksiin lähtökohtaisesti epäillen suhtautuvan antropologian toimintaa ja sen vaikutusta nykypäivän kasvatuksellisissa ja koulutuksellisissa interventioissa. Positiivisia muutokseen tähtääviä utopioita tarkastelen suhteessa kasvatukseen siinä määrin kuin ne auttavat osoittamaan ne esteet ja ongelmat, joita anti-utooppisessa antropologiassa hyödynnetään utooppisten kasvatuksellisten ja koulutuksellisten näkökulmien sulkemiseksi.

Kesäpäivien esitelmässäni nostan erityisen tarkastelun kohteeksi kaksi keskeistä anti-utopistisen antropologian argumenttia. Toinen näistä koskee ihmisen lähtökohdallista heikkoutta/haurautta ja toinen utopian periaatteellista ja käytännöllistä tavoittamattomuutta. Pyrin rakentamaan vasta-argumentteja anti-utopistisen antropologialle, joiden nojalla osoitan, että anti-utooppisuus johtaa ratkeamattomiin kysymyksiin ja ongelmiin. Anti-utooppinen antropologia näyttäisi johtavan olemassa olevan kasvatuksellisen ja koulutuksen ilmapiiriin

oikeuttamiseen ja jähmettämiseen. Samalla tulee myös osoitettua, että utopioiden kritiikki epäonnistuu pyrkimyksessään osoittaa, ettei utopioilla olisi enää produktiivista roolia kasvatuksellisessa ajattelussa, keskustelussa ja teoriassa tai tarkemmin radikaalissa pedagogisessa tulevaisuuden näkymien hahmottelussa.

Käsillä olevassa esitelmässä kehitellen alustavasti ajatuksia siitä miten utopiat voisivat olla suhteessa antropologiaan muillakin tavoin ja siten edistää utopioiden hedelmällistä roolia kasvatuksellisessa ja koulutuksellisessa kehittämisessä. Utopiat ymmärretään tällöin negatiivisena peilinä nykyisyydelle, jonka kuvastimessa olemassa olevien toimintamallien toimimattomat ja epäproduktiiviset piirteet saadaan esille.

Emotionaaliset jännitteet koulujen tasa-arvotyössä

Tiina Nikkola, Jyväskylän yliopisto; Antti Saari, Tampereen yliopisto

Julkisuudessa käydään tällä hetkellä vilkasta keskustelua "totuuden jälkeisestä ajasta", jossa tieteellisillä faktoilla argumentoinnista on tullut aiempaa vaikeampaa. Samalla valistuksen aikakaudelta peräisin olevat tasa-arvon, ihmisoikeuksien ja mielipiteenvapauden arvot ovat uhattuina sellaisissakin länsimaissa, joissa niitä on pidetty kyseenalaistamattomina julkisessa sfäärissä käytävää keskustelua ohjaavina periaatteina. Monet politiikan teoreetikot ovat ilmaisseet huolensa myös siitä, että kyseisiä arvoja koskeva keskustelu on saanut uudenlaisia emotionaalisia latauksia. Esimerkiksi rasismien ja feminismien ympärillä käytävä keskustelu kietoutuu helposti torjuntaan, jossa osanottajien oma ihmisarvo, mielipiteenvapaus tai jopa henkinen tasapaino esitetään olevan uhattuna. (Ks. esim. Ahmed 2010.)

Tarkastelemme esityksessä feminismiin liittyvän keskustelun emotionaalisia jännitteitä psykoanalyttisesta näkökulmasta, joka on toistaiseksi jäänyt vähäiseksi tasa-arvotyön diskurssien analyysissä. Tapausesimerkinä käytämme kaikissa Suomen yläkouluissa keväällä 2017 toteutettua tasa-arvohanketta (Itsenä Olemisen Tärkeystä -hanke), jonka osana 9-luokkalaisten jaettiin nigeriläisen kirjailijan [Chimamanda Ngozi Adichien](#) kirjanen *Meidän kaikkien pitäisi olla feministejä*. Hankkeessa nostetaan keskiöön tasa-arvo, koulujen ja koulutuksen merkitys tasa-arvotyössä, sekä kirjallinen kulttuuriperintömme globaaliin ja monikulttuuriseen nykypäivään päivitettyinä. Keskeisenä tavoitteena on tuottaa työkaluja keskustella sukupuolten tasa-arvosta ja yhdenvertaisuudesta osana laajempaa ihmisoikeus- ja demokratiakeskustelua, ja ymmärtää paremmin, miten nämä teemat jäsentyvät nuorten näkemyksissä ja kokemuksissa.

Tarkastelemme tämän hankkeen vastaanottoa ja käytämme aineistona esimerkiksi mediassa esitettyä kommentointia sekä opettajien, yksittäisten kansalaisten ja eri instituutioiden tapoja lähestyä aihetta, esimerkiksi hankkeen tutkijoille lähetettyä palautetta. Analysoimme, miten tunteilla ja kokemuksilla argumentoidaan emotionaalisesti värityneessä keskustelussa, sekä millaisia positioita kokemustieto ja asiantuntijatieto ottavat keskustelussa. Erityisesti psykoanalyttisten teorioiden avulla hahmotamme, miten *torjunnan* ja *projektion* dynamiikat voivat vaikuttaa tasa-arvotyötä koskeviin kannanottoihin keskustelussa yhteiskunnallisesti kiinnostavasta aiheesta.

Mitä vaihtoehtoisesta koulutusmallista voi oppia suhteessa disiplinaarisiin kamppailuihin?

Tiina Nikkola, Jyväskylän yliopisto; Tuomas Tervasmäki, Tampereen yliopisto

Zygmunt Baumanin mukaan nyky-yhteiskunnissa korostuvat jyrkkä yksilöllistyminen, säädösten purkaminen ja elämän muuttuminen entistä epävarmemmaksi. Nämä kehityskulut haastavat demokraattisen yhteiskunnan toimintaa heikentämällä sosiaalisia siteitä ja vastavuoroista luottamusta. Kun yksilön vastuulle sälytetään niin yksilölliset kuin rakenteelliset ongelmat, oman edun ylittävä yhteinen hyvä ja siten pitkäjänteisyyttä vaativa yhteiskunnan kehittäminen eivät näyttäytyä tavoiteltavana. Samoja kehityskulkuja on havaittavissa koulutuksen alueella ja ne

haastavat klassisia kasvatuksen ideaaleja tasa-arvosta, yhteisöllisyydestä 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 vaikeasti artikuloitaviin raja-aitoihin uudistava näkemys 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? Tapausesimerkkinä käytämme Jyväskylän yliopistossa vuosituhanen alusta lähtien toteutettua koulutus- ja tutkimusmallia, integraatiokoulutusta, jossa luokanopettajakoulutuksessa on sovellettu sisäistä ja ulkoista todellisuutta integroivaa näkökulmaa opiskeluun (ks. Nikkola, Rautiainen & Rähkä 2013). Integraatiokoulutus perustuu ytimeltään vähemmän sovellettuun psykodynaamiseen näkemukseen oppimisesta (esim. Britzman 2009; 2003) sekä kielen, tiedon ja kokemuksen suhteen tutkimiseen. Vaikka integraatiokoulutuksessa kokemus korostuu oppimisen lähtökohdaksi, on siitä mahdollista edetä edellä mainittuihin yhteiskunnallisiin kysymyksiin.

Disiplinaariset kamppailut eivät luonnollisestikaan häviä uusien koulutusmallien ja -kokeilujen myötä. Vaikka tällaisten mallien lähtökohdat olisivatkin olemassa olevien rakenteiden kyseenalaistaminen ja kriittinen tarkastelu, saavat ne aikaan uudenlaisia kamppailuja. Disiplinaaristen kamppailujen ilmentymiä ja muotoja on kuitenkin mahdollista lähteä tarkastelemaan marginaalista käsin, 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 multi-mode 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

experience as frozen into a 'narrative thread' and as such is closely related to the author's notion of *Das Gegenwerk*, or the work towards the work that avoids definitive closure, where completion continually opens onto 'beginning anew'.

Möbiuksen nauhaa neulomassa: refleksiivisyys tieteenhistorian metodologiassa

Antti Saari & Jenni Pätäri, University of Tampere

Reflektoimme puheenvuorossamme tieteenhistoriallisen tutkimuksen metodologisia jännitteitä omassa tutkimustoiminnassamme, joka kohdistuu kasvatustieteen ja aikuiskasvatustieteen tieteenalakehitykseen. Hahmotamme tieteenhistoriallisen tutkimusstrategiamme "nykyisyyden historiaksi" (Foucault 2007) siitä, miten nykyiset kasvatuksen tutkimuksen totuudet ovat historiallisesti muodostuneita. Tutkimuksemme puolustavat nykyisyyden historiallista tutkimusta tieteenalalla, jota on luonnehtinut historian marginalisaatio niin tutkimuksen, oppituolien kuin koulutussisältöjen osalta (Saari 2013; Arola 2012; Rantala 2008).

Puheenvuoromme pureutuu erityisesti tutkijan ja tutkittavan välisen suhteen problematiikkaan omassa tutkimustoiminnassamme. Varsinkin laadullista metodologiaa hyödyntävässä tutkimuksessa tutkija on usein tilanteessa, jossa tutkimuksen kohdetta ja tutkijaa on vaikeata erottaa selkeästi toisistaan. Laadullisen tutkimuksen oppikirjoissa onkin tapana todeta tutkijan olevan osa tutkimuskohdettaan (Eskola & Suoranta 1998). Esimerkiksi sukupuolen tutkijaa rohkaistaan usein reflektoimaan omaa sukupuoleen liittyvää "standpointiaan" eli sitä, miten tutkijan omat sukupuolta koskevat käsitykset ja sosialisatio sukupuoleen vaikuttavat siihen, miten tutkimuskohde käsitteellistetään ja miten aineiston luonne ymmärretään (Oakley 2000). Vastaavasti genealogisessa tieteenhistoriassa esimerkiksi käsitykset empiriasta, datan luonteesta ja todistusvoimasta sekä järjkeilystä ovat toisaalta tieteenhistoriallisen tutkimuksen kohteena, mutta samalla kehystävät myös tutkimuksen metodologisia lähtökohtia. (Baker 2008.)

Tarkastelemme puheenvuorossamme tätä jännitettä Möbiuksen nauhan analogian avulla: kuvaamme miten omassa tutkimuksessamme tutkimuksen kohde eli ulkopuoli kääntyy tutkimusprosessissa myös sisäpuoleksi eli tutkijan omiksi metodologisiksi sitoumuksiksi. Tämä toimii myös toisin päin: tutkijan metodologiset lähtökohdat paljastavat aina tietyllä rajatulla tavalla tutkimuksen kohteena olevan metodologisen historian.

Puheenvuoromme perustuu ensinnäkin Antti Saaren väitöstutkimukseen (2011), jossa tutkittiin, miten tietynlaiset käsitykset empiirisestä tiedosta ovat alkaneet määrittää kasvatustieteellisen tutkimuksen luonnetta 1900-luvulla, ja miten useat muut empiirisen tiedon hahmotustavat on marginalisoitu. Saaren väitöstutkimusta esimerkkinä käyttäen pohdimme, miten tutkimuksen kohteena oleva ja toisaalta tutkijan oma tapa ymmärtää empiirisen tiedon edellytyksiä suhtautuvat toisiinsa ja miten niiden välinen jännite voi tuottaa hedelmällisiä kysymyksiä tieteenalan metodologisia lähtökohtia kyseenalaistavaan keskusteluun.

Toiseksi puheenvuoro perustuu Jenni Pätärin tekeillä olevaan väitöstutkimukseen aikuiskasvatustieteen tieteellistymisestä kansansivistysoppina 1920-60-luvuilla. Pätärin tutkimusesimerkin myötä tarkastelun painopiste siirtyy siihen, miten ihmistieteellinen tutkimustieto ja sen tutkimusmenetelmät tuottavat totuutta ihmisestä, Pätärin aineiston valossa erityisesti kansasta, ja miten ne rajaavat suhdetta tieteellisen asiantuntijuuden ja kansalaisuuden välillä. Tutkimusta esimerkkinä käyttäen pohdimme, miten tieteenhistoriallisen tutkimuksen avulla voi kysyä tutkijan omaa yhteiskunnallista tehtävää nykyisyydessä.

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

Opettajiksi opiskelevien kasvatustieteilijöiden vuosittaisen kokoontumisen voi nähdä Talvipäivillä, joilla vaihdetaan ajatuksia ja jaetaan näkemyksiä opettajaksi opiskelemisesta ympäri Suomea. Muistan, kuinka keskusteluissa eri paikkakunnilla opiskelevien kanssa huomasin kasvatustieteen eroavaisuudet ympäri Suomea. Samalla tavoin huomasin määrittelyeron opintojeni aikana, koska olin suorittanut osan perusopinnoista Helsingin avoimeen yliopistoon, ja Hämeenlinnassa suoritettavat kurssit sisälsivät hyvin toisenlaisen kasvatustieteen määritelmän. Näissä kohtaamisissa heräsi kysymyksiä siitä, minkälaiseen teoriaperinteeseen kasvatustiede sidotaan, mikä sen päämääräksi koetaan ja miten kasvatustiedettä toteutetaan käytännön tutkimuksessa.

Tarpeellista on huomata vallankäyttö itse kasvatustieteen sisällä esimerkiksi sen suhteen, kuka tai ketkä määrittelevät opetussuunnitelmien sisältöjä ja minkälaisia oppinäytetöitä yksiköissä tuotetaan. Kasvatustieteen irrottaminen yhteiskuntatieteellisestä traditiosta tuottaa helposti näkemyksen kasvatustieteestä teknisrationaalisenä oppimisteorianana, jossa keskitytään oppimisinterventioiden kehittelyyn ja kokeiluun.

Kasvatustieteilijöiden harjoittamat kasvatustieteelliset rajaukset puolestaan heijastuvat opiskelijoiden käsitykseen siitä, mitä kasvatustiede on ja kuinka sepittää kasvatuksen käytännöt sisäistetyn kaanonin avulla. Kasvatukseen liittyy aina toisen kohtaamista ja toiseuden tulkitsemista. Teoreettiset välineet analyttiseen ymmärtämiseen tuotetaan perus- ja aineopintojen piirissä sekä syvennetään syventävissä opinnoissa. Näiden opintojen myötä luodaan kuva kasvatuksen maailmasta ja kasvattajan merkityksestä tässä tapahtumassa.

Kriittinen pedagogiikka haastaa tarkastelemaan kasvatustapahtumia toisenlaisesta näkökulmasta. Institutionaalinen kasvattaminen sisältää aina pakkovaltaa ja oppilaiden sopeuttamista opetussuunnitelman tavoitteisiin. Tämän vuoksi olisi tärkeätä nostaa esille, minkälaisia seurauksia vallankäytöstä seuraa oppilaiden kokemusmaailmaan. Esitelmässäni käyn läpi kriittisen pedagogiikan tarjoamia analyttisiä työkaluja tunnistaa harjoitettua vallankäyttöä. Tarvitaanko uudenlaista kriittisesti kultivoitunutta kasvatustieteilijää, joka ymmärtää kasvatustieteiden valtakamppailuja?

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:

1. Biott, C., Moos, L., & Moller, J. (2001). Studying Headteachers' Professional Lives: Getting the Life History. *Scandinavian Journal Of Educational Research*, 45(4), 395-410.

2. Duckworth, V.), & Ade-Ojo, G.). (2016). Journey Through Transformation: A Case Study of Two Literacy Learners. *Journal Of Transformative Education*, 14(4), 285-304. doi:10.1177/1541344616644682
3. Choi, P. L., & Tang, S. F. (2009). Teacher commitment trends: Cases of Hong Kong teachers from 1997 to 2007. *Teaching And Teacher Education*, 25767-777. doi:10.1016/j.tate.2009.01.005
4. Glazzard, J. (2014). The standards agenda: reflections of a special educational needs co-ordinator. *Support For Learning*, (1), 39.
5. Page, J. (2014). Childcare choices and voices: Using interpreted narratives and thematic meaning-making to analyse mothers' life histories. *International Journal Of Qualitative Studies In Education*, 27(7), 850-876. doi:10.1080/09518398.2013.805850
6. Tarpey, P. (2016). 'Fire Burn and Cauldron Bubble': What are the Conjunctural Effects on English Teacher Professional Memories, Identities and Narratives?. *Changing English: Studies In Culture And Education*, 23(1), 77-93. doi:10.1080/1358684X.2015.1133767
7. TRAFÍ-PRATS, L. t., & WOYWOD, C. w. (2013). We Love Our Public Schools: Art Teachers' Life Histories in a Time of Loss, Accountability, and New Commonalities. *Studies In Art Education*, 55(1), 7-17

Kulttuurihistoriallinen kasvatopsykologia ja neuvostovalta

Jussi Silvonen, Itä-Suomen yliopisto

Lev Vygotskin tuotanto on toiminut virikkeenä useille kasvatustieteen, aikuiskasvatustieteen ja psykologian tutkimusohjelmille. Empiiristä tutkimusta tehdään niin varhaiskasvatuksen, koulututkimuksen kuin työorganisaatioidenkin piirissä. Kulttuuri-historiallinen toiminnan teoria on yksi laajimmista Vygotskin (ja Leontjevin) varaan rakentuvista uudemmissa tutkimusotteista. Paradoksaalista on, että toiminnan historiallisuutta painottavan lähestymistavan puitteissa ei ole tarkasteltu juuri lainkaan lähestymistavan omaa historiallisuutta, ja historiallisen kontekstin merkitystä sen käsitteiden synnylle.

Levy Vygotskin (1896-1934), Aleksander Lurijan (1903-1979) ja Aleksei Leontjevin (1902-1977) ”troikka” kehitti kulttuuri-historiallisen teorian peruskäsitteet dramaattisesti muuttuvassa Neuvostoliitossa. Kolmikko oli aktiivisesti mukana 1920 -luvun kokeilevassa ilmapiirissä. Vygotskin kuoleman jälkeen Leontjev ja Lurija sopeutuivat Neuvostoliiton autoritäärisen kehitykseen ja kehittivät kulttuurihistoriallista lähestymistapaa valtioideologian asettamissa tiukoissa rajoissa.

Vygotski oli mukana pedologisessa liikkeessä, jonka puitteissa esitettiin radikaaleja ja utooppisiakin ajatuksia koulun ja koulutuksen kehityksestä. Hän korosti varhaisessa Kasvatopsykologiassaan, että lapsi on asetettava pedagogisen prosessin keskeiseksi subjektiksi opettajan sijaan. Hän oli myös kiinnostunut Shulginin teesistä koulun lakkautumisesta ja oppimisen siirtymisestä koulusta yhteiskunnallisiin konteksteihin.

Leontjev ja Lurija tutkivat empiirisesti opiskelijoiden kokemuksia mm. tenttitilanteissa ja päätyivät näkemykseen, jonka mukaan tentin kaltaiset kuulustelut ovat pikemminkin vahingollisia kuin oppimista edistäviä. Lurija toimi aktiivisesti psykoanalyttisessä yhdistyksessä.

Avantgardistiset painotukset ja kokeilut loppuivat 1930-luvulla. Vygotskin kuoleman jälkeen pedologia ja siihen liittyvät hankkeet kiellettiin. Leontjev kehitti oman toiminnan teorian ja Lurija keskittyi neuropsykologiaan. Stalinin kuoleman jälkeen toiminnan teoria vakiintui Vygotskin tradition tulkintalinjaksi Neuvostoliitossa.

Neuvostoliiton hajoamisen jälkeen tapahtunut arkistojen avautuminen on tehnyt mahdolliseksi kulttuuri-historiallisen psykologian syntyvaiheen yksityiskohtaisen analyysin. Neuvostovallan ja kulttuurihistoriallisen psykologian käsitteellistä kytkentää on kuitenkin pohdittu vain vähän.

Kuvaan puheenvuorossani uuden materiaalin valossa ”troikan” avantgardistisia näkemyksiä 1920-luvulla ja niiden vaihtumista kulttuurihistorialliseksi teoriaksi 1930-luvun alussa. Kysyn

mitkä seikat voisivat selittää tutkijaryhmän uskomattoman laajaa tuotteliaisuutta tuohon aikaan ja miten neuvostovallan asettamat myöhemmät rajoitukset näkyvät toiminnan teorian käsitteellisessä arkkitehtuurissa. Näennäisen yksinkertaisten rajoittavan vallan käsitteiden takaa hahmottuvat monimutkaisemmat teoreettisen kehityksen edellytykset sekä vallan ja teorian immanentit suhteet, joita pyrin avaamaan.

Bauer, R.A. (1952) *The New Man in Soviet Psychology*. Cambridge: Harvard University Press
Blunden, Andy (2010) *An Interdisciplinary Theory of Activity*. Leiden: Brill
Silvonen, Jussi (2010). Foucault and Leontyev. In: Kauko, J., Rinne, R. & Kynkäänniemi, H. (ed.) *Restructuring the Truth of Schooling*. (pp. 176-196). Helsinki: FERA

Disciplinary Struggles in the History of Education

Ioana Țișteanu, 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 ‘problematizations’ 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 participat[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, 268-269). 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

Bacchi, Carol (2009). *Analysing Policy: What’s the problem represented to be?* Frenchs Forest: Pearson Education.

Collins, Patricia H. (2015). Intersectionality's Definitional Dilemmas. *Annual Review of Sociology*. 41: 1–20. doi:10.1146/annurev-soc-073014-112142

Crenshaw, Kimberle (1989). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. In *University of Chicago Legal Forum*: Vol. 1989: Iss. 1, Article 8. Available at: <http://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>

Goldberg, D. T. (2002). *The Racial State*. Oxford: Blackwell Publishers. Inc.

Habti, Driss (2016). Gendering highly skilled mobility: Insights into migrant women's work-life interface. University of Eastern Finland. Conference paper from the Liikkuvuus ja sukupuoli – Gendered Mobilities 2016 Conference in Joensuu

Harré, R. (2012). Positioning theory: moral dimensions of social-cultural psychology. In J. Valsiner (ed.) *The Oxford Handbook of Culture and Psychology*. New York: Oxford University, pp. 191–206.

Keskinen, Suvi (2013). Antifeminism and white identity politics. Political antagonisms in radical right-wing populist and anti-immigration rhetoric in Finland. In *Nordic Journal of Migration Research*: 225-232.

Keskinen, S., Tuori, S., Irni, S. and Mulinari, D. (eds) (2009). *Complying with Colonialism. Gender, Race and Ethnicity in the Nordic Region*, Aldershot: Ashgate.

Rastas, Anna (2012). Reading History through Finnish Exceptionalism. In Loftsdóttir, Kristín and Jensen, Lars (eds.). *Whiteness and Postcolonialism in the Nordic Region: Exceptionalism, Migrant Others and National Identities*. Surrey, England: Routledge.

Tsing, Anna L. (2005). *Friction: An Ethnography of Global Connection*. Princeton and Oxford: Princeton University Press.

Wrench, John (2007). *Diversity management and discrimination. Immigrants and ethnic minorities in the EU*. Aldershot, Hampshire: Ashgate Publishing Limited.

Psykoanalyysi ja ideologiakriittinen kasvatustiede

Antti Turtiainen, University of Tampere

Lacanalaiselle psykoanalyysille perustuva ideologiakriittinen kasvatustiede asettuu luonnostaan tarkastelemaan koko ammatillisen toiminnan mielekkyyttä – miksi kasvattaa? Erityisesti Lacanin ja Žižekin ajattelua ammentaen, ideologiakriittinen kasvatustieteellinen näkökulma tarkastelee subjektien vuorovaikutuksellista toimintaa kielellisessä todellisuudessamme. Lähestymiselle keskeisiä etiikan ja vallan kysymyksiä voidaan tarkastella järjestelmällisesti diskurssidynamiikkoina, hahmotellen samalla sitä aikaan sekä paikkaan sidottua ideologis-poliittista kontekstia jossa toimitaan. Ideologiakriittinen ajattelu pyrkii tekemään näkyväksi yhteiskunnassa vallitsevia tiedostamattomia elementtejä, ideologisia suhteita. Ideologiakriitikissä refleктоimaton substanssi ylläpitää yhteiskunnan valtasuhteita ja säännönmukaisuuksia. Ideologiakriitikki ottaa kantaa sosialisaaion prosessin perusluonteeseen, määrittäen sen keskeiset elementit (konformisuus ja emansipaatio) keskenään ristiriitaisiksi.

Vaikka osaa kasvatustieteen kehityksestä voidaan tulkita psykologisoitumiseksi, ovat psykoanalyttiset ja subjektitieteelliset teoriat sekä näkemykset jääneet marginaaliin. Yleensä psykoanalyttisten näkökulmien katsotaan kuuluvan ennemmin tiedehistorian luennoille, kuin nykypäivän tieteellisten ongelmien määrittelyyn ja käsittelyyn liittyvään ajankohtaiseen keskusteluun. Prosessi näyttää kytkeytyvän modernin asiantuntijavallan muodostukseen ja professioiden kehittymiseen, jonka tiedon objektien logiikassa ei näytä olevan sijaa ihmistyön ja -tieteen kriittiselle itsetiedostamiselle. Profession asema ja asiantuntijan positio tukeutuvat vahvasti positivistiselle näkemykselle käsitteellisestä ja opillisesta reduktiosta. Opettajakunta on muiden ammattien tavoin askeltanut kohti nykypäivän asiantuntijan asemaa, yhdessä tieteenfilosofian positivististen ja empiirisen metodologian suuntausten kanssa. Kehitys on

johdonmukaista siinäkin mielessä, että psykoanalyttiset näkemykset ovat jääneet marginaaliin myös psykologian ja psykiatrian aloilla. Nämä moderniin epistemeen liittyvät kehityskulut eivät rajaudu vain kasvatustieteeseen ja sen tutkimuskohteen pofessionaaliseen kehittymiseen, vaan samaa erityistieteenalan tiedon objektien logiikka on toiminut kaikkien ihmistieteiden modernisaatioissa ja asiantuntijuuden legitimoinnissa.

Usein psykoanalyysiin liittyvät ennakkoluulot perustuvat heikolle asiantuntemukselle ja pop-kulttuurin kautta suodattuneita virhetulkinnoille sekä liioittelulle. Jokin psykoanalyysissa näyttää aina asettuvan vastahankaan, synnyttäen kiistoja ja antipatiaa. Jo varhaisimpien vuosikymmenien aikana psykoanalyysi asetui kritisoimaan lääketieteen ja psykiatrian käytäntöjä. Ajoittain psykoanalyysin näyttää repivän hajalle sisäiset erimielisyydet, ristiriidat ja jakolinjat. Välillä näyttää todella siltä, ettei psykoanalyysi istu sovinnaiseksi osaksi yhtään mitään ja juuri siinä on sen potentiaali. Freud on kuuluisasti listannut kasvatuksen, politiikan ja psykoanalyysin mahdottomiksi ammateiksi. Jotta tämä luokittelu tulisi ymmärrettäväksi, meidän on pohdittava nimettyjen ammattien erityistä suhdetta totuuteen ja psykoanalyysin roolia ihmisenä olemiseen liittyvien dynaamisten prosessien määrittelyssä sekä tulkinnessa. Ideologiakriittisestä näkökulmasta kasvatustieteen yhdeksi päämääräksi voidaan asettaa hyveen määrittelyn, jotta eettinen kasvatustiede mahdollistuisi. Absoluuttinen määrittely ei ole mahdollista, mutta kasvattajalla on oltava jokin näkemys hyvästä elämästä, jotta kasvattaminen olisi mahdollista. Yhteiskunnalliset kontekstit huomioiva ja aikaan sekä paikkaan sijoittuva kasvatustiede, mahdollistaa kasvatustapahtuman eettisyyden tarkastelun erilaisten vuorovaikuttavien suhteiden mahdollistajana ja tulemana.

Snellman-korkeakoulu opiskeluympäristönä Maurice Merleau-Pontyn filosofisten käsitteiden kannalta tarkasteltuna

Pirjo Vahviala, Turun yliopisto

Tässä tutkimuksessa etsin Maurice Merleau-Pontyn filosofisille käsitteille vastineita inhimillisistä kokemuksista. Otin vakavasti Merleau-Pontyn toteamuksen filosofiasta, että filosofiallemme ei jää muuta mahdollisuutta kuin ryhtyä tutkimaan aktuaalista maailmaa, koska *olemme* sielun ja ruumiin yhteenliittymiä, joten täytyy olla tätä yhteenliittymää koskevaa ajattelua. Liha-käsitteen avulla Merleau-Ponty tematisoi olemisen eri puolten yhteenkietoutumisen, kuten kuvitteellinen ja todellinen tai henkinen ja materiaalinen. Lihassa tapahtuu aistiminen ilman järkeä. Lihasta puhessaan Merleau-Ponty viittaa mm. Friedrich Joseph Schellingin barbaariseen periaatteeseen, viidenteen elementtiin, joka on meissä ja kaikissa asioissa. Merleau-Pontyn mukaan tämä on ihmisessä läpäisten olemisen, elävän luonnon periaatteena ja jota elämme ja koemme koko ajan eli maailma ei ole se, mitä ajattelen vaan se minkä elän. Tutkimuksessa kysyin, että miltä opiskelijoiden kokemukset vaikuttavat kun niitä tarkastellaan Merleau-Pontyn filosofisten käsitteiden kautta.

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

Vastauksista kävi ilmi, että vaikka opiskelijoilla oli kognitiivista, emotionaalista ja sosiaalista oppimista tukevia kokemuksia Snellman-korkeakoulusta ympäristöineen, kuitenkin kehollisista kokemuksista kerrottiin eniten. Keholliset kokemukset koettiin oppimiskykyä ja hyvinvointia tukeviksi. Kehollisuus laajeni psyykkisiksi kokemuksiksi: itsetuntemuksen lisääntyminen, läsnäolon ja keskittymiskyvyn parantuminen ja henkisen kasvun kokeminen.

How does phenomenological psychology contribute to current concepts of ecological awareness and sustainability in Germany's VET-System? A brief historical outline

Burkhard Vollmers, Werner Kuhlmeier & Sören Schütt-Sayed, University of Hamburg

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 Würzburg 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

Yuan Wang, University of Eastern Finland

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

Markus Weil, Pädagogische Hochschule FHNW; Balthasar Eugster, Universität Zürich

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.