

THE UNDERLYING VALUES OF THE NATIONAL CORE  
CURRICULUM IN UPPER ELEMENTARY ENGLISH TEACHING

Master's thesis

Tuomas Hanhivaara

University of Jyväskylä  
Department of Language and Communication Studies  
English  
August 2018

## ABSTRACT

<b>Tiedekunta – Faculty</b> Faculty of Humanities and Social Sciences	<b>Laitos – Department</b> Department of Language and Communication Studies
<b>Tekijä – Author</b> Tuomas Aleksanteri Hanhivaara	
<b>Työn nimi – Title</b> The Underlying values of the National Core Curriculum in upper elementary English teaching	
<b>Oppiaine – Subject</b> English	<b>Työn laji – Level</b> Master’s Thesis
<b>Aika – Month and year</b> August 2018	<b>Sivumäärä – Number of pages</b> 63 pages + 1 appendix
<b>Tiivistelmä – Abstract</b> <p>The purpose of this study was to investigate how the underlying values of the National Core Curriculum for Basic Education 2014 were viewed by English language teachers in Finnish upper elementary schools and how they applied the underlying values in their English teaching. Four teachers were interviewed separately in a semi-structured interview. The interviews were recorded, transcribed, and analysed with content analysis.</p> <p>The teachers expressed clear agreement with the underlying values, and considered them good and respectable. There were some differences of opinion about which underlying values were the most important, but no value was mentioned as bad or harmful in any way by the teachers. The underlying values were considered important enough to be the primary aims of education, but they were not commonly thought about in the daily routine of the teachers. Rather, the values were mainly present in their teaching as a side effect of trying to take pupils into account, planning relevant and diverse lessons, and by trying to be a good role model of an adult for the pupils.</p> <p>When the values written in the underlying values were discussed explicitly, the discussions were initiated by subject content and the values were considered as a part of the phenomenon in question in ordinary language learning exercises or conversations. Some discussions related to said values were initiated by the pupils’ comments or behaviour. The teaching of the values was limited by inadequate funding for schools, which manifested in large group sizes, a demanding workload for teachers, and inadequate learning materials. Another limitation was the varying capacity of individual pupils and groups to engage in abstract thinking.</p>	
<b>Asiasanat – Keywords:</b> English, basic education, upper elementary school, grades 7-9, interview, teachers, National Core Curriculum for Basic Education 2014, values, underlying values, ethics, Finland	
<b>Säilytyspaikka – Depository</b>	
<b>Muita tietoja – Additional information</b>	

# Contents

- 1. Introduction..... 3
- 2. Background literature..... 5
  - 2.1 National Core Curriculum and the Underlying values..... 5
  - 2.2 Ethics, morality, and values..... 9
  - 2.3 Teacher as a values educator ..... 11
- 3. Data and Methods..... 20
  - 3.1 Purposes of the study and the research questions..... 21
  - 3.2 Semi-Structured Interview ..... 21
  - 3.3 Content analysis ..... 23
  - 3.4 Participants..... 24
- 4. Findings..... 25
  - 4.1 How do the teachers say they view the Underlying values of the National Core Curriculum? .. 25
    - 4.1.1 Clear agreement with the Underlying values..... 25
    - 4.1.2 Parts of the Underlying values are taught as the primary aims of teaching..... 29
    - 4.1.3 The Underlying values are not actively considered ..... 34
  - 4.2 How do the teachers say they apply the Underlying values in their work?..... 44
    - 4.2.1 Discussions initiated by subject content ..... 45
    - 4.2.2 Spontaneous conversations ..... 48
    - 4.2.3 Conflicts in applying the Underlying values ..... 51
    - 4.2.4 Limitations in applying the Underlying values ..... 53
- 5. Discussion ..... 56
- 6. Conclusion ..... 59
- Bibliography..... 61
- Appendix..... 64

## 1. Introduction

Most Finnish people share an experience that goes something like this: We are listening to a speech in a school. It is usually the end of a semester. The speaker is a teacher or the principal talking about how schools and education are important, how the skills learned here will carry over the course of pupils' lives, and how the values we work by are the basis for a good life and a functioning society. The speaker might go on about how these values help pupils work through conflicts even when they might have not encountered such a conflict before, and how pupils can learn to turn failures into victories. The potentials of the future and aspects of the present are described with some broad terms, and many other points relevant to these themes are brought up. Then, we might consider the daily life in schools and wonder what happened to the sophisticated ideas and values that we heard about in the speeches. Where are they? How are they manifested? How does the daily practice of schools relate to those values? A perceived disconnect between speeches and practice, or words and actions, regarding these questions was the initial motivation for this study. The theme of said disconnect is also a timely phenomenon in other spheres of society, although that is outside the scope of this study.

Hearing about values in detail is inspiring to me on deep level. I have listened to many end-of-the-semester -speeches over the course of my studies as an ordinary Finn making his way through the primary school, high school, and an  $n$  number of years in two universities, but have not necessarily seen the values in the classes I attended. Granted, part of the reason for that was my lack of understanding of the abstract in the midst of the practical. The question of how the values manifest themselves in classrooms is a perennial one, important for the advancement of the society, and the topic of this study. The broader questions of what kind of moral values are best to live by and how to do that are unlikely to be ever finally answered, but our answers can improve over time. To paraphrase Professor Jordan Peterson, who has written a bestseller about values, there are innumerable ways to see the

world, but there is only a limited number of viable ways to see the world and live successfully in it (Peterson, 2018: 312).

Peterson's recent success as a public intellectual is connected to the moral perspectives he discusses in his book with the aim of elevating individuals in their lives by elaborating why traditional values have had merit, which is thematically in the same spheres as the present study. According to Peterson (2018: 104), moral values can be clichés, but they have traditionally also had meaningful content which has to be rediscovered by each generation in order to live as well as the previous generations and improve on that order of society. The success of his best-selling book is also some indication of the general desire to engage in a discussion of moral values at this time.

Koskinen (1995: 16-17), on his part, takes a sobering look at the implications of applying moral values during different eras. He notes that the same impulses that would incite violence between rival clans in the distant past could now spark a military conflict that has the potential to unprecedented destruction and death, and that human moral sensitivity is lagging behind the capacity of humankind. While it seems to be the case that there is some moral decay in the modern society, which Koskinen (1995: 17) assigns partly as the result of receding religiosity, there is also evidence of moral growth, for instance in the growing grassroots movements responding to the ills of modern society. News today reflect these themes of consumerism, sexual harassment, political corruption, and sustainable use of natural resources, for example, which are discussed regularly in a critical manner in public Finnish forums.

All the issues above are connected by similar underlying questions: What is right, valuable, and meaningful? How should one live their life? Written values represent the ideals of their authors about what is good and valuable and worthy of pursuit. The National Curriculum for Basic Education has an honorable set of values for school staff to follow. Teaching as a profession is also characterised by high moral

standards of behaviour (see e.g. Tirri, 1999: 13-14, 19-21). As the ethical framework of education is refined, it is important to understand how each iteration of documented values are manifested in schools. Looking into the application of values in the school is an attempt to improve our answers to the general questions above by gaining more understanding of the specific issue of underlying values in English language teaching in upper elementary schools in Finland.

## **2. Background literature**

The central texts of underlying values in the Finnish National Core Curricula are summarised and discussed first, in chapter 2.1, to give an initial context for this study which is about the views on and the application of those values. Next, some of the key concepts of this study are defined, as they are used here, in chapter 2.2. Lastly, some previous studies on ethics in teaching and the topics included in the underlying values are presented and discussed from relevant perspectives in chapter 2.3.

### **2.1 National Core Curriculum and the Underlying values**

The central document of this study is the Perusopetuksen Opetussuunnitelman Perusteet 2014, or National Core Curriculum for Basic Education 2014 (later: NCC 2014). It contains obligations for the foundation of organising basic education in Finland, along with the Constitution of Finland, the Basic Education Act and Decree and Government Decrees (NCC 2014: 14). The obligations and directions listed in the NCC include the underlying values on which the document is based on, general goals of basic education on the national level and directions for the application of them on the local level, aspects of operating culture to be taken into account as well as other factors in organising the daily activities in schools, guidelines for the assessment of learning, the principles guiding the support in learning and school attendance as well as special education, discussion of cultural and language issues in teaching, and the structure of the contents of each subject in some detail, among other issues of lesser significance to this study. The underlying values are reflected in

the entirety of the document as they are the basis on which the rest of the document is built on. Note that underlying values refer to the content of chapter 2.2 (NCC 2014: 15-16), while Underlying values, capitalised, refer to the chapter as a whole.

Chapter 2.2, Underlying values of basic education (NCC 2014: 15-16), is the central topic of this study. It is a statement of values on which the curriculum for basic education is founded. These values are divided into the following four categories, although they are not numbered in the original text:

1. Uniqueness of each pupil and right to a good education
2. Humanity, general knowledge and ability, equality and democracy
3. Cultural diversity as a richness
4. Necessity of a sustainable way of living

The four categories embed a number of distinct values each. Key content of the chapter, from the perspective of this study, is listed and summarised next.

The first category, uniqueness of each pupil and a right to a good education, deals with the rights and needs of the pupil in terms of education. The rights mentioned in this category include success in one's studies and the right grow to one's potential as a human being, while it is simultaneously noted that exclusion from learning is a threat to the healthy growth of an individual. Participation in the society is highlighted in terms of, firstly, pupils' ability to affect positive change together with others, secondly, developing pupils' values to a sustainable direction in an interconnected world among peers, and thirdly, the interaction between school staff, families, and their respective worldviews and educational ideals.

The second category, humanity, general knowledge and ability, equality and democracy, deals with broader concepts and ideals of education and citizenship. The titular concepts are defined and elaborated on, such as by noting that in growing to one's potential it is inevitable that conflicts between aims and the reality arise, and that part of general knowledge and ability is being able to handle them with

compassion, courage, and from an ethical perspective. Likewise, the need for the ability of ethical conversation is affirmed, as well as for consideration of others' viewpoints, and for efforts towards respectful social behaviour and self-regulation. Furthermore, it is stated that basic education has its foundations in acknowledging human rights, respect for life, human dignity and equality, and it is meant to advance well-being, democracy, and the agency of citizens. Lastly, education aims to improve the state of economic, social, regional and gender equality, and does not require commitment of the pupils in terms of religious views and politics. However, it should be noted that being politically uncommitted is not the same as being politically inactive or uninformed.

The third category, cultural diversity as a richness, is about paying attention to the pupils' cultural heritage and building their cultural identity. There is an emphasis on learning from each other within and between cultures and laying a foundation of a genuine sense of interconnectedness. Global citizenship is indicated as a desirable aim, as is acceptance of diversity.

The fourth and last category, necessity of a sustainable way of living, discusses the role of environment and sustainable ways of living. It emphasises individuals' responsibility both in their choices as consumers, and as agents in the process of cultural development. Importantly, in terms of this study, basic education includes discussion about the conflicts between a sustainable future, and consumption and production. Furthermore, joint acts of improving our way of life are sought and performed, in pursuit of both affecting change and conditioning pupils to participating in this change as subjects.

The curriculum of 2014 has been in effect since 1.8.2016 on grades 1-6 and since 1.8.2017 on grade 7. Schools are to start applying the curriculum of 2014 in 2018 and 2019 on grades 8 and 9, respectively (NCC 2014: 3). Therefore, teachers in upper elementary English classes have applied the new curriculum for a duration shorter than a school year by the time the interviews for this study started. The previous

curriculum and its underlying values have to be taken into as well to some degree, considering that those were still in use on grades 8 and 9 during the interviews for this study. This study, then, is an investigation of the underlying values as they are said to be viewed and applied at the junction of these two curricula with a marked emphasis on the newer version. Even though the newer version is not fully in effect yet, its underlying values are already being applied to varying degrees, as will be discussed in chapter 4 of this study, for at least two reasons. First, there is significant similarity in the content between the two iterations of the Underlying values, of 2004 and 2014, which means that some of the underlying values in the more recent document have already been applied with the previous curriculum. Second, applying the newer underlying values on grade 7 may well have an effect on English teaching on grades 8 and 9, even if nothing certain could be said about the size of that effect based on the data of this study.

The chapter on the Underlying values of the 2004 curriculum (NCC 2004: 12) contains most of the same concepts discussed in the version of 2014, but they are not elaborated nearly as much. While the 2014 version is nearly two pages long, only half a page was used in 2004. Nonetheless, each of the four categories, discussed above in reference to the newer version, are present in a limited form in the older version. Human rights, equality, and democracy, for example, were mentioned among the underlying values of the curriculum of basic education of 2004 but not described any further, whereas in the 2014 version the concept of general knowledge or ability is added, and all of these concepts are elaborated in more detail, as discussed earlier in this chapter. The following ideas are mentioned in the 2004 underlying values as well as in the 2014 version: diversity of learners, a sense of community, support of the formation of the pupil's own cultural identity, intercultural understanding, regional equality, gender equality, nondenominational and politically neutral education, and preservation of environmental viability.

At this point it is important to emphasise that the Underlying values is the ethical basis on which the curriculum is built on, and as such it is not meant as a guideline

for the preparation of each individual lesson, but rather for basic education in its entirety (NCC 2014: 15). Therefore, the document indicates that these values are to be applied in a way that is appropriate to a given situation in a school environment, not necessarily comprehensively in any specific situation. Likewise, the responsibility of a teacher actively applying any particular underlying values in his or her classroom at a specific time is not obvious, although pupils have the right to receive basic education, that is in accordance with the NCC, daily (2014: 11). In section 3.1, Mission of basic education (NCC 2014: 18), for example, the goals of basic education are listed. These goals mirror the principles listed in the Underlying values to the extent that the same words are used in both of them, such as in the mentions of promoting gender equality and supporting pupils in building their own identity. Similarly, in the section about principles guiding operating culture (NCC 2014: 28), it is stated that the democratic culture creates a foundation for the growth into active citizens, which is a direct reference to the support for active agency in society mentioned in the Underlying values (NCC 2014: 16). The last example of the underlying values reflected in the rest of the document listed here is the section of English in grades 7-9, another focal point to this study. This section includes, among others, the objectives of developing linguistic reasoning skills and awareness of cultural diversity, as well as instruction to dealing with emotions and unspecified difficult issues if needed. (NCC 2014: 348) These objectives mirror the parts of the underlying values about a civilised person being able to address conflicts with compassion and making decisions based on ethical reflection, as well as looking at issues from different perspectives in terms of cultural variety. (NCC 2014: 15-16)

## **2.2 Ethics, morality, and values**

Koskinen (1995) lays out a practical set of definitions of some of the concepts that are central to this study: ethics, morality, and values. In his view, individuals and societies have morality, which is the acted hierarchy of values in one's life and the norms one lives by. Morality can be conscious or unconscious, and while small children have no morality initially, morals are learnt as children grow and they are

socialised into society. Ethics is a conscious study of morality, of what is right and wrong. Individuals may have ethics, as can professions and groups, such as the teachers. Metaethics is the study of ethics in detail, including its internal logic and its semantics. (Koskinen, 1995: 27-32, 120) There are different also ways of categorising ethics, such as descriptive-analytic and normative, according to Saarinen (1994). The former aims at describing and analysing while the latter aims to take a stand on what is right and wrong. Both perspectives have merit in the domain of teaching, where the former is needed to further understand ethical phenomena and the latter in choosing a direction for values education.

Launonen notes (2000: 33) that values can be viewed as, among other things, conceptions or beliefs that deal with desired outcomes and what is good or bad, and, notably, values can be prioritised. In this, Launonen mirrors Koskinen's definitions (1995: 62-63). Some values are inevitably more meaningful than others in some ways, either by being more commonly applied, having more immediate effects in practice, or simply being superior to others in terms of importance. The NCC does not appear to prioritise its underlying values in an obvious manner in the chapter of Underlying values (NCC 2014: 15-16). There is only one indication of a value hierarchy which is the notion that the need of pupils to be heard and their wellbeing cared about, and experiences of participation and shared work for the wellbeing for the community are "equally important". The order of the underlying values presented might be read as an indication of priorities. A stronger indication, however, are the choices of the values that are included in the chapter and left out of it. This lack of obvious prioritisation is noteworthy when taken into account that resolving conflicts ethically is a stated goal in the Underlying values (NCC 2014: 15-16) and Koskinen points out that the common, most foundational values are typically shared, while the intergroup differences arise in the prioritisation and application of values (Koskinen, 1995: 63). Considering values in daily life leads to the formation of norms, which are verbalised practices that support the manifestation of values. He presents the phrase "Eat everything you take on the plate" as an example of a norm. (Koskinen, 1995: 37)

## 2.3 Teacher as a values educator

The National Core Curriculum makes mention of many values that are connected to Finnish basic education. The Underlying values are an end result and a part of an ongoing process of trying to formulate the framework of good education, a process which has been going on in different forms for quite some time, historically speaking. A central idea to that process is the old paradox of Menon, presented by Värri (2004), for example, who explains how people cannot definitively describe what is a good life, because no-one truly knows that in an absolute sense, but they still have to do their best in trying to educate the next generation to live a good life. (Värri, 2004: 27) In that process the idea of what is good and virtuous and ethical behaviour is refined and developed, as successive generations each put in their effort. Värri (2004) discusses good education from the dual starting points of the aim of a good life, related to the paradox of Menon, and the educated becoming oneself. Becoming oneself is a difficult concept even for Värri (2004) to define, but it involves an individual taking responsibility of oneself and one's life in a way that their individuality is manifested within its possibilities over time. (Värri, 2004: 24-26) Similarly, the NCC highlights the themes of individual growth and uniqueness in a number of ways and includes directions of growth, that are simultaneously statements about the idea of a good life, such as supporting pupils in them building their value system, educating them with the goals of aiming for truth and beauty, and civilising them in a manner where an individual aims to do what is right for them, people around them and the environment at the same time (2014: 16). Värri focuses on a particular kind of education that yields good results, called dialogic education. To summarise, it is education in which the educator bears their responsibility of moral choices but takes sufficiently into account the individuality and the will of the educated. (Värri, 2004: 29-30) This perspective can be seen reflected in the Underlying values (NCC 2014: 15-16), particularly in the parts where the pupils' individuality, responsibility, and independence are discussed or mentioned.

Launonen (2000) has looked into the process of developing the ethical framework of education in Finland in his dissertation. He found that there was a shift in the conception of ethics in the 1940s, when the conception was separated from its religious foundations. From the 1950s onwards, some virtues disappeared from pedagogical texts while others, including the ideals of honesty, diligence, fairness and courtesy persisted in them as social interaction skills gained more focus in schools. Launonen noted that the change in the conception of ethics in schools is linked to wider scale societal development, but that teachers setting an example has been an important method in ethical teaching throughout the studied period. (Launonen, 2000: 6) His work provides a necessary historical background for the appreciation of the current iteration of the Underlying values of the NCC.

In more recent history, the range of public discussion about education has included the stresses put on teachers as additional tasks have been laid on them, and within that discussion the ethical foundations of education are mentioned and, again, taken as a basis for further development of the field. For example, Aaltola described the state of affairs in the early 2000s as a “jungle of challenges”, listing the demands on teachers that contribute to work overload (2005: 20-22), even if that collection is not a description of the current conditions on the field. *Opettaja*, a magazine for Finnish teachers, features stories about the difficulty of coping on a regular basis with teachers saying, for example, that their “workload has doubled” and the “ordinary work leaves no energy unspent” (Korkeakivi, 2018: 16-17). Another current topic discussed in the magazine is a fair system of pay for teachers as the number of their tasks keeps increasing while the level of pay does not (*ibid.*), but negotiations are tough and slow (Manner, 2018: 12-13, 15). Despite all these challenges, teachers have their responsibility for the moral education of the pupil. Niemi is one of the people calling more focus on this fundamental responsibility, arguing that even the economic life, that is a meaningful source of some of the pressures on the teaching profession, will suffer if the moral integrity of citizens is forgotten (Niemi, 2005: 140-141).

Tirri affirms some of Niemi's view above, discussing several issues relevant to this study. She points out that all of the researchers of education are unanimously of the opinion that an ethical dimension is strongly connected to education. She also says that this dimension is manifest in the general operation of schools, rules, and the principles of the teacher in a manner that is not viewed as teaching ethics, noting that for these reasons every teacher is inevitably an educator of values. (Tirri, 2008: 190)

Like Tirri, Atjonen (2004: 137) also describes ethical action in schools as mundane and practical, among other characterisations. Atjonen surveyed the views of teacher trainees about their ideas of ethics in teaching, ethical challenges in teaching, methods related to fairness and definitions of pedagogic ethics. Atjonen (2004: 14) defines pedagogic ethics and ethics related to teaching, learning, growth and upbringing. In her study, the teacher trainees described their ideas about pedagogic ethics with a focus on practical wisdom, honesty, and truthfulness (2004: 135). One of her key findings, in relation to this study, is that in the descriptions of the surveyed the ideal and the most common solution to a problem presented in the questionnaire are not necessarily the same. The ethical dimension of education, discussed by Tirri (2008) is a wider concept than pedagogical ethics, studied by Atjonen (2004), as pedagogical ethics is a perspective of the ethical dimension of education, even if that perspective could be interpreted as encompassing most of that dimension. The key distinction seems to be about how directly must an issue be about education before it is no longer in the sphere of pedagogical ethics. The National Core Curriculum does not differentiate between these two concepts, even though the ethical dimension of education is evident in the Underlying values (NCC 2014: 15-16).

The studies discussed above deal with the overarching ethical dimension present in a teacher's job. Martikainen (2005) has investigated the ethically challenging situations that teachers face, as opposed to the ordinary ethical influence that they have on their pupils. In his dissertation, Martikainen (2005: 220) notes that even the common ethically challenging situations in teaching are somewhat rare, and that the frequency of them differs between teachers of varying levels of commitment to their

students because of a number of reasons. These reasons mainly include the relationship quality between teachers and their pupils, the perception of the developmental phase of pupils, and pupils behaving towards teachers with differing levels of seriousness. Class teachers had the least incidents, followed by subject teachers and then substitute teachers. The only exception to this rule was in the handling of private information of the students by more experienced teachers, as those types of incidents were encountered more often by teachers in permanent jobs, who were more often trusted with private information of students. (Martikainen 2005: 222, 224-225) In other words, the ethical dimension of education, discussed above, manifests in ethical challenges only rarely, according to analysis and data of Martikainen, whereas the norm is unproblematic school work with the constant requirement on the teacher of being a moral example.

Männistö, Rautiainen, and Vanhanen-Nuutinen (2017) have found the state of democracy and human rights education in Finnish teacher training institutions to be lacking, and compiled a report on the development of teaching methods of democracy and human rights education around Finland. Democracy and human rights are interwoven in the Underlying values of the NCC, as well as mentioned explicitly, and this report provides a view on the application of this segment of the underlying values in the national system of education. The Underlying values state that “basic education advances... democracy” while describing several skills and values that are connected to a democratic society, such as equality between different groups, critical handling of information and interacting with other members of society in a civilised manner (NCC 2014: 15-16). While an aspect in teacher training does not necessarily immediately transfer to upper elementary English classrooms, their report still provides understanding of the preparedness of the teaching of these topics.

Taking a historical perspective of democracy education, Dewey, for example, connected the two concepts by noting that democracy is dependent on conditions that can be realised through education. The idea that children are the future is a fact

of life recognised, generally speaking, throughout. (Dewey, 1916: preface) He recalls the Platonic idea of education, which is based on the education of the principles by which a society functions and, importantly, an appropriate balance of matters in such a way that no factor receives excessive focus. Furthermore, he states that the deepest of meaning of education is in the discovery and development of the capacities of the individual in a direction that allows them to connect with the activities of others. (1916: 89) This idea is also reflected in the phrase “right to grow to their full potential” of the underlying values (NCC 2014: 15), as well as in the content of Peterson’s book (2018) with its emphasis on individual responsibility, highlighting the timeless nature of these issues.

Männistö and Fornaciari (Männistö & Fornaciari, 2017) summarise the state of democracy education as a process in progress, saying that people ages 15-29 get a variety of experiences of participation in Finland, and that they consider the civic society as distant, citing Myllyniemi (2014; 2015) and that students in higher education do not feel they have an influence in local politics, citing Zitting (2011). Their conclusion is that education should be harnessed to advance justice and well-being despite the challenges taxing teachers (Männistö & Fornaciari, 2017: 51-52). Their article is informative for this paper, as teachers can be hard pressed to be well equipped to teach skills essential to the citizens in an advanced society if they are not provided sufficient training for this task. Indeed, 61% of upper elementary teachers agree that they are not trained well enough in democracy education according to a report from the Ministry of Education (Opetushallitus, 2011: 51).

Considering the issue of human rights education, Malama notes that democracy education is tightly linked with in many ways with human rights education (2017: 16). She praises the NCC of 2014 as a significant positive step for human rights education, partly because the operational culture of schools can manifest human rights implicitly. In her view, the new curriculum can help fix the inadequacies of human rights education in Finland, but only if the teaching is applied in accordance with the curriculum. Malama (f.k.a. Matilainen) sees proper implementation of the

basic and continuing education of teachers as a requirement for that aim, (Malama 2017: 17) and the risk of omitting important content or unprofessional presentation of it in not doing so (Malama 2017: 22). She also asks if pupils are in equal conditions regionally, if teachers vary in their preparedness to teach human rights. In her dissertation, she states that although human rights are well respected in a Finnish high school, in which she conducted her research, they were taught only to a small degree specifically, and that human rights education was not a conscious part of the teachers' job. (Matilainen, 2011: i)

Harjunen interviewed upper elementary teachers about their views on pedagogical authority. Harjunen did not define concept of pedagogical authority, as her interviewees had different takes on it. Nonetheless, it deals with the imbalance of power and responsibility of teachers and pupils, the tasks that teachers are meant to carry out, and the interviewees ideas on how to handle these issues in practice. To summarise, she found out that all of the teachers have a focus on interaction between teachers and pupils in consideration of their pedagogical authority (2002: 98), and that it is built in practice by applying interaction that is in line with the underlying values studied in this paper. According to her interviewees, trust was considered central to authority (2002: 65) and justice or fairness was the basis of that trust (2002: 87). One of the ways fairness manifested was in equal treatment of pupils (2002: 415). Other important aspects mentioned were caring about the individual pupils, listening to them, and taking them into consideration (2002: 416-417). These topics are also discussed in the Underlying values, and the teachers interviewed by Harjunen said that they applied these values in practice with the result of achieving pedagogical authority, in their view.

Puolimatka (2004) discusses the connections between education, values, and emotion. His claim (2004: 14) is that value-based emotions and spiritual emotions define one's persona to a great extent. More importantly, he elaborates that emotions can reveal the hierarchy and meaningfulness of one's values, related to the event in question, to the individual who experiences them (2004: 35-36). From this it follows

that it is important to focus on these emotions, and to provide opportunities for their development and refinement. As school is in a particularly good position to make strides in this regard, some attention might need to be paid to the application of this reasoning. The NCC instructs discussing values for the purpose of promoting their critical thinking on the students' part (NCC 2014: 15-16).

Furthermore, Puolimatka argues it is poorly recognised that a large part of our emotions are value-related experiences (2004: 15). Considering that one of the central purposes of basic education is also moral education, this fault might have serious consequences. The underlying values have indications of the connections between emotions and values, such as in the elaboration of general knowledge and ability that includes the ability of addressing conflicts between reality and aspirations "ethically and sympathetically, and the courage to stand up for what is good" (NCC 2014: 15-16). It is obvious that emotions are strong motivators for action. Therefore, in order to train pupils into constructive agency, for instance, they need motivation to act when encountering a challenging situation. This motivation could be provided by highlighting the link between emotion and values. If, for instance, pupils understood their individual responsibility in following common rules, they might feel the need to speak up when they see a problem. This outcome would be what the curriculum aims to achieve with basic education as quoted above.

Another connection between emotions and values, discussed by Puolimatka, is in the effect of emotions on the observations of an individual (2004: 126). There are a few mentions of emotions in the Underlying Values (NCC 2014: 15-16), but not in the context of learning values and their importance. Puolimatka (2004: 126), citing Scheler, (1987: 133-134) notes that values cannot be learnt through rational means alone, but that experiences and emotions play a meaningful role in the process, while arguments provide broader reasoning for the values in question. The consequence of this observation is that a teacher must find a way to link emotions and experiences in the values they are teaching their students in addition to discussing the reasoning behind them, in order to get better results in values education. For example,

comparing this idea to the research by Harjunen (2002), pupils could be guided to considering a good working atmosphere in the class, that has been created with behavior aligned with the underlying values. That behavior, in turn, includes taking pupils' views into consideration and results in certain emotional states, as proven by the present atmosphere, as well as the pedagogical authority discussed above. As a consequence of this guidance, pupils could be assisted in noticing the link between their emotions and experiences and values manifested in practice.

The guidelines for foreign language teaching in the curriculum advocate using the method of connecting emotions and values, although indirectly, in a number of ways. First, the NCC states the mission of language teaching includes the learning of interactive skills in authentic settings. Interactive skills are central to language learning, and they are skills used in practical and common situations in all areas and periods of life. Therefore, practicing these skills in authentic environments, as instructed, is ideal for both providing meaningful experiences, that are related to both emotions and values, in classrooms and facilitating the observation and understanding of ethical aspects in these everyday situations. Second, the required use of information technology as means of authentic communication may also provide opportunities for learning experiences in practical situations, as information technology is widely used by Finnish upper elementary pupils. Electronic communication in general and social media in particular are known to be platforms where teenagers are likely to face complicated social and ethical challenges with regards to, for example, posting pictures of several people publicly, mentioning other people in comments publicly, and receiving problematic messages privately. Third, pupils' personal interests are intended to be considered, when appropriate, in choosing the texts used in language teaching. Through this consideration the pupils are met as individuals and their specific needs and desires are met at least to the extent that is possible in daily school work. (NCC 2014: 348)

The National Core Curriculum and its underlying values exist in a wider societal context that is inevitably political to at least some extent. In his dissertation, Rokka

(2011) studied the politisation of the curricula of 1985, 1994, and 2004 in Finland. Although basic education is supposed to be free of political influence, while promoting active social agency in its pupils nonetheless, politics do manifest in the curricula in some ways. Although his work did not include the latest iteration of the curriculum, Rokka's work includes a number of important notions in regard to this study nonetheless, as the curricula are similar texts and directly related to each other as parts of a single evolutionary continuum.

First, as stated by Rokka (2011: 46), defining the concepts of politics and political is political in itself, as those definitions reflect the aims and views of the definer. In the context of this study, political means pertaining to or emergent from the institutions and aims of the system of representational democracy in Finland. Therefore, an institutionally fundamental document, such as the NCC, is linked to the current political aims of the time of its writing. Rokka mentions one of the examples of this phenomenon, citing Virtanen, in the case of policy that focuses on controlling unemployment (Virtanen 2002: 24, as cited by Rokka, 2011: 49). Second, Rokka (2011: 60) describes the curriculum as intertwined with surrounding social reality in the conflicting interests of economic, political, and cultural forces. The final version is a compromise of these forces, and, as such, a temporary form. Third, Rokka (2011: 57-58) points out that any political dimensions of the curriculum ought to be stated, otherwise school ends up applying a hidden curriculum in that regard. Hidden curriculum is the collection of the meanings, norms, and operational culture in school that is more or less acknowledged by the participants, as summed up by Vuorikoski et.al (Vuorikoski, Törmä and Viskari 2003: 109). An important part of the hidden curriculum is that it cannot be publicly discussed, for instance if staff is pressured into developing in a direction they do not feel committed to. In such a case, the attitudes towards the curriculum might become negative (Vuorikoski, Törmä and Viskari, 2003: 110). Rokka (2011: 107) says that pupils are taught to make decisions based on values, and if these values are not public, the pupils are influenced by a hidden curriculum. Fourth, Rokka (2011: 48) lists some of the skills that a pupil should have, such as argumentation, and calls these political skills. This means that

in addition to the aims of the NCC having political aspects to them, some of the skills mentioned in the Underlying values are political as well. Agency, for example, is listed both by Rokka and in the NCC (2011: 48 and 2014: 15, 16, 28 respectively).

In summary, this chapter has explored concepts relevant to this paper, including discussions about the uniqueness of the individual pupils and how that has been taken into account in classrooms, democracy and human rights education in Finnish schools, and the connections of emotions and values in education. Multicultural issues and environmental themes have not been specifically taken into account yet, but the teachers interviewed will contribute on those issues in chapter four by describing how those themes are relevant and considered in English teaching, according to their experience. The four main categories of the Underlying values will then have been explored appropriately in this study.

The discussion so far has also dealt with some of the ethical challenges of the teaching job, perspectives of the political aspects connected to it, and a little bit of the historical viewpoints on the ethics and values in education. None of the studies discussed in this chapter, however, have had a focus on English teaching in upper elementary schools. Next, the method of this study is presented in chapter 3 and the findings of the interviews in chapter 4, followed by discussion of this study in chapter 5.

### **3. Data and Methods**

In this chapter the methods and data of the study are discussed. Section 3.1 details the motivations of the study and how research questions were formulated. The next section maps the process of finding participants and conducting interviews, followed by an explanation of the content analysis applied to the data. Lastly, the participants are described in terms of their teaching experience.

### **3.1 Purposes of the study and the research questions**

The aim of this study is to achieve a deeper understanding of the application and manifestation of the underlying values from the perspective of the English teachers. As discussed in the background-section of this study, values are a meaningful level of societal action, and the ones listed in the NCC are progressive and promising, but their practical application is the level on which it is seen whether they deliver on their high ideals. This study investigates how teachers say they view these values and what they say about applying them in their work. The research questions are as follows:

- 1) How do the teachers say they view the Underlying values of the National Core Curriculum?
- 2) How do the teachers say they apply the underlying values in their work as English teachers in upper elementary schools?

### **3.2 Semi-Structured Interview**

To recruit teachers as research participants, teachers of English language in local upper elementary schools were contacted via email. The purpose of contacting teachers in waves was to find teachers of both genders and from different schools, as schools might have common practices, which limit the variety of the data, and thus, the analysis of this study. Three teachers responded to the message affirmatively, and they were interviewed. The fourth interviewee was found through personal connections.

The method of gathering data was a semi-structured interview. The key aspects of this method are, first, a predetermined set of questions and, second, following it loosely over the course of the discussion. The questions provide starting points to discussions around specific themes, and during the interview, each participant is asked questions created ad hoc for the purpose of finding meaningful answers to the research questions by encouraging the interviewee to elaborate on their ideas.

(Tuomi and Sarajärvi, 2009: 75) To see the questions used in the interviews, see appendix 1 in the end of this paper.

Firstly, in this study, the teacher was asked background questions about their career. Secondly, the teacher was asked about values as a basis of individuals' actions, and whether or not they saw themselves as an educator of values. Values were also discussed in terms of their job in its entirety. Thirdly and lastly, the interview would focus on the details of the Underlying values (NCC 2014: 15-16) discussed in the NCC, some of which were listed in previous chapters, from the perspectives of what the interviewee thought about it and how it was a part of their work. The focus of discussion was the classroom setting but other aspects of teaching were also discussed. Some general questions about the chapter Underlying values were talked asked in the end. A key part of the interview was asking additional and clarifying questions with the aim of discovering details about applying the values in practice and about the teachers' opinions on the values in relation to broader context.

Interview was chosen as the method of data collection for this study over directly observing lessons, classrooms, and students on recess, among other events, for the following reasons: First, the scope of this study is not meant to reach to a nationally, or even locally, significant extent but to provide instances of data to indicate the nature of the phenomenon in Finland and inspire further research. While observation in the classroom coupled with interviews could provide deeper and perhaps more dependable data, it would also likely take weeks or months to gather what an interview could mostly present in an hour. The added dependability was not considered significant because teachers are highly educated, trusted officials and also more familiar with their students than any researcher could be, which is the second reason why interviews were used as the only method of gathering data; It is not obvious, though not unlikely either, that a university student would make observations more meaningful or relevant than the teacher in question.

Interview was also chosen over sending questionnaires and narrative prompts for teachers to answer and write about, respectively, for the purpose of asking for minimal sufficient effort on their part. This was considered reasonable as teachers are a busy professional group and giving them extra work might have made finding participants more difficult. This proved to be a decent assessment, as only 5 teachers out of 22 responded, and only 3 of the 5 in the affirmative, with both negative answers quoted lack of time or energy as the reason for declining the invitation.

### **3.3 Content analysis**

After the interviews were conducted, they were transcribed. Styles of transcription serve several different kinds of purposes, and in this study the transcription included only the uttered words and longer breaks in speech, as further detail was not needed in order to answer the research questions with appropriate accuracy on basis of the data.

The data were analysed with a modified content analysis method. The unmodified method includes three phases, as outlined by Tuomi and Sarajärvi (2009: 108-113). Note that out of the three different kinds of content analysis types listed by Tuomi and Sarajärvi (2009: 108) this study has a data-oriented starting point. The first phase of the content analysis method is reducing the data into smaller sections that are relevant to the research questions, excluding the unnecessary parts of the text. In the second phase these reduced parts of the data are clustered in groups according to their thematic content. In the third phase the clusters previously formed are grouped in conceptual categories that effectively are condensed answers to the research questions while the reduced data in their clusters are the practical constituents of the answers to the research question. In this study, the second and third phases have been merged together, as the data were not voluminous enough in terms of thematic complexity in order to necessitate another layer of categories. This aspect is the modification of the method of Tuomi and Sarajärvi, mentioned above.

The data were categorised based on general concepts used in the NCC as much as possible, as well as concepts that are close to the practical teaching work. For a list of the categories, see the Contents page of this study. The categories are, therefore, relevant to and emergent from the topic and more easily understandable by the reader. Furthermore, using categories from the NCC as much as possible keeps the analysis presented in this study as close to the practical reality of the work of the teachers interviewed as possible, as their work is based on NCC and the present analysis on their exposition of their work. Another reason why categories are chosen in this way is to attempt to limit the subjective input of the author in the analysis. This is inspired by Krippendorff noting that the texts studied are both interpreted by the content analysts the way they consider relevant, while not necessarily agreed on by others, and interpreted by the wider audience in a way of their choosing (Krippendorff, 2004: 23 and 31, respectively). While content analysis includes its author's contributions, the aim of a scientific study in general and the present one in particular is to be as objective as possible in describing phenomena.

Each sample chosen from the raw data is considered in the analysis in terms of its relevance to the research question in its context in the data, and, once explained, provide the results of the study. Although the choice of unitising the raw data is fundamentally arbitrary (Krippendorff, 2004: 86), the data in this study are considered in the perspective of the entire interview, the NCC, and the relevant aspects of background literature. The appropriate level of analysis is, then, around the sentence and paragraph level with the wider context simultaneously taken into account, that context being an interview of a teacher about their experience of the topic, in addition to the contextual aspects mentioned above.

### **3.4 Participants**

Taavi is a teacher of English and Swedish, with nearly 30 years of experience, including short periods of being a substitute teacher of different subjects. Kirsi is a teacher of English also with roughly 30 years of experience with some rare periods as

a class teacher and some sporadic stints as a teacher of Finnish and history, including in a vocational school. Emma is a teacher of English and Swedish with about 10 years of work experience. Teresa is a retiring teacher and a native English speaker. She has taught English for about 37 years in lower and upper elementary schools, high schools, and open university, and has worked in schools in both Finland and United States. Her interview was conducted in English, unlike the other interviews which were conducted in Finnish. The names of the participants have been changed.

## **4. Findings**

In this chapter, the findings of the content analysis of the interviews are presented. Part 4.1 deals with the opinion of the four teachers interviewed about the Underlying values as they have talked about them, and part 4.2 focuses on the teachers' application of the underlying values in their teaching. There is inevitably some overlap between the themes, but the majority of the content follows this categorisation.

### **4.1 How do the teachers say they view the Underlying values of the National Core Curriculum?**

Taavi, Kirsi, Emma and Teresa expressed various ideas about how they view the Underlying values as a teacher. These views are grouped thematically into three subsections. The first deals with the agreement of the teachers with the Underlying values. The second deals with the underlying values being taught as the primary aims of education. The third deals with the reasons and conditions why the underlying values are not actively thought about in everyday work.

#### **4.1.1 Clear agreement with the Underlying values**

(1) Taavi: "näähän on järjettömän hyviä, eihän näitä voi kukaan kieltää"

"these are insanely good, no-one can reject these"

Teachers, without exceptions, agreed that the values were good and respectable. The phrases used when describing the values in general terms were “insanely good, irrefutable”, as presented in extract (1), “easy to work with”, “I subscribe to all of them”, and “very important” to the point of them being primary aims in a teacher’s job. Agreement with the values became evident also when asked if there was something that was missing among them and no one could mention any value, with the notable exception of Taavi mentioning the coping of teachers in their jobs. Emma and Kirsi wished for more emphasis on pupils treating each other well and empathetically, respecting each other, their opinions, their rights and their privacy. All of these issues were included in the Underlying values in different words, but not to the extent that Emma and Kirsi would have liked. Some of the difficulty and challenge in their jobs was a result from their pupils lacking in those areas, thus it is easy to see why they would wish for more emphasis on them.

Regarding coping of teachers in their jobs, it needs to be asked if it is appropriate to be included in the Underlying values. They are the set of values on the foundation of which the rest of the curriculum is built on. Education in itself, on all levels, is very student-oriented, and it is understandable that focus is on the student, but teachers are the agents who put that curriculum into action. In fact, teachers have more responsibility and work in their schools more than their students. Nonetheless, the coping and conditions of teachers are not mentioned at all in the curriculum, although teachers and school staff are mentioned several times in terms of their tasks and responsibilities etc. These reasons could be looked into in more detail in another study that considers adding the concerns of school staff into the Underlying values.

None of the teachers described any of the underlying values as unnecessary or harmful when asked if there were such parts in the chapter. On one hand, Taavi said that some of them are better and others are worse, but he would not single out any of them due to him not being able to apply them well enough, and Emma noted that some of the parts are secondary to the primary goal of teaching pupils to behave

well, essentially teaching them to be decent members of society by applying some of the other parts of the underlying values. On the other hand, Kirsi said that all of them were meaningful, and Teresa would not name any of them meaningless either but instead focused on their importance throughout the interview. All in all, the underlying values are not considered equal between each other on the basis of the data of this study, but none of them are considered unnecessary or harmful either.

As discussed earlier, the underlying values are not explicitly prioritised in the curriculum, even though values themselves can be organised hierarchically according to Koskinen (1995: 62-63). This may be intended, as conditions in different regions and schools are bound to be varied, and an open interpretation in national official documents allow appropriate emphasis in application locally. This issue is explored in more detail in the chapters of the curriculum dealing with local application of the curriculum (NCC 2014: 9-13). It seems that despite the lack of explicit hierarchies of values, teachers apply the values hierarchically in practice according to the data in this study. In addition to that, there seems to be some conformity between the teachers in the prioritisation of these values, namely in the emphasis on social harmony, consideration of others, and creating a good atmosphere in class by connecting with each pupil on an individual level. These results are discussed in more detail in the next chapter. Though each one of the teachers thought highly of the underlying values, broadly speaking, with some differences of emphasis, they were also seen as partly distant from the everyday work of an upper elementary English teacher. These perspectives are explored more carefully in chapter 4.1.3.

(2) Taavi: "joo se on niinku vähän tämmönen poliittinen [...] politiikassa puhutaan demokratiasta ja tasa-arvosta ja sitten SDP puhuu tällä hetkellä että sivistyksestä ei pidetä huolta ja Kokoomus väittää että siitä pidetään huolta ku ihmisyyys jätetään pois, ku eihän politiikka koskaan ihmisyyttä ota huomioon niin näähän on ihan poliittisia"

"right it's like this a bit political [...] they talk about democracy and equality in politics and then the SDP talks about how general knowledge and ability is not being taken care of and the

Coalition claims it is taken care of when humanity is left out, but humanity is never considered in politics so these are all political”

Lastly, as shown in extract (2), Taavi instinctively reacted to the title of the second section, “Humanity, general knowledge and ability, equality and democracy” saying that these are political terms. It is clearly stated in the curriculum (NCC 2014: 16) that teaching must be uncommitted regarding party politics, but politics as a more general concept is another matter. Taavi thinks that politics clearly has an effect on education, touching on some of the political perspectives to education discussed by Rokka (2011) in his dissertation. Taavi talked about how education exists in a political context and hinted at a hidden curriculum with the differing interpretations of “taking care of general knowledge and ability”, but the conversation didn’t involve the political nature of certain skills of an individual, such as argumentation (Rokka, 2011: 48), to sum up the range of issues discussed earlier in this paper around this matter. In the quote above Taavi expressed resentment about education being a pawn in a political game or in a crossfire of political forces, and that the inclusion of some of the contents of the underlying values might be politically motivated. Therefore, while he strongly agrees with the underlying values, he has a sense of them possibly being empty words in part. This perspective is further backed up by his lamentations about coping of teachers having never been spoken about in any curricula, and his resentment was obvious, as seen in extract (3):

(3) Taavi: “oppilaista puhutaan aina mutta opettajan jaksamisesta ei puhuta koskaan niinku missään opseissa että onko joku kohtuullista”

“pupils are always talked about, but the teachers’ coping is, like, never talked about, whether or not something is reasonable”

Taavi’s last comment (3) also underlined the demanding quality of the teaching profession, on which more tasks are added over time (Aaltola, 2018; Korkeakivi, 2018). Politics did not come up once in the interviews with other participants, which

may or may not be indicative of similar perspectives among teachers nationally, as the sample size of this study is insufficient for making broader claims about this.

#### **4.1.2 Parts of the Underlying values are taught as the primary aims of teaching.**

(4) Teresa: “your civil skills are more important than your subject, a person who can be nice under any circumstances, who can be polite, who can consider themselves and others will always be welcome in any field of work, a person who can’t control themselves because they have not learned to be civil will have a very difficult time throughout their lives, so the actual ability to cope with these things is more important than the subject”

In extract (4), Teresa notes that people who behave well and are capable of cooperation with others will always do well in life, while specific skills and knowledge can be learned. Therefore, some of the contents of the underlying values are the primary things that teachers need to teach to their pupils. “General knowledge or ability” is translated from the Finnish word “sivistys”, which Teresa would call “civility”. The “civil skills” referred to above are discussed particularly in the second section of the underlying values. They include decision making based on relevant information, ethical reflection, and consideration of others’ views, addressing conflicts compassionately, and trying to do what is right while taking other people into consideration. These skills, that are also social in nature, were noted by Launonen to have gained focus since the 1950s in part for the same reasons, which Teresa explained, of being important for individual development and societal life (Launonen, 2000: 209). Teresa’s opinion is reflected in the other interviews as well.

(5) Kirsi: “musta niinkö se kiteytyy aika hyvin ku sanotaan että meidän tehtävä [...] on saada nää nuoret käyttäytymään ihmisiksi”

“I think it’s pretty well crystallised when it’s said that our purpose [...] is to get these youth to behave like reasonable people”

In extract (5), Kirsi says that it is a fair distillation of a teacher's job to say that they are there to teach pupils to behave in a civilised manner. In other words, the subject content appears secondary to the values and social skills discussed here. The same idea is also reflected in other points of her interview, validating this interpretation. For example, when talking about an important issue that the pupils are interested in talking about, she does not enforce the use of English, especially if she knows the pupils in question are not competent users of it. Likewise, while she says that teaching the underlying values is very important, the upper elementary years are tumultuous and that "as long as they get through them in one piece, it's all good", meaning that some of the abstract content in the Underlying values has to give ground for the more immediate needs and considerations of the pupils. This perspective on subject content resembles the dialogic education, which Värri described as taking the pupils into account in a manner which gives them maximal responsibility, considering their level of development (Värri, 2004). The point where Kirsi allows students to discuss issues in Finnish represents her assessment of the capacity of her pupils in relation to the best outcomes for them.

Emma had a very similar message to that of Kirsi, as discussed above. According to Emma, as shown in extract (6), themes such as the sustainable development, although important, are studied as part of the course content, but it is the main job of the teachers to teach their pupils to behave well towards each other and people in general.

(6) Emma: "tommonen niinku kestävä kehitys ja noi niin mä näen että ne on sit taas semmosiin vähän toissijaisia et ne tulee sitte siihen niinku teemojen kautta ja sellasen mut sitte tärkeämpää on se pohja että et miten ollaa ihmisiä, vähän niinku se ajatus, ja sitä niinku tosi paljon joudutaan tehdä ja siihen ohjata"

"something like sustainable development and the likes, I view those as, like, a bit secondary, that they are brought in, like, through the content themes and so on but the basis of how to act like reasonable people is more important, that's the idea, and that we have to do a lot for and guiding into it"

While Emma did not consider herself that much of an educator of values, primarily, unlike all the other interviewees who did, Emma's practices resemble very closely the practices of the others in terms of having a focus on social harmony. This is evident in a number of her explanations of how central it is to have pupils consider others in their behaviour, and how often teachers interfere with disruptive behaviour, which is directly related to the civil skills and principles listed in the second section of the Underlying values. In this way, she actually does have a focus on being a values educator, contrary to what she said. This statement is not a refutation of her logic or her right to define herself in her own words, it is rather a semantic difference between her words and the concepts used in this study.

Taavi's opinions echo the rest in that values education is very important in the job of a teacher. In his words, he is "half English teacher half values educator", and that it is "self-evident that teachers are values educators". Taavi will, for example, pause his teaching when situation calls for an ethical issue to be discussed, or pupils either need to have the discussion or are eager to have it. Similarly, he commonly incites discussion in English among the pupils about important topics that may have moral aspects to them. This procedure, as in the case of Kirsi above, is also relatable to the dialogic education (Värri, 2004) where the pupils and their will is taken into account in an appropriate manner. Likewise, the opinion of teachers being values educators is also agreed on by Tirri, who emphasises that researchers are unanimously of this opinion (1999; 2008: 190).

Considering that all of the teachers agreed that social skills and consideration of others are very important aspects of their jobs, it was surprising that none of them emphasised their role as an English teacher as appropriate to teaching social skills. After all, language *is* social interaction. The role of language teaching was tied to teaching the values in other parts of the interview.

(7) Kirsi: "mä en usko kauheen syvälliseen arvoperustakeskusteluun enkä sitte niinkö tommosteen oman arvoperustan rakentamiseen murrosiässä, se on niin kuohuvaa aikaa että kunhan selviää ittensä kanssa hengissä niin se on ihan riittävä"

“I don’t believe in really fundamental discussion about foundational values or like this building one’s own foundation of values is the adolescence, it’s such a tumultuous period that as long as they make it out alive it’s good enough”

Kirsi points out in extract (7) that teenage years are challenging, and that it is more important to survive them than to consider more or less abstract values, listed in the curriculum, on a deeper level than the means of the individual pupil allow. In other words, issues that are meaningful and relevant to pupils’ lives do at times take precedence over other content of teaching, both language or ethics related. These age-related challenges were only summarily mentioned, and not exactly defined during the interviews. Typical examples of them, according to Lehtinen (2007), include peer pressure, differentiating oneself from one’s family, growing pains, increased responsibility of one’s life, and difficulty of handling emerging sexuality (Lehtinen, 2007: 16-17, 18, 20, 23-25, and 27-29, respectively). Although some content might be too difficult for some teenagers in Kirsi’s experience, the important issues they focus on instead are also part of the underlying values, namely knowing oneself, focusing on basic aspects of social interaction, and avoiding bigger problems. An example of this is a conflict between students on grade 7, when a girl announced she was no longer to be called a girl, since she is a lesbian, in her words, discussed in extract (8).

(8) Kirsi: “tyttö ilmoitti seiskalla koko luokalle että häntä ei tarvi tytöksi sanoa että hän on lesbo [...] porukka hyväksyy sen vaikka se oli aluksi tosi vaikeeta siellä porukassa”

“girl announced on the 7th grade that don’t bother calling her a girl, she is a lesbian [...] the group accepts that even though it was really tough at first in the group”

Some of the immediate responses to the conflict between her and certain other pupils of the class were simply seating these people as far away from each other as possible and forbidding conversation between them, as professional conduct was impossible for some individuals. By the time the group got to the 9th grade, they had developed a good atmosphere, friendships even, between pupils who were previously hostile

towards each other. This example is not particularly relevant to language teaching, but the actions that she took over time that were small, practical, and consistent, took place in language classes as well in place of other course content.

(9) Emma: “no kyllähän se nyt kaveripiirit on aina vaikuttanu paljon, et mukaudutaan siihen oman porukan ajatusmaailmaan tosi helposti”

“well, surely it is circles of friends have always had a lot of effect, that you accommodate the thinking of your own group really easily even”

Looking at social dynamics from another perspective, Emma noted in extract (9) that a pupil’s circle of friends is a significant moral influence on them, and Teresa cited psychological literature that she likes to read on her free time, saying that groups can take over making it “virtually impossible” for individuals to act according to their own values. This is another reason to develop the ethical assertiveness of the pupils, or the courage to stand up for what is right, mentioned in the Underlying values (NCC 2014: 15). In this way, group pressure was mentioned in the interviews as an influence on the pupils’ values and in them building their identities.

Taavi has similar experiences to the one of Kirsi’s, discussed above, in the sense that some of his pupils show concern over issues so small that they are quite irrelevant to adults, as discussed in extract (10):

(10) Taavi: “mä oon monta kertaa nähny tuolla ysiluokalla sellasia ahdistuneita tyttöjä jotka ahdistuu niin pienistä asioista että ne meille kuulostaa ihan mitättömiltä saatikka että sie rupeat puhumaan niille tommosista [ilmastonmuutokseen liittyvistä ongelmista]”

“I’ve seen those girls many times on 9th grade who get anxious over things so small that they sound insignificant to us, not to mention talking to them about those [problems related to climate change]”

Situations such as those require focus on content, both ethical and language learning, that is appropriate for their capacity. Problems connected to climate change may feel

overwhelming to some pupils in Taavi's experience, even though they are part of course content. Choosing approaches that are suited for specific individuals is an explicit part of the first section of the Underlying values, particularly in the phrases "pupils need individual support as well as experiences of being heard and valued [...] need to feel that the community cares about their learning and well-being These incidents also include conflicts between reality and desired outcomes, in terms of coping, that are mentioned in the second section of the Underlying values." (NCC 2014: 15)

Teresa notes that knowing oneself is a key benefit of education for the pupils. The Underlying values can direct efforts and investigation into one's identity, and language teachers can do their part to facilitate this process in her opinion. Pupils can be directed to deepen their understanding of the world through the content in language classes, which in turn assists in them building their identity. For example, when talking about environmental issues, students can learn about the topic, in ways appropriate to the subject, then they can construct messages while participating in the society by being in contact with agents such as the public governance or private corporations. During a process such as this the pupils can learn about themselves, their capacity, and their interests. Experiences of participation are listed in the first part of the underlying values (NCC 2014: 15). Briefly said, Teresa considers participation a good way of knowing oneself, and she has a focus in getting to know her pupils in order to adjust her teaching in a way that she considers the most beneficial for her pupils. In this way, the relevant aspects of the Underlying values are elevated to a primary status.

#### **4.1.3 The Underlying values are not actively considered**

A common thread between all of the four interviews was that the Underlying values are not actively thought about in the everyday work of a language teacher. Instead, the values teachers have agreed on and described as laudable are considered to

manifest in actions automatically, even without explicitly considering them, as seen in the extracts 11, 12, and 13:

(11) Taavi: “emmää aktiivisesti ajattele ite niitä [arvoja yleisesti], jos pyrkii olemaa miten sanois hyvä ihminen ni sitte se ois oikei hyvä sillon toteutuis aika monet [...] opsinkin asiat [...] tässä on esimerkin vaikutus hirveän suuri että miten sä ite toimit, miten sä ite suhtaudut johonkin heittoihin mitä oppilaat saattaa sanoa”

“nah I don’t actively think about them [values in general], if you try to be, how would you say, a good person then that would be pretty good then a lot of things would work [...] even from the curriculum [...] the effect of an example is terribly big in that how you act, how you yourself take some of the quips of the pupils they might say”

Taavi has a focus on being a good person, which seems to correlate closely to the underlying values in his view, even though he does not actively think about the underlying values themselves on a general level.

(12) Emma: “jos joku kysyis että ootko sä arvokasvattaja niin ensimmäinen vastaus että en [...] tietenki siis joo se tulee siinä mukana mutta en mä niinku arvokasvattajana enemmänki mä nään itteni niinku semmosena [...] arjen hallinnan ja niinku arjen pärjäämiskeinojen kasvattajana”

“if I was asked if I’m a values educator then the first answer would be no [...] of course sure, it’s brought along everything else but not from me as in, like, a values educator, I see myself more as, like, [...] an educator of a good daily routine and like daily coping mechanisms”

Although Emma would not consider herself primarily as a values educator, her perspective is similar to the idea in the chapter of Operating culture in the NCC (2014: 26), where it is stated that daily practices have a moral effect, among others, on the pupils whether or not they recognize this effect.

(13) Kirsi: “ei me nyt sillä lailla että nytpäs puhutaan arvoista tai arvokeskusteluista vaan ne tulee sillee niinku se mitä siellä on tapahtunu siellä tunnilla niin ne arvot niinku heijastuu”

“we are not like okay let’s talk about values or discussions of values but they come in a way, like, what has happened in the class and the values are, like, reflected there”

Teresa is an exception to this rule as she seems to consider her performance as a teacher through values related to what kind of a lasting, positive impact she can have on her pupils, but even then, these values are not from the Underlying values but, rather, stem from her personal life and work experience.

The common attitude towards the Underlying values according to the data of this study, then, is that that part of the NCC is taken into consideration by acting morally well in general terms and trying to do the practical job of a teacher as well as possible. Indeed, in the NCC itself it is stated that the operational culture is in part responsible for manifesting the Underlying values: “[The operational culture] always affects the quality of school work experienced by the pupils” and “The school culture affects those who are within its sphere, regardless of whether its significance and impacts are recognised or not. The manner in which the adults act is transmitted to the pupils, who adopt values, attitudes and customs prevalent in their school community.” (NCC 2014: 26) The same phenomenon was discovered by Malama (f.k.a. Matilainen) (Matilainen, 2011) in her dissertation about human rights education in Finnish high schools, where teachers considered human rights to be self-evident but weird at the same time. The interviewees of this study seem to have an attitude towards the Underlying values that is, based on some evidence, in line with the ideas of the curriculum, in that some of the intended effects are deliberately passed on to people through implicit operational patterns rather than their outright teaching.

One of the reasons why the underlying values are not thought about a lot is that while they are respected, they are also seen as high-flown and somewhat distant from the daily work and interactions, depending on the values in question, as discussed in extract (14)

(14) Emma: “emmä mitää kyllä sinänsä ajattele mitenkään sitä sivistystä niinku sanana ja käsitteenä että seki on varmaa niin että se on niinku arkeen hukkuva käsite mikä on koko ajan mutta sitä ei ajattele [...] onhan se sivistyksen lisäämistä koko ajan se että ne osais ajatella eri näkökulmista ja ottaa huomioon muitakin ku sen oman navan [...] mutta kuka sitä sitte ajattelee niin semmosena että minä olen sivistävä opettaja joka tuo sivistyksen näiden pariin [nauraa]”

“no I’m not thinking about civilisation at all as a word or concept so that too is probably so that it’s, like, a concept incorporated in the daily routines that is always there but not thought about [...] sure it is adding to the general knowledge and ability all the time that they could think from different perspectives and consider others as well, not just their own self-interest [...] but who really thinks about themselves like I am a civilising educator who brings the civilisation amongst these [laughs]”

Looking at issues from other people’s perspectives is an explicit part of the Underlying values, and part of the concept of “general knowledge and ability” as defined in the curriculum, but Emma does not think about all of these concepts explicitly. Instead, she focuses on the constituent microskills of general knowledge and ability, one of which in this case is trying to think about things from another person’s perspective.

(15) Kirsi: “mä en koskaan sitä ajatellu sillai et mä jotenki tuen sitä et he rakentaa omaa arvoperustaansa, joillakinhan on jo ku ne tulee, ja se on olemassa, eikä se siitä muuksi muutu, mä vaan niinkö toivon että kun ne näkee eri tai ne näkee monenlaista niin se pistää niinkö ajatteleen asioita eri kantilta ja sitte jossakin vaiheessa [rakentaa heidän arvoperustaansa osaltaan]”

“I never thought about it in the way that I somehow support them in building their foundation of values, I mean some have it already when they enroll, and it exists, and it’s not going to change, I just, like, hope that when they see different of many kinds of things it makes them, like, think about stuff from a different angle and then at some point [build their foundation of values on its part]”

Similar to Emma, extract (15) shows how Kirsi also forgoes the higher order goal of having discussions about ethics in order to facilitate pupils building their own value

systems (NCC 2014: 15) at times in favor of focusing on one of its practical microskills, which is considering an issue from a new perspective, hoping that this idea will persist and eventually become a part of the pupil's personal system of values.

(16) Teresa: "it's a very challenging thing I think to really give people that participatory experience if they don't know what they're participating in, when we had [an outlet of a convenience store brand] here, there was a, the manager was very upset one day because a student who was supposed to do a week's worth of work had not come in [...] she was trying to explain to him that if you can't come in for whatever reason you need to call, and tell the employer I can't come, so we've got a situation where we're trying to give young people an experience, a taste of working life, and she was struggling to give him the most basic thing, if you can't come, call, and he ended up not doing his [working week]"

In extract (16), Teresa recounts how a pupil was not able to receive an experience of participation partly because he did not have the prerequisite skills to take part in a brief period of work, which were being on time and calling the employer if unable to attend work. Experiences of participation are an explicit part in the Underlying values, but that goal was unattainable in this case for the pupil in question, similar to the recollections of Emma and Kirsi in extracts 14 and 15, respectively. Instead of the higher order goals included in the Underlying values, the pupil needed to learn more practical skills and habits first, again exemplifying how the Underlying values are, at times, distant from teachers' daily work.

(17) Taavi: "no mieti nyt tuommostaki tavoitetta tota nyt sulla [oppilaalla] on oikeus [kasvaa täyteen mittaansa ihmisenä] se siis, noihan on ihan liirumlaarumia kaikkihan sen tietää kaikki jotka opsia kirjoittaa sinne kirjoitetaan suuria hienoja tavoitteita ja siihen suuntaan on hyvä pyrkiä, mutta jos sä oikeasti väität että sä opettajana pystyt ton opsin vetää niin että sä oot kaikki ottanu huomioon niin sä oot valehtelija"

"look, think about a goal like that there, you [the pupil] have a right [to grow to your potential as a human being] so that, those are total nonsense everyone who write the curriculum knows that, big fine goals are written there and it's good to aim at them, but if you really claim that

you, as a teacher, can pull off the curriculum so that you've taken everything into consideration then you're a liar"

One of the main issues Taavi has with the Underlying values, while agreeing with their content as seen in previous chapters, is that they are such expansive and advanced concepts that teachers cannot possibly achieve them in ordinary conditions, as shown in extract (17). Rather, it is expected that teachers do their best in trying to impart those values to the extent that is possible, as evident in the other examples presented above in this chapter.

(18) Emma: "mitä pitää olla koulussa mukana, miten koulussa ollaan ja mitä tarkoittaa se että jos yritetään opiskella englantia [...] huomaa että koko ajan enemmän hukassa yläkoululaisilla semmoset perustaidot [...] esim joo just tällast tai miten WILMAsta katotaan läksyt, nyt mä oon huomannu ainaki ite [...] mä opetan [...] aika isoo osaa seiskoista, ja kaikki ne seiskaluokat niinku taidot on heikentyny ihan huomattavasti ja just se semmonen perus arjen hallinta"

"what you need to have with you in school, how you behave in school and what does it mean when we are trying to study English [...] you see more and more that upper elementary pupils have lost those kinds of basic skills [...] f.ex. yeah these or how do you check the homework from WILMA, I've noticed myself now [...] I teach [...] quite a big part of the 7th graders, and all those 7th grades, like, the skills have deteriorated notably as has the handling of precicely this kind of daily routine"

Based on Emma's experience, as seen in extract (18), the competence of upper elementary school pupils in basic school-related habits and skills has deteriorated recently. She did not know what the reason for the sudden and notable drop in those skills could be, but the end result was that more and more attention has to be devoted to instructing pupils in rudimentary practical skills of school work, which reduces the time available to focusing on higher level goals such as having abstract conversations about ethical perspectives on an issue at hand. This practice of teaching what is needed rather than something more advanced but unattainable at the moment is similar to the ideas of the students in Atjonen's study (2004), where she found that students didn't think that the ideal option and the common option in

decisions with ethical dimensions are necessarily the same when they speculated on their future job as a teacher (Atjonen, 2004: 90-93, 134).

Some parts of the Underlying values were hard to understand according to the teachers, and this could well be due to the limited amount of time the values are thought about during working weeks and months. For example, the phrase “perspectives of ethics and aesthetics guide the pupils to think about what is valuable in life” (NCC 2014: 16) was ambiguous. When asked about it, Taavi said at once that “yeah I didn’t understand that” and joked about his ugly shirt. Emma also said that she didn’t understand that and that it was “a hard one”, Kirsi talked about girls focusing on make-up and others being visually talented, which manifested in a pupil producing a beautiful map of New Zealand in one case. Teresa immediately connected aesthetics to all of the senses, which was a surprising but entirely reasonable direction. Then again, she asked if we really do think about ethical and aesthetic perspectives on life in schools, and discussed “asking students to bring in something that they consider beautiful ... that sounds beautiful to them... that smells beautiful to them...” etc. Similarly, democracy was a concept of different approaches. Taavi connected it to politics, as a part of a subheading in the Underlying values, as discussed previously in 4.1.1, and Kirsi said that democracy is briefly touched on in some of the course content and somewhat in the methods of teaching. In comparison, Teresa pointed out that the options that teachers give their pupils are often trivial, and as such not really representative of democracy, indicating a similar opinion to Männistö and Fornaciari (2017: 51), who described the democracy education in Finland as “in progress”. Consequently, giving more responsibility to pupils could then take basic education into a more democratic direction, if that is sought after.

If the underlying values were discussed and their meaning negotiated more often, any disagreements about their application could minimise. Differences of interpretation between teachers can result in confusion on the part of both staff and pupils, as will be discussed later in the case of Emma and her colleague in a conflict of values regarding common rules.

Teachers also discussed differentiating teaching according to the different needs of the pupils in this study. The requirement to adjust teaching according to the needs of the individual pupils is mentioned numerous times throughout the NCC, and teachers are taught in universities to teach in varied ways in order to offer something more optimal for all students. In the underlying values that requirement is mentioned, firstly, as the fact that pupils are unique and, secondly, as the right that each pupil has to a good education, which, considered together, boil down to the requirement of teachers to consider individual pupils by adjusting their teaching accordingly (NCC 2014: 15). However, the interviewees regularly do not think about this differentiation in terms of the underlying values as seen in extracts (19) and (20).

(19) Taavi: “minun mielestä se on siis englannin tunnit yleensäkin tai kielten tunnit niin ne on reaaliaineisiin verrattuna aika helppokin tehdä tavallaan siinä on se vaihtelu jo luonnostaan ku siellä luetaan puhutaan kirjoitetaan tehdään, monet työtavat on kokoajan käytössä niin sekin on jo vaihtelua oppilaille [...] siinä otetaan oppilaiden erilaisuutta huomioon et emmää pysty, mä oon tosi hyvä mutta emmää niin hyvä oo että mä pystyn ottaa 24 oppilasta huomioon joka tunnilla ei se vaan mene niin”

“in my opinion it is I mean English classes generally or language classes are, compared to reaali-subjects\* kinda easy to do in a way, it has that variety built in to it when you read talk write make, many of the working methods are in use all the time so that’s variety for the pupils [...] that is taking into consideration the diversity of pupils, so I can’t, I’m really good but not so good that 24 pupils I can take into consideration every class that’s not the way it works [\*fin. reaaliaineet: the term includes the subjects of sciences, philosophy, psychology, history, social studies, religion, ethics, and health education]

(20) Kirsi: “yksilöllisen tuen antaminen niin opettaja saa olla noita siinä kohtaa että se onnistuu ja taikuri samassa persoonassa”

“providing individual support yeah a teacher ought to be a witch to make that work and a magician in the same persona”

Taavi considers the needs of individual pupils to the extent that he can in the midst of all the other requirements of his work. In practice this means that he provides different kinds of content and uses different methods in order to meet the various needs of pupils. On the same note he emphasises that it is impossible to prepare lessons for the individual needs of about 100 pupils of his, but over time he feels that he succeeds well enough in providing something for everyone. He also noted that English classes, as well as all languages, are naturally varied in methods used as they include speaking, writing, and other different kinds of exercises. Likewise, in extract (20), Kirsi said that individual consideration of pupils is nearly impossible due to the sizes of the classes. They can include up to 24 seventh graders and up to 30 pupils in lower elementary, according to her experience.

(21) Teresa: "figuring out what interests them I think is very important [...] if they don't feel it's relevant then they are not gonna want to learn anything, they have to somehow feel that this is important for me"

In Teresa's experience, as shown in extract (21), the requirement of underlying values to adjust teaching according to individual pupils is a matter of necessary motivation. If pupils don't consider something important to them, they will not want to learn it and teaching will become more difficult.

(22) Emma: "ei varmaan kukaan opettaja pysty nykyään opettamaan ilman että sie mietit sitä yksilönä sitä oppijaa, että tota, sanoisin että moni noista varmaan just tän kohan teemoista tulee just sen kautta ku oppijat on nykyään niin erilaisia että sitä on vähän pakkokin huomioda et se tulee itsestään siinä opetuksen suunnittelussa ja opetuksessa"

"probably no teacher these days can teach without thinking about the learner as an individual, that umm, I'd say that a lot of the themes of this part are applied exactly due to learners being so different these days that you kinda have to take that into account, and it kind of works out by itself in the planning of teaching and teaching"

Similarly to Teresa, Emma considers the uniqueness of pupils, in extract (22), as a fact that compels variety in teaching, on one hand because of the different skill levels and learning preferences and on the other hand because of the pupils' varied interests.

Lastly, the underlying values may not be thought about that much in the everyday work of an English teacher because they have been designed to become unevenly manifest in separate parts of the school environment, according to NCC. Pupils have, for example, the right to have an education that is suited to their individual needs. While this right is taken into account during teaching in a number of ways, guidance counseling has a particular focus on this specific issue in the underlying values (NCC 2014: 15, 442) among other issues it is well suited to promote. Teachers in this study were asked about the parts of the underlying values they considered distant to English classes, but the answers were minimal. On one hand, their answers only point to the theme of sustainable development to be emphasised in different subjects and democracy in the applied teaching methods and practical instruction, as already discussed in chapter 4.1, but both of those themes were also regularly part of the course content and eagerly discussed by the pupils. On the other hand, cultural diversity is a natural part of English language teaching, but even that is not typically thought about in terms of the underlying values, but rather in terms of good teaching and adequate attention to course content, as shown in extracts (23) and (24):

(23) Emma: "toi nyt varmasti niinku enkussa on sillee aika luonnollisesti tulee että et siellä tutkitaan niitä eri kulttuureja ja ja justii tota mietitään vähän niitä niihin liittyviä tapoja ja sitä laajennetaan sitä maailmankuvaa"

"well that is surely, like, in English it's kinda naturally there that in those classes we study those different cultures and, and, think about the customs that are related to them a bit and expand their world view"

(24) Kirsi: "nääh [kestävän kehityksen teemat] on niinku ihan sinne kirjoitettu sisään sinne aihepiireihin, ja tota varsinki tää ekologinen elämäntapa on sellanen mistä nääh nuoret haluaa paljon keskustella [...] mä niinkö näkisin että osa niistä arvoista on painottunu tiettyihin

oppiaineisiin, nyt ku puhutaan niinku yläkoulun puolesta niin kyllähän selkeesti noi kestävän kehityksen arvot niin ne on erittäin voimakkaasti maantieto biologia kotitalous”

“these [themes of sustainable development] are kinda written right into the content, and umm especially the ecological lifestyle is something that these youth want to talk about a lot [...] I’d see that, like, part of those values are emphasised in certain subjects, now that we are talking about upper elementary school it’s obvious that the values of sustainable development they’re very strongly geography, biology, home economics”

## **4.2 How do the teachers say they apply the Underlying values in their work?**

The previous chapter, 4.1, explored the views of teachers about the underlying values as they themselves explained them, and it became evident that the values are manifested as a side effect of the teachers focusing on being a good person and teaching well, according to the interviewees. In that sense, this study has already explored some ways in which teachers say they apply the underlying values, such as pausing a class in order to talk about ethics when the situation calls for it, considering individual pupils while planning teaching, and consistently interfering with disrespectful behaviour as they encounter it. The present chapter will focus more on the explicit aspects of application of the underlying values that the teachers have brought up in their interviews.

The underlying values are explicitly applied in practice through discussions, and their application results in conflicts for and is limited by a number of reasons. Chapters 4.2.1 and 4.2.2 deal with these different types of discussions with students. Chapter 4.2.3 deals with the conflicts of underlying values that teachers recall encountering in their jobs, and lastly, the limits of applying the underlying values are explored in chapter 4.2.4.

### 4.2.1 Discussions initiated by subject content

Some of the content in English language courses is closely related to some of the underlying values, and teachers find it easy to perform their teaching in a way that it explores ethical perspectives connected to the content. Some of the content mentioned that is particularly relevant includes the natural environment, cultural diversity, personal relationships, and social media, which are all topics listed in the Underlying values (NCC 2014: 15-16).

(25) Emma: "sosiaalinen media meillä on esimerkiksi yhtenä seki tulee ysien noissa teemoissa mitä mä käyn, siihenki yleensä katotaan yks semmonen yhen sarjan yks tota jakso ja sitte sen pohjalta just keskustellaan että miten nykyään, mulla on semmosii kysymyksiä ja ne on oikeastaan sellasia arvokysymyksiä, siihen me yleensä käytetään pari tuntii siihen keskusteluun"

"social media is one of the example we've got, that too is in the themes the 9th graders that I go through, we usually watch an umm episode of this series and on the basis of that discuss about how these days, I've got these questions and they are actually kind of value questions, we use a couple of hours for the discussion"

As discussed in extract (25), Emma includes content about the theme of social media in her teaching and uses it to initiate discussion about the phenomena that the content depicts. She recounts showing an episode of a certain English language TV-series that dramatises extreme scenarios related to excessive use and development of social media and connects those to the lives of her pupils. Questions about, for example, similar media tools in use in the real world, the effects of those tools, the evaluation of people by their social media effect, and motivations for distorting their reality in messages are used to direct discussions in class and used as basis for exercises. These questions are directly related to some of the content of the Underlying values about how social media has an influence on the pupils' value structures, and about value discussions guiding pupils in naming and critically evaluating the values they encounter (NCC 2014: 15). At the same time, these

discussions guide into thinking about what is valuable in life, and how to treat others with respect, among other things.

(26) Emma: "jos Yle Areenalla pitäis mennä niin ei ihan samanlaisia keskusteluja sais, jotenkin musta tuntuu et ton ikäiset tarvii aina jotain pohjaa et jos mä heittäisin vaan että hei keskustellaampa nyt tästä niin ei varmasti tulis niin hyviä keskusteluja [...] niin onhan ne arvokeskusteluita [...] mut ei sitä tuoda sillee niinku päälle liimattuina että nyt täs on niinku arvokeskustelu meneillään, ja semmosta, et se vaan niinku lähtee jostain aihepiireistä"

"had I got to run with Yle Areena we couldn't get the same kinds of conversations, somehow I feel in that age they always need some basis to work on, if I just went like hey let's talk about this now there surely wouldn't be conversations this good [...] well they are discussions of values too [...] but it's not brought up explicitly as an ongoing discussion of values, and so on, but it just kinda starts from some content"

In Emma's view, as seen in extract (26), a critical aspect of these exercises is their relevance to the lives of the pupils. This is why she uses a TV-series from the popular culture as a source of content rather than Yle Areena, an Internet video service of Yleisradio, the Finnish national broadcasting company, which she considers uninteresting to pupils. Also, the discussion requires a practical topic as initiation, as she doesn't think that these kinds of discussions would be fruitful if they were started from the value perspective. This practical example of exercises based on a presented episode of a TV-series also shows how discussions of values are not thought of as such, but, rather, as exploration of content in depth as usual on a language course.

(27) Kirsi: "meillä on esim [...] kasiluokalla [...] kaks ihmissuhteisiin liittyvää kappaletta, toinen on niinku koulukiusaamisesta ihan selkeästi ja siihen on olemassa hyvä semmosen roolijutut, ja me ollaan ite rakennettu siihen vielä, eli siellä niinkö pyritään siihen että siinä ois oppilas joutuis olemaan molemmissa rooleissa, sitte, ja sitte toine on ihan joku nuorten mustasukkasuus kolmiodraama, joka sitte niitä innostaa ihan kauheesti [...] ensinnäki mä luetutan tai yleensäkin me kieltenopettajana luetutetaan ääneen englanniksi, se on ihan valtava se tunteiden palo mikä sieltä vahingossa tulee ulos"

“on the f.ex. [...] 8th grade [...] we’ve got two chapters related to social relationships, one is, like, clearly about bullying in schools and there is these neat roleplay stuff to it and we’ve built on those ourselves, and we, like, aim at pupils getting to be in both roles, and then, and then the other one is just this romantic drama between three jealous youth, which is terribly interesting for them [...] first of all I get them to read and usually we as language teachers get students to read aloud in English, its immense the intensity of emotion they accidentally let out”

As shown in extract (27), Kirsi uses the same method of starting with relevant content as a basis for exercises that leads into discussions about the ethical aspects of the phenomena in question. She refers to chapters in the English language textbooks she uses that include challenging social interactions related to bullying and jealousy. The method of drama involves pupils acting out the perspective of another. It is a stated goal in the underlying values to be able to put oneself “in the place of another person” when making decisions. Similarly, regarding cultural differences, which include intercultural differences as well, it is said that “Pupils learn to see things through others’ life situations and circumstances.” (NCC 2014: 15-16) A passionate response from the pupils is also a giveaway of their emotional commitment to the topic, and successfully engaging the issue is possibly a sign of good learning results. Furthermore, emotionally engaging situations such as this exercise can be an opportunity to learn about one’s value hierarchies based on one’s own responses, as discussed by Puolimatka (2004: 35-36), and teachers can assist in this process by bringing attention to the ethical aspects in a given situation, one way or another.

Taavi considers discussion topics about ethical issues the easiest to come up with, as long as they are grounded in the experience or interests of his pupils. Language learning is also appropriate for a wide range of topics to talk about in his view. Similar to the other interviewees, he does not think they would work if the pupils were not already engaged in them in some way, nor does he think that starting with the ethical perspective would be successful. Instead, he starts with a topic that is engaging for the pupils, and involves the ethical perspectives in them as appropriate, but as discussed in chapter 4.1.3, he does not think about these discussions in terms

of the underlying values. He notes that not all pupils take part in them actively, but he reasons that even the quiet listeners will at least be exposed to new ideas and think about them over time.

### 4.2.2 Spontaneous conversations

Teachers recall regularly having conversations about values that are spontaneously initiated by their pupils. Whereas content inspires ethical discussions in somewhat predictable ways, the spontaneous conversations in this chapter refer to other instances of school work.

(28) Taavi: “jos niinku joku oppilas on tehny jotain väärin tai kohdellu jotain väärin tai valehdellu tai tämmöstä niin tästä asiasta kyllä tämmösen asiaan pitäis puuttua ja pyritään puuttumaan ja se voi olla jopa koko luokan kasvatuskeskustelun aihe sillan että voidaan opetus keskeyttää ja sitte puhutaan tärkeämmistä asioista”

“if, like, a pupil has done something wrong or treated someone wrong or lied or something like that, this thing can sure this kind of a thing should be intervened in and we aim to intervene and that can even be a topic for an educational discussion for the whole class, then the teaching can be paused and then we talk about more important things”

At times, pupils may behave in ways that require addressing. As discussed in extract (28), if they do something morally unacceptable, Taavi sees it as the teacher's responsibility to interfere and talk about the issue, sometimes even with the entire group. A practical example mentioned was a group work situation where some information is gathered but the source is not cited appropriately. In those kinds of cases, the role of teachers as values educators is obvious. At other times, pupils may tell anecdotes about some serious incidents that are then discussed together, which can be fruitful events. These are stories unrelated to classes or teaching and brought up unexpectedly.

(29) Emma: “viime viikolla just kasiin kanssa keskusteltiin ku meillä oli uus tekstikappale missä käytiin läpi vaatteita ja sit siinä oli semmonen miespuolinen henkilö joka sit kerto et

tekee paljon ite vaatteita ja pukeutuu värikkäästi ja näin ja sit siellä oli just ensimmäinen kommentti tais olla et 'niin toi näyttää ihan homolta' et siis perus ruotsiangstit mut sit me just keskusteltiin lopputunti siitä"

"last week with the 8th graders we had a discussion as we started a new chapter that included clothes and then there was this male person who then explained he makes a lot of clothes himself and dresses colorfully and so on and then there was the first comment I guess it was that 'yeah he looks pretty gay' so that was the common Swedish-angst but then we talked about that for the rest of the class"

Extract (29) deals with a spontaneous reaction of a pupil that expressed a mocking attitude of a minority group. The rest of the lesson consisted of discussion about themes around that opinion, such as what does a gay person look like and who can say what a gay person looks like. In terms of ethics, the incident was about accepting differences and behaving in a respectful manner towards others, both of which are issues listed in the Underlying values (NCC 2014: 15-16). Although the incident was from a Swedish language class, it is closely related to English language teaching in at least two ways. Firstly, it was a language class, and secondly, disrespectful stereotypes or opinions can be related to all different cultures, English speaking cultures included. This was the best example of the phenomenon that Emma recalled during the interview.

(30) Kirsi: "ei niinkö itse [opettajana] ota puolia vaan esittää näkemyksiä puoleen ja toiseen ja tavallaan niinkö yrittää tehdä sitä mitä hän [Presidentti Trump] nyt ehkä itse oo niin tehny eli se toisen kunnioitus oli se mitä mieltä tahansa [...] sitä on nyt kaks vuotta jouduttu käsitteleen sitä Trumppia tuolla englannin tunneilla"

"not to, like, take sides [as a teacher] but present views from one side and the other and kind of, like, try to do what he [President Trump] may not have done himself which is respecting another no matter what they thought [...] it is two years now that we've had to deal with that Trump in the English classes"

Over the course of two years, as shown in extract (30), pupils have brought up the American President Donald Trump by talking about what he has done in Kirsi's

classes or showing her news about Trump on their smartphones. She would then use those comments as an opportunity to talk about the topics at hand, showing respect to others' opinions and exploring different sides of the issues, both of which are actions listed in the Underlying values. There is abundant material to address as, in Kirsi's words, the "teenagers don't really have a lot of filters". These experiences mirror those of Emma's, where a pupil makes a spontaneous comment that initiates a conversation which, in turn, includes ethical perspectives.

(31) Teresa: "yes, a person will have a meltdown in the class, because maybe exactly this, there is a conflict between what they want to do, aspiration, and their current reality, "I can't do that, I am not able to do that, why can't I remember this" [...] these are very teachable moments, and they need to appreciate, EVERYONE needs to appreciate those moments because everybody will have them at some point or another"

Regarding "conflicts between aspirations and the current reality [in personal growth]" (NCC 2014: 15), Teresa recalls moments when her pupils have become anxious due to not performing according to their own ideals in extract (31). She considers those moments opportunities to encourage individuals and groups to, on one hand, give learning some time, after which the right answers can reveal themselves, and on the other hand, to acknowledge that everyone will face challenges and compassion towards each other is a civilised response. Similar to several examples listed in this study, her method in situations such as this is influenced less by the underlying values, but rather the idea that getting along socially is very important and this manifests in respectful behaviour.

As discussed above, spontaneous conversations which include ethical perspectives are not exclusive to English teaching, but these cases are indicative of the situations teachers face and take advantage of in their jobs. Martikainen (2005: 220) found out that ethically challenging situations in teachers' jobs were rare, and the results of this study indicate a similar phenomenon. Although the instances described in this chapter were numerous, they were not all ethically challenging situations,

necessarily, rather than situations with ethically salient aspects which were then engaged with.

### 4.2.3 Conflicts in applying the Underlying values

According to the interviewees, the Underlying values are in conflict in a number of ways in schools. Some of the behaviour of pupils falls into this category. At other times there are differences of opinion between colleagues. Differences with parents were briefly mentioned. Teachers may also be unaware of their own values, which might then result in something of a conflict of values.

(32) Kirsi: “ kaikki semmoset kiusaamiset, tappelut, se ettei kunnioiteta toisen mielipidettä, roskien heitteleminen lattioille, siis se maailma on täynnä koulu on täynnä niitä, kyllä niitä ihan todella paljon”

“all the stuff such as bullying, fighting, not respecting other’s opinion, littering on the floor, I mean that world is full school is full of those, yeah there are a lot of those really”

Respectful behaviour towards others has already been discussed from different perspectives in this study, and in the extract (32) Kirsi connects that to conflicts of the underlying values in the school environment. These kinds of incidents of uncivilised behaviour, fighting, littering, etc. are a part of daily life in schools, and teachers address these to the best of their ability. In some extreme cases, Taavi recalls, the police have to be involved when pupils’ idea of right and wrong is severely skewed. These pupils may not be able to fit in the normal system, and they are taught in special needs conditions.

The requirements of teaching also cause conflicts when their prerequisites are not met. The goals of good teaching and digital learning cannot be achieved if the schools are not provided enough funds for equipment and books, or good quality education in general. This issue is considered in more detail in the next chapter, “Limitations in applying the Underlying values”.

(33) Emma: “työyhteisössä ollu keskustelua siitä just et minkälaiset puuttumisen portaat meillä on ja millä tavalla sitoudutaan yhteisiin sääntöihin [...] jotkut opettajat on sitä mieltä et se ei kuulu niinku, vedotaan periaateessa siihen omaan pedagogiikkaan et mun pedagogiikka on vapaampaa ja mä toteutan niinku itseäni eri tavalla siellä luokassa ja mä en puutu tällasiin ja sit taas toinen puoli on vähän niinku et jos ne on yhteiset säännöt niin niihin pitää sitoutua”

“we’ve had discussions in our working community about just that, that what kind of a progression of interventions do we have and how do we commit to common rules [...] some teachers are of the opinion that it’s like none of their, they hide behind their own pedagogy, saying that their own pedagogy is more free and I’m, like, realising myself as a teacher differently in the class and I won’t interfere in these kinds of stuff, and the other half is a bit like if these are the common rules then one has to commit to them”

Another source of conflicts of values are the differences of opinion between members of staff, as shown in extract (33). Emma describes discussions between her and other teachers about whether or not to address certain actions of difficult pupils. Teachers have varying thresholds for interfering, and sometimes this can manifest as neglecting the common rules in her view. Teachers may have value-based differences in their opinions, and these situations call for discussions of values. Emma notes that teachers can be a diverse group of people, as different subjects attract different kinds of personalities which are then grouped up in the same team under the same rules.

Kirsi brought up similar examples of value conflicts between staff. When she is jointly teaching a group, she might encounter a difference in the methods between her and the other teacher, such as giving a certain kind of a sanction for not having done one’s homework, whereas the other teachers might not give a sanction at all. Kirsi’s method in dealing with those differences is a conversation and exchange of information, which results in one or the other changing their method, but these conversations usually remain at the practical level rather than the abstract level of values. At times, a special needs teacher might have information about the pupil in question, leading to Kirsi changing her viewpoint, and at other times, there might be

nothing unexpected by Kirsi in the conditions, which leads to the other teacher having to change their method to match what is commonly required. Similar to Emma, Kirsi emphasised the perspective of following common rules.

Whereas Kirsi had a discussion of values, in her words, “11 years ago when we started this”, but at present she starts working with a colleague and deals with issues as they arise, Emma had had a discussion in the working group recently, which is a marked difference between the two working communities. The data of this study are not comprehensive enough to draw any conclusions about an average frequency of such group events, but Emma also had experiences of coming across a difference in perspectives with colleagues which are then discussed on the spot. Likewise, Taavi had heard of a colleague omitting teaching about blood and some gender-related topics on religious grounds and arranging those topics to be taught by their colleague instead, but Taavi had no similar conflicts of values in teaching English.

Lastly, Teresa brought up the topic of teachers themselves being unaware of the values they work by. If they are unaware of these values or consider some of them unimportant, they might be contributing to a conflict. She had no practical examples to refer to, however. The case of omitting topics on religious grounds, described by Taavi, is not related to English teaching. The above-mentioned conflicts between staff members are related to English, but they can also be matters of differing interpretation rather than conflict in some cases. Nonetheless, they might have elements of teachers’ unawareness, and be the kinds of incidents Teresa referred to.

#### **4.2.4 Limitations in applying the Underlying values**

The interviewees listed a number of issues that limit the application of the Underlying values: funding of schools, pupils’ age-related and pupils’ varying individual capacity for ethical discussion, and the difficulty of knowing if teaching has been received.

(34) Kirsi: “ei sitä koskaan siellä opetuksessa näkynyt sitä rahaa mutta seinistä säästettiin”

“we never got to see that money in teaching, but they saved from the walls”

(35) Taavi: “tätä saat siteerata joo kaupungilta tulee kaikenlaista vaatimusta, ei tarpeeks rahaa, ei oppilaille oppikirjoja joo minulle ei kukaan muu aiheuta paineita”

“this one you can quote yeah the city has all these requirements for us, not enough money, no exercise books for pupils yeah no-one else puts me under pressure”

Funding has a direct effect in applying the underlying values, according to Kirsi and Taavi, as shown in extracts (34) and (35), respectively, by determining group sizes and available materials. Insufficient funding results in suboptimally big group sizes and inadequate teaching materials, including books and digital devices. When group sizes are too big, it is more difficult to take individual pupils into consideration. This issue can manifest in planning and teaching while considering individual needs and interests of the pupils, giving varied and detailed feedback as much as appropriate, and responding to everyday incidents, both positive and negative, as much as the teacher might like to.

Lack of personal exercise books for pupils in language learning makes it harder some of them to study, Taavi says. While he considers it wise to reuse text books, he thinks that the lack of personal exercise books is a hindrance for some pupils. Likewise, poor availability of digital equipment makes it impossible to practice their use to the level teachers would like to, which is particularly concerning when considering the emphasis the Finnish school system puts on the digitalisation of work and school. These examples show how limited funding directly correlates with the quality of education of students that is in line with the underlying values, and Kirsi points out that children are in unequal conditions regionally, contrary to the goal of regional equality listed in the underlying values.

A common opinion between teachers was that upper elementary school pupils develop notably during those three years. Therefore, the older pupils are more

capable of having ethical discussions than the younger ones. In terms of using English for these conversations, Emma says their ability is simply inadequate for that purpose. While Taavi has conversations about ethics with his pupils, he notes that students in secondary level schools are better equipped for them. Kirsi shares this opinion. Meanwhile, all of the teachers say that moral development is continuous throughout the upper elementary, Teresa emphasising that it has to start as soon as children enroll in basic education. All teachers report interfering with immoral behaviour consistently and using those incidents as teachable moments.

In addition to age being a factor in the capacity for ethical discussions, individuals are also different in this regard. One example of these differences has already been mentioned in extract 10. It included a mention of pupils who are concerned about relatively small issues, which revealed that they are not necessarily ready to take on adult responsibilities, in Taavi's view, such as the ones mentioned in the Underlying values about the environment. Another previously discussed example was the class with a lesbian girl who announced this part of her identity in extract 8. Kirsi suspected that that incident, while difficult at first, resulted in an improved and open atmosphere in the group later on once the group engaged the issue and accepted it. This example is a mix of individual and group differences, both affecting each other in a social environment.

(36) Kirsi: "on se osa nuoria joiden arvot kotona on sellasia että Suomi Suomelle, niin sillonhan niitten kaveripiiriin ei voi kuuluakaan muita mut sit ku sä katot tollasta ihan tavisnuorta, tavallisesta perheestä tulevaa nuorta jossa ei oo ehkä intohimoo ehkä puoleen eikä toiseen sen suomalaisuuden kanssa, niitten kaveripiirit ne tulee toimeen kenen kanssa vaan, ne pitää luonnollisena sitä että tällä on erilaisia ihmisiä"

"there is the part of the youth whose values at home the kind of, like Finland for Finland, then their circle of friends couldn't include anyone else but then if you take a look at one of those ordinary youngsters from an ordinary family where they have maybe passion to neither direction regarding Finnishness, their circles of friends they get along with anyone, they see it natural that there are different kinds of people here"

Individual differences in language skills also have a direct effect in taking part in abstract discussions in English. Their variance differs between groups of pupils, as discussed in extract 36. This aspect can be connected to different family backgrounds, as more parents are of different cultures or speak different languages, English included. In addition to language ability, family backgrounds can have a visible effect in the teachers' classrooms. While some teenagers can have ethnically varied social circles, others do not. Both types of pupils can show their learned opinions of different cultures in their behaviour. When Kirsi comes across any conflicting values from the families of her pupils, she follows the principles of the Underlying values, which are trying to openly come to understand the other's perspective and jointly negotiating solutions to problems.

Lastly, it is difficult for a teacher to know how well their pupils have received the moral teachings of the moments explored in this study. Teresa discussed how difficult it would be to even ask a young person about their deeper level conceptions, especially ethically related ones. They might not have the words to describe them, and puberty brings its emotional challenges that are new to the teenager. Because it is hard to know how ethical issues are perceived, it is hard to plan and adjust further teaching. One of Taavi's spontaneous reactions during the interview was asking how a teacher could ever measure their success in fulfilling their part in the pupil's right to grow to their full potential a human being. Later, he estimated that class teachers are in a little better position as teachers because they get to know their pupils better by spending more hours with them, and getting that extra information is beneficial in adjusting their teaching.

## **5. Discussion**

To summarise, the purpose of this study has been to investigate what teachers say about their views and application of the underlying values of the curriculum, and many relevant results have been found. The interviewees have been found to agree with the values to a great degree. There were some differences of emphasis on the

importance of different aspects of the values, but the values were largely considered good and respectable. It was somewhat surprising that no teacher considered any details in the underlying values as bad or harmful, even if some are less relevant than others in English classrooms. It was expected and confirmed that the underlying values were partly distant from being applied in practice in the sense that the daily routine of schools constricts the application of some of the more abstract values. Nonetheless, the values were considered important enough that they represent the primary aims of teaching in some regards, as evidenced by teachers both saying they are more important than subject content in the long run and pausing the teaching of subject content in favor of engaging an ethical issue that is related to the underlying values. The values were also commonly applied as a side-effect of focusing on more practical skills or issues. In other words, the values were estimated to be taught indirectly for the most part.

In terms of more direct application of the underlying values, the teachers described two kinds of conversations they would have during their English teaching and, more generally, their daily school routine. First, some of the subject content would include topics that have clear ethical dimensions to them. Discussions about relevant ethical dimensions would then arise as part of language teaching. Second, some conversations with ethical dimensions would be initiated by the actions or prompts of the pupils, which the teacher would then react to by talking with the individual or group. Pupils breaking common rules and disagreements with other staff members were brought up as conflicts in applying the underlying values. Lastly, the application of underlying values was limited by funding directed to schools, which manifested as large group sizes, lack of equipment, and a demanding workload which prevented taking the underlying values into account as much as teachers would have wanted. Individual and group differences and knowing if teaching had been received were also mentioned as limitations to applying the underlying values.

In comparison with previous studies, this study had results in notable conformity with the results of the previous ones looked into in the literature review. First,

Martikainen (2005) had found that even the common ethically challenging situations were rare, and the teachers interviewed in this study reported the same. Even though there were numerous challenges to applying the underlying values, those challenges themselves were not necessarily ethically challenging situations, but inconvenient or laborious instead. Second, Atjonen (2004) had found that the optimal response to an ethically challenging situation was not necessarily the most common one, and the teachers similarly discussed the limitations in applying the underlying values and them having to focus on other requirements instead. Third, Malama (f.k.a. Matilainen, 2011) found that teachers have considered human rights self-evident but weird in their teaching, which is a markedly similar description of the circumstances to the ones discussed in this study. Here, teachers regularly reported the underlying values to be applied automatically or implicitly in their teaching, but that it would be difficult to try to teach them explicitly without appropriate prompts from subject content or pupils themselves. Fourth, the teachers reported themselves as values educators, even if that was not always the primary characterization they would use. This description was in line with the statements of Tirri (2008), who noted the unanimous opinion of researchers about the status of teachers as values educators. Fifth, there was agreement between the interviewees about the importance of taking pupils into account as individuals in an appropriately respectful manner, which was also found by Harjunen (2002) to be a common basis of pedagogical authority, according to the teachers she interviewed for her dissertation. For a more detailed discussion of the issues listed here and other previous studies, see chapter 2.3 in this study and the relevant sections of chapter 4, where the studies have been discussed.

The method of semi-structured interview with no preparation on the side of the teachers was a conscious choice for this study. More comprehensive and reliable results could be attained by combining the interview with observation of lessons and possibly written narratives after an interview. These changes could verify the teachers' accounts and provide additional perspective to them, and the narratives could deepen the received information as teachers would have thought about the themes a bit more after the interview and written about their thoughts in a possibly

more precise and thought out manner. They could have also added details that were missed during the interview for one reason or another. Nonetheless, the chosen method was appropriate for the reasons already presented in chapter 3. Reducing the required effort from teachers likely helped in finding interviewees for the study, and the observation of sporadic lessons would not have guaranteed additional useful information. Further studies could apply these different methods to further add to the knowledge about the present phenomena.

In future studies, several lines of inquiry could be followed. First, the selection of the sources of the data could be tuned in several ways. Perhaps the most meaningful change would be to increase the number of participants to ensure that the received data represents typical manifestations of the studied phenomenon. The participating teachers could also be categorised by age, gender, and social background to find out if these qualities would result in different emphases of values in their teaching. The participants could also be recruited from the teachers of different grades and subjects, especially if the further study aims at understanding the distribution of the different underlying values within the school context. Second, studying the underlying values could be approached from perspectives separate from the teachers. The opinions and experiences of both pupils and their parents could be valuable sources of information in terms of how much are the underlying values liked and agreed with, but also in terms of how well does the teaching of them, explicit or implicit, transfer to the world view and conduct of the pupils. Third, the implications of applying the underlying values in a broader social context could be investigated for the purposes mapping larger scale social change. All of these lines of further inquiry could also be conducted multidisciplinary if a particular focus in the research is desired.

## **6. Conclusion**

The present study aimed at giving a cursory glance at the issue of applying the underlying values of basic education in English language classrooms and has

succeeded in bringing into light several views and practical perspectives. Hopefully this paper will have served its small role in the investigation of our society for the purpose of understanding it more and improving it on those grounds.

## Bibliography

- Aaltola, J. (2005). Koulun haasteet ja opettajan työn "mieli". In O. Luukkainen and R. Valli (eds.), *12 teesiä opettajalle*. Keuruu: Otavan Kirjapaino Oy.
- Atjonen, P. (2004). *Pedagoginen etiikka koulutuksen karttana ja kompassina*. Turku: Finnish Educational Research Association.
- Dewey, J. (1916). *Democracy and education*. New York: MacMillan Company.
- Korkeakivi, R. (2018). Överiksi meni. *Opettaja*, April 20, 2018. 16-17. OAJ.
- Koskinen, L. (1995). *Mikä on oikein? Etiikan käsikirja*. Juva: WSOY:n graafiset laitokset.
- Krippendorff, K. (2004). *Content analysis: an introduction to its methodology*. USA: 2nd ed. Sage Publications, Inc.
- Launonen, L. (2000). *Eettinen kasvatuserittely suomalaisen koulun pedagogisissa teksteissä 1860-luvulta 1990-luvulle*. Lievestuore: Jyväskylän yliopisto.
- Lehtinen, T. (2007). *Mikä mättää? Murrosiän muutokset kotona ja koulussa*. Helsinki: Edita Prima Oy.
- Malama, M. (2017). Ihmisoikeuskasvatus. Tärkeä osa kaikkea kasvatusta ja koulutusta. In P. Männistö, M. Rautiainen and L. Vanhanen-Nuutinen, (eds.), *Hyoän lähteillä. Demokratia- ja ihmisoikeuskasvatus opetustyössä*. Jyväskylä: Jyväskylän yliopisto, Opettajankoulutuslaitos.
- Manner, M. (2018). Lakonuhka neljällä sopimusallalla. *Opettaja*, February 23, 2018. 12-13, 15. OAJ.
- Martikainen, T. (2005). *Inhimillinen tekijä. Opettaja eettisenä ajattelijana ja toimijana*. Joensuu: University of Joensuu, Faculty of Education.
- Matilainen, M. (2011). *Ihmisoikeuskasvatus lukiossa - outoa ja itsestään selvää*. Dissertation. Tutkimuksia 326. Helsinki: Helsingin yliopisto. Read 16.12.2016. <https://helda.helsinki.fi/bitstream/handle/10138/25934/ihmisoik.pdf?sequence=1>.

- Männistö, P., Rautiainen, M. and Vanhanen-Nuutinen, L. (2017). *Hyvän lähteillä. Demokratia- ja ihmisoikeuskasvatus opetustyössä*. Jyväskylä: Jyväskylän yliopisto, Opettajankoulutuslaitos.
- Männistö, P. and Fornaciari, A. (2017). Demokratiakasvatuksen lähtökohdat ja peruseriaatteet. In P. Männistö, M. Rautiainen and L. Vanhanen-Nuutinen, (eds.), *Hyvän lähteillä. Demokratia- ja ihmisoikeuskasvatus opetustyössä*. Jyväskylä: Jyväskylän yliopisto, Opettajankoulutuslaitos.
- Perusopetuksen opetussuunnitelman perusteet 2014*. Opetushallitus. Helsinki: Next Print Oy.
- National Core Curriculum for Basic Education 2004*. Finnish National Board of Education. Read 1.8.2018 [https://www.oph.fi/english/curricula\\_and\\_qualifications/basic\\_education/curricula\\_2004](https://www.oph.fi/english/curricula_and_qualifications/basic_education/curricula_2004)
- Niemi, H. (2005). Opettajan kasvatusvastuu taloudellisten arvojen puristuksessa. In O. Luukkainen and R. Valli (eds.), *12 teesiä opettajalle*. Keuruu: Otavan Kirjapaino Oy.
- Opetushallinnon sanasto*: [http://www03.oph.fi/sanasto/listaakaikki\\_s.asp](http://www03.oph.fi/sanasto/listaakaikki_s.asp). Read 29.6.2018
- Opetushallitus. (2011). *Demokratiakasvatuseroitus*. Raportit ja selvitykset 2011: 27. Juvenes Print - Tampereen yliopistopaino Oy.
- Peterson, J. (2018). *12 rules for life. An antidote to chaos*. Canada: Random House Canada.
- Puolimatka, T. (2004). *Kasvatus, arvot ja tunteet*. Vantaa: Tammi.
- Rokka, P. (2011). *Peruskoulun ja perusopetuksen vuosien 1985, 1994 ja 2004 opetussuunnitelmien perusteet poliittisen opetussuunnitelman teksteinä*. Dissertation. Tampere: Tampereen yliopisto.
- Saarinen, E. (1994). *Filosofia*. Porvoo, Helsinki, Juva: WSOY.
- Tirri, K. (1999). *Opettajan ammattietiikka*. Juva: WSOY.

- Tirri, K. (2008). Etiikan "uusi tulo" opettajuuteen ja opettajankoulutukseen. In A. Kallioniemi et.al (eds.), *Cultivating humanity: Education - Values, New Discoveries*. Research in Educational Sciences 40. Turku: Finnish Educational Research Association.
- Tuomi, J. ja Sarajärvi, A. (2009). *Laadullinen tutkimus ja sisällönanalyysi*. Helsinki: Tammi.
- Virtanen A. (2002). *Uudella koulutuksella uudelle vuosituhanalle: Suomen 1990-luvun koulutuspolitiikka*. Kasvatus- ja tiedepolitiikan osaston julkaisusarja. Helsinki: Opetusministeriö. Kasvatustieteiden laitos. Tampere: Tampereen yliopisto.
- Vuorikoski, M. Törmä, S. Viskari, S. (2003). *Opettajan vaiettu valta*. Tampere: Vastapaino.
- Värri, V. (2004). *Hyvä kasvatus - kasvatus hyvään: dialogisen kasvatuksen filosofinen tarkastelu erityisesti vanhemmuuden näkökulmasta*. Dissertation. 5th edition. Tampere: Tampereen yliopistopaino.
- Zitting, J. (2011). *Opiskelijoiden kiinnostus paikallisvaikuttamista ja osallistumista kohtaan*. Jyväskylän kaupungin selvitysraportti: Lasten ja nuorten osallisuuden monialainen kaupunkiohjelma. Jyväskylän kaupunki.

## Appendix 1

Haastattelurunko

### Taustakysymyksiä:

Minä vuonna valmistuit opettajaksi?  
 Kuinka monta vuotta olet tehnyt töitä opettajana?  
 Mitä aineita olet opettanut urasi aikana?  
 Miksi aloit opettajaksi?

### Vapaampaa keskustelua haastateltavan näkökulmasta:

Mitä ajattelet arvoista ihmisen toiminnan pohjana?  
 Näetkö itsesi arvokasvattajana? Miksi olet tai et ole arvokasvattaja? Miten tämä näkyy työssäsi?  
 Mitkä arvot näkyvät käytännön työssäsi, ? (huom. tuntisuunnitelmat, opetussisällöt, vuorovaikutus oppilaiden kanssa, vanhemmat, kollegat) Mitkä näistä ovat sinulle tärkeimpiä?  
 Ovatko arvosi muuttuneet opintojesi ja työurasi aikana?  
 Jos kyllä, miten? Mikä sai arvosi muuttumaan? Miten muutos on ilmennyt käytännössä?  
 Jos arvokäsitteet eivät ole olleet arkikäytössä: Mikä asia tärkeintä opetuksessasi?

### Vapaamman osuuden jälkeen keskustellaan ops:n yksityiskohdista:

Mitä ajattelet, yleisesti ottaen opettajan roolin näkökulmasta, näistä arvoista? (käsitellään arvoperustan keskeisiä kohtia erikseen)  
 Miten se ilmenee työssäsi? (kuinka usein, millä tavalla)

OPSia lukiessa vaikuttaa siltä, että monet kohdat arvoperustassa on ajateltu sovellettavaksi tietyissä ympäristöissä. Esim. oppilaanohjauksessa toteutuisi merkittävältä osin oikeus kasvaa täyteen mittaansa ihmisenä, ja oppilaskuntatoiminta edustaisi tärkeää osallisuuden väylää oppilaille.

- x) Mitkä kohdat arvoperustassa ovat kokemuksesi perusteella kaukaisia englannin tunneillasi?
- x) Mitkä kohdat soveltuvat erityisesti englannin tunneille?

Milloin, miten tai missä arvoja rikotaan?  
 Puuttuuko opsista mielestäsi jotain, tai jääkö jokin vähälle huomiolle?  
 Mihin tärkeysjärjestykseen asettaisit ops:n sisältämät arvot? Riittää että osoittaa tärkeimpiä ja epäolennaisimpia.