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ANALYSIS OF THE WORLD VIEWS REFLECTED IN THE 1970 AND 2014 FINNISH NATIONAL CURRICULA FOR BASIC EDUCATION
Similarities and Differences

ABSTRACT

Aino Vitikainen: Analysis of the world views reflected in the 1970 and 2014 Finnish national curricula for basic education –Similarities and differences.
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The purpose of this study is to examine what world views the 1970 and 2014 Finnish national curricula for basic education reflect. In the study, education is seen as political activity and the national curriculum as a tool for ideological hegemony. Therefore, understanding the world views and ideologies reflected in the curriculum is essential for the teachers following the guidelines of the national curriculum. In recent years, Finnish politics has been changed by secularisation, globalisation and the increased threat of climate change. The study considers the political aspect of the curriculum by demonstrating how the national curriculum adapts according to the religious and political context of the society. This is done by comparing the world views reflected in the curricula to establish the changes the national curriculum has gone through between 1970 and 2014.

Content analysis was used to examine the 1970 and 2014 curricula to identify and categorise beliefs about epistemology, value theory and conception of the world which, according to the theoretical framework used in the study, capture the essence of world view.

The research results revealed that the world view reflected in the Finnish national curriculum for basic education has changed from one notably influenced by patriotic and religious beliefs into one becoming more broadminded regarding philosophical questions and emphasising both global and ecological perspectives. However, some ideologies have stayed intact: Both curricula emphasise the importance of equality, the basic principles of democracy and value both individualism and collectivism.

Keywords: world view, epistemology, value theory, conception of the world, ideology, curriculum, curriculum research

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CONTENTS

1 INTRODUCTION

The Finnish society respects the autonomic Finnish teacher whose educational background and the knowledge required through work experience are trusted. Even though the Finnish teacher has the society's trust, she is provided with an instruction manual, the national curriculum, which she has to abide by. According to the *2014 National Core Curriculum for Basic Education,* the purpose of basic education is to ensure the equality and high quality of education and to create good conditions for the students' growth, development and learning. (FNBE, 2016, p. 9.)

The 2014 curriculum states that the teaching offered in Finnish schools should "not demand or lead to religious, philosophical or political commitment of the pupils" (p. 16). Even though students cannot be forced to commit to the philosophical stance of the curriculum, the teacher is expected to commit to it during work hours. Teachers working in Finnish comprehensive schools are abided by law to organise their teaching according to the guidelines, values and learning objectives outlined in the national curriculum. Together with, the purpose of the education system is to educate future Finnish citizens. Education, then, is guided by the ideologies, values, conceptions of the world and other beliefs that arise from the world view reflected in the curriculum. Having said this, understanding the world view reflected in the curriculum is essential for two reasons:

1. All the content in the curriculum comes from the world view that the curriculum is based on. The world view defines what is viewed as valuable and ideal. The world view answers how we perceive the world or justify our knowledge. In this study, the world view is seen as the basis of educational activity.

2. Every individual has a world view that sets a course for his or her life, for example, by directing moral decision-making. Thus, a teacher's personal

world view automatically affects her profession. Tensions may arise when the autonomic Finnish teacher, with her world view, is forced to abide by the national curriculum that reflects a world view that differs from hers.

With this in mind, understanding the world view reflected in the national curriculum is vital first because it is the world view that guides all educational activity and inevitably affects the students' perceptions of the world. Second, each teacher should compare her personal world view to the one reflected in the national curriculum. Comparison should be made to consider if distributing the values of the world view reflected in the curriculum is something that the teacher can do with a good conscience.

Hence, the interest in this master's thesis is to examine what type of world views are reflected in Finnish national curricula for basic education. Moreover, the study examines whether the world view reflected in the curricula has changed between Finland's first (1970 curriculum) and latest (2014 curriculum) curriculum for basic education.

James McKernan (2008) states that educators are responsible for evaluating the curriculum. The process of evaluation demands the teacher to step into the role of a researcher, which includes the next four notions:

1. A commitment to teaching and research as part of the occupation.
2. A commitment to the development of reflection as the means for improving practice.
3. A commitment to the development of a community that shares theoretical and practical knowledge.
4. A commitment to the dissemination of practical wisdom and research results. (McKernan, 2008, p. 121–122.)

According to McKernan's view, the teacher must study and evaluate the curriculum. Extensive research on the curriculum is of demand to ensure that the society stays democratic. Together with, curriculum research assures that the curriculum reflects the needs of the society. The study is conducted by a future teacher, taking on the role of a researcher to critically examine the 1970 and 2014 curricula to enhance understanding of the world views they reflect.

1.1 The research scheme

The study aims to understand and describe the curriculum chapters in two different curricula. The two curricula examined in this master's thesis are as follows: 1) *The 1970 Curriculum for Basic Education* and 2) *The 2014 National Core Curriculum for Basic Education*. The interest is in finding and categorising different belief statements regarding the categories of epistemology, value theory and the conception of the world that, according to the theoretical framework of the study, capture the essence of world view. Once the two world views are discovered, the study moves onto comparing them to each other to establish similarities and differences between the world views.

1.2 The structure of the research report

The research report begins with an introduction that argues for the importance of research on curriculum world views. Furthermore, the introduction chapter demonstrates that previous research on world views of the Finnish national curriculum does not exist. Hence, the mission of the study is to fill this gap in research.

The second chapter presents the theoretical framework capturing the essence of world view since the world view reflected in the curriculum cannot be studied without a thorough background understanding of how the concept of world view is defined within the study. Since the study falls into the field of curriculum research, chapter three introduces curriculum research as part of the domain of political. Moreover, the chapter demonstrates how educational activity is primarily ideology-driven political activity. The chapter also argues that the politics of education is the reason that information about the world views reflected in curriculum texts is required.

Chapter four introduces the study's research orientation which is essential for understanding how the study perceives the world. In addition, the chapter presents the research material and lists the research problems. The chapter also describes content analysis as a research method and demonstrates how the study was conducted.

Chapter five presents the research results for the two analysed curricula. Chapter six considers the religious and political context of the late 1960s and the early 2010s, when the two curriculum documents were developed, to deepen understanding of the world views reflected in the curricula. Chapter seven addresses issues regarding the ethics and trustworthiness of the study and ends with recommendations for future research. Bibliography is included at the end of the study.

1.3 A gap in previous curriculum research

Previous research on Finnish national curricula has been conducted through several master's theses and doctoral theses. Studies have been conducted about the politics of the curricula (e.g. Rokka, 2011), educational goals and how the curricula define central educational concepts such as evaluation, teaching and learning. Research has also focused on subject-based goals for education and their development over the years, student and teacher perceptions of the curriculum (e.g. Korkeakoski,1990) and various other topics of interest.

In addition to the research carried out by university students, research has been conducted by different research groups. For example, the Learning and development in school –research group, consisting of a group of researchers from the universities of Helsinki, Tampere, Oulu and Eastern Finland, has focused its research on the Finnish national curriculum for basic education. The research group produces information regarding a wide range of questions related to the development of the national comprehensive school system and the teaching profession. (Soini-Ikonen, Pyhältö & Pietarinen, 2020.)

The research group's previous research regarding the 2014 curriculum has been especially interested in district-level work on the curriculum reform in Finland and state- and district-level curriculum coherence (e.g. Sullanmaa, Pyhältö, Pietarinen & Soini, 2019). Studies have also been conducted on critical concepts, like shared sense-making, in the curriculum reform (e.g. Pietarinen, Pyhältö & Soini, 2017). Primarily, the research conducted by the group has focused on the equality of the new Finnish compulsory school system (Soini-Ikonen, Pyhältö & Pietarinen, 2020).

Finnish curriculum research has also been interested in how international forces shape the Finnish national curriculum, on teachers' roles as the interpreters and implementers of the curriculum and the role of political ideologies in the national curriculum (e.g. Autio, Hakala & Kujala, 2017). Recent studies on the 1970 curriculum have consisted of comparative studies examining the 1970 curriculum in comparison to the newer curricula.

Research regarding the world views reflected in the Finnish national curricula for basic education, however, does not exist. Therefore, the study aims to fill the research gap. I hope that through the research results, teachers in Finnish schools would gain an understanding of the world views reflected in the curriculum texts and how these world views have changed over time.

2 THE CONCEPT OF WORLD VIEW

Tapio Puolimatka (1995) presents two different approaches to educational research. First, educational research can be done by an empiric approach to examine how education is organised in practice. Second, educational research can be constructed by a theoretic-conceptual approach where basic concepts are defined, and the relationships between these concepts are examined. The empiric and theoretical-conceptual approaches exist to complement one another. Today, it is a shared view that the theoretic-conceptual approach is a prerequisite for empirical research. A researcher who does not have concepts to define the world, cannot understand or describe the world. Therefore, forming and explaining concepts is one of the most central tasks of all research, including this one. (Puolimatka, 1995, p. 10–11.)

With this in mind, to discover what sort of word views the 1970 and 2014 national curricula reflect, a definition for the concept of world view must be presented. The research report uses the division given in Kari Vitikainen's (2017) doctoral dissertation for the world view to set the frame for the theoretical discussion done in the thesis. Vitikainen's two viewpoints for the concept of world view are as follows:

1. Defining the concept of world view in a way that underlines the content of the beliefs forming the world view (world view as a set of beliefs – viewpoint).

2. Defining the concept of world view in a way that underlines world view as a way of life and in daily decision making that happens under the regularities set by a particular context (world view as a way of being – viewpoint). (Vitikainen, 2017, p. 30–34.)

Traditionally, theories of world view do not make a distinction between the viewpoints of a world view as a set of beliefs and world view as a way of being. The theories are mainly restricted to the world view as a set of beliefs –viewpoint even though human beliefs and ideals often contradict behaviour. Vitikainen's

approach provides an explanation for this contradiction and as a result, deepens the understanding of the concept of world view. The purpose of the second chapter is to examine the two viewpoints in more detail. Furthermore, the aim is to explain why both of the perspectives are required to capture the essence of world view. The chapter will begin by examining the world view as a set of beliefs –viewpoint.

2.1 World view as a set of beliefs

Ilkka Niiniluoto (1984b, p. 87) uses a definition of the world view where the world view consists of epistemology, value theory and the conception of the world. Different sets of beliefs form the categories mentioned above. The study sees a belief as a mental state that has insight and that due to its insight can be true or untrue (Lammenranta, 1993, p. 73, 75, 80–82). In this study, Niiniluoto's definition is seen as representing the world view as a set of beliefs –viewpoint. Next, the study will provide definitions for the concepts of epistemology, value theory and the conception of the world that together comprise the world view as a set of beliefs –viewpoint.

2.1.1 Epistemology as a basic belief

According to Markus Lammenranta (1993), epistemology deals with information regarding the reality as information-wise. Because epistemology deals with information regarding reality, regarding epistemology, something with a truth value must exist. Thus, epistemology is involved in the practices with which we aim for truth. Simultaneously, epistemology answers the questions of what we should believe and how we should form beliefs, for example, of what is right or wrong. (Lammenranta, 1993, p. 10, 75, 81.) The chapter approaches the concept of epistemology by introducing two orientations emphasised in the field of western philosophy. These two orientations are examined to increase understanding of the concept of justification in epistemology and justification's relationship to world views.

Alvin Goldman (2001) states that theories of justification interest epistemologists for two reasons. First, many epistemologists think that a

necessary condition of knowing a proposition is having a justified belief of that proposition. Hence, the analysis of knowledge requires the individual to be familiar with the conditions under which beliefs are justified. Second, epistemologists are interested in doxastic decision principles, which are rules for the formation of beliefs or other doxastic attitudes. (Goldman, 2001, p. 38.) In like manner, Hilary Kornblith (2001) states that justifications relationship to epistemology is that knowledge is traditionally defined as a justified true belief (p. 2). Since justification is essential for knowledge, a central task of epistemology is to describe what justification consists of. Kornblith (2001) continues by saying:

> And, according to tradition, what is required for a person to *be* justified in holding a belief is for that person to *have* a certain justification for the belief, where having a justification is typically identified with being a position, in some relevant sense, to produce an appropriate argument for the belief in question. (p. 2.)

Theories of justification can be divided into internalist and externalist theories (Lammenranta, 2004, p. 486). According to William P. Alston (2001), those who hold a distinction between internalism and externalism have contrasting views on what can confer justification (p. 68). The study will now move onto describing what is meant by internalism and externalism in more detail.

Internalism and justification

William P. Alston (2001) states that internalists restrict justifiers to items that are within the subject. For Alston to be within the subject has two meanings. First, Alston says that to confer justification, something must be within the subject's view of the world in the sense of being something that the subject knows or believes. Second, to explain justification, something must be accessible to the subject in a unique way. (Alston, 2001, p. 68–69.)

Lammenranta (2004) presents three different forms of internalism defended by current internalists. The first form is called perspectival internalism, that requires that whatever contributes to the justification of a belief must be within the individual's epistemological understanding of the world. (Lammenranta, 2004, p. 486.) The American philosopher Laurence BonJour argues that if an agent

must be justified in one's belief, the belief must form a unified whole with the rest of the person's beliefs, and this fact must be cognitively accessible to the person. (Kornblith, 2001, p. 112; Lammenranta, 2004, p. 487.)

The second form of internalism presented by Lammenranta (2004) is access internalism that demands the justifying conditions to be directly accessible to the individual. The individual should be able to determine if her beliefs are justified by reflection alone. Access internalism requires that the justifying conditions are accessible to the believer. The third form of internalism presented by Lammenranta is awareness internalism that requires that the subject is aware of the conditions under which she justifies her beliefs. (Lammenranta, 2004, p. 486–487.)

Keith Lehrer (1974) summarises the previous discussions of justification in internalism with the following quote:

> In whatever a man might attempt to justify his beliefs, whether to himself or another, he must always appeal to some belief. There is nothing other than one's belief to which one can appeal in the justification of belief. There is no exit from the circle of one's beliefs. (p. 187–188.)

An example providing an internalist conception of reality appears in the concept of spirituality described by Deepak Chopra (2012). According to the internalist viewpoint, spirituality focuses on the invisible and transcendental world that is found within a human being. Chopra argues that all experiences happen in human consciousness which makes the reality itself pure consciousness and the ultimate reality as lacking physical properties. Chopra continues in saying that to understand the essence of reality; the human being must look at the whole truth from both the subjective and objective viewpoints That being the case, separating the subjective and objective viewpoints is not possible. (Chopra, Mlodinov & Hartikainen, 2012, p. 13, 375–378, 382.)

Vitikainen (2017), however, states that internalism does not exclude the belief that at the background of everything exists an actual reality. Instead, the subjectivity of human beings makes reality ambiguous. (Vitikainen, 2017, p. 37.) According to Lammenranta (1993), the internalist thinks that the human intellect and knowledge are something internal, non-dependent of other realities. Thus,

we have knowledge about the reality because the knowledge is a product of our intelligence. In explaining how our knowledge of the world is possible, an internalist turns to God or constructivist ontology. (Lammenranta, 1993, p. 11.)

One of the most influential internalist thinkers arguing for the existence of God is the French philosopher Rene Descartes (1596–1650). Descartes finds he can imagine being wrong about everything apart from the existence of his mind: "I think, therefore I am." Descartes continues the chain of thinking by stating that human beings have a reason to believe that they are not alone in the void and that the cause of any idea must have as much formal reality as there is an objective reality in the idea. According to Descartes, we cannot have a sense of something powerful unless it is caused by something that is just as powerful. Descartes' answer to this problem is God. His concept of God represents a perfect being. "I", the person himself, does not have sufficient powers for creating the idea of God since the "I" is limited and capable of becoming more powerful. The idea of God, on the other hand, is complete and incapable of becoming greater. Therefore, Descartes concludes that God exists because God alone can cause the idea of God. (Heunemann, 2014, p. 20–24; Kornblith, 2001, p. 4–5.)

Lammenranta (1993) argues that constructivist ontology has developed from Immanuel Kant's (1724–1804) thinking of the transcendental schema doctrine (p. 57). Kant makes a distinction between the world as it is in itself (noumenal world) and the world as we perceive it (phenomenal world). The phenomenal world is spatial and temporal meaning that it changes between different societies and generations since it is the result of mental structures. Kant sees that thinking and experience are made possible through different conceptual structures or categories that we use to describe the world. Kant is sceptical that we can have knowledge of the noumenal world and instead focuses on the phenomenal world, which he sees as the world natural sciences study. (Brock & Mares, 2014, p. 60–62.)

Lammenranta (1993) continues his argument by stating that the modern Kantians have shifted their thinking to seeing language and concepts as tied to a particular language and society. This new form of thinking is called constructivism. Lammenranta uses Michael Devitt's (1991) reflection in characterising constructivism as a way of thinking that sees the world as a construction of concepts that differ between different linguistic, social, scientific

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or other groups. Each world exists only in relation to the concepts used in each group. As a result, people using different concepts, live in different worlds, and consequently, their world views are incomparable. (Lammenranta, 1993, p. 57–58; cited Devitt, 1991, p. 235.)

Stuart Brock and Edwin Mares (2014) provide examples of constructed entities in our world. These entities can be things like money, economies, nations, or presidents. These psychological constructs depend upon our existence, while our societies depend upon their existence. (Brock & Mares, 2014, p. 39.) For example, different nations have a different understanding of the concept of democracy. In Finland, democracy means the ability to vote from a pool of parties. Still, in the United States of America, democracy is seen as people's ability to vote between two parties from the left or right of the political spectrum. The world operates on different contracts and social constructions that can shift and change between generations and social groups. Understanding the constructivist way of thinking is especially important when analysing a national curriculum intended for a nation consisting of different social and ethnical groups.

Externalism and justification

The second view answering question regarding the justification of knowledge is called externalism. BonJour (2001) argues that externalism is a reasonably new concept among serious philosophers. BonJour continues to build his case by claiming that no serious epistemologist would have suggested that a person's beliefs might be epistemically justified through facts external to his conception. Still, despite the previous consensus, in recent years, epistemologists have begun to argue that the internalist conception of justification is mistaken and justification should depend on external matters. (BonJour, 2001, p. 13; BonJour, 2009, p. 171.)

Externalism is based on the idea that we can know about the world what is given to us through our senses. According to the externalist viewpoint, everything that exists is part of nature and able to be understood using scientific methods. Through scientific theory and the collection of sensory data, externalists make deductions about epistemological matters. (Lammenranta, 1993, p. 11–12, 29, 36; Niiniluoto, 1984a, p. 87.)

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Kornblith (2001) describes externalism as a view about knowledge where when a person knows that a particular claim p is true, there is some natural relation which holds between that person's belief that p and the world. What is distinctive about the externalist view of knowledge is that it does not require justification in the traditional sense. For externalists knowing requires having a belief that is appropriately connected with the world. (Kornblith, 2001, p. 2.)

One of the philosophers owning an externalist viewpoint for justification was the American philosopher John Dewey (1859–1952). Dewey approached justification through instrumentalism that relied on both sensory input and the constructive power of reasoning. Instrumentalism falls into the category of empiricism that sees the origins of knowledge in sensory experience. Dewey was especially active in his critique of Kantian philosophy from which social constructivism is derived. Dewey replaced Kant's mind-centred system with one centred upon experience-nature transactions. (Hildebrand, 2018.)

Leonard Mlodinow (2012) represents a world view that has an externalist approach to the justification of knowledge. Mlodinow introduces the scientific world view that is based on information gathered through sensory processes. According to the scientific world view, truth is found by the processes of deduction and human sensory perception. Mlodinow argues that science offers answers that are in harmony with nature. (Chopra, Mlodinow & Hartikainen, 2012, p. 12–13, 29.) Next, the study will discuss the role of value theory as a building block of the concept of world view.

2.1.2 Value theory as a basic belief

Epistemology and value theory are deeply intertwined. The questions asked in the field of value theory are also the fundamental questions of epistemology. One of the tasks of this study is to approach the curricula to find value statements with which the researcher can deduce what is viewed as valuable within the curriculum documents.

Values are a concept used when talking about ethics which is a branch of philosophy interested in questions regarding right and wrong, human morals and values. Ethical theory is divided into two significant fields of meta-ethics and normative ethics. Meta-ethics is concerned with the meaning and status of moral

claims. Thus, meta-ethics does not deal with questions in ethics instead with questions about ethics. Hence, meta-ethics involves questions in philosophy of language, metaphysics and epistemology. The ultimate questions asked in meta-ethics are whether there exists anything that can be called a moral reality, whether ethical claims can be justified rationally or if ethical claims can be true or false. (Jamieson, 2008, p. 46, 48; O'Neill, 2007, p. 163.)

The focus of the study, however, will be on normative ethics which can be divided between practical ethics and moral theory. Practical ethics evaluates matters as good and bad, and acts as right or wrong. Moral theory, then is concerned with what things are considered good, which acts are viewed as right, and what the relationship is between what is right and good, e.g. morals. (Jamieson, 2008, p. 76). However, the distinction between meta-ethics and normative ethics is not always clear. The two branches of ethics exist to support each other.

A central concept in ethics is the concept of values. In order to identify values from the research material, the researcher must be able to define the concept of values. According to Giorgio Bongiovanni et al. (2018), theories of values explain the nature of values, specify their varieties, and account for their place in our lives. The ultimate goal for a value theory is to offer a philosophical explanation of why and how we should value things, objects and activities. (Bongiovanni et al., 2018, p. 145.) Since the study chooses to focus on normative ethics, values will be defined using this perspective and epistemological discussion about the origin of values, and their justification will be left out of the discussion. From the epistemological findings of the curricula presented in the research results, the reader will be able to make deductions about the meta-ethical viewpoints reflected in the curricula.

Bongiovanni et al. (2018) state that a central question about values is what things have value and how so. Values are seen as matters the human beings view as desirable and good. When focusing on the act of valuing, Bongiovanni et al. distinguish three types of value judgments. First, an object can be valued because of the features it has as an object of a specified kind. Second, something can be valued as a good thing, e.g. peace. Third, something can be valued as a good thing because its existence makes the world a better place. (Bongiovanni et al., 2018, p. 148.) The belief statements regarding value theory

will focus on the second and third types of value judgments presented by Bongiovanni et al.

In the theoretical framework of the study, interest is in the tensions that arise when moral ideals and the human reality meet (world view as a set of beliefs and world view as a way of being). In the study, value beliefs occurring in the curriculum texts are approached as the ideal that every teacher should aspire to. The study's value theoretical discussion is focused on the question of what the values listed in the curricula tell about the world views reflected in them. The interest of the study is in finding out what values the world views reflected in the curriculum documents possess. The next chapter defines what the study means with the conception of the world and presents two world views that have influenced and still influence Finnish culture.

2.1.3 Beliefs as part of the conception of the world

Niiniluoto (1984b, p. 79, 87) defines the conception of the world as a structured entity of beliefs about the world. The conception of the world can refer to an individual or a group's perceptions of the human being, society or nature. These conceptions have to be based on argued for information collected using epistemology. (Niiniluoto, 1984b, p. 79–80, 95.) The chapter will now give examples of how the conception of the world is present in two different world views that have influenced and still influence Finnish culture: Lutheran Christianity (Lutheranism) and humanism.

In Lutheranism, the conception of the world is formed from belief in the existence of an almighty and good God, the truthfulness of the Biblical doctrine and *The Book of Concord* that underlines the Lutheran faith (Leinonen, 2011). Therefore, claims about the Lutheran conception of the world in this study will be argued for using Christianity's holy book, *The Holy Bible,* and *The Book of Concord*. The Lutheran world view sees the human being as the image of God (Genesis 1:26–27, Ap II 18). In the Lutheran conception of society, on the other hand, the human being has to follow the laws guiding the society and work in and for the society by bearing public office like he was working for God (Kol 3:23; AC XVI 1–2; Ap XVI 53, 55). In the Lutheran conception of nature, nature is seen as God's creation (Genesis 1:1–25; LC II 9).

Moreover, the human being's relationship to nature is determined through faith in God. *The Holy Bible* describes how God set the human being in charge of the world to rule over it (Genesis 1:28–30). Thus, the human being aims to take charge of nature following what God prescribed.

In the humanist world view, the conception of the world is based on human rationality. The meaning of humanism has evolved and differs between cultures. To understand what humanism has meant and means in the Finnish cultural context, the study will approach the world view primarily through the thoughts of Finnish humanist scholars. According to Georg Henrik von Wright (1998), the core of humanism has always been to search for the best for a human being and to respect the human being (p. 374, 483–484).

Juhani Pietarinen (1997), adds the humanist conception of the human being by saying that in humanism, the human being should strive for the Socratic ideal which is characterised by the importance of ethics for a working society, self-control and a sense of responsibility (p. 41–44). The humanist conception of society highlights the solidarity of an individual. In Wright's (1998) view, solidarity aims to assure the comfort of all the individuals making up a community where the best of an individual is assured by following the system of law (p. 484, 486). Under the humanist view, the modern humanist society needs to be led by authorities that are chosen by the members of the society and consequently legitimate. The legitimisation also comes from prioritising human interests.

The humanist conception of nature is not as straightforward as the Lutheran conception. According to Pietarinen (1997), humanists structure their world views based on human beings' abilities to gather knowledge. Pietarinen continues by stating that in light of modern knowledge, Homo Sapiens has developed according to the principles of natural selection. The survival of the species depends on the complexity of the ecosystem. With this in mind, humanists should recognise the importance of a bio-centric value philosophy that sees the value in things other than human beings, for example, in different ecosystems. (Pietarinen, 1997, p. 32, 41–44; Kuusi, 1997, p. 15, 26.)

Yrjö Sepänmaa (1997) joins the discussion by arguing that aesthetic values influence human behaviour (p. 204). Ecological aesthetics, seeing beauty in nature's processes, is central to establishing a relationship with nature (Sepänmaa, 1997, p. 207). Pietarinen (1997) adds aesthetic sensitivity as a

Socratic ideal and connects aesthetic experiences with nature's symbolic meaning where natural elements have metaphoric values (for example, an eagle as the metaphor for freedom). Destruction of nature would result in the annihilation of species that have metaphoric meaning in the modern society and would consequently damage the aesthetics valued in humanism. However, Pietarinen argues that self-control and responsibility that enable ethical living within a society are enough to connect ecology as part of the humanistic world view. (Pietarinen, 1997, p. 43–45.)

Wright's thinking (1998) further supports the previously established connection between ecology and humanism. For Wright, the process of thought began with technology. The sustainable use and development of technology is also encouraged by the curriculum. According to Wright, the development of technology, meaning the use of natural resources to serve human needs, has had a profound impact on humanity. Modern technology is based on scientific perceptions of nature and has reached global impact. Wright problematises the technological way of life: Humanity is no longer in control of technological development; instead, technology controls the course of humanity towards an unknown destination. In Wright's view, the modern society has realised that the human beings themselves must restrict their influence towards their surroundings. The ecological movement is the driving force of this realisation. (Wright, 1998, p. 494–495, 501.) Having said this, since humanism approaches everything from human rationality, its conception of nature also is deeply rooted in the relationship of the human being and nature. The discussion will now move onto the world view as a way of being –viewpoint.

2.2   World view as a way of being

The study has introduced two viewpoints to the concept of world view: world view as a list of beliefs and world view as a way of being. The previous chapter described the viewpoint of world views as a list of beliefs by stating that the viewpoint is composed of three categories: epistemology, value theory and the conception of the world. Now the discussion will move onto describing the second viewpoint of world view as a way of being. Vitikainen (2017), in his doctoral thesis, described how when living in Turkey and searching for Islam's real being, he had

to admit that one true Islam does not exist. Instead of finding "true Islam", he found discussion about Islam and different ways of adopting the teachings of the religion in everyday life. (Vitikainen, 2017, p. 13.) Vitikainen was not able to content himself with merely the world view as a set of beliefs –viewpoint because it did not include the way of being.

The study will attempt to demonstrate a situation where one's moral beliefs contradict one's actions. The human being can think that marriage is a holy commitment made for life (world view as a list of beliefs), yet after five years of marriage, apply for divorce (world view as a way of being). These situations make us question our definition of the world view that is delimited to the world view as a list of beliefs –viewpoint and expand our definition to include the second viewpoint.

The study explains world view as a way of being –viewpoint using Lev Vygotsky's (1896–1934) thought of how initially outer social relationships and processes have become psychological relationships and processes (Määttänen, 1998, p. 251–252). According to Vygotsky, the origin of the human psyche is social (Young, 2008, p. 45). The social aspect of human life is a central reason for why the human being comes across contradictions, especially regarding moral questions. The inner world, combined with outer cultural impact, lead to complicated situations where subjective morals are tested.

Provided that, for the understanding of the world view as a way of being –viewpoint, the study approaches the world view as something more than the individual's consciousness. Philosopher Georg W. F. Hegel (1770–1831) argues that a world view consisting of different matters is irrational. Rationality is reached when separate beings and things are united into one whole that inevitably leads to contradictions. Hegel's thought is based on his realistic conception of truth as absolute. (Oliver & Salonen, 1997, 120–121.) Trough Hegel's thoughts world view can be seen as not just a fabrication in an individual's mind but also as a part of the entire society's consciousness. The world view should not be held as merely a separate construction in one's mind, but it should be brought into the inspection of the entire society through special attention on the use of language and a person's actions that make thoughts exist at a social level.

To understand the essence of world view, the understanding of these two viewpoints is crucial. However, to narrow down the research topic, this master's thesis focuses on the world view as a list of beliefs –viewpoint. The framing is justified because the research is a curriculum research that uses curriculum documents as the research material instead of studying the practises carried out by teachers working in Finnish schools. The study does not aim to answer the question of how the world view reflected in the curriculum texts is applied in Finnish classrooms. The purpose of the study is to indicate what sort of beliefs relating to epistemology, value theory and the conception of the world are visible in the two curricula and what these beliefs tell us about the world views of the curriculum documents. Furthermore, the study examines how these beliefs have changed over time and consequently caused a possible shift in the world views reflected in the curricula.

3 IDEOLOGIES IN CURRICULUM RESEARCH

This chapter presents the theoretical framework for curriculum research as part of the broader domain of political research. One of the main arguments in the chapter is that curricula are policy texts that exist to transmit the dominant ideologies of the society through hegemony. Understanding the role of ideologies in curriculum planning is crucial for understanding the need for research on world views reflected in curricula.

3.1 The concept of curriculum

According to Fred Inglis and Lesley Aers (2008), the word curriculum comes from the Latin *currere*, to run, and so links with "course" (as for race). With time, curriculum received the meaning of a course of study. In the educational field, this has traditionally referred to the subjects taught in school. (Inglis & Aers, 2008, p. 66.) Vic Kelly (2009) approaches the concept of curriculum through several different perspectives.

The first term Kelly uses to describe the curriculum is the total curriculum. Kelly argues that the concept of curriculum should not just refer to the content of a particular subject, but to the total programme of an educational institution. Any definition of a curriculum should offer more than just the subjects and their knowledge-content. The second term used by Kelly is the hidden curriculum, which consists of the knowledge, skills or norms students learn in school because of the way education is organised. Social roles are an example of the hidden curriculum. The third view is the planned curriculum and the received curriculum. The planned curriculum refers to the curriculum texts and the received curriculum to students' experiences and their learning. The fourth view is the formal curriculum and the informal curriculum. The formal curriculum refers to formal activities done in schools that are tied to a specific timetable. The informal

curriculum, on the other hand, refers to after school activities, lunch hours and other extracurricular activities. (Kelly, 2009, p. 7–13.)

Kelly argues that in talking about the curriculum, all of these aspects must be included in curriculum studies. However, the focus of this study will be on Kelly's (2009) view of education as primarily a political activity. Kelly argues that control of the educational system has been viewed as of secondary importance to control over media or communication in most revolutions. Curricula have been used as the tools to bring about change at a national level. Education and politics are intertwined, and no discussion of curriculum issues can happen without the recognition of the influence of politics. According to Kelly, education is actually about the dominant group within the society imposing its ideology on the entire society and as a result, achieving political control over others. Kelly continues by stating that the group within the society that holds power, the dominant ideology, is the one controlling the distribution of knowledge within a society determining the type of knowledge available. (Kelly, 2009, p. 46–47, 187–188.)

Pekka Rokka (2011) supports Kelly's view of the curriculum as a collection of the society's ideologies by arguing that curricula have an ideological basis. Rokka approaches the concept of curriculum from two different perspectives: the curriculum as a didactic text and the curriculum as an administrative manual. Briefly, the curriculum as a didactic text –perspective sees the curriculum as a way to control didactic actions. The curriculum controls the practical school life and provides guidelines on how education should be organised. (Rokka, 2011, p. 35–40.) However, the interest of this research report is on the curriculum as an administrative text –perspective. Today, the Finnish national curriculum is constructed by the Finnish National Board of Education. According to Rokka's (2011) perspective of the curriculum as an administrative manual, the curriculum exists to assure the unity of education in Finland by controlling what sort of skills and sets of knowledge are distributed through education. Teachers working in Finnish schools have to follow the national curriculum since not following the curriculum is considered a professional misconduct. (Rokka, 2011, p. 36–38.)

Curriculum texts appear as neutral guidelines for school life even though they have been created, for example, through economic and social pressure (Kelly, 2011, p. 236–237). Therefore, the curriculum's content reflects the matters

the society views as important. Hence, curricula function to guide the society with their ideologies towards predestined goals.

3.2 Curriculum research as education policy research

Because the study sees curriculum texts as policy texts, curriculum research falls under the field of education policy research. Provided that, the study has to define what is meant by policy research. Stephen Ball (1993) argues that the meanings we give to policy affect how we research and how we interpret our research findings. Ball continues by stating that one of the conceptual problems in policy research is that researchers often fail to define the concept of policy. As a result, Ball provides two conceptualisations for policy: policy as text and policy as discourse. (Ball, 1993.)

The study will briefly define the view of policy as text since it is the chosen view for the context of curriculum research, which is of interest in the study since the research material is composed of curriculum texts. Ball sees policy texts as products of compromise. The problem that occurs in the analysis of policy texts is that they are often unclear, unclosed and not complete. Policies also shift and change their meaning in the different areas of politics because problems, interests and actors of the state change over time. Furthermore, policies are textual interventions into practice posing problems to their subjects and offering solutions to these problems. (Ball, 1993.)

Osmo Lampinen (2000) defines educational politics as all of the actions where both the public power and the different groups of the society impact educational development (p. 11). Lampinen's view also comes across in the 1970 curriculum when stating that the committee writing the curriculum acknowledges the fact that it does not resemble the entire society which is why it has asked for the opinions of people with different views for the educational goals (p. 21). Rokka (2011) separates two forms of educational policy: policy for education and education for policy. Policy for education refers to the educational policy aiming at an individual's growth and development. Education for policy, on the other hand, can refer to politics that aims for national competition or prevention of unemployment, for example. (Rokka, 2011, p. 49.) The interest in this study is in both perspectives of education policy.

Also, the study must discuss the goal of education policy research, more specifically, curriculum research, and the application of curriculum theory in curriculum research. Michael Young (2014) argues that curriculum theory has two primary roles: a critical role and a normative role (p.193). The critical role of curriculum theory is based on critical theory. According to Henry A. Giroux (1983), critical theory arose from the need for exposing underlying social relationships that the external appearances of the world often conceal. The need for understanding led to the development of "a dialectical framework for understanding the mediations that link the institutions and activities of everyday life with the logic and commanding forces that shape the larger social totality" (p. 9). One universal critical theory does not exist, but all of the critical theories are more or less attempts to assess emerging forms of capitalism and changing forms of domination. The research report is especially interested in Giroux's conception of the process of critique, which refers to the critical work done by educational theorists that demands the necessity of ongoing critique. (Giroux, 1983, p. 7–9.)

Peter McLaren (2007) highlights the importance of critical theorists endorsing dialectical theories: theories that recognise the problems of society as part of the interactive context between the individual and society. Critical theory enables the researcher to view the school as an institution that both dominates and liberates the subject. The educational system tries to balance between socialisation and individualisation as will later become apparent in the research findings. (McLaren, 2007, p. 194–195.) Chapter four presents the research orientation of the study, where one of the central ideas is the fact that language is used to describe the world while also constructing reality.

In like manner, critical theory sees the individual as both the creation and the creator of social reality. Hence, as critics, researchers must analyse the strengths and weaknesses of existing curricula. This process of analysis must happen with a critical attitude where the researcher holds dialogue between the world presented in the research data and the real world as it exists.

The second role of curriculum research is the normative role that, according to Young (2014), means two things. First, curriculum design and practice are guided by norms, and second, education implies moral values about the ideal person and the society: ideologies. Young argues that the history of curriculum studies shows that critical and normative goals have been separated for the

detriment of both. The separation leads to two problems. The first problem is that the teachers taking on the normative role and wanting to offer improvement of curricula do not face their assumptions due to a lack of engagement with critical analysis. The second problem is that the curriculum theory that adopts a critical role without a need to develop implications ends up offering critique and alternative principles without solutions. Hence, the primary object of what is taught and learned is lost in curriculum critique. With this in mind, Young encourages curriculum researchers to analyse the curriculum using a critical approach and to adopt a normative role. (Young, 2014; Linden, Annala & Coate, 2017.)

Therefore, the aim of the study is to arise discussion regarding the world views reflected in the curriculum documents by adopting critical goals for curriculum research. The hope then is that the research findings would increase teachers' understanding of the curriculum so that they would consider how the world view reflected in the curriculum impacts their teaching and that they would take a stand on the philosophical decisions made by the government if they are not content with the research findings.

3.3 Curriculum as a tool for ideological hegemony

The previous chapter described the field of curriculum research as part of the domain of education policy research and the role of curriculum theory in curriculum research. The view presented in the study is one that sees research on curricula as research on policies. This view is supported by Young (2008), who argues that new curriculum policy has been driven by two competing ideologies: neo-conservative traditionalism and technical-instrumentalism. Neo-conservative traditionalism views the curriculum as a given body of knowledge that is transmitted through schools. Technical-instrumentalism, then, sees the curriculum as a way to direct the students towards the needs of the economy. (Young, 2008, p. 19–20.)

In terms of policy, technical-instrumentalists are currently the dominant group in the field of curriculum planning. Understanding provided by the technical-instrumentalist perspective is valuable for understanding the impact of ideology in curriculum design and the objectives of the education system. After all,

educational policies are directed by different ideologies held by the nation-state. These ideologies are reflected in the goals, values and other content listed in the national curriculum. William Pinar (1995) states that ideology has been regarded as the main concept in the movement to understand the curriculum as political text (p. 246). McLaren (2007) explains the concept of ideology in the following way:

> Simply put, ideology refers to the production of sense and meaning. It can be described as a way of viewing the world, a complex of ideas, various types of social practices, rituals and representations that we tend to accept as natural and as common sense. It is the result of the intersection of meaning and power in the social world. Customs, rituals, beliefs and values often produce within individuals distorted conceptions of their place in the sociocultural order and thereby serve to reconcile them to that place and to disguise the inequitable relations of power and privilege; this is sometimes referred to as "ideological hegemony". (p. 205.)

Hegemony, then, is defined by McLaren (2007) as the maintenance of domination in ways other than exercising force. These ways are often social practices or structures produced by different social organisations like the church, schools or any political system. Hegemony is the moral and intellectual leadership of a dominant class over a subordinate class. The subordinate class is often unaware of the source of the values of the dominant class, yet the subordinate class still actively accepts many of the values distributed to them. (McLaren, 2007, p. 203–204.) Michael W. Apple (2004) also argues that schools, mechanisms of cultural distribution, practice hegemony. Apple states that a "critical element in enhancing the ideological dominance of certain classes is the control of the knowledge preserving the producing institutions of a particular society" (p. 25).

Apple (2004) writes that schools distribute two forms of property: economic property and symbolic property. Thus, schools create and distribute forms of shared consciousness that enable social control through hegemony. Hegemony saturates our consciousness in a way that makes us view the social, economic and educational world represented by schools as the only world. Hegemony is an organised assemblage of meanings and practices presented to the individual as the only form of truth. (Apple, 2004, p. 2, 4.)

Pierre Bourdieu (1930–2002) demonstrates the idea of hegemony carried out by educational institutions, which he sees as possessing a middle-class structure and argues that the "cultural capital stored in schools acts as an effective filtering device in the reproduction of a hierarchical society". According to Bourdieu, the education system takes the cultural capital of the middle class as natural, employing it as the norm. Bourdieu argues that when schools act as if all children were equal while favouring those with middle-class backgrounds, they take as natural what is actually cultural capital. (Apple, 2004, p. 31.)

Louis Althusser (1971) constructs his arguments about the essence of ideology around Karl Marx's (1818–1883) concept of production of the means of production which means that production always allows for the reproduction of material conditions of production. Marx sees that the primary force for the reproduction of labour-power is the education system. Reproduction of the submission of labour-power to the rules of the established order requires submission to the ruling ideology. Therefore, the education system is responsible for assuring the submission to the ruling ideology. (Althusser, 1971, p. 3–7.) Althusser's adaptions of Marx's materialistic views resonate with the technical-instrumentalist ideologies dominating the domain of education policy today. Education policy, like Marx's views, is seen as supporting the concept of production as a means of production.

Giroux (1983), leaning on Althusser's (1971) thinking, lists how ideology in schooling contains two crucial components:

> First, it (ideology) has a material existence: rituals, practices, and social processes that structure the day-to-day working of schools… Second, ideology neither produces consciousness nor a willing passive compliance. Instead, it functions as a system of representations, carrying meanings and ideas that structure the unconscious of students. (p. 81.)

Moreover, Giroux (1983) states that ideology critique should not be limited to the hidden or visible processes of behaviour but should be expanded to material processes meaning the manipulation of signs in specific contexts. Giroux believes that ideology can be materialised within texts like the curriculum. (Giroux, 1983, p. 156.) The study argues that the national curriculum sets the

basis for all educational activity and consequently functions as the leading agent of cultural and ideological hegemony.

3.4   The world views reflected in the curricula

The previous chapter discussed how schools, as political institutions, practice cultural and ideological hegemony. One of the main tools for practising hegemony in a school environment is the national curriculum. In Giroux's (1983) words ideologies are embedded in the form of content of curriculum materials and practices. However, ideologies also exist as representations of historically constituted social relations that emphasise the effect that some stereotypes and social relations have as they appear in schools (p. 159). This chapter aims to link the discussion of ideologies to discussion of world views.

Michael Kearney (1988) argues that the philosophical debates carried out between idealists and materialists are crucial to any theory of world view. Kearney begins his discussion of materialism by introducing historical materialism that is rooted in Marx's thinking. According to Marx, material needs form the basis of the society. Social culture serves to meet material needs because no human society or culture can exist without the fulfilment of material needs. Marx argues that social formation consists of two entities. First, the base, that includes the forces of production (e.g. natural recourses and technology combined with human labour) and the relations of production (the division of labour whereby forces of production are utilised). Second, social formation consists of the superstructure meaning institutions like law, education, churches, world views or beliefs. Historical materialism prioritises the base that shapes the superstructure. (Kearney, 1988, p. 10, 12–13, 15; Giroux, 1983, p. 122–123; Althusser, 1971, p. 8–10.)

Cultural idealism criticised materialism for the fact that materialism views individuals as acting from primarily material self-interests. Materialist views saw culture as ideas and meanings derived from the economic structure of the society alone. Furthermore, the argument was against the Marxist idea that saw culture as something belonging merely to the elite. Cultural idealists wanted to expand this view so that culture would be viewed as belonging to every member of a

society. Culture is not created by the high culture alone, but by all social groups acting in a society. (Giroux, 1983, p. 125.)

Cultural idealism's main concept is *culture* that means the sense of shared knowledge that people acquire by growing up in their community. The general approach to the study of world view has been influenced by idealism. Kearney (1988) argues that this is a result of the fact that ideologies have their social origin in the most fundamental division of labour class societies: between mental and manual labour. Through the course of history, mental work has gained a higher status. Furthermore, the interweaving of ideology within the structures of social institutions and politics in a society is a basic form of cultural hegemony and a more significant reason for the prevalence of idealism in anthropology. Having said this, the critique given to cultural idealists by historical materialists is that idealists wander around the superstructures of a society without grounding their analysis in the base. (Kearney, 1988, p. 14, 16–17.)

Kearney (1988) continues the discussion by stating that cultural idealist theories and studies have been concerned with the internal aspects of the world view defined as a set of ideas or categories that surpass individual cognition. Anthropologists representing the cultural idealist tradition aim to discover an underlying world view of a society. The society's world view refers to a hypothesised mental principle that organises the nonmaterial elements like values or concepts of a given society. These mental principles shape social and cultural behaviour, and the material and nonmaterial results of this behaviour like literature or social organisations like the educational system. (Kearney, 1988, p. 22–23.)

Cultural idealists and Marxists have many differences. The study is especially interested in their differing perspectives regarding the concept of class and ideologies. Marxists view class as an "objective position established by one's place in the network of ownership relations" (Giroux, 1983, p. 131). Class is full of conflict between social processes constituting to a social division of labour. The idealist views class as political and cultural categories that form modes of collective action and cultural consciousness. Moreover, human subjectivity is an expression of political and ideological determinants. (Giroux, 1983, p. 131–132.)

The Marxist perspective sees ideology as having a material existence that results in it being embedded in social practices such as schooling. Thus, the

Marxist view of ideology shifts the attention from consciousness to material practices. Furthermore, the view locates ideology as a structured feature of the unconscious. (Giroux, 1983, p. 132.) Kang describes the Marxist view of ideology as viewing consciousness as a mere reflection of reality. Marx believed that ideology was the effect of imaginary representations deriving from economic mechanisms. He also saw language as a neutral reflection of reality. Marx's view of language was later opposed by Althusser's view that saw language as material. In Althusser's view, ideologies affect the grammatical structures of language. (Kang, 2018; Althusser, 1971, p. 36–38.)

Althusser describes the cultural idealist view of ideology as a universal element of society that operates within its materiality. Althusser viewed ideology as indispensable in any society consisting of structures imposed on people. Thus, ideology is viewed as unconscious mass representations that have a historical existence and a role within a society. Althusser goes to argue that human societies could not exist without a system or representations related to ideologies. Therefore, ideologies function to socialise the subject so that he is as close to the ideal citizen as possible. Having said this, Althusser's view of ideology sees the subject as having more constraints than merely the economic and material ones. These constraints could be ones caused by matters such as language or sexuality. (Kang, 2018; Althusser, 1971, p. 44–50.)

In line with Kearney, Giroux and Althusser's thinking, the study adopts the cultural idealist view of ideology and consequently believes that the Finnish national curricula represent the society's past and present ideologies. Additionally, the study sees world views represented in the curricula as constructs of cultural idealism. In other words, the world views represented in the curriculum texts are cultural constructions consisting of the dominant ideologies of the Finnish society. The ideologies, on the other hand, arise from the dominant world views of the society.

4 RESEARCH ORIENTATION AND METHOD

Chapter four begins with presenting ontological constructivism as the research orientation of the study. The discussion continues from the research orientation into introducing the research material and its framing. The chapter then presents content analysis as a research method. The chapter ends with a detailed description of how the analysis process of the study was conducted.

4.1 Ontological constructivism as a research orientation

Alan Cruse (2011) argues that words do not have one established meaning, but meanings rise from the context where they are uttered through various mental processes. Meaning is created to a word when mirroring it to the personal world of experience, and the background information one possesses. (Cruse, 2011, p. 119–120.) Therefore, the meaning of language is tied to the interpreter and the event of interpretation. Hans-Georg Gadamer's (1900–2002) theory of the fusion of horizons approaches texts through schemes created through the course of an individual's life. When the interpreter's and text's horizons fuse into each other, widening of horizons happens. (Gadamer, 1975, p. 301–302.) Gadamer (1975, p. 390) continues by stating that language is not only our subject of interpretation but also our contact surface to reality. Language is a way of making the human being and the world exist. According to Gadamer's view, texts do not have just one meaning that should be found but are themselves a way of universal being.

Ludwig Wittgenstein (1889–1951) changes the conversation when saying that the relevant question is not what significance relation is with reality and language, but actually how language constructs the world. Language brings to life new images of reality. Without language, which is modelled to express these images, they would not exist. (Arsith, 2011, p. 14–16, 21.) Each human being approaches the world from a personal subjective reality, and this is why no

one way of describing the world's phenomena exists. Language is used to describe the world while also constructing the world. Vitikainen (2017) states that according to this perspective, texts do not matter before they are interpreted (p. 69). Each interpreter has his interpretation because no objective criterion can be set for the correctness of the interpretation.

Gadamer and Wittgenstein's views are relevant for this qualitative study since like Panu Raatikainen (2005) writes, science, both anthropology and natural science, aims to describe and explain reality. The process of description always includes interpretation, which does not, however, mean that the interpretation is arbitrary. It is possible to provide objective explanations and descriptions of researched reality in the scientific field of anthropology because interpretation can aim for objectivity. All science requires interpretation, and consequently, interpretation is scientific. (Raatikainen, 2005.)

The study approaches language through social constructivism. Social constructivism studies how texts come to be through social and cultural practices. Social constructivism has two main branches:

1. Epistemic constructivism does not take a stand regarding whether or not a reality outside of language exists.

2. Ontological constructivism believes in the existence of a reality outside of language. Ontological constructivism also claims that the borders of speech and text can be crossed by placing the meanings of text outside them. (Vitikainen 2017, p. 69.)

The two curriculum documents analysed in the study are approached through ontological constructivism. The ontological constructivist approach means that the underlying assumption within the study is that a reality outside the language of the documents exists. The cultural contexts where the curricula are produced have to be taken into consideration during their analysis process. However, providing texts with meaning cannot be delimited to meanings that arise in the new context where old texts are interpreted. Studies conducted using ontological constructivism are responsible for understanding the meanings and cultural contexts present during the time the texts are produced. The issue will be approached in more detail when discussing the trustworthiness of the study.

Together with the research orientation of ontological constructivism, the study approaches the curricula through realism. Susan Haack (2004) states that

realism has various branches. The common theme uniting the realist branches is that something, e.g. moral values, truth or the world, is independent of human beings and their concepts, theories or beliefs. Moreover, Haack continues by saying that realists receive information regarding the world through senses, which are capable of detecting some information afforded by the surrounding world. Since our senses are imperfect, we must rely on our background beliefs as wells as sensory input to make perceptual judgments. (Haack, 2004, p. 416–417.)

The study is based on the assumption that the Finnish board of education has assigned meanings to the matters discussed in the curricula. For example, when the board talks about "goodness" the assumption is that the board is referring to some existing form of goodness. The researcher's job, then, is to figure out the meaning of goodness from the research material. Moreover, the study's conception of reality is realistic in the sense that all people are presumed to own a world view that represents the one described in chapter two of the study.

4.2 Introducing the research material

The 1970 curriculum was chosen for analysis because it is the first national curriculum designed for basic education in Finland. During the years 1960–70, the Finnish government wanted to renew the education system towards a more democratic one. However, it was already in the spring of 1945 that the Finnish People's Democratic League (SKDL) left a petitionary motion to the parliament for renewing the education system. After the continuation war against the Soviet Union from 1941 to 1944, the Finnish education system was governed by the people's finances: Gifted students were able to progress with their studies if their parents were able to afford the education fees. Also, the SKDL claimed that the Finnish schools were out of fashion with their educational methods and fascistic chauvinism. (Nurmi, 1989, p. 82–83.)

Another argument for the need for renewal was the changes undergone by the society. Increased production had led to financial growth and a better quality of life, which meant that the level of education could be developed. Knowledge and spiritual abilities started gaining appreciation within the Finnish society. As the culture was heading into a more scientific direction, subjects like chemistry and biology gained ground from technical subjects that had dominated

before. Together with, globalisation meant that there was an increasing need for knowledge of different languages. In the existing common school system, children were expected to make decisions regarding their future at the age of 11. The government wanted to change this by expanding the compulsory years of study. (Nurmi, 1989, p. 82–83, 100–102.)

The new national curriculum was ready in March 1970 (Nurmi, 1989, p. 187). The curriculum contained two parts: 1) the basis of the curriculum and 2) the learning objectives for each subject. However, what is essential in understanding the need for this research topic is understanding the theory of curriculum research, meaning that the national curriculum is always created to guide the society for which it is developed. Since the Finnish society has changed, four national curricula for basic education have appeared in Finland after the 1970 curriculum: 1985, 1994, 2004 and 2014 curricula. When outlining the research topic, I familiarised myself with all of these curricula to decide which of them would provide relevant information for my research. Since there have not been significant changes between the curricula, I decided to focus on the first and last curricula designed to guide the organisation of basic education in Finland. Provided that, my interest is in the first curriculum, 1970 curriculum, for basic education that was developed for a rapidly changing society and on the 2014 curriculum that shows where the current society is.

Both of the analysed curricula consist of hundreds of pages. Since the documents are lengthy and the study has to be conducted with a tight timeframe, the research material had to be narrowed down. Values are the basis of educational activity, and this is why I chose to start the analysis process with chapter 2.2 The value basis for education appearing in the 2014 curriculum. Since the chapter focuses on value theory and the focus of the study is also on epistemology and conception of the world, I had to include chapter, 3.3 Aiming for transversal competence into the material of analysis. Skills for transversal competence list the sort of knowledge, skills, values and attitudes the ideal Finnish citizen is expected to possess. These learning objectives are ones that the teaching should attain in all subjects. Hence, the learning objectives pass subject borders and are the driving forces in choosing subject knowledge for education. Due to this chain of reasoning, skills for transversal competence strongly represent one's conception of the world, especially the conception of the

human being and society. After deeper sensitisation with the chapters, I concluded that they provided me with enough information for analysing the world view reflected in the 2014 curriculum. The total number of pages analysed for the 2014 curriculum consisted of around eight pages.

The 1970 curriculum does not have a separate chapter for the value basis of education. However, the 1970 curriculum's chapter listing the skills for transversal competence states that the fundamental questions one asks when choosing learning objectives are questions of values. Furthermore, the chapter states that in choosing learning goals for the curriculum, the committee has to take a stand regarding the central valuation problems. (Opetusministeriö, 1971, p. 22.) Therefore, I discovered that the 1970 curriculum's chapter 2 Educational goals contains both the skills for transversal competence and the value basis for education and this realisation resulted in the decision to examine the chapter to discover the world view reflected in the 1970 curriculum. The total number of pages analysed for the 1970 curriculum consisted of around 36 pages.

4.3 The research problems

This study is conducted in three stages. The first stage of the study focuses on analysing the *1970 Curriculum for Basic education*. In the first stage of the study, the chapter chosen from the 1970 curriculum is analysed using content analysis. In addition to the research method, the theoretical framework capturing the essence of world view is used to determine the units of analysis. The units consist of beliefs about epistemology, value theory and conceptions of the world. After the first stage of the study, I should be able to answer the first research problem, which is as follows:

1. What type of world view does the *1970 Curriculum for Basic Education* reflect?

The second stage of the study is focused on conducting an identical analysis for the *2014 National Core Curriculum for Basic Education*. After the analysis process is conducted, I should be able to answer the second research problem:

2. What type of world view does the *2014 National Core Curriculum for Basic Education* reflect?

In the final stage of the study, the objective is to compare the 1970 and 2014 curricula to each other. The comparison will establish what has stayed the same and what has changed regarding the world views reflected in the curricula. The third research problem is as follows:

3. What similarities and differences do the world views of the 1970 and 2014 curricula possess?

4.4 Content analysis as a research method

The method used for conducting the study is content analysis. The use of content analysis began in the 19th century when the method was used for examining hymns, newspaper and magazine articles, advertisement and political speeches. Today, content analysis is used for the analysis of either written, verbal or visual communicative messages. Content analysis is especially popular among the fields of communication, sociology and psychology, but is increasing in popularity among other fields as well. (Elo & Kyngäs, 2007.)

Content analysis aims to provide an extensive description of the researched topic, present, interpret and evaluate it. The outcome of the analysis is a list of concepts or categories that describe the phenomenon. Often these concepts or categories are used to build up a model or conceptual system. Content analysis answers the research problems using natural language and separating the central information from the research material. The researcher must hold a critical attitude towards the research material and have a dialogue with it. (Tuomi & Sarajärvi, 2018, p. 114–115; Elo & Kyngäs, 2007; Hsieh & Shannon, 2005.)

Satu Elo and Helvi Kyngäs (2007) present two different approaches to content analysis: the inductive and deductive approach. In brief, the inductive approach is used when the researcher's knowledge regarding the researched phenomenon is limited. The inductive approach observes particular instances and combines them into a larger whole or general statement. The deductive approach, on the other hand, operationalises the structure of analysis using

previous knowledge with the purpose of theory testing. Since the deductive approach is based on previous theoretical models, it moves from the general to the specific. (Elo & Kyngäs, 2007.) In the study, data analysis is conducted in two distinct phases: deductive and inductive. The content analysis process adopted in the study is described below.

The deductive phase of the study begins with the theoretical framework capturing the essence of world view that provides the categories of analysis. The study aims to identify belief statements, regarding epistemology, value theory and conception of the world, from the research material. The meaning of these categories was defined earlier in the theory section of the study. The categories serve as a lens in the analysis of the 1970 and 2014 curricula.

The actual process of analysis starts with the preparation phase. Syrjäläinen states that the first step is the researcher's sensitisation to the research material (Metsämuuronen, 2006, p. 124). Sensitisation means that the researcher has to read through the research material thoroughly before starting the research process. At the sensitisation phase, changing the research material is possible if it does not provide answers to the research problems. Alternatively, research problems can be adjusted to match the needs of the research material. Since the first phase of the study is deductive, the research material is also narrowed down, considering, whether it provides answers to the categories risen from the theoretical framework of the study.

Elo and Kyngäs (2007) add that in the sensitisation phase, the researcher should decide whether the analysis will focus on only the manifest content or include the latent content as well. When analysing recorded interviews, the latent content refers to things like silences and laughter that support speech. (Elo & Kyngäs, 2007; Hsieh & Shannon, 2005.) Since the research material is composed of curriculum documents, the study will adapt Elo and Kyngäs' classification of manifest and latent content. The study will extend the analysis to the silences of the text. Focusing on silences means that when the two curricula are compared to each other, the analysis will focus on whether one curriculum contains elements that the other does not. The second task in the preparation phase is to try to make sense of the research material to obtain a sense of the whole (Elo & Kyngäs, 2007, p. 109). In order to obtain a sense of the whole, multiple questions

need to be asked about the analysed text, its authors, events and reasoning behind the chosen words.

After the preparation phase, the study moves onto the inductive phase, where the researcher's attention is turned to the research material. In the third phase, the research material is condensed and roughly categorised into the most central categories. The process is done for both curricula and regarding beliefs about epistemology, value theory and conception of the world. Syrjäläinen recommends that the researcher clarifies the research scheme and research concepts during the first categorisation process (Metsämuuronen 2006, p. 124).

In Elo and Kyngä's (2007) view, the next step is to group the list of categories under higher-order headings to reduce the number of categories by joining those that are similar or dissimilar into a broader higher-order category. The process is repeated until the researcher is not able to form any new higher-order categories. The following phase is called abstraction, where the researcher provides a general description of the research topic through the process of forming categories. (Elo & Kyngäs, 2007.)

In regard to analysing the research material, the assumption underlying the study is one shared with Ulla H. Graneheim and Berit M. Lundman (2003): "Reality can be interpreted in various ways, and the understanding is dependent on subjective interpretation (p. 106)." In other words, a text involves multiple meanings, and interpretation always takes place when a text is read. The issue of interpretation will become central in later discussions of the trustworthiness of the study.

Lastly, Pertti Alasuutari (2011) offers two perspectives through which the qualitative research material can be examined: 1) fact perspective that views the research material as more or less truthful claims about the outer reality and 2) sample perspective where truthfulness and honesty are irrelevant questions when examining the research material. (Alasuutari, 2011, p. 90–92, 114–115.) The researcher approaches the research material through the fact perspective with an axiom that the Finnish National Board of Education believes that their statements have a counterpart in reality.

4.5 Stages of conducting the study

The chapter demonstrates how the analysis was conducted to discover the world views reflected in the 1970 and 2014 curricula for basic education. I analysed both of the curricula in Finnish since the 1970 curriculum does not have an English translation. Moreover, Finnish was the chosen language for the analysis of the documents to ensure that relevant information would not be absent in the English translation since presumably it is translated by different people than those who wrote the original Finnish version of the 2014 curriculum document.

The first phase of the analysis process was sensitisation. I familiarised myself with the national curricula for basic education that have been published between the years of 1970 and 2014 (1970, 1985, 1994, 2004 and 2014 curricula). Due to the research frame, I narrowed down the reading of the curricula to the chapters that contained information about educational values or material about transversal competence. These chapters were chosen by looking at the table of content of the curricula. After the familiarisation process, I chose to conduct the analysis using the 1970 and 2014 curricula since the other curriculum documents did not add anything new to the research results due to a resemblance in content.

After the process of narrowing down the research material and coming up with the research questions, the actual analysis process began. First, I drew my attention to the 2014 curriculum since it was more familiar as a document due to my previous university studies and internships. Moreover, in my experience, finding value theoretical belief statements from the 2014 curriculum was easier since it contains a distinct chapter, 2.2 Underlying values of basic education, about the values of education while the 1970 curriculum does not.

I began the analysis of the 2014 curriculum with further sensitisation to the research material to obtain a sense of the whole. I read through the material many times identifying clauses relating to belief statements about epistemology, value theory and conception of the world, underlining them and writing them down on a separate document. Once the original belief statements were collected into a separate document, I condensed them into my own words while still preserving their core. An example of an original belief statement and its condensed form are presented below in table 1.

TABLE 1. An example of the condensation process

Original statement	Condensed statement
"Education supports the pupils in building their personal cultural identity and their growth into active actors in their own culture and community while promoting their interest in other cultures." (FNBE, 2016, p. 16.)	Student growth to personal cultural identities, active actors in their own cultural community and a promoted cultural interest.

Once all the belief statements were condensed, I arranged them to their first categories. The process was continued by combining subcategories into higher-order categories. Table two demonstrates the process of categorisation where category one is used as a component of a higher-order category titled *Cultural diversity as richness.*

TABLE 2. An example of the formation of higher-order categories

Category 1: Culturally sustainable development	Higher-order category 2: Cultural diversity as richness
• The goal of teaching is respect of cultural diversity, increased cultural interaction and culturally sustainable development. • Familiarisation with different customs through increased cultural interaction. • Seeing things from the perspective of others. • Guaranteed communality through learning across borders.	• Culturally sustainable development. • Cultures as the basis of learning. • Cosmopolitanism.

Once the higher-order categories were formed as demonstrated in table two, I repeated the process of combining categories into higher-order categories to gain a condensed understanding of the 2014 curriculum's view on epistemology, value theory and conception of the world. Table three presents the higher-order categories for value theory, as presented in the 1970 and 2014 curricula.

TABLE 3. Value theoretical beliefs for the 1970 and 2014 curricula

Value theory for 1970 curriculum	Value theory for 2014 curriculum
The valuable developing individual	The individual as part of an equal and democratic society
Social citizenship	The meaning of education and the working life
The importance of aesthetics	Multiculturalism as richness
The meaning of religion in value questions and life	A sustainable way of life

The final categories received their meaning from the research material and its definition for different phenomena like multiculturalism. Once I had formed the categories for epistemology, value theory and conception of the world, I used comparison and theory to create an understanding of the world view reflected in the 2014 curriculum.

Then I conducted the same process for the 1970 curriculum in order to answer the second research question: What type of world view does the 1970 Curriculum for Basic Education reflect? In the final stage of the study, I compared the two world views to each other to examine what similarities and differences appeared between the world views reflected in the curricula. The next chapter presents the research results.

5 RESEARCH RESULTS

Chapter five presents the beliefs about epistemology, value theory and conception of the world that are reflected in the 1970 and 2014 curricula for basic education. The chapter will examine what beliefs about epistemology, value theory and conception of the world tell about the world views reflected in the curriculum documents. Discussion about the three categories are followed by a subchapter describing the similarities and differences in the world views reflected in the curricula.

5.1 Epistemology in the curricula

Epistemological questions are the basis of all human behaviour. As discussed in the theory section of the study, epistemology is the theory of knowledge asking questions of the origins and justification of knowledge. The focus of the chapter is in discovering how the two curriculum documents justify knowledge.

Epistemology in the 1970 curriculum

The theory of the study presented two opposing views regarding the justification of knowledge: internalism and externalism. The chapter aims to discover which view of justification is reflected in the world view of the *1970 Curriculum for Basic Education*. Regarding the acquisition of knowledge, the importance of making observations is emphasised in the curriculum (p. 26). Knowledge, then, is produced by combining thinking with observations (p. 26). The curriculum states: "The truthfulness of a claim regarding reality firstly demands to establish whether it is possible to confirm it as true or untrue for example using observations. A claim is true if the experiences following it express the truthfulness of the claim." (Opetusministeriö, 1971, p. 30.) The fact that the curriculum emphasises the importance of observations in information acquisition refers to an externalist view

of the justification of knowledge where the human being uses sensory data to make deductions about the world. Therefore, the curriculum seems to contain nuances of the externalist view, where knowing requires having a belief that is appropriately connected with the world. The 1970 curriculum also reflects a realist perspective of the world. The realist perspective becomes apparent when the curriculum mentions the relationship between observations and reality (p. 26), and in doing so, confirms the existence of a reality that can be observed and that is independent of human thought.

The realistic view of the world reflected in the 1970 curriculum is expanded to include a social dimension of reality. Acknowledgement of the existence of social realities becomes apparent in the following citation: "Social reality meaning different nations' differing social, economic, political and religious systems, ways of interpreting past events, planning the future society..." (p. 33). The existence of social realities refers to social constructionism, a form of internalist thinking, that sees the world as a construction of concepts that differ between different social groups. In other words, social groups have a different way of speaking about things, and with language, they create a reality that only the people understanding their definition of concepts can access.

The 1970 curriculum continues by discussing the importance of language in understanding and constructing reality. The meaning of language becomes apparent in the following citation: "With the help of language, we can operate matters with signs and in thinking connect to matters that in reality could never be brought to their temporal and spatial association" (p. 34). The meaning of language is further emphasised when saying that human beings use concepts to create regularity to environment and events (p. 28). The statement supports Wittgenstein's thinking of language that describes the world while also constructing the world. In addition, the meaning of language supports the constructivist view described by Devitt, where the world is seen as a construction of concepts that differ between different groups. Each world exists only in relation to the concepts used in each group, and therefore, people using different concepts live in different worlds. (Lammenranta, 1993, p. 57–58; cited Devitt, 1991, p. 235.)

However, the previous epistemological discussion is turned around when the 1970 curriculum states that religious teaching provided in schools should

demonstrate that religion and knowledge do not necessarily contradict one another, and that religious experience does not restrict the individual's abilities for rational thinking and gaining of knowledge (p. 43). Religion, in the context of the curriculum, refers to Lutheran Christianity which was the dominant religion in the Finnish society in the 1970s with over 90 per cent of the population having a membership to the Lutheran church (Official Statistics of Finland).

The previous observation directs the discussion of internalism to include God in the justification of knowledge. Together with, the 1970 curriculum states that human knowledge has its limits and that the truthfulness of all claims cannot be solved (p. 27, 30). Hence, the citations indicate that religion can provide an answer to questions without solutions but also to the important questions in life as will be discussed in more detail when addressing research results regarding value theoretical beliefs reflected in the curriculum.

Therefore, the curriculum sees the world as something physical that can be examined through senses and observation. However, the physical world is seen as containing different social realities that are constructed using language. Moreover, the curriculum refers to the existence of a third layer of reality that surpasses human understanding and knowledge. This layer is the religious layer that becomes especially important in the religious education provided by the school. The 1970 curriculum states that religious education happens according to the religion the majority of students belong to (p. 42). In the context of the curriculum, the majority religion is Christianity that turns to God in questions regarding justification.

In conclusion, the 1970 curriculum does not represent one epistemological viewpoint; it is instead a combination of externalist and internalist perspectives. Including a religious aspect in the epistemological discussion happening in the curriculum resonates with internalism. Internalism is also present in the curriculum's constructivist nuances that become apparent in the idea that different social groups use concepts in different ways and have a different way of perceiving the world. Despite the constructivist views, the curriculum supports the existence of an ultimate reality that can be perceived and talked about in different ways.

Epistemology in the 2014 curriculum

According to the *2014 National Core Curriculum for Basic Education*, students receive information from media, global networks, their peers, school and home. In addition, information is received from the surrounding society that is influenced by different cultures. The multitude of information sources plays a part in the tensions highlighted in the value chapter of the curriculum that are formed between subjective thoughts and the surrounding reality. In the world of a child, the most central information source is the school that, according to the curriculum, does not demand religious, philosophical or political commitment (FNBE, 2016, p. 16). The school distributes information that is compatible with the world view reflected in the curriculum, and this is why investigating the characteristics of this world view is essential.

What is central regarding epistemological thinking is how knowledge can be received and justified. The goal of this chapter is to discover whether the world view reflected in the 2014 curriculum represents the externalist or internalist view of justification. The curriculum highlights the meaning of the individual in the evaluation of information. Furthermore, the curriculum discusses how individuals and communities should make decisions based on "ethical reflection, putting themselves in the place of another person, and consideration based on knowledge" (p. 16). The previous quotation is the key for understanding justification in the curriculum. According to the 2014 curriculum, the individual builds his perception of reality and makes deductions about the essence of reality using his perceptions and discussions with other people. The same point is brought up later when stating that students learn to make observations and to seek information and that students need multiliteracy to interpret the world around them (p. 21, 23).

The 2014 curriculum lists the values of truth, goodness, beauty, justice and peace (p. 16). Providing a list of values indicates that they are real and absolute. The sentence following the list of values indicates that a surrounding reality exists: "In personal growth, conflicts between aspirations and the current reality unavoidably arise" (p. 16). When the ministry of education states that values like goodness and truth exist, it gives epistemological nuances of externalism, where reality is not merely a mental construction, but rather, a physical space of which

we can receive information using empirical methods. Thus, the curriculum's fundamental conception of reality is realist.

Simultaneously, the 2014 curriculum emphasises the individual's responsibility and role in decision-making using personal information. The value chapter contains a sentence regarding multiculturalism, which refers to the complex world of experiences within an individual: "The pupils learn to look at issues from the perspectives of other people's life situations and circumstances" (p. 16). This sentence expands the reality supported by the externalist view of a world that is realistic and independent of human thought to include the internalist view that sees reality as spiritual.

Therefore, in regard to value questions, the 2014 curriculum seems to turn to the internalist view. The curriculum's internalist perspective represents constructivist ontology when explaining the nature of knowledge. The observation is supported by the fact that the curriculum's value chapter is based on international contracts like the United Nations Universal Declaration of Human Rights, the United Nations Convention on the Rights of the Child and the European Convention of Human Rights. These contracts are made between people, everchanging and established as a result of a compromise between representatives of different ethnicities. The contracts aim for the best of all human beings, regardless of their backgrounds.

The fact that the 2014 curriculum's value chapter is based on international agreements refers to an internalist view of epistemology, but also a humanistic view of values. Richard Norman (2004) states that humanists view values as human constructions. Norman's statement does not mean that values would merely reflect peoples' individual opinions of right and wrong. Human values are shared because people operate within a social community. Norman states that humanity is central to the creation of shared values. According to the humanist viewpoint, when human beings combine humanity and sympathy, they can form a compatible view of what is right and valuable. (Norman, 2004, p. 91–93.) The curriculum also highlights the importance of sympathy and putting oneself in the place of another when making decisions. Simultaneously, the fact that the value chapter is based on international contracts indicates that human values are the product of shared decision-making.

Furthermore, the 2014 curriculum states that the students are "guided to realise that information may be constructed in many ways, for example by conscious reasoning or intuitively based on personal experience" (p. 21). The quote uses terms like "constructing information", "conscious reasoning" and "intuition", which all refer to the internal knowledge argued for by internalists. Also, the chapter mentions the existence of students' "personal inner knowledge" (p. 21), which again, refers to the mental world referred to in internalist thinking.

In conclusion, the 2014 curriculum does not represent one epistemological viewpoint but is a combination of externalist and internalist perspectives. However, since the 2014 curriculum does not include a religious perspective in its epistemological discussion, it seems to resonate with humanism in epistemological questions. The diversity of the viewpoints in the curriculum can be intentional. The 2014 curriculum states that teaching has to be religiously and philosophically unbinding (p. 16). Moreover, the curriculum, repeatedly, states that students have to learn to appreciate other cultures and world views (p. 16, 22).

According to the 2014 curriculum, the school must work together with the students' homes to help the child develop his or her world view (p. 15). Development of one's world view is done, for example, through the different subjects taught in school. Though different subjects, students receive ingredients for constructing their world views. In religious education, students receive information about different religions, while geography introduces the scientific perspective to questions regarding the world. It seems that the current Finnish curriculum for compulsory education does not want to take a stand in the questions regarding the nature of the ultimate reality. The curriculum, however, does want to offer many perspectives that the students can use for constructing their world views.

5.2 Value theory in the curricula

Values are the basis of all educational activity. Like the 1970 curriculum states, the ultimate question when choosing learning objectives is that of values (p. 22). Thus, educational goals are based on what is viewed as valuable. This chapter approaches ethical questions through normative ethics by presenting the different

values directing the learning goals of the 1970 and 2014 curricula and discussing what these values tell about the world views reflected in the curriculum documents.

5.2.1 Value theory in the 1970 curriculum

The chapter will present the central value categories formed from the 1970 curriculum through content analysis. The central value categories are as follows: 1) the valuable developing individual, 2) social citizenship, 3) the importance of aesthetics, and 4) the meaning of religion in value questions and life. The chapter aims to provide a description of the categories listed above and discuss what these values tell about the world view reflected in the 1970 curriculum.

The valuable developing individual

The learning objectives described in the 1970 curriculum begin with addressing the importance of supporting the development of students' distinctive personalities (p. 23). According to the curriculum, each individual has a human value that does not depend on a person's background or achievements (p. 39). Human beings are seen as valuable simply because human life is valuable. Simultaneously, the 1970 curriculum states that education should emphasise the fact that it is valuable to strive for improvement (p. 39).

In light of these views, it seems that the world view reflected in the 1970 curriculum begins with an individualistic perspective where providing individual support results in students reaching their fullest potential. Development is not seen as something stopping in adolescence, but it is described as a life-long process. Hence, the world view reflected in the curriculum tries to balance between acceptance of an individual while simultaneously encouraging to strive for improvement.

According to the 1970 curriculum, improvement is not limited to academics and the working life, but students are encouraged to improve in other more personal fields as well. For example, the 1970 curriculum discusses the importance of hobbies for the well-being of an individual:

Sparking of hobbies is meaningful for the development of the student's entire personality. Hobbies mean a possibility for a richer inner life, the ability to take part in different communal forms of activity and interaction. The sparking of hobbies is also part of the comprehensive school's educational goals because students are not raised only for working life but also for a community of collaboration and leisure. (p. 54.)

The theory section of the study discussed Young's (2008) views on the two ideologies that have been driving curriculum policy: neo-conservative traditionalism and technical-instrumentalism. It seems that the 1970 curriculum represents the former view where the curriculum is viewed as a given body of knowledge that is transmitted through schools. This observation is supported by the fact that the 1970 curriculum contains much talk about the need for a united Finnish front, the need for the development of student's distinct personalities and the need for activities and leisure. Naturally, the working life is also mentioned, but the document focuses on a variety of other matters. Hence, at the centre of the world view reflected in the 1970 curriculum are values such as the well-being of an individual.

Social citizenship

The 1970 curriculum contains a chapter about the ethical and social goals of learning. The chapter begins by stating that the majority of ethical problems existing in the world are a result of the fact that human beings interact with one another and are members of different social institutions. Therefore, ethical principles exist to control the interaction happening between individuals and social groups. (Opetusministeriö, 1971, p. 37.)

The 1970 curriculum begins with emphasising the human value of an individual. However, the document pays more attention to the social world surrounding the individual. The collectivist view of the curriculum indicates that the individual should be viewed primarily as a member of the Finnish society. Hence, an individual's responsibility is first to the Finnish society and second to all of humanity. The curriculum states that the students should be guided to understand that "a nation that has its distinctive culture can make a greater

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contribution to international cooperation" (p. 39–40). (Opetusministeriö, 1971, p. 39–40.)

In the 1970 curriculum's view, Finland's international cooperation can happen successfully if the Finnish society represents a united front. Second to the membership of the Finnish society comes the togetherness of all nations and international responsibility (p. 40). The international aspect of collectivism is a new concept for the Finnish society whose needs the 1970 curriculum tries to serve. In the curriculum, society is described as one becoming increasingly dependent on technology (p. 23). Technological development, then, brings the Finnish citizens closer to other nations than ever before. In a globalised world, acceptance of other cultures and shared responsibility are vital for the future of the world. International perspectives of the curriculum especially rise from the work carried out by the United Nations for "increased understanding, tolerance and friendship between all nations, races and religious groups" (p. 38).

When addressing the meaning of Finnish citizenship and a citizen's responsibility within the society, the 1970 curriculum is adamant of the fact that students have to understand the responsibilities of adult members of the Finnish society. Adults have responsibilities in the labour market, as citizens and family members. Students must receive appropriate skills and knowledge to accept these responsibilities and develop the institutions that assure the functioning of the society. (Opetusministeriö, 1971, p. 40.)

Hence, the 1970 curriculum seems to reflect patriotic views. John Kleinig, Simon Keller and Igor Primoratz (2014) provide three defining features for patriotism. First, patriotism is love and loyalty towards a country. Patriotism is different from nationalism in the sense that in nationalism, people's loyalty is to a nation. In patriotism, on the other hand, ethnic and historical ties unite people. Being a patriot does not require a religious or political commitment to the government policies. Second, patriots have a particular concern for their countries, which comes with a preparedness to act. A patriot favours his country over others and consequently is ready to do things for his country he would not do for other countries. Hence, a patriot is committed to his country's prosperity. Third, patriotism involves identification with one's country. Thus, a patriot sees their country as a salient part of who they are. (Kleinig, Keller & Primoratz, 2014, p. 4–6.)

The 1970 curriculum fills the defining features for patriotism. First, the curriculum emphasises the unity of Finland and the well-being of Finnish citizens (p. 39–40). Second, the curriculum discusses the importance of doing one's part for the good of Finland by taking responsibility for the well-being of the country (p. 40). Third, the curriculum mentions how a student studying in a Finnish school is connected to others; for example, by a "shared mother tongue" (p. 39). The mother tongue is undeniably a part of a person, the language through which he communicates and brings his thoughts across.

Importance of aesthetics

The 1970 curriculum discusses the role of aesthetics; in other words, creativity in human life. According to the curriculum, creative expression has an impact on the development of one's personality and mental health. Aesthetics is important in education because schools focus on teaching rules required for life within a society. Aesthetic experiences and creativity bring balance to the learning experiences that focus on socialising the individual. (Opetusministeriö, 1971, p. 44–45.) In light of this view, the world view reflected in the curriculum values creative activity since it brings balance to one's life. The world view supports a balanced way of life where hobbies, leisure and doing things that inspire are a crucial part of life. Even though the individual is expected to do one's part for his country, Finland, he is also expected to enjoy life and all its beauty.

The 1970 curriculum continues by stating that an "increased amount of leisure time, an increased standard of living and education have brought the aesthetic world closer to each Finnish citizen" (p. 46). Aesthetic education aims to develop individuals that can make their living environments more harmonic and pleasant. Aesthetic activity also brings individuals together through, for example, extracurricular activities. Furthermore, the curriculum states that aesthetic values should be taken into consideration in decision-making. (Opetusministeriö, 1971, p. 46–47.) However, the aesthetic values of the world view reflected in the 1970 curriculum can also benefit Finland as a whole. When every citizen is taught about beauty, the natural result is that people will aim to build their surroundings with aesthetic perspectives in mind. Valuing aesthetics indicates that the world view reflected in the 1970 curriculum supports a way of life where work and

leisure are in balance. It seems that balance is seen as a way to attain one of the primary goals of the curriculum: the well-being of an individual.

The role of religion in value questions and life

The 1970 curriculum binds religion to values. According to the curriculum, religious teaching is organised according to the religion to which the majority of the students belong to. The curriculum states that the Western culture, and consequently the Finnish culture, has Christian influence that should be shown to the students among different subjects taught in school and when discussing different cultural domains. A few examples of these domains listed in the curriculum are Christianity's impact on the development of the judicial system, church's role on the development of teaching and Christianity's impact on the view of marriage, family and education in general. (Opetusministeriö, 1971, p. 42.)

The 1970 curriculum continues by stating that "the goal of basic education is to bring students into touch with the core teachings of Christianity, thus creating preconditions for the development of a personal religious life" (p. 43). An individual whose personality is developed can experience some matters as deeply valuable (p. 42). Concerning religious education, "this means that the individual experiences some matters and phenomena as holy" (p. 42). Simultaneously, the school must respect the world views represented in the homes of students, students' personalities and their freedom of choice (p. 43). Since the majority of the students are Christian, the curriculum seems to examine culture and questions regarding life and values through the Christian lens while emphasising that no one should be forced to accept Christian teaching as the truth.

In conclusion, the world view reflected in the 1970 curriculum sees the human being as valuable and wants to work hard to ensure that the individual will be able to grow and develop at his or her right. However, the curriculum simultaneously emphasises the fact that learning and growth continues throughout adulthood. The individual, then, belongs to a society where working for the common good of a country is valued. Hence, the world view values patriotism and therefore, the unity of a nation. International perspectives are

briefly mentioned, but the curriculum's emphasis is on the Finnish nation. Another value in the world view reflected in the curriculum is aesthetics which in the context of the 1970 curriculum means both seeing beauty in the world and being creative. Aesthetics is valued because it brings balance to the working life and also beauty to the surrounding environment. Furthermore, religion, more specifically Christianity, is seen as valuable for the understanding of Finnish culture, world views and consequently thinking of other human beings and for the formation of a personal religious life. Next, the study will move onto value theoretical findings of the 2014 curriculum.

5.2.2 Value theory in the 2014 curriculum

The central value categories reached through content analysis of the 2014 curriculum are as follows: 1) the individual as part of an equal and democratic society, 2) the meaning of education and the working life, 3) multiculturalism as richness, and 4) a sustainable way of life. In addition, the chapter discusses what meanings the curriculum assigns to the four categories mentioned above and what the categories tell about the world view reflected in the curriculum.

The individual as part of an equal and democratic society

The 2014 curriculum describes each student as an individual who is a valuable part of an equal and democratic society regardless of gender, socioeconomic- or cultural background. Teaching should support each student's individual needs and growth. Simultaneously, raising a student to play an active role in the society is seen as a valuable educational goal. The school environment supports the development of social skills with the goal that in the future students could solve the problems faced in a society, for example, problems regarding climate change. (FNBE, 2016, p. 15–16.) The curriculum begins with the individual containing an individualistic perspective. According to the curriculum, the goal is to respect the human being.

In addition to individualism, the 2014 curriculum emphasises collectivism meaning communality: "Education supports the pupils in building

their personal cultural identity and their growth into active actors in their own culture and community while promoting their interest in other cultures" (p. 16). The meaning of promoting equality in education is emphasised since the students are encouraged to interact with people from different cultural backgrounds: "Education contributes to promoting economic, social, regional and gender equality" (p. 16). Equality is one of the basic principles of a democratic society. Therefore, democracy is seen as one of the central values guiding the formation of a society (p. 16, 25). Democracy, however, requires participating in civic activity, which is characterised as a precondition for an effective democracy (p. 25).

The values listed above can be examined through Wright's (1998) thoughts about solidarity. Wright argues that modern humanism highlights the solidarity instead of self-actualisation of an individual. The aim of solidarity, then, is to assure the comfort of all the individuals making up a community. Solidarity is emphasised due to the development of technology and industrialisation. (Wright, 1998, p. 484.) According to Wright (1998), the best of an individual is assured in a community which is directed by a system of law (p. 486). Therefore, the modern society needs to be led by authorities that are chosen by the members of the society and consequently legitimate. The legitimisation also comes from prioritising human interests. Wright's thoughts are shared by the world view reflected in the curriculum. In brief, the 2014 curriculum values both individualism and collectivism. The curriculum also appreciates democracy and consequently, the responsibility for human beings to influence decision-making regarding the society as a whole for an effective democracy that strives for equality.

The meaning of education and the working life

The 2014 curriculum sees the world as filled with "conflicts between aspirations and the current reality" (p. 16). According to the curriculum, the human being requires education in order to resolve these conflicts ethically at an individual and community level. People make decisions using perspectives of ethics and aesthetics. Education is a way to reach humanity which is characterised by an aspiration to truth, goodness, beauty, justice and peace (FNBE, 2016, p. 16).

Having said this, the world view reflected in the 2014 curriculum sees education as the way to reach humanity. The previous paragraph also provided a list of the values that connect humanity to education. Consequently, it seems fitting to ask what the 2014 curriculum's assumption of the existence of these values tells about the world view it represents. The question can be connected to questions of epistemology. Values like goodness and beauty, signal to a realist perception of the world where values independent of an individual exist. The chapter concerned with epistemology in the curriculum concluded that the curriculum contains an autonomic perception of values that are based on constructivist ontology where values are seen as the product of social contracts. Thus, the world view reflected in the curriculum highlights the importance of a human collective in decision-making and the formation of values.

Furthermore, the 2014 curriculum sees education as necessary because it is, both, a way to reach humanity and a way to reach the working life. The curriculum continues by saying that, due to the changing nature of working-life, children have to be taught entrepreneurship, familiarised with the distinctive features of business, industries and key sectors in their local area. Moreover, children have to learn skills, like networking and teamwork, necessary for the working life. Together with, from a young age, children should identify their vocational interests and learn to make choices regarding their future studies from the vocational perspective. (FNBE, 2016, p. 24–25.)

In light of these observations, the world view reflected in the 2014 curriculum values work. From the two ideologies, driving curriculum policy, presented by Young (2008) the 2014 curriculum seems to lean more towards the technical-instrumentalist perspective where the curriculum is seen as a document that directs the students towards the needs of the economy. Hence, each student must be taught to value work and to work efficiently and well with others. One's dream vocation is reached through education, which is why education is portrayed as valuable.

Multiculturalism as richness

The 2014 curriculum sees multiculturalism as richness. Finland is a multicultural country where students should learn from the representatives of different cultural

backgrounds. Global citizenship enables Finns to communicate past language, cultural and philosophical borders to ensure a better future. (FNBE, 2016, p. 16, 22.) Seeing multiculturalism as a central value supports the previous discussion of seeing the human being as valuable regardless of their cultural background. Additionally, the curriculum underlines the individual's freedom. Since philosophical diversity is seen as a richness, every student has the right to believe in whatever they want.

Global perspectives direct the 2014 curriculum. The emphasis placed on the role of technology as a civic skill further supports this view since technology is a way to communicate effortlessly with people all over the world (p. 24). Moreover, the curriculum encourages students to learn languages to enhance their abilities of international communication: "Education supports the pupils' development as versatile and skilful users of language, both in their mother tongue and in other languages" (p. 22). However, the global world is not just something that is out there, multiculturalism is visible in the number of nationalities living in Finland and shaping the course of Finnish culture (p. 16, 22).

The emphasis placed on multiculturalism demonstrates that the 2014 curriculum does not want to direct the students towards one particular world view. Instead, the curriculum highlights the fact that school is a place where students get to familiarise themselves with different traditions, communal practices and world views. Moreover, the curriculum speaks about the importance of cooperation between children's parents and the educational staff. Education should support students in building their personal cultural identity. The staff is expected to have an open-minded and respectful attitude towards different religions, views and traditions. Additionally, education should not lead to religious or philosophical commitment of the students. (FNBE, 2016, p. 16, 22.) The 2014 curriculum is open to different world views and consequently does not favour one over the others. Multiculturalism and coming to contact with a range of different world views are seen as richness. Hence, choosing multiculturalism as one of the curriculum's central values, indicates that the world view reflected in the curriculum is broadminded.

A sustainable way of life

The final value category of the 2014 curriculum is growing the children into a sustainable way of life through the use of eco-social knowledge and through teaching the meaning of the development of sustainable technology (FNBE, 2016, p. 16–17, 25–26). The previous discussion regarding the 2014 curriculum has emphasised the value of all human life and the need for a democratic society where people come together to form rules and laws that each individual has to follow. Furthermore, discussion has centred around the need for education and life-long learning for a good life. However, the last value category takes the discussion away from the human being into the world humans inhabit.

The 2014 curriculum is enthusiastic about the possibilities that come with technology and living in a technology society: "Competence in information and communication technology (ICT) is an important civic skill both in itself and as part of multiliteracy" (p. 24). While the importance of technology is emphasised, risks that come with it are also mentioned: "They (students) learn to perceive its (ICT's) significance, potential and risks in a global world" (p. 24). The curriculum talks about the need for sustainable technologies and a sustainable way of life in order to ensure the future of the world.

The role of ecological values in the 2014 curriculum is extensive. The 2014 curriculum expands its concern regarding human beings to one regarding nature since it states that the human being is part of nature and there is no future for humans if we do not care for the planet they inhabit. The curriculum presents the problem of climate change on the planet, but also provides solutions by introducing concepts such as sustainable development (p. 16). Change for a more sustainable way of life is a central theme in the curriculum since it offers a solution for the future of the planet: "The pupils develop capabilities for evaluating both their own and their community's and society's operating methods and structures and for changing them so that they contribute to a sustainable future" (p. 25–26).

5.3 Conception of the world in the curricula

Three categories were formed when looking for beliefs regarding the conception of the world: conception of the human being, society, and nature. In the theory section of the study, the three categories were approached through examples of two world views that have influenced the formation of Finnish culture and are still notable in the modern Finnish cultural context. The chapter discusses what meanings the curricula give to the three conceptions of the world, using the world views of Christianity and humanism, and what these conceptions tell about the world views reflected in the curricula. The study has argued that the curriculum is a collection of the society's ideologies. Thus, the conceptions of the world listed in the curricula are seen as representing the ideal human being, society and nature.

5.3.1 Conception of the world in the 1970 curriculum

The human being

According to the 1970 curriculum, the human being comprises of body and spirit (p. 25). The view is shared by the Christian world view that represents a view called tripartite theology that sees the human being as consisting of spirit, body and soul (1 Thessalonians 5:23, James 2:26). When stating that the human being is the combination of body and spirit, the curriculum includes a spiritual dimension into the world view it reflects. The curriculum's spiritual dimension rejects the idea that everything in the world is a combination of atoms. The humanist world view, on the other hand, holds an organic view of life and finds that the traditional dualism of mind and body must be rejected. Humanism rejects the idea of the existence of nonphysical aspects of human beings and therefore leans towards a scientific world view (Pietarinen, 1997, p. 32).

Furthermore, the 1970 curriculum sees the human being as valuable at his or her right. Hence, human value is not measured in achievements but is granted to the human being through humanity: "The school should guide the student to observe that each individual has a human value that is independent of vocation, wealth, race, age, accomplishments, health, abilities and other personal

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characteristics" (p. 39). Christianity sees the human being as valuable because the human being is created in the image of God (Ap II 18). Hence, the idea of human value seems to give nuances to a Christian influence on the curriculum.

In the 1970 curriculum, human beings are seen as social beings that are members of different social groups (p. 37). With membership comes the responsibility of creating a pleasant and harmonic environment, providing labour force and working for the common good (p. 46). Christianity teaches that work is an integral part of human life (Genesis 8:22). According to the Lutheran view, the laws guiding the society and working in and for a society by bearing civil office are considered the good works of God (AC XVI 1–2; Ap XVI 53, 55). Hence, it seems that the curriculum has a few things in common with the Christian conception of the human being.

Society

The conception of society reflected in the 1970 curriculum describes the society as being at a transition phase to a technology society (Opetusministeriö, 1971, p. 23). The society is also described as democratic and humane (p. 23–24). Hence, the curriculum states that human rights and a shared understanding result in a peaceful society. These views represent constructivism, where people have to come together to create shared goals and rules for everyday life. This is inevitable since not every member of the Finnish society is Christian. The curriculum itself states that "when coming up with learning objectives, the education committee, had to interact with the society and to try to find common objectives acceptable by all the groups in the society" (p. 21). Furthermore, goals have been chosen from the basis of the generally applicable appreciations of the Finnish culture (p. 20–22). The society has to reach a compromise and construct an image of what are the critical skills and sets of knowledge required within the Finnish society.

The 1970 curriculum states that the technological development and industrialisation happening in Finland leads to urbanisation (p. 25). In addition, labour and production are appreciated in the society and have led to a society with an increased quality of life and education that result in cultural hunger (p. 46). Hence, the curriculum characterises the Finnish society as "a society of collaboration and leisure" (p. 54). The conception of society reflected in the 1970

curriculum emphasises the importance of finding a balance between work and leisure. It is essential to do one's part for the society in the economic sector, but as necessary is taking care of oneself and others.

Another aspect of the 1970 curriculum's conception of society is its Christian influence. What is especially interesting is when the curriculum mentions that the students should acknowledge Christianity's influence on the society's conception of justice and the development of the judicial system (p. 42). Statements like these emphasise the role of religion in the institutions operating within a society. However, even though, the curriculum mentions Christianity's influence on different structures of the society, the society seems to be ultimately driven by collectivist views. Being driven by collectivist views means that decision-making happens through the collaboration of different actors within the society. For example, the collectivist principles become apparent when the 1970 curriculum refers to the politics practised by the society that direct the values to which the society bases its actions (p. 38).

Nature

The 1970 curriculum does not say much about nature which becomes a key observation when comparing the 1970 and 2014 curricula to each other. However, the 1970 curriculum does mention that human beings will possibly threaten the future of the planet: "Industrialisation and an increased quality of life are typical for our time. Contemporarily there is an increased danger that humanity will destroy and pollute the planet." (Opetusministeriö, 1971, p. 23.)

The previous statement addresses increased disregard for nature that poses a threat to the future of the planet. Technologization is also said to play a vital role in the planet's possible destruction since technologization has led to the development of technologies that pose a threat to the environment. However, further discussion or providing solutions for this threat does not take place. These observations indicate that the future of nature is not a severe concern in the 1970 curriculum and that the curriculum's focus is on the human beings and the society in which they live. This observation will be discussed when comparing the world views reflected in the two curricula to each other. The discussion will now move onto addressing the conception of the world reflected in the 2014 curriculum.

5.3.2 Conception of the world in the 2014 curriculum

The human being

The 2014 curriculum sees the human being as a valuable individual and equal member of the society (FNBE, 2016, p. 15, 20). Membership of the society provides the individual with responsibility. The individual is expected to participate in fixing the problems of the society and developing sustainable technology (p. 15–17, 24–26). The ideal human being is educated and able to use information critically and to find ethical solutions to the conflicts occurring between subjective reality and the complexities of life (p. 16–17, 21). The human being is encouraged to aim for life-long learning: "During their years in basic education, the pupils are supported in laying a good foundation of knowledge and skills and developing an enduring motivation for further studies and life-long learning" (p. 22). The human being must be able to understand their place in the global world and to grow into global citizens (p. 16, 22).

The 2014 curriculum's conception of the ideal human being seems to refer to the humanistic world view that highlights the individual's value and, on the other hand, the individual's responsibility. Together with, the curriculum's conception of the human being refers to Pietarinen, Kuusi and Sepänmaa's (1997) views on humanism where the emphasis is on human being's responsibility of nature and directing technology towards a more sustainable direction. The human being is also encouraged to aim for constant development which is a characteristic of the humanist Socratic ideal.

Society

The 2014 curriculum sees the society as democratic and supporting "economic, social, regional and gender equality" (p. 16, 21). The society is also multicultural, which creates discrepancies between the individual's subjective world and social reality when people representing different world views and language backgrounds live together in a shared society (p. 16, 22). The society should aim for a sustainable way of life in order to assure the world's future (p. 16–17, 25–26). Moreover, the curriculum states that a central characteristic of the society is

that it is technological (p. 16, 24). The 2014 curriculum is based on various international agreements, like the United Nations agreement Universal Declaration of Human Rights, that influence the juridical system operating in the Finnish society (p. 15).

The multicultural dimension of society refers to the acceptance of different world views and the equality of all human beings despite their philosophical standpoints. Like mentioned before, the 2014 curriculum seems to emphasise broadmindedness and tries to stay impartial about philosophical questions. The meaning of constructivism is emphasised in a multicultural society; when people from different cultural backgrounds come together, different ways of being and cultural practices often clash.

Since the impact of Christianity is left without discussion in the 2014 curriculum, constructivism, and the humanist principles of the social collective keep the society functioning and democratic. Through constructivism, decision-makers can bring many different perspectives together to make laws that work for the good of the society and ensure peace. In Wright's (1998) view of humanism, a society can only function through authorities that are chosen by the members of the society through democratic principles and who come together to make laws using human rationality and compromise. The curriculum emphasises interaction, shared decision making and collaboration for the good of the society, thus supporting collectivist views (p. 15–16, 22, 25).

Nature

The 2014 curriculum sees the human being as "part of nature and completely dependent on the vitality of ecosystems" (p. 16). However, the curriculum also states that the human being threatens the future of nature by creating problems like "climate change" (p. 16). The personal relationship that human beings have with nature should, however, result in an understanding of the significance of protecting the environment. The goal is to build a sustainable future by making sustainable choices. (FNBE, 2016, p. 25–26.) The main point of the curriculum is that human beings have to change to a more sustainable way of life if they want to ensure the future of the planet.

The 2014 curriculum's understanding of nature and its future refer to Pietarinen, Kuusi and Sepänmaa's (1997) view of the humanist conception of nature that emphasises human beings' responsibility of the environment. Pietarinen (1997) argues that humanism cannot be characterised as anthropocentrism that is based on the perspectives of production and consumption, consequently viewing nature as an energy storage. Humanism recognises the importance of bio-centric value philosophy that sees the value in things other than human beings, for example, the different ecosystems. (Pietarinen, 1997, p. 32, 41–44.) Kuusi (1997) joins Pietarinen's discussion about the importance of humanists to cherish their relationship with nature because humanism differs from anthropocentrism in its demands for moderation and self-control. (Kuusi, 1997, p. 15.) Thus, Pietarinen, Kuusi and Sepänmaa (1997) argue that ecological aspects have to be part of the humanist world view or propose a new option for a world view which is created combining the views of ecology and humanism into ecological humanism.

5.4 Similarities and differences in the 1970 and 2014 curriculum world views

The 1970 and 2014 curricula have a notable amount of similarities in the world views they reflect. A common theme is the discussion about the valuable individual whose value comes from human life. Both curriculum documents begin with a discussion about the individual and continue by expanding the discussion to include a collectivist perspective that sees the individual as being part of a society. In the 1970 curriculum, society is seen primarily as the Finnish nation tied together with a shared mother tongue. The 2014 curriculum expands this view to a more global one where the individual is connected to a myriad of different cultures. Due to technology and increased cultural diversity within a society, the individual can easily communicate with people from around the globe. The 1970 curriculum mentions that the world is going through social change, yet the global aspects of education are not given the same focus as is in the 2014 curriculum. Therefore, even though both curricula highlight the value of the individual and the social dimensions of life, the 1970 curriculum is quite patriotic, while the 2014 curriculum contains a more global approach.

Even though the world views reflected in both curricula see the individual as valuable without achievements, they encourage the individual to strive for constant improvement. The 2014 curriculum conceptualises this constant improvement as lifelong learning. Even though the 1970 curriculum does not use the concept of lifelong learning, it also talks about the same thing in different terms. The meaning of improvement is apparent in both of the world views reflected in the curricula.

Additionally, technology is present in the world views reflected in both curriculum documents. The 1970 curriculum leaves the discussion regarding technology to the minimum but states that the students are growing up in a society that is becoming more technological and have to be equipped with skills that they might need in the future. The 2014 curriculum, on the other hand, describes the modern society as a technology society. The 2014 curriculum's chapter about transversal competences contains a subchapter discussing the importance of increasing information and communications technological competence. Because the 2014 curriculum contains seven goals for transversal competence, the fact that one focuses on information technologies is an indication of how salient technological enhancement is in the world view reflected in the modern curriculum. Both curricula discuss the importance of a critical attitude in information gathering which is becoming even more valuable in the modern technology and information society where different sources of knowledge can be accessed in seconds with the help of technological devices.

The world views reflected in the curricula have a multitude of shared values. First, equality, democracy and human rights are discussed in the curriculum documents. These values arise from the United Nations Universal Declaration of Human Rights, that is an essential document for both of the curricula. The fact that both curricula lean on United Nation's guidelines and emphasise the importance of shared decision-making and the democratic way of life indicate that social constructivism is undeniably present in both of the world views reflected in the curricula. Second, education is a common theme in the documents, which is unsurprising since the documents of analysis consists of curriculum texts. Third, aesthetics is a shared value within the documents. However, the 1970 curriculum is more focused on aesthetic education and the ways of practising aesthetics within a school environment.

The previous discussion has focused on examining the similarities and differences that arise from the manifest content of the research material. However, when examining the differences of the curriculum documents, the latent content must be included in the analysis. Therefore, the discussion will now move onto discussing the findings of the latent content of the curricula.

The first significant difference between the world views reflected in the curriculum documents is the absence of Christian tradition and views in the 2014 curriculum. At this point, it must be noted that the 2014 curriculum does include a chapter about the learning objectives of Christian education. However, the 2014 curriculum restricts the role of religious education to religious classes, which means around one to two classes of religious education a week. Moreover, the current curriculum offers a multitude of different alternatives for religious education: different branches of Christianity have their classes, non-religious students participate in ethical education or students from different religious groups can participate in their religious education (FNBE, 2016, p. 229-232, 422-426, 702-705). Thus, the 2014 curriculum limits discussion about religion to the chapters discussing the organisation of religious education. The 2014 curriculum tries to be neutral and not to take a stance on the truthfulness of a religion.

The 1970 curriculum emphasises the influence of Christian tradition in various aspects of life within a Finnish society. Furthermore, religious education, according to the 1970 curriculum, is organised under the religion of the majority of students. The curriculum primarily focuses on Christian faith since it states that the majority of students are Christian. However, unlike the 2014 curriculum, the 1970 curriculum wants to expand the role of religion from religious classes to all education done within the school and to help students form a personal relationship with religion.

Another significant difference between the world views reflected in the curricula is the ecological aspect emphasised in the 2014 curriculum and not discussed in the 1970 curriculum. The 2014 curriculum places great emphasis on ecological values, sustainable development and working together to ensure the future of the planet. The 1970 curriculum is not as concerned with ecological issues or nature in general. The only time the 1970 curriculum mentions any concerns regarding nature is when saying that increased danger exists that humanity would destroy and pollute the globe (Opetusministeriö, 1971, p. 23).

However, the 1970 curriculum does not provide solutions for this possible danger, apart from saying that the individual should expand the responsibility of family and neighbours to the entire world (Opetusministeriö, 1971, p. 23). The statement is quite vague and does not provide the reader with concrete actions that are given in the 2014 curriculum for example when saying that the students "are guided to understand the significance of their choices, way of living and actions not only to themselves but also to their local environment, society and nature" (FNBE, 2016, p. 25).

In summary, the world view reflected in the Finnish national curriculum for basic education has changed from one notably influenced by patriotic and religious views into one becoming more broadminded regarding religious and philosophical questions and emphasising both global and ecological perspectives. However, some ideologies have stayed intact. For example, both curricula emphasise the importance of equality, the basic principles of a democratic society and value both individualistic and collectivist perspectives. The next chapter will analyse the religious and political contexts where the 1970 and 2014 curricula have been developed to enhance understanding of the world views reflected in the curricula.

6 DISCUSSION

The chapter aims to enhance understanding of the reasoning behind the world views reflected in the 1970 and 2014 curricula. Understanding is enhanced by examining the political contexts where the curricula have been developed. The theory section of the study defined curricula as political documents that function as the primary agents of cultural and ideological hegemony. Since the development of the Finnish national curriculum is one of the central tasks of the Finnish National Board of Education, which acts under the Finnish government, the discussion in this chapter will focus on the structure of the governments when the analysed curricula were developed. Providing information about the prominent ideologies and political contexts will help explain why the world views reflected in the curricula have shaped into the world views they are. A change in the political context of Finland will also explain the change that is apparent in the content of the two curricula and the world views reflected in them.

Since examining the political context of Finland, does not take a stand on the religious context of the country, the discussion will also briefly address the role of religion in the Finnish cultural context in the late 1900s in comparison to the role of religion in the 2010s. Discussion regarding religion, more specifically Evangelical Lutheranism, in Finland will explain the reduction in religious values and attitudes that is undeniably present in the 2014 curriculum. The chapter will begin by summarising the research results. Second, the chapter will discuss the change in the Finnish religious and political context.

6.1 Summary of the research results

The world view reflected in the 1970 curriculum contains epistemological features of both externalism and internalism. The world view is externalist in the sense that the importance of making observations is emphasised regarding the justification of knowledge. Moreover, the essence of the world is described as

realistic. However, the internalist aspect of the world view becomes apparent when the realist view of the world is expanded to include a social dimension bringing about the view of social constructionism where the world is seen as a construction of concepts that differ between different social groups. Additionally, the curriculum emphasises the role of religion in life, and mentions that religious experience does not restrict the individual's abilities for rational thinking.

The world view reflected in the 1970 curriculum values the uniqueness of an individual and the ability to learn and develop throughout one's life. Second, emphasis is placed on patriotic values and living as a responsible member of the Finnish society. Third, aesthetics, meaning both beauty and creativity, is valued because it is said to bring balance to the life of an individual. Lastly, religion is brought up as a central value that makes it possible for the individual to experience some things as holy.

Concerning the conception of the world, the world view reflected in the 1970 curriculum sees the individual as valuable at his or her right. Hence, individual value is not measured by achievements. Since the curriculum has previously emphasised the role of religion, more specifically Christianity, in epistemological and value theoretical discussions, the conception of the human being seems to contain elements of Christian views. Society, then, is seen as the shared responsibility of each Finnish citizen. Working together for the good of Finland is said to benefit the world as a whole. Questions regarding nature are left without discussion, which tells the reader that human-related matters are seen as more salient in the world view reflected in the 1970 curriculum.

The world view reflected in the 2014 curriculum also contains both externalist and internalist perspectives. The world view represents an externalist view in the sense that the curriculum states that the individual builds his perception of reality by the use of sensory data. Externalism also becomes apparent through the curriculum's realistic conception of the world. Together with, the world view contains internalist perspectives when basing its values to universal agreements like the United Nations Universal Declaration of Human Rights and hence, to social constructionism.

The values reflected in the world view begin with an individualistic approach where the individual and his development are valued. However, collectivism is also described as a central value; the individual should work together with others

for a better future. Moreover, the world view emphasises the importance of education, especially as a tool to reach working life. Work, then, is seen as each citizen's duty and a way to contribute to the common good. Together with, the common good does not only include the good of Finland but expands to worldwide responsibility. Multiculturalism and global citizenship are seen as the world view's central values. Finally, the world view contains ecological values, such as sustainable development, that ensure a safe future.

The conception of the world, reflected in the 2014 curriculum, sees the individual as a valuable and equal member of the society. With membership comes responsibility; and hence, the individual is expected to work together with others for a sustainable future. Society, then, is seen as equal, democratic and multicultural. Nature is provided a lot more focus than in the 1970 curriculum. The future of nature is claimed to be under threat due to human activity. Thus, emphasis is placed on working for a sustainable way of life, for example, by developing sustainable technology.

6.2 Changing world views, ideologies and Finnish curriculum policy

In the theory section of the study, the national curriculum was approached as a policy text. According to Young (2014), curriculum theory has two primary roles: the critical role and the normative role (p. 193). The study aims to adopt a critical role to understand how schools as institutions are connected to the commanding forces shaping the larger social totality. However, following the normative role of curriculum theory, I hope that teachers working in Finnish schools would benefit from the research findings through an increased understanding on the impact of world views on the politics and organisation of educational goals. I hope that through the discussion held in the study, teachers would become aware of the beliefs regarding epistemology, value theory and conception on the world that direct the learning objectives of the modern national curriculum. With increased awareness, teachers could analyse whether the curriculum is going towards the right direction and if not, change the direction.

The notable influence of Christianity characterises the world view reflected in the 1970 curriculum. Together with, the curriculum emphasises patriotic perspectives over global citizenship. Furthermore, the curriculum found it

meaningful to raise individuals that have developed a spark for self-development not only in carrying responsibility for the community, but also for developing creativity through hobbies that make leisure time more enjoyable. The world view reflected in the 2014 curriculum, on the other hand, while being open-minded towards different world views, has chosen to stay neutral regarding religious questions. In the 2014 curriculum, concern about religion and the individual's spiritual development has shifted to concern about the future of the planet. Furthermore, the emphasis has moved from patriotic perspectives to global citizenship and the ideal of a multicultural society that develops multilingual citizens. The interest in this chapter is to explain these changes in the world views reflected in the curricula by examining the religious and political contexts where the curricula were developed.

Since Christianity is undeniably present in the world view reflected in the 1970 curriculum, it seems logical to examine the religious field in Finland surrounding the time when the 1970 curriculum was published. Still in the 1970s, 95 per cent of the Finnish population were members of the Evangelical Lutheran Church of Finland (ELCF) (Kirkkohallitus, 2005, p. 22). The high membership to the ELCF provides an understanding of the role of religion in the 1960s and 1970s cultural context.

However, since the 1980s, the membership of the ELCF has been decreasing at a steady pace. In 2014, the church had 4 034 235 members, around 74 per cent of the population, while in 2019 the membership had dropped to 3 792 304 which is around 69 per cent of the population (Suomen evankelis-luterilainen kirkko, 2020). The decrease of the role of the ELCF is also reflected in the 2014 curriculum that in its values underlining basic education and goals for transversal competence does not place emphasis on the Christian world view, but rather speaks of world views at a more general level and tries to stay neutral towards philosophical questions.

The Finnish political context has also changed. The political context of the 1960s and 1970s was overshadowed by the opposition of the left and right wings. At the end of 1960s, the government was led by Finland's Social Democratic party first by Kustaa Paasio (27.5.1966–22.3.1968) and then by Mauno Koivisto (22.3.1968-–3.5.1970). During the late 1960s, Finland's political field was dominated by Finland's Social Democratic Party, the Centre Party and the Finnish

People's Democratic League. (Mickelsson, 2015, p. 370, Valtioneuvosto 2020 a; Valtioneuvosto 2020 b.) In fact, throughout Finland's history, political parties founded on the ideology of social democracy, have gained tremendous support (Mickelsson, 2015, p. 371).

The development of the 2014 curriculum began with establishing a working committee whose job was to establish a renewed subject division for compulsory school during the autumn term of 2011. Hence, the 2014 curriculum was developed under Jyrki Katainen's government (22.6.2011–24.6.2014). (Valtioneuvosto 2020 c; Valtioneuvosto 2020 d.) The majority of the government ministers of Katainen's government were either from the National Coalition Party or Finland's Social Democratic Party which demonstrates that the ideology of social democracy was still present during the development of the 2014 curriculum. However, the structure of Katainen's government shows that Finland's political field has changed and now includes new influential parties such as the Green League. (Valtioneuvosto 2020 c.)

Having said this, Finland has gone through changes in its governmental structures due to the changing field of political parties. Other changes have taken place in Finland's political context as well. Due to globalisation, developing technologies and increased movement of people around national borders, Finnish politics has become increasingly influenced by international forces, especially the world economy. Jyri Lindén (2010) also argues that the Finnish nation-state has become increasingly dependent on the international economy and power structures. Lindén argues that the economic growth period following the world wars led to a notable increase in Finland's material recourses. Industrialisation led to an increase in wealth. Through market regulations, the Finnish government was able to direct funds to improve peoples' living conditions, which led to the development of an expanding middle class. Faith in democracy was strong because it was able to regulate competition and to ensure economic development. However, with time, technological development led to increased globalisation and to a new culture of capitalism where the Finnish nation-state was no longer able to regulate its state-level markets and had to let Finnish enterprises join the global competition. Lindén conceptualises this development as a transition from a planned economy to a competitive economy. (Lindén, 2010, p. 101–103.)

According to Lindén (2010), the transition towards a competitive economy became apparent in the changing relationship between the Finnish nation-state, economy and the church. The politics of Finland were no longer directed by the moral guidelines set by the ELCF but were rather directed by the laws of production and consumption and a desire for an increased quality of life. (Lindén, 2010, p. 104.)

The change described by Lindén has also been detected in previous curriculum research. Antti Saari, Tuomas Tervasmäki and Veli-Matti Värri (2017) have studied how curriculum texts summarise the ideologies of their time. Saari, Tervasmäki and Värri argue that during the last decades, social, cultural and political changes brought about by globalisation have challenged the nation-state and the discourse regarding education policy. This means that the role of the government in developing education policies has decreased while the duty has become a shared goal of different supranational organisations (e.g. EU, OECD) and other actors (e.g. consultants). Hence, the national features of the national curriculum are decreasing, while more integrated global standards are increasing. (Saari, Tervasmäki & Värri, 2017, p. 98.)

Furthermore, Finnish curriculum politics have developed from a neo-conservative approach to a technical-instrumentalist approach where the primary goal is in producing future taxpayers. According to Saari, Tervasmäki & Värri (2017), this becomes apparent in concepts such as life-long learning (p. 99). Together with, students are equipped with skills that help them succeed in the economic sector: multicultural competence and linguistic skills, group work, innovation and the ability to adapt to the rapidly changing job markets.

In conclusion, the national curriculum is always a reflection of the world views and ideologies apparent within a society. The secularisation happening in Finland becomes apparent when comparing the 1970 and 2014 curricula to each other; the role of religion is decreasing in both Finland's religious context and the content of the national curriculum. The role of the ideology of social democracy has stayed popular within the Finnish political context. Social democracy's popularity becomes apparent when examining the parties present in Finland's past and current government. However, the field of political parties has also undergone change when new political parties, such as the Green League, have been introduced to the political field. The political changes undergone by the

society become apparent, for example, in the ecological values presented in the modern curriculum.

Moreover, Finnish politics is increasingly influenced by international forces such as the European Union or the World Bank. Through the rise of capitalism and principles of international trade, global politics are increasingly intertwined with the needs of the economy. The change is also visible in Finland's curriculum politics which have moved from a neo-conservative traditionalist approach to a technological-instrumentalist approach.

7 CONCLUSION

This chapter will address questions regarding the ethics and trustworthiness of the study. Central ethical questions examined in the chapter are those regarding the principles of good scientific practice. Trustworthiness of the study is approached through the concepts of credibility, transferability, dependability and confirmability. The researcher's role in making objective interpretations to ensure the trustworthiness of the study is also addressed. The chapter will end with recommendations for future research.

7.1 The ethics and trustworthiness of the study

When conducting a study, it is relevant to consider that the ethics of research as moral decisions cover the entire research process (Kuula, 2006, p. 11). Ethical questions can arise in choosing the research topic and the research method, in gathering, analysing and storing the research material and in publishing the research results (Pietarinen & Launis, 2002, p. 46). The research material for this study consists of public curriculum documents. The national curriculum is published as a general guideline for teachers working in Finnish schools, and therefore, it is every teacher's responsibility to be familiar with the curriculum. In order to conduct curriculum research ethically, the document must be examined using the critical approach. After all, as is argued in the study, the curriculum is a political tool used for ideological and cultural hegemony. The critical approach should be used to ensure that, according to the democratic principles, power stays with the citizens and that the curriculum can be changed if a need for change occurs.

The study's ethical questions focus on the actions I, as the researcher, have taken in conducting the study. Arja Kuula (2006, p. 22) argues that the starting point for examining the ethics of research should be normative ethics that tries to provide answers for the questions of what ethical rules guide the research

process. When choosing a research topic, it is necessary to remember the role of science as a social institution. Hence, the researcher must consider what matters should be researched within the society and why. Additionally, the researcher must assure that her actions are in line with the principles of good scientific practice. (Kuula, 2006, p. 27, 29–30.)

Research is conducted ethically when the researcher acts according to the principles of good scientific practise that comprises of misconduct in science and fraud in science. Misconduct in science means recklessness in carrying out research, defective referencing, misleading reporting of research methods and results and misleading the scientific community in regard to one's study. Fraud in science, then, composes of fabrication or misrepresentation of observations so that research results become distorted and plagiarism. (Kuula, 2006, p. 36–38.) When conducting the study, I have followed the principles listed above to the best of my abilities in order to produce research results that are trustworthy to the scientific community.

The study approaches trustworthiness of the research results through Egon Guba and Yvonne Lincoln's (2007) four criteria for trustworthiness: credibility, transferability, dependability and confirmability. Next, I will briefly define what is meant with each criterion. I will also discuss what techniques were used to increase the probability that these criteria for trustworthiness were met. First, credibility refers to the confidence in the truth of the research findings. In the study, credibility was established through prolonged engagement and persistent observation of the research material. (Schwandt, Lincoln & Guba, 2007; Amankwaa, 2016.) Furthermore, examining the religious and political context, where the analysed curriculum documents were developed, supported the research results and therefore enhanced the credibility of the study.

Second, transferability shows that the research findings can be applied in other contexts. Transferability, then, was established by providing detailed descriptions about matters like the research method or analysis process so that others could later try to replicate the study. Third, dependability shows that the research findings are consistent and able to be repeated. To establish dependability, Lincoln and Guba suggest adopting a technique known as inquiry audit, which is when a researcher uninvolved with the research process examines the process and the research results. (Schwandt, Lincoln & Guba, 2007;

Amankwaa, 2016.) The study's shortcoming is probably in the criteria of dependability in the sense that the research process and the research results have not been examined by a researcher uninvolved with the research process. My instructor, of course, gave critical feedback regarding the study, but the feedback was limited to her instruction.

Fourth, confirmability refers to the extent to which the research findings are shaped by the research material and not the researcher's motives. To establish confirmability Lincoln and Guba suggest using an audit trail that requires the researcher to describe the research steps from choosing the research subject to reporting the research results. (Amankwaa, 2016.) This study has provided a description of the reasoning behind the chosen research topic and the research material and provided descriptions about the research method and the analysis process. I believe that combining this information with the discussion section of the study, that places the research results into their religious and political contexts, are enough to establish confirmability for the readers.

Another perspective for examining the trustworthiness of the study comes from Vitikainen's (2017, p. 93–94) argument that the trustworthiness of research results of studies constructed using the orientation of social constructionism is hard to evaluate, and this is why the focus should be in how convincing the research results are. According to Gadamer's (1989) theory of the fusion of horizons, complete objectivism is impossible to reach when approaching a text. In light of the theory, it has to be noted that I approached the research material through my subjective reality and have made interpretations accordingly. The term interpretation often contains a negative bearing and a preconception of its unscientific nature. In opposition to this view, Raatikainen (2005) argues that interpretation cannot be separated from scientific research. Hence, it would be naïve to claim that the study's research findings would not be the result of interpretation. Since interpretation is unavoidable, in order to produce reliable research results, I have aimed for objectivity in the interpretation of the curriculum texts.

Another matter to bear in mind is that, in the study, curriculum texts are viewed as the result of compromise, which means that the reality presented in the curricula has developed through human interaction. The study's research orientation of ontological constructivism demands that the cultural contexts where

the texts are produced have to be taken into consideration when assigning meanings to the texts. Therefore, it must be noted that it is problematic to assign meanings that exist in new contexts to texts produced in older contexts. The matter is complicated further by the fact that my understanding of the older contexts is based on statistics and works about Finland's religious and political history. On the other hand, since I have not lived through the 1960s and 1970s, I can stay impartial to the religious and political climate of the time.

Granted that, the sources for defining the cultural context of the research present a unified view about the religious and political contexts where the analysed curricula were developed. Furthermore, sources with high credibility were chosen for the study. For example, one of the sources used was the official website of the Finnish government to understand the governmental structures of the late 1960s and early 2010s. When considering the convincingness of the research results, it is good to note that the research results are in line with Finland's history and the religious and political context of today. Therefore, the research findings support the ideologies present in the modern Finnish society, for example, the attitudes of Finnish media. If these ideologies are present in the every-day life of the society, it is unsurprising that they are also reflected in the curriculum that has been developed to serve the needs of the modern Finnish society.

7.2 Recommendations for future research

The theory regarding the essence of world view is twofold: world view as a set of beliefs and world view as a way of being. In order to narrow down the research topic, the study focused on the world view as a set of beliefs –viewpoint. Future research could continue with this viewpoint to examine how the world view reflected in Finland's current national curriculum for compulsory education compare with the world view reflected in other countries' national curricula. For example, future research could compare the world views reflected in the Finnish and Turkish national curricula since the two countries have different religious and political backgrounds.

The focus of this research has been in examining what kind of beliefs compose the world views reflected in the 1970 and 2014 curricula for basic

education. However, as the theory section of the study states, human beliefs and actions are at times contradictory. These contradictions make us question defining the world view only through the world view as a set of beliefs –viewpoint. Therefore, further research could include the world view as a way of being – viewpoint. Including the way of being –viewpoint would happen, for example, through researching what sort of meanings teachers assign to the beliefs reflected in the 2014 curriculum and how these beliefs are seen in their way of being when teaching a class in a Finnish school. To demonstrate, if the world view reflected in the 2014 curriculum sees sustainable development as one of the central values, it would be interesting to study how and to what extent the value becomes apparent in the teaching carried out in the classroom environment.

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