

Margaret Trotta Tuomi

Human Dignity

in the Learning Environment



INSTITUTE FOR
EDUCATIONAL RESEARCH
UNIVERSITY OF JYVÄSKYLÄ

SUOMENKIELINEN LYHENNELMÄ



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Human Dignity in the Learning Environment

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Human Dignity in the Learning Environment

Testing a Sociological Paradigm for a Diversity-Positive
Milieu with School Starters

Margaret Trotta Tuomi



INSTITUTE FOR EDUCATIONAL RESEARCH
UNIVERSITY OF JYVÄSKYLÄ

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No man can attain his true station except through his justice.
No power can exist except through unity. No welfare and no
well-being can be attained except through consultation.

Bahá'u'lláh (1817–1892)

PREFACE TO THE THIRD EDITION

Amazingly the publication of this edition comes only one year after the last. The number of copies sold in the previous five printings, and the different parts of the world to which it has gone, has been beyond all hopes. The book speaks¹ of a dual process unfolding: one of breaking down and the other of building up. These processes have continued since it was first published in August, 2001. Events have spurred humankind to become ever more aware of the need for collaboration, consultation, conflict prevention and just resolutions. A multitude of areas are ripe for change precipitated by vast disparities in human prosperity and human rights violations. The current edition provides statistical, reference and research information updated since 2001.

The Wise Women (*Viisaat Naiset*), the consultative body of teachers described in the Preface to the Second Edition, continues to collaborate in the current research and has become The Wise Women and Men. The result of the latest consultations has been the “Teachers’ Skills Development Series: From a Faceless Immigrant to My Own Student and on to World Citizenship” to be conducted in October and November, 2004. It is directly focused on the collaboration of primary and lower secondary school teachers and students of education. There is still so much work to be done.

There are still more people to thank from both the recent and distant past for this work. First, Teacher Inkeri Patrikainen who taught the immigrant reception class during the time of the Human Dignity Project. She was a main collaborator during the project and continues now by contributing her ideas and sharing her expertise and experience. Thanks also to Dr. Aimo Naukkarinen and Dr.

¹ See page 111.

Hannu L.T. Heikkinen for their helpful discussions and comments during the development stages of this dissertation. Special thanks to Information Specialist Riitta Pitkänen who has tirelessly and continuously offered her expert support.

Next I turn to my roots. I would most sincerely like to thank my mentor and friend Professor Loretta Morris who started me on my road as a sociologist. She is an exemplary teacher who is able to simultaneously challenge your mind, stretch your skills and empower you to believe that you can do it.

Finally, with love and respect to my parents Margaret Domenica Trotta and Aristotle Leonidas Trotta, how can I thank you enough for always being an example to me of integrity, world citizenship and kindness? Indeed, my mother, when she was eight years old, received the same advice from her mother just before she died. Her mother said, “A Sicilian can be prejudiced against no man, because they are all his relatives”. How true this is, not only for Sicilians, but for all of us.

Margaret Trotta Tuomi
Jyväskylä, Finland
September, 2004

PREFACE TO THE SECOND EDITION

With the preparation the second edition, there is an opportunity for a short update on developments since the dissertation was published two years ago in 2001. The need for establishing just, preventative learning environments has certainly not decreased since then, nor has the need to learn to differentiate between diversity and deviance, or educational partnerships with all parents. Young people from many more parts of the world can be seen in our schools. They need sound pedagogical practices, just as all students do. Their presence has opened up new areas for discussion, not earlier addressed in teacher training. There is a need to fill in the gaps. Teachers themselves must be an inhering part of the process of both planning and facilitating in-service training for teachers and student teachers. “*Viisaat Naiset*” (The Wise Women), a consultative body of classroom teachers, special education teachers and retired teachers, all with wide experience, act as consultants in producing realistic in-service teacher training for developing the vision, understanding, ethics, knowledge and skills of teachers to create well-functioning, diversity-positive learning environments. Prototype training is now in process, as is the development of a web-based resource site available to teachers nationally.

There is a danger that we equate diversity with those from other cultures, rather than seeing each and every child as unique. There is a danger that foreign born children remain a faceless mass, that their identity is dominated by others’ false notions, stereotypes and prejudices of their cultural background. Teachers need to strengthen their skills of observation and rational decision-making. They need more special education in general, and special education itself needs to widen to include the experience and skills needed for teaching all students, including the foreign born, in such areas such as teaching literacy in the higher grades, adapting the curriculum and establishing partnerships with immigrant

parents. Most of all, there is a need to develop a “culture of consultation” in schools, where teachers are willing to discuss their work with other teachers and search together for better solutions.

This research has also gone forward internationally. Comparative research, as described in Chapter 8, was completed in Lebanon by the director of the Center for Peace and Justice Education, Dr Irma-Kaarina Ghosn. The results, to be published in the February 2004 issue of the Scandinavian Journal of Educational Research, show an increase in positive behavior and a decrease in negative behavior among the children tested. Human Dignity classes, per se, are not currently being conducted, but the work has gone forward both in Finland and abroad.

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ABSTRACT

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Preventative research for creating a diversity-positive, just environment. A holistic theory was developed and action research used with first and second grade children to evaluate its viability. Data sources included personal interviews, personal diaries, reports, ethnographic observations, video recording, audio recordings, and anonymous questionnaires.

The theory's value base, human dignity and world citizenship encompassed both one's own integrity and that of others, and the moral right and obligation to work for the realization of the well-being of all. The core principle, unity in diversity, provided the balance of the individual and the group in the realization of both their rights and obligations. Consultation and a partnership between parents and the teacher provided the tools. The factors for creating an environment conducive to consultation needed to be present. Results indicated that it was possible to prevent problems from starting in the classroom, to teach children to solve problems and to provide an environment conducive to learning thus lightening the load of the teacher.

Key Terms: world citizenship education, systems theory, holistic thinking, global education, human rights education, peace and justice education, school environment, diversity-positive environment, consultation skills, conflict prevention, conflict resolution, action research, school starters, sociometric meters, parent and teacher collaboration.

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Vice-Chancellor Aino Sallinen of the University of Jyväskylä provided a research sabbatical from my teaching to complete this work and a haven to work at the Institute for Educational Research. I am grateful to director of the research institute, Jouni Välijärvi, and its staff for welcoming me there.

The city of Jyväskylä has been supportive throughout this process, both financially and by naming it the city's Tolerance Project in 1995, and the project for the Decade of Human Rights Education for the city of Jyväskylä 1995–2005. It has also financed the Finnish translation of a long summary for teachers found at the end of this work.

The supervisors of this work, Martti Siisiäinen, Head of the Department of Social Sciences and Philosophy; Professor Emeritus Marjatta Marin; Jouni Välijärvi, Director for the Institute of Educational Research, and Senior Researcher Marjatta Saarnivaara deserve special mention.

Special thanks go to Irma Korkeaniemi, the teacher of the Human Dignity Class, who spent long hours struggling along side me to find creative solutions for a positive learning environment. Special education teacher Hanna

Suutarinen, who collected data on the learning progress of the students, Principal Kari Asikainen, and the other teachers and staff of the Cygnaeus Elementary School deserve special mention. Thanks go to the parents of the Human Dignity Class, who showed that parents are a true resource in educational partnership, and to Sam Karvonen, my research assistant. My sincere thanks to School Curator Pirjo Pitkänen who gave me the impetus to start this work by pointing out how common harassment is and the need to learn ways to deal with it better.

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Finally, deep appreciation to my dear family, both at home and abroad, who showed constant support and encouragement, to my husband who encouraged me to approach scientific research as an endeavor to be taken seriously, and to my children for reminding me, “Don't worry about us mom, we know you are doing this to help all the kids in the world”.

PREFACE

There has been much discussion lately on the need for tolerance. However harassment, the repeated attacks from others in an overwhelming position of power, must never be tolerated; not in our work environment, nor in our schools. Harassment violates a person's dignity, similar in many ways to rape. Its opposite is the recognition and respect for the human dignity of every human being. The pain and sorrow created by these acts are debilitating, draining and can be long lasting. Disentangling the aftermath of such humiliations and returning a sense of justice and dignity to each individual, the aggressor, the victim, and the class as a whole, are difficult tasks. This research begins with a plea to redirect the main focus of our energies from fixing the pieces of people's broken lives, to the constructive process of collaboration and prevention instead. Its goal is to create a school environment that prevents problems from starting, catches problems when they are small and teaches children to deal with the problems which do occur.

It is as if the milieu in which our students learn lacks a backbone of justice. Justice in its truest sense; not the wielding of power for the sake of retribution, but justice in the sense of equity and fairness, in the sense of safety and well-being for all. Today child education focuses on the encouragement of positive behavior. Children are to be told "yes", but never "no"; there are "do's", but few "don't's". The opposite approach is used with adults, for whom social control is prescribed mostly in the form of laws delimiting what actions are illegal, and stipulating the appropriate punishments. Justice in schools requires a balance: an atmosphere warmly encouraging the "do's", and strongly discouraging the "don't's". This is not meant to imply that constructive work is not currently going on in schools. Each school, and its staff, applies unique strengths and weaknesses to their tasks. The work accomplished, however, still leaves ample room for the collaborative efforts of school staffs, parents and students, for a

systematic approach towards a just learning environment. A vote of appreciation goes to the teachers and school staffs who strive day after day to accomplish this most fundamental task in our society, and who do so, often, with little thanks in return.

The following research is not presented as the definitive formula for the creation of a diversity-positive classroom, but as one step forward in an understanding of the dynamics involved. The goal is prevention rather than patching. Preventative, case-study research, however, is unable to prove what would have happened if the research had not taken place and the theory had not been applied. However, much can be learned that can be used now and in the development of future research. For this reason, a theoretical frame is presented and action research conducted to evaluate its viability. The use of a theoretical frame is not to add to the burdens and responsibilities of teachers, but rather to lighten their load.

Schools are not alone in their need for reform. They display the symptoms of society that gives insufficient respect, value or resources for educating its next generation. Finding a paradigm for schools which prevents problems such as school violence and harassment from starting, and providing the tools necessary for collaborative problem solving among students, can certainly save resources in the long run. Skills like these can never be perfected, even in adulthood, but starting as early as possible helps.

Each generation inherits the task of preparing the next for its turn in the stewardship of society. Holistic problems require solutions equal to the task. These solutions are not to be found in weekly, or even daily, courses in philosophy, but rather in a shift in our view of how we see ourselves and our relationship to society, and its future. The prevention of violence in schools is not enough. What is needed is an ability to constructively resolve the conflicts that inevitably lie in each person's life. Indeed, it is our obligation to teach our children skills to deal with them. Whatever lies in the future, the ability to collaborate with others in the identification and resolution of problems is crucial. If humankind does not have the capacity, the ability and the will to collaborate for its survival, our fate is sealed. If it does, then the skills for collective action must be nurtured and strengthened.

On a wider scale, society itself should re-evaluate the role and priority education takes in the advancement of civilization as a whole. Seeking to blame solely external forces helps little. The solution is not to look outside schools, but to

look within, in order to discover what axioms are required to implement a just classroom. Much more than structural reform is required. The knowledge of what should be done, the will to do it, and the actions needed for its accomplishment are necessary, as well. Just schools will not appear overnight. True results will be seen only when a whole generation of children who experience pro-active, participatory citizenship in a just classroom environment, grow up and raise children of their own.

An attempt to develop a new paradigm for learning environments is quite an ambitious task. As to the wisdom of attempting this, the words of Pico della Mirandola in his *Oration on the Dignity of Man* (1487) seem appropriate:

If I say that I *am* equal to it, I shall appear to entertain an immodestly high opinion of myself. If I admit that I am unequal to it, while persisting in it, I shall certainly risk being called temerarious and imprudent.¹

He goes on to say, however, that his victory results from bringing up difficult problems and being bested since he learns from the process and is left “better armed for future contests”.²

This research began eight years ago, after members of my own family experienced harassment. Investigation showed that their experiences were far from unique. Contrary to what is often thought, the harassed are not only weak children from disturbed homes cowering to socially stronger peers but rather, children behaving just as they should.³ Raw data based on hotline callers to the Finnish Association in Support of the Harassed has remained stable during the years 1993–2000. It profiles the highest risk groups of harassed as:

1. well-behaved, conscientious, gifted and talented children
2. children who have been taught to discuss, rather than respond with their fists
3. children of teachers and other school staff, such as the cooks and janitors
4. children from families where a foreign language or a regional dialect is spoken

¹ Giovanni Pico della Mirandola 1487 (1956), *Oration on the Dignity of Man*, p. 40.

² *Ibid.*, p. 41.

³ Lerner’s work on inequity resolution may explain the reasons for blaming the harassed. “Lerner (Lerner *et al.* 1976; Lerner 1980) suggests that people construe events in a way that enables them to believe that others get what they deserve — e.g. in order to maintain their believe (sic) in a just world, people will hold a victim responsible for his/her misfortune.” Karen S. Cook and Karen A. Hegtvedt 1983. “Distributive Justice, Equity, and Equality” found in *Ann. Rev. Sociol.* 1983. Vol. 9, p. 229.

5. children who do not attend religion classes for members of the majority religion.

This information raised the problem from what seemed to be a case of our family's bad luck, to the level of a consistent and persistent infraction of human rights. Some try to avoid being harassed by hiding their differentness; others cannot. As each of us, by definition, is unique, this problem affects us all.

The physical and emotional injuries inflicted on the harassed may not be the most destructive results, or even have the longest lasting consequences. Rather, the effect on the whole class of losing its "sense of justice" can be even more devastating. As the class watches the continuous harassment of certain individuals, the harassment itself becomes part of the classroom milieu, eating away at children's belief in integrity and justice as an essential element of social relations. Watching the slow recuperation process of young people, after living through the hell of long term harassment, has continued to fuel my motivation to see this task to its completion. It is to these children and their families that this work is warmly dedicated, with hope for a full recovery from the scars that remain, both inside and out.

The temptation was great to study the phenomenon of harassment itself, to find someone or something to blame, to declare guilt and demand the reasons why. This research is not intended to find fault, but rather to take a constructive approach to find ways to improve the school environment. It can always be better. The following research began in 1993 with the realization of the extent and the focus of harassment in schools. It continued through 1994 and 1995 with the development of a theory presented in Section 2. The literature of the field claimed that children learn more easily in a positive and accepting atmosphere, but said little on how to create such an environment. As sociology covers group behavior and dynamics, the classroom environment is fertile ground for the attention of sociologists. The concepts developed were approved for testing by the local Board of Education, and introduced and accepted in the fall semester of 1995 by the teacher and parents of a first grade class. The action research with the class continued for a two-year period. The product is an internally consistent paradigm for a diversity-positive classroom and a description of its application. The section Expanding the Scope of the Research, speaks of an application in progress in Lebanon, possible adaptations for the work environment and conflict resolution.

One of the many challenges in the production of this research has been the search for a common ground in the interdisciplinary marriage of sociology and education, with excursions into many related fields such as philosophy, anthropology and psychology. Sociologists are often more comfortable with descriptive analyses of what is, while educational scientists cautiously experiment with novel techniques. What follows is a bold approach to a very old problem, and an effort in cross-disciplinary engagement. As Lewin so aptly stated in 1946, “Research that produces nothing but books will not suffice.”⁴ For this reason, a variation of styles will be used in different sections of this work. The theoretical section is presented in a more compact, academic style, and the empirical data is presented in a more accessible style for teachers. Perhaps the nature of the following research should best be understood in the vein of Futures Studies, though not for the distant future. Rather, based on the current, apparent problems, how can the school milieu be restructured to prevent difficulties from starting in the first place? It is intended to seek out and stimulate internal social change in schools as part of the educating process of society. The stakeholders are many, but most important of all, the children themselves have the right to learn the skills needed to fulfill their future obligations.

The name of the action research project, in honor of the United Nation’s Year of Tolerance, was “The Tolerance Project”. It took place in the city of Jyväskylä (population 140,000 in the Greater Jyväskylä area) in Central Finland during the 1995–1997 school years with school starters. With time it became clear that what was needed was much more than tolerance, and the name became “The Human Dignity Project”, the city’s project for the United Nations Decade for Human Rights Education 1995–2005, and the framework for “The Being Different Together Campaign” in 1997, the Anti-Racism Year of the European Union. The Human Dignity Project was chosen in 1997 by the Delta Kappa Gamma Society to represent Finland in its annual national meeting, and at the Northeastern Regional Conference for Europe and the Northeastern United States. It is now being used and developed by a Lebanese NGO named “Partnership in Education”, established for the purpose of promoting the core values of human dignity and social responsibility in schools in partnership with parents, educators and the community. For the sake of clarity, the action research project will be called “The Human Dignity Project” throughout the work. The test class that was followed for two years (class 1B and 2B) is called by the name The Human Dignity Class.

⁴ Kurt Lewin 1946, “Action Research and Minority Problems” in *Journal of Social Sciences*, Vol. 2 No. 4, p. 35.

In the process of this research it was found that, in essence, a diversity-positive environment, an environment conducive to consultation for collective decision-making, and a just environment, are essentially the same. Forthwith, these terms will be used interchangeably. Some terms are presented as concepts defined in a specific way. These terms, such as World Citizenship, Consultation and Human Dignity, will be capitalized after they have been defined, when they are being used in that specific way, for the sake of clarity. Also, the interviews, diaries and reports given by the teacher, the students and their parents, have referred to researcher Margaret Trotta Tuomi by her familiar name, Peggy. The familiar name has been maintained in the text in order to preserve the informal nature of the relationship between the researcher and the others that participated in the research.

1

HOLISTIC PROBLEMS BEG FOR HOLISTIC SOLUTIONS

Change is an inevitable element of society. Pro-active, self-reflection helps in navigating these changes by determining what elements of society must be held on to at all costs, and what factors leave room for new ideas and development. The role of education in this process is crucial. Agenda 21, the plan of the United Nations Commission on Sustainable Development, states:

Education...should be recognized as a process by which human beings and societies can reach their fullest potential. [...] Both formal and non-formal education are indispensable to changing people's attitudes...It is also critical for achieving environmental and ethical awareness, values and attitudes, skills and behavior consistent with sustainable development and for effective public participation in decision-making. To be effective...education...should deal with the dynamics of both the physical/biological and socio-economic environment and human (which may include spiritual) development.⁵

That is, the function of the educational system is not only for children to gain academic skills, but the skills needed to play a protagonist role in the evolution of society. Rather than working for socialization to the *status quo*, schools can create pro-active agents of social change.

Niklas Luhmann states, "the primary purpose of education is not to process communications but to change humanity".⁶ The United Nations Commission on Human Rights also speaks of the wider role of education, seeing it as a

⁵ Agenda 21, Chapter 36.3.

⁶ Niklas Luhmann 1989, *Ecological Communications*, p. 101.

means by which people, “learn respect for the dignity of others and the means and methods of ensuring that respect in all societies”⁷ and aims “at the building of a universal culture of human rights”.⁸ The Finnish National Board of Education speaks with the same vision. In its *Framework Curriculum for the Comprehensive Schools 1994*, the Board of Education states “In the final analysis, all human solutions are connected with values”.^{9,10} It designates both instructional and educational tasks. It speaks not only of the individual to be strengthened but also, farsightedly, that “the compulsory school system must convey those values (for)...the preservation and development of society as a whole”¹¹ and points to the Universal Declaration of Human Rights¹² to find its “basic ingredients”. It specifies some of the needs in a changing world. The consideration and weighting of matters from diverse perspectives, for example, “to engage in ethical mediation and discussion of values”,¹³ to deliberate from the perspective of sustainable development and, quite directly state, “social skills, which are connected with powers of judgement and empathy...become extremely crucial”.¹⁴ The framework also points to the need for “a new type of definition of our identity” fostering both “our national cultural heritage as well as multicultural aspects which have to do with internationalism”.¹⁵ Perhaps a look directly at the text of the Finnish *Framework Curriculum for the Comprehensive Schools* is in order:

⁷ Commission on Human Rights Resolution 1995/47.

⁸ Office of the United Nations High Commissioner for Human Rights, Plan of Action for the United Nations Decade for Human Rights Education, 1995–2005, para. 2 (1995).

⁹ *Framework Curriculum for the Comprehensive School 1994*, National Board of Education, p. 10.

¹⁰ For an analysis of how these have changed through the years in Finland see Leevi Launonen 2000. *Eettinen kasvatustajattelu suomalaisen koulun pedagogisissa teksteissä 1860-luvulta 1990-luvulle (Ethical Thinking in Finnish Schools' Pedagogical Texts from the 1860's to the 1990's)*.

¹¹ *Framework Curriculum for the Comprehensive School 1994*, National Board of Education, p. 10.

¹² The Universal Declaration of Human Rights, of course, states quite clearly in Article 26 paragraph 2, “Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups...”.

¹³ *Framework Curriculum for the Comprehensive School 1994*, p. 10.

¹⁴ *Ibid.*

¹⁵ *Ibid.*

In the final analysis, all human **solutions** are **connected with values**. In its task of instruction and education, the compulsory school system must convey those values which promote the strengthening of individualism as well as the preservation and development of society. In the changing world, we need to weigh matters open-mindedly and from various points of view. To clarify and organize the set of values that form the basis for our school system, we need to engage in ethical meditation and discussions on the values. Its basic ingredients have very much to do with the Universal Declaration of Human Rights of the United Nations. The present world situation, furthermore, makes it necessary for us to deliberate on these matters from the point of view of **sustainable development**, on one hand in relation to man and nature, on the other hand in relation to man and the entire cultural environment. To foster our **national cultural heritage** as well as multicultural aspects which have to do with **internationalism** leads to a new type of clarification of our identity. In the changing world, **questions of values and morals**, which are connected with man having mastery over his life, become crucial indeed. The balanced development of physical, psychic and social resources makes it necessary for us to bring up **questions which have to do with our health and well-being**. More than heretofore, social skills, which are connected with powers of judgment and empathy among other things, as well as the importance of social support as the maintainer of the vitality of society and the individual become extremely crucial.¹⁶

Children starting formal education in a milieu of justice: an environment that celebrates the Human Dignity of each individual, that respects the reciprocity of rights and obligations between individuals and institutions, and the development of the skills necessary for participatory democracy, is a significant step toward this end. Holistic problems beg for holistic solutions.

1.1 Quality of Life in Schools

Formal education however, often does not function as an integrated part of society, but rather as an autopoietic system.¹⁷ That is, a system with the goal of self-perpetuation, with its own rules and jargon, and resonating or reacting with the environment only to the extent which the educational system's structure allows. Pierre Bourdieu claims that the school system sees its role as a maintainer of the *status quo*. He postulates:

¹⁶ Ibid.

¹⁷ See Niklas Luhmann 1989, *Ecological Communication*.

Given that it contains a tendency toward self-reproduction, the ES (educational system) tends to reproduce the changes occurring in the cultural arbitrary that it is mandated to reproduce only after a time-lag commensurate with its relative autonomy (the cultural backwardness of the school culture).¹⁸

If the educational system is to fulfill its function as an essential element in the evolution of society, society itself must comprehend that its most important “gross national product” is the quality of the next generation in its ability to assume its role in the preservation and development of civilization.

Students certainly feel the need for a just environment in schools. Using World Health Organization data, Samdal, Nutbeam, Wold and Kannas state, “The most important predictors of students’ satisfaction with school are students feeling that they are treated fairly, that they feel safe and that they believe that teachers are supportive”.¹⁹ More specifically, “the most important predictor for all countries is related to perceptions of justice and student involvement when regulations are developed.”²⁰ Brunell, *et al.* state in *Quality of life in school: School children’s opinions about comprehensive school as a psychosocial environment in Finland and abroad*, “the psycho social school environment was not the best possible in Finland in comparison with other nations. Relatively few Finnish students felt that their teachers were just.”²¹

A quantitative gauge of the ability of schools to produce a just environment is the incidence of school harassment. Research conducted with 6550 elementary school children in 114 Helsinki schools during 1993–1995²² showed that during the fall of 1993, 6.5% of the children were the focus of daily, continuous harassment during the previous year. School principals were found to be in a key position in its reduction. After their adoption of a “zero tolerance” policy, where harassment is unacceptable under any circumstances, the percentage

¹⁸ Pierre Bourdieu 1970 (1990), *Reproduction in Education, Society and Culture*, p. 61.

¹⁹ O. Samdal, D. Nutbeam, B. Wold and L. Kannas 1998, “Achieving health and educational goals through schools—a study of the importance of the school climate and the students’ satisfaction with school” in *Health Education Research: Theory & Practice*, Vol. 13 No. 3, p. 383.

²⁰ *Ibid.*, p. 390.

²¹ *Livskvalitet i skolan: Elevuppfattningar i Finland och utomlands om grundskolan som psykosocial miljö. WHO:s skolelevsstudie 1994*, Viking Brunell, Lasse Kannas, Esko Levälähti, Jorma Tynjälä, and Raili Välimaa 1996, p. 30.

²² Tuomo Tikkanen 1997, *Kiusaaminen ja normi-ilmasto: Intervention vaikutus Helsingin peruskouluissa*.

reduced dramatically. By spring 1995 the percentage was brought down to 2.3% in those schools which responded in the follow-up study. The goal of the intervention was to achieve a change in the perceived norms of the schools, the teachers' rooms and the classrooms. This shows that in matters such as school harassment there are behaviors that absolutely should not be tolerated and that school norms can be changed.

1.2 Breaking the Norms by Merely Existing

The geographical *cul-de-sac* in which Finland is situated has not lent itself to the flow of traffic found in other parts of the world, thus diminishing the population's exposure to variations in habits and customs. This peripheral position has left Finland with a relative dearth of diversity compared to more centrally located regions. Between 1960 and 1980 the percentage of foreigners living in Finland remained stable, at roughly 0.3%, approximately 15,000 people. By the year 2001, the number has risen to 1.75%,²³ a jump of 1.4 percentage points, bringing the approximate number to 91,000, an increase of over six fold in 20 years. Now in the year 2004, foreign-born school-aged children currently represent 3%²⁴ of their age group in Finland so the relative percentage of the foreign born has increased 10 fold in only 24 years. Finland is not alone in this trend. According to Johnson, "Population demographics are markedly changing in many of the western European countries that traditionally have considered themselves culturally homogeneous states".²⁵ While the actual amount is still quite low, this relative jump has presented the Finnish society with new challenges. Schools have had to adjust immediately to the new situation.²⁶

If, as stated by Bourdieu, schools see their function as maintainers of the cultural *status quo*, or if they limit their scope to solely intellectual and physical goals, then the introduction of certain diversities, such as physical handicaps, would be seen as a hindrance to be avoided. After all, if a teacher's aim for all the

²³ Population Structure 2000. Population 2001:6.

²⁴ Population Structure 2003. Population. (unpublished). The data covers all 5 to 19-year-olds.

²⁵ Laurie S. Johnson 2003. "The Diversity Imperative: Building a Culturally Responsive School Ethos in *Intercultural Education* Vol. 14, No. 1, p. 17.

²⁶ According to Statistics Finland the figures on how it has concretely effected the school population are not available.

children in the class is to read Finnish, then having a boy in the class who speaks only Chinese is a hindrance in achieving that goal. However, considering the holistic development of the child, including physical, intellectual and ethical development, this diversity can be used as an asset. The appreciation and utilization of diversity can be a core resource in a class.

Diversity is not determined solely by the cultural differences, by definition each individual is unique. As Emile Durkheim states, “To say that one is a person is to say that he is distinct from all others”.²⁷ This brings the concepts of differentness and sameness to the forefront. If it is agreed that each individual is unique, then even the attempt to achieve sameness is questionable. How is identity determined? On determining who is similar and who is different, do certain human factors override others? Are children denying their own innate uniqueness and seeking conformity for fear of harassment?

In the pursuit of having a cohesive class, the concept of cohesion often gets confused with conformity. One inclusive factor of all people is Human Dignity, here defined as “the fundamental innate worth of the human person”,²⁸ and in our schools it is the right of each child to have peace to concentrate in order to learn. These questions require attention.

Textbooks’ Portrayal of Finnish Society

A look at how Finnish textbooks²⁹ portray being Finnish is in order. While the *Framework Curriculum* states fine goals, the textbooks used in schools may not be reflecting those goals. Suutarinen has conducted a study of the contents of Finnish language textbooks regarding national identity, diversity and enemy image, and how the students understood them. He states that while curriculums articulate generally accepted statements about and demands for what should take place in schools and what the objectives of education are, textbooks “are a part of the learning situation proper. ... They contain the text whose mastery is

²⁷ Emile Durkheim 1925b (1961), *Moral Education: A Study in the Theory and Application of the Sociology of Education*, p. 51.

²⁸ Betty Reardon 1995, *Educating for Human Dignity: Learning about Rights and Responsibilities*, p. 5.

²⁹ This research was conducted on Finnish textbooks produced for Finnish language schools and not those produced for Finnish schools conducted in the Swedish language.

often seen as the target of learning. A consideration of the cognitive and social dimensions of learning increases the importance of textbook contents”.³⁰ So textbooks can be used as an important tool for investigating what is being taught in schools. Suutarinen’s evaluation of the textbooks regarding how Finns are being portrayed is that they are shown as a “strange and distant people”. He states:

The picture of a strange and distant people lives on in the textbooks. They foster the picture of a small people living far away, ... and whose political history is wandering, in isolation from the rest of the world, between crisis and a fragile peace. In this way the textbooks, by emphasizing the isolation of the Finns and undervaluing the role of a Finnish nation, continue a tradition created, with the support of theories of race, as early as in the 19th century (cf. Kemiläinen 1993).³¹

Suutarinen also discusses ethnic diversity. In his analysis, “the textbooks reveal that there is an endeavor to present the Finns as a homogeneous people.”³² He puts it so:

Textbook contents...consistently avoid ethnic descriptions. There has been an unwillingness to cover in the classroom the ethnic and historical differences obtained from among Finnish-speaking regions because school has been seen as an institution whose function is to promote national uniformity in the spirit of the tradition of Snellman and the Fennomans (Alapuro & Stenius 1987). In this way the identity of the Finnish-speaking youth of Finland is linked up with the state. [...] It can be argued that there has been an attempt to replace the cultural identity of Finnish-speaking Finns with a state-centered identity (cf. Anttila 1993, 110–112).³³

This evaluation can be seen as a support of Bourdieu’s claim that schools see their function as one to maintain the status quo.

Suutarinen’s textbook review showed a systematic bias of threat consistently coming from the East:

Enemy images are an effective way to define communal bonds (e.g. Saukkonen 1996, 17). They can be used to quickly classify people into

³⁰ Sakari Suutarinen 2000, “Kansallisen identiteetin opettaminen ja uuden vuosituhannen haasteet” (Teaching National Identity and the Challenges of the New Millennium) in *Nuoresta pätevä kansalainen: Yhteiskunnallinen opetus Suomen peruskoulussa* IEA Civics – Nuori kansalainen tutkimuksen julkaisu 1, p. 95.

³¹ Ibid., p. 114.

³² Ibid.

³³ Ibid., p. 114–115.

“us” and “them”. [...] National-level enemy images maintained both through the systematic teaching of history and by means of the media and the entertainment industry are particularly effective ... As presented in these contents, there is a bias showing the source of the threat always from the East.³⁴

Suutarinen sees a connection in the portrayal of a perceived “eastern threat” as promoting racism:

The findings suggest that a national identity built on a perceived threat will also be adopted. Young people’s conception of history emphasizes an eastern threat. More than half of the young people accepted the statement that Russia and the Soviet Union had constituted a perpetual threat to Finland’s independence (Suutarinen 2000). Russia came up also in perceptions of future threats. ... In such circumstances, a national identity built on a perceived threat can actually promote the rise of racism.³⁵

Finally, Suutarinen points out what was missing from the textbooks. He states that the students:

display(ed) a surprising degree of ignorance in the ability to discuss ethnicity and language policy. The texts were missing the presentation of facts that could be used in open discussions that the pupils are ‘quite willing to engage in’ on the same ‘public debate on racism’. Young people are not taught much at school about the ethnic structure of society. The textbook materials ... consistently avoid ethnic descriptions. ... despite the fact that in practice the pupils are quite willing to engage in discussions on ethnicity and language policy. In such discussions the pupils often display a surprising degree of ignorance. Ethnic contents are absent from the texts even though there is a public debate on racism going on in Finland. A simultaneous international pedagogic discussion has pointed to the dangers threatening unless different cultures are considered and valued in the classroom (Visram 1994, 53–61; Rantala 1994, 19).³⁶

Unfortunately, according to Suutarinen, many opportunities in the classroom to discuss ethnicity and the value of various cultures have been lost.

³⁴ Ibid., p. 115.

³⁵ Ibid., p. 117.

³⁶ Ibid., p. 118.

Teachers' Views of Diversity in the Classroom

Teachers' views on having refugee³⁷ children in their classroom have been investigated by sociologist Ritva Uusitalo. Her research looked at the relationship between teachers and their foreign students as a reflection of teachers' relationships with their "non-foreign" students. Uusitalo found that teachers often equated the cultural diversification of their students with extra work:

The teachers' definitions of what was regarded as 'extra work' made clear the boundaries of standard schooling. Extra work meant that the teacher tried to approach her pupils as integral individuals and to respond to them as a person rather than strictly in the role of teacher. Further, the teacher would try to plan her classes in advance so as to avoid offending or causing anxiety to the pupil...The teacher assumed overall responsibility for the pupil's advancement in learning terms. She also tried to build up a considerate atmosphere in class and to encourage cooperation as well as tolerance for difference.³⁸

That is, the three reasons why teachers saw refugee students as requiring extra work, were the need to approach the refugee student as an individual, the need to plan classes in advance and the need to build a considerate atmosphere of cooperation and tolerance. Uusitalo concludes:

Teachers who have refugees and foreigners in class have very much the same difficulties as any other teacher who wants to provide teaching that at once stresses individuality and the principles of togetherness and cooperation.³⁹

This is needed in every classroom, not only in those with refugees.

Refugees are not the only group, affecting teachers' attitudes. Pilvikki Heikinaro-Johansson describes the joys and challenges of physical education classes that are integrated with disabled students:

Almost every physical education teacher and classroom teacher instructs students with special needs ... teachers have to be aware of students' backgrounds so that they can appropriately adapt instruction. [...] Asking teachers about needs and beliefs is one way to get them to think about

³⁷ "A refugee is a person outside of their homeland who has justification to fear persecution in their homeland for reason of race, religion, nationality, social class, or political opinion." Ministry of Justice of Finland.

³⁸ Ritva Uusitalo 1994, "Pakolaisoppilaan ja opettajan suhde suomalaisen koulupidon peilinä" *Sosiologia* 1/94, p. 88.

³⁹ Ibid.

responsibilities and ethics. The findings of this study showed that attitude barriers were perceived as the biggest problem.⁴⁰ Heikinaro-Johansson discusses the need of a class climate that includes the acceptance of individual diversity. She puts it so: “A class climate should be created that not only ensures learning but also encourages the acceptance of individual differences.”⁴¹

1.3 Basing our Schools on Principles Rather than on Traditions

According to McLaren,⁴² schools often depend on external forms of customs and traditions. Ritual acts in schools can become important for their own sake and it is easy to lose sight of the valuable principles behind them. When the meanings behind cultural facts get lost, the same principles, in a different cultural garb, can become unrecognizable. In cross-cultural contacts, the ability to recognize common principles expressed in a variety of ways is a valuable skill. Rather than basing what is done on tradition, an examination of why it is done and what principles can be found behind them will help to identify and recognize a diverse expression of the same principle. The value of “cleanliness” when eating, for example, can be seen in washing hands before meals, using personal chopsticks rather than commonly used knives and forks, or using only the right hand while eating. In a diversity-positive school, all the children should be able to see that the principles on which their schools’ environment is based are recognizable as the same values that their own society holds dear. With this understanding, children and staff can more readily recognize those same values reflected in a different way by those from other cultures.

1.4 The Research Question

Is it possible to establish a diversity-positive environment in schools? A theory follows of how a diversity-positive environment can be developed. Secondly, an action research case study conducted with school starters to test the theory

⁴⁰ Pilvikki Heikinaro-Johansson 1995, *Including Students with Special Needs in Physical Education*, p. 59–60.

⁴¹ Ibid., p. 60.

⁴² See Peter McLaren 1986, *Schooling as a Ritual Performance* for more on this theme.

in reality is presented. Thirdly, there is an evaluation of the theory's viability and recommendations for validating and improving the theory by investigating its robustness with additional and diverse applications.

A diversity-positive environment focuses on preventative measures providing the skills to differentiate between Diversity and Deviance. Diversity is often confused with problems related with deviance and conflict. A diversity-positive environment focuses on preventing the Deviant behavior from starting, provides opportunities for catching and dealing with problems when they are small, and teaches skills to resolve conflict in a constructive way.

1.5 A Short Adventure into the Literature

The materials covered for the writing of this dissertation were extensive, some of which are listed in the attached bibliography. In this work different types of materials are presented side by side, not only from academic fields such as sociology, education, philosophy, political sciences, mathematics, physics and social policy, but also from documents produced by international organizations such as the United Nations, its Commissions and various non-governmental organizations. It may be unusual for a dissertation to include scientific documents juxtaposed with politically negotiated declarations, but if the nature of these documents is understood, each can be seen as providing a vital service to the other.

The role of scientific materials is clear: to separate facts from conjecture, to distinguish subjective views from objective reality, and to do so with the highest integrity, never allowing what is hoped to be true to interfere with the aims of scholarship. The United Nations' documents also have a role, as they show the process of seeking a vision based on the extent to which a consensus on goals has thus far been achieved. While United Nations documents are politically negotiated and subsequently sanctioned by its national constituencies, what appears in the final documents are those points on which all cosignatory parties can agree, giving a gauge of what the nations are currently willing to see achieved.

A short overview of the materials covered will be mentioned here, with an analysis of the background materials given in the pertinent chapters. Sociologists such as Durkheim, Bourdieu, Goffman, Parsons and Berger provided ample material from which to start. Durkheim alone has produced widely on this

topic. His views are found in compilations of his works, such as: *Moral Education, Sociology and Philosophy, Education and Sociology, The Evolution of Educational Thought* and *On Morality and Society*. Leena Alanen and Pirjo Pölkki provide more recent materials on becoming more sensitized to the children's perspective.

For Systems Theory, central to this work, materials from Prigogine, Bertalanffy, Niklas Luhmann and Ervin Laszlo were used. There was difficulty in finding materials appropriate to the study of children in classrooms in sociological works concerning group theory. Research has focused mostly on the functioning of two types of groups: those where membership is open, such as in the work of John Turner, or groups which are absolutely not voluntary, such as in Goffman's works on total institutions such as mental hospitals or prisons. While some similarities can be found with open groups and total institutions and children in schools, neither of these models fits the classroom situation. A child may not choose whether or not to be part of the school system nor freely choose their classmates or teacher. It is only the minority of children who are situated in a boarding school, which is not completely closed, or a reform school, which certainly would qualify as a closed institution, for their education.

An area of new and interesting research in "just environments" is Organizational Sociology. Companies have learned that it is in their best interests economically for workers to feel that there is justice in their workplaces. *Organizational Justice: The Search for Fairness in the Workplace* by Sheppard, Lewicki and Monton, and Fineman's *Emotions in Organizations* speak of these needs and the benefits of development in the employer-employee relationship. While progress has been made in these fields, little has been done in creating functional, holistic paradigms for work and school environments based on justice. Some starts have been made using a holistic approach, such as the work done by Kurtakko and Izadi in *A Systems View on Environmental Education*.⁴³ Further developments in their work will be interesting to follow.

For action research theory, Carr and Kemmis, Elliot, Hopkins, Kuula, Gustavsen, Toulmin, Heikkinen and Jykämä have provided valuable materials. In qualitative data collection, Woods and Silverman, Jim Thomas, Nobit and Hare, Atkinson and Gubium's works were useful. For quantitative data collection, especially for the works on sociometric data collection and its interpretation, works by Moreno, Bjerstedt and Gronlund were useful.

⁴³ Kyösti Kurtakko and Partow Izadi 1991, *A System's View on Environmental Education*.

The field of anthropological genetics, tracing human relations through mitochondrial DNA, was used in presenting the concept of World Citizenship. To that end, the extensive works of Cavalli-Sforza, Menozzi and Piazza were of great service. Philosopher Charles Taylor also deserves specific mention.

For material on the cultural history of the Finnish-language school system, Sakari Suutarinen and Pertti Joenniemi have been important. For educational sociology Reid, Hurn, McLaren and Girod have been used. There was a wide range of materials on consultation from Anselm Strauss and John Kolestoe. Also, for the area of education itself, specifically Global Education, the works of Betty Reardon were ideal. For cooperative learning methods, a long list including Sharaf, Slavin, Deutch, Schmuck and Johnson were used. The work of Costa and O'Leary on stimulating thought and discussion among children in a classroom and their work in the area of the cooperative development of the intellect⁴⁴ were found to be of great use in the action research.

1.6 Previous Interventions Utilizing Group Dynamics for Learning

Looking at education in a wider sense than the relationship between teacher and student is not new. A review of the literature in two areas would be useful here. First, a look at works implementing group dynamics in the learning process as used or discussed by Makarenko, Jones, Bion, Murto and Kaipio and second, a look at the culture of management.

According to Murto,⁴⁵ Anton Makarenko (1888–1939) started his controversial work in the 1920's in the Soviet Union as the warden of a colony for juvenile offenders. In its final form, realized at the Dzerzhinsky Commune, Makarenko's collective education was centered on the "educating center", which was Makarenko himself. "The general meeting, in which all members of the collective participated with equal rights, was the highest authority in the collective."⁴⁶ It is important to point out that while some of Makarenko's

⁴⁴ See Arthur L. Costa and Pat Wilson O'Leary "Co-cognition: The Cooperative Development of the Intellect" in Neil Davidson and Toni Worsham (eds.) *Enhancing Thinking Through Cooperative Learning* 1992, p. 41–65.

⁴⁵ See Kari Murto 1991, *Towards the Well Functioning Community*.

⁴⁶ Kari Murto 1991, *Towards the Well Functioning Community*, p. 47.

techniques were both novel and successful, he has been criticized for the use of physical punishment, especially in an incident where one of the key students was found stealing. Striking a child certainly may not be tolerated.

Murto also speaks of Maxwell Jones (1907–1990) who used what he called “an open social system based on social learning” in therapeutic situations. Jones worked during the post-war era with ex-prisoners of war and other adults with emotional disturbances. Jones changed the social structure of a hospital ward and created a “hospital culture” that was based on open communication and shared decision-making. He believed that only in such a community would people feel secure enough to reveal their thoughts and emotions without a fear of punishment. He claimed that social learning was a process that defied definition, but when pressed, he described it as including “leadership, shared decision-making, consensus, multiple leadership, containment, process, intuition, risk-taking, system survival and social environment”.⁴⁷

Valuable input from Jones and Makarenko is that both used general meetings, open to all, for a similar purpose, “taking care of open communication, fixing common rules, handling violations of agreements and regulations, discharging a charge/patient, planning activities and how to carry them out, and handling conflicts”.⁴⁸ Both valued the use of the peer group in the development of its organization, and used crises and conflicts as opportunities for learning. Both stressed the importance of beauty in the physical surroundings, and cleanliness and dress as being an important part of the individual’s self-confidence and development. Both showed “freedom of prejudice and courage”⁴⁹ in departing from the formerly set role of teacher/therapist, and courage in the defense of the new functional structure of their institutions with higher administrators. It was not enough for Makarenko and Jones to courageously work together with others, but they also needed “intelligence and exceptional skills, and charisma.[...] In addition, it require(d) a firm ethical and moral conviction of people’s true equality, justice and democracy.”⁵⁰

Also significant in the use of the group in therapeutic situations are W. R. Bion and J. L. Moreno. Bion, like Maxwell Jones, worked in a psychiatric setting

⁴⁷ Ibid., p. 158.

⁴⁸ Ibid., p. 171.

⁴⁹ Ibid., p. 184.

⁵⁰ Ibid., p. 185.

with post-war soldiers. Both restructured their institutions in order to use group dynamics for the stimulation of the healing process of their patients. Bion defines the “good group spirit” he is striving for as:

- (a) A common purpose, whether that be overcoming an enemy or defending and fostering an ideal or a creative construction the field of social relationships or in physical amenities.
- (b) Common recognition by members of the group of the ‘boundaries’ of the group and their position and function in relation to those of larger units or groups.
- (c) The capacity to absorb new members, and to lose members without fear of losing group individuality—i.e. ‘group character’ must be flexible.
- (d) Freedom from internal sub-groups having rigid (i.e. exclusive) boundaries. If a sub-group is present it must not be centered on any of its members nor on itself—treating other members of the main group as if they did not belong within the main group barrier—and the value of the sub-group to the function of the main group must be generally recognized.
- (e) Each individual member is valued for his contribution to the group and has free movement within it, his freedom of locomotion being limited only by the generally accepted conditions devised and imposed by the group.
- (f) The group must have the capacity to face discontent within the group and must have means to cope with discontent.
- (g) The minimum size of the group is three. Two members have personal relationships; with three or more there is a change of quality (interpersonal relationship).⁵¹

Bion makes a good start in defining the group dynamics being striven for in The Human Dignity Project. However, there is an essential part that is missing. In point (f) Bion speaks of “the capacity to face discontent”. He says nothing of the importance of the members of the groups to be able to express differing opinions, and that new and creative solutions can be found specifically through the clash of differing opinions. Not only is it a valuable source of input for the group, but the denial of the existence of the diversity of thought in the group is to deny the individuality of the participants. Also, in point (a) Bion speaks of the need for a common purpose, which certainly can be acknowledged. However he offers that an external enemy can conveniently provide a common purpose. This is not acceptable in the theory of Human Dignity of the Learning Environment. Also, the group’s cohesion cannot be forced at the expense of the maintenance of diversity. Attention to empowering individuals to maintain

⁵¹ W.R. Bion 1968, *Experiences in Groups: and other papers*, p. 26.

individual diversity of thought while functioning in collaboration has not received its just due.

It is not only the psychiatric setting where group dynamics are crucial. Management culture has also discovered its value. French, in *The Personnel Management Process: Human Resources Administration and Development*, identified problems common to many organizations. Interestingly enough the importance of healthy group dynamics, including communication skills and involvement in planning and implementation in the work place, are immediately seen in his list:

1. To increase the level of trust and support among organization members
2. To increase the incidence of confronting organizational problems, both within groups and among groups, in contrast to 'sweeping problems under the rug'
3. To create an environment in which the authority of an assigned role is augmented by personal authority based on expertise and knowledge
4. To increase the openness of communications laterally, vertically, and diagonally
5. To increase the level of personal enthusiasm and satisfaction in the organization
6. To find "synergistic" solutions to problems with greater frequency (where the sum end result is greater than the sum of the contributing elements)
7. To increase the level of self and group responsibility in planning and implementation.⁵²

Perhaps a combination of both French's goals and Bion's social dynamics can be used in the creation of a positive group climate in the classroom. Schmuck and Schmuck use this definition: (italics found in the original)

*For us, a positive classroom climate is one where the students support one another; where the students share high amounts of potential influence—both with one another and with the teacher; where high levels of attraction exist for the group as a whole and between classmates; where norms are supportive for getting academic work done, as well as for maximizing individual differences; where communication is open and featured by dialogue; where conflict is dealt with openly and constructively; and where the processes of working and developing together as a group are considered relevant in themselves for study.*⁵³

⁵² W. L. French 1982, *The Personnel Management Process: Human Resources Administration and Development*, p. 606 quoted in Murto 1991, p. 211.

⁵³ Richard Schmuck and Patricia Schmuck 1988, *Group Processes in the Classroom*, 5th ed., p. 34

Schmuck and Schmuck also elaborate what factors they would expect to find in a classroom with a positive school climate:

In such classrooms we would expect to find students and teachers collaborating in attempting to accomplish common goals, feelings of positive self-esteem, feelings of security, high involvement in academic learning, feelings of being influential with the teacher and other students, and a high degree of attraction to one's classmates, class, and school.⁵⁴

So in sum, a positive classroom climate is not made up of a list of elements but is an integrated, functioning system respecting the rights, the roles and the goals of all participants. It is not a goal to be achieved, but a dynamic process, the achievement of which is more a by-product of how it is achieved rather than what is done.

Murto speaks of the functional structure of a community—the “schedule” of the daily life of the community.⁵⁵ The rhythm, or schedule, of school life can also contain segments for reflection, time for goal setting and reaching consensus on the means to attain them. Murto goes on to state:

To develop a community and to control a change it is not enough that each community member stops to examine his life and behavior by himself. It is necessary to stop together and share the individual experiences regularly with the unit and the members of the whole community. Only through sharing, i.e. through listening with responsibility and open talking is it possible to create common reality, to change it by common decisions and actions, to control it. Without regular common stopping and open communication there will not be any common reality. Each community member has to create his own fantasy of the reality without being able to check its accuracy. The fantasies (individual or communal) will, however, steer the individual's interpretations and actions (Schutz, 1975, 123–127). Based on them the leader/management will make plans, set objectives and choose strategies. The less there is time and possibilities in the community to share and create common reality, the weaker chances it has to learn from its experiences, to develop.⁵⁶

Certainly schools can be a place for learning these skills, for “listening with responsibility and open talking...to create a common reality”. The following is a theory of how to accomplish this.

⁵⁴ Ibid.

⁵⁵ Kari Murto 1991, p. 225.

⁵⁶ Ibid., p. 227.

2

A THEORY OF HOW A DIVERSITY-POSITIVE MILIEU MAY BE ACCOMPLISHED

2.1 The Universe is Holistic in Nature and its Elements Interrelated

A Holistic vs. an Atomistic View

The concept of organization is not alien to the natural or social sciences. In *General System Theory: Foundations, Development, Applications* Ludwig von Bertalanffy states, “Characteristic of organization, whether of a living organism or a society, are notions like those of wholeness, growth, differentiation...”⁵⁷ These features imply relationships. In fact, systems, according to Bertalanffy, are “sets of elements standing in interrelation”.⁵⁸ Interrelatedness can be felt easily in relative proximity. However at what point does their interrelatedness cease to be a matter of significance? Ilya Prigogine paints his image with one, rather wide stroke:

Since gravitational forces connect any two bodies...the only true dynamic system is the universe as a whole. Any local dynamic system, such as our planetary system, can only be defined approximately, by neglecting forces that are small in comparison to those whose effect is being considered.⁵⁹

⁵⁷ Ludwig von Bertalanffy 1968 (1998), *General System Theory: Foundation, Development and Application*, p. 47.

⁵⁸ Ibid., p. 38.

⁵⁹ Ilya Prigogine and Isabelle Stengers 1984, *Order Out of Chaos: Man's New Dialogue with Nature*, p. 59.

That is, seen in its widest sense, the only “system” is the universe itself, all else can only be described as a part, or sub-system of the universe.

The stability of any organization depends on its structure, the necessary elements of which are the balance of a cohesion and its consequential diversity (see Section 2.3). Ervin Laszlo puts it so:

Systems with significant unity, autonomy, and ordered structure and behavior emerge when sets of reactants are exposed to an energy flow. If there is sufficient diversity in the components and sufficient complexity in their structure, the resulting system will have bistability or multistability—that is, it will be capable of persisting in more than one steady state. In more complex systems there will also be various feedbacks and catalytic cycles among the subsystems of principal components.⁶⁰

A subsystem, therefore, seeks a level of complexity in its structure that is conducive to its stability.

The alternative to a systems view is one that is atomistic or mechanistic. According to Ludwig von Bertalanffy:

In the world view called mechanistic, which was born of classical physics of the nineteenth century, the aimless play of the atoms, governed by the inexorable laws of causality, produced all phenomena in the world, inanimate, living, and mental. No room was left for any directiveness, order, or telos. The world of the organisms appeared a product of chance, accumulated by the senseless play of random mutations and selection; the mental world as a curious and rather inconsequential epiphenomenon of material events.⁶¹

This theory does not hold an atomistic or fragmented view.

Another alternative approach would be cultural relativism, discussed in Section 2.4. Cultural relativism is a belief that what is known, from truth and beauty to our understanding of concepts such as family and community, are culturally constructed models which are relative, and that one is no better than any other. This “belief system”, that no standard of values can be determined, is, of course, itself stating a standard of values, one in which there are no values. Another approach would be post-modernism. David Harvey in *The Condition of Postmodernity* writes:

I begin with what appears to be the most startling fact about postmodernism: its total acceptance of the ephemerality, fragmentation,

⁶⁰ Ervin Laszlo 1987, *Evolution: The Grand Synthesis*, p. 31.

⁶¹ Ludwig von Bertalanffy 1968 (1998), p. 45.

discontinuity, and the chaotic ... It does not try to transcend it, counteract it, or even to define the 'eternal and immutable' elements that might lie within it. Postmodernism swims, even wallows, in the fragmentary and the chaotic currents of change as if that is all there is.⁶²

He speaks about the inability of post-modernists to engage in a "global project":

But if, as the postmodernists insist, we cannot aspire to any unified representation of the world, or picture it as a totality full of connections and differentiations rather than as perpetually shifting fragments, then how can we possibly aspire to act coherently with respect to the world? The simple postmodernist answer is that since coherent representation and action are either repressive or illusionary (and therefore doomed to be self-dissolving and self-defeating), we should not even try to engage in some global project.⁶³

This research does not concur with the relativity of post-modernism or cultural relativism, but proposes that there are some absolutes that may not be tolerated. At home, the abuse of a spouse or a child would be a case in point, in schools, the physical or emotional harassment of another child or member of staff would be another. How that absolute is defined and interpreted certainly leaves much room for variation and discussion. However, the insistence on the relativity of norms, as proposed by post-modernists, is itself a value statement. This research strives for a holistic rather than a fragmented view of reality. It maintains that the universe is holistic in nature and its elements interrelated. **Point 1: The universe is holistic in nature and its elements interrelated.**

Telos

For the purposes of this research a teleological view will be taken, that history is not only a series of happenings, but rather is in a process of development. Is it going too far to speak of telos in society as a whole? Bertalanffy addresses the question in this way:

notions of teleology and directiveness appeared to be outside the scope of science ... you cannot conceive of a living organism, not to speak of behavior and human society, without taking into account what variously and rather loosely is called adaptiveness, purposiveness, goal-seeking and the like.⁶⁴

⁶² David Harvey 1989, *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change*, p. 44.

⁶³ Ibid., p. 52.

⁶⁴ Ludwig von Bertalanffy 1968 (1998), p. 45.

According to Bertalanffy, goal orientation can be seen all around us in both the natural sciences and in the functioning of society. He was not alone in stating this, nor is it a new phenomenon. Already in 1948 statements can be found such as:

The concept of teleological mechanisms ... may be viewed as an attempt to escape from these older mechanistic formulations that now appear inadequate, and to provide new and more fruitful conceptions and more effective methodologies for studying self-regulating processes, self-orientating systems and organisms, and self-directing personalities ... (Frank *et al.*, 1948, condensed).⁶⁵

Laszlo speaks of society maturely taking steps towards self-awareness:

The new [evolutionary] paradigm marks the coming of a new era in scientific thinking: an era in which evolution, expressed in human beings and in human societies, is becoming conscious of itself.⁶⁶

He also speaks of societal evolution:

the future of any thing or being now in existence is not uniquely determined by its past—its evolution. It is determined, rather, by its present—but that, too, is evolution. Evolution is the maker of the future: at each step along the way it writes the scenario of its own continued unfolding.⁶⁷

That is, according to the scientists mentioned, an evolutionary view of a society's development can be postulated and that society can be self-reflective in guiding its direction. **Point 2: Societies, like nature, are also in a process of evolution.**

Steps of Bifurcation

According to systems thinking, the evolutionary process has not been steady and smooth, but uneven in steps or stages. As sub-systems become too complex for their levels of organization, their instability necessitates a move to a higher or lower level of organization. According to Laszlo, "Bifurcations occur when the steady state can no longer be maintained, and autopoiesis is replaced by a period of critical stability."⁶⁸ The point at which a system becomes too complex for stability at its present level of complexity is called a "point of bifurcation". At these unstable junctures, the social structure could opt for a lower level of

⁶⁵ L. Frank quoted in Ludwig von Bertalanffy 1968 (1998), p. 16–17.

⁶⁶ Ervin Laszlo 1987, *Evolution: The Grand Synthesis*, p. 10.

⁶⁷ *Ibid.*, p. 4.

⁶⁸ *Ibid.*, p. 104.

complexity, however eventually a higher level of complexity has been taken. The stages of movement from one level to the next are periods of the highest instability, or what Laszlo calls “critical instability”.⁶⁹ Laszlo states:

The processes of evolution create systems on multiple hierarchical levels. On each level the structure of the highest system level is initially comparatively simple: simpler than the structure of the component subsystems. (Of course, the complexity of the supra-system-cum-subsystems is more complex than any of its subsystems: it includes all subsystemic structures plus the relations between them.) The further evolution of the suprasystem then leads to the progressive complexification of its defining system level—and ultimately to the creation of hypercycles that shift it to the next organizational level. Thus evolution moves from the simpler to the more complex type of system, and from the lower to the higher level of organization.⁷⁰

Currently, according to Laszlo, just such a period is being traversed to a global level of organization⁷¹ (see Figure 2). Quite often bifurcations are described in a step-wise fashion. An adaptation of Laszlo’s graphic description in *Evolution: The Grand Synthesis* appears as follows:

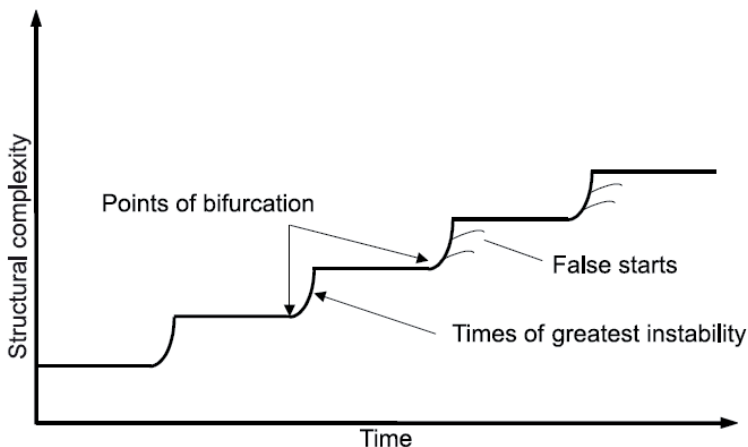


Figure 1. Bifurcations Described as Steps of Higher Complexity
(Adapted from Ervin Laszlo’s *Evolution: The Grand Synthesis*)

⁶⁹ Ibid., p. 37.

⁷⁰ Ibid., p. 35.

⁷¹ See Laszlo’s *The Inner Limits of Mankind* 1989 for a discussion of this theme.

Another way of depicting these stages could be as concentric circles that depict each step as one of a wider level of inclusion, of taking on a wider identity, rather than of leaving it behind. It shows a process of becoming more solidly rooted rather than stepping away towards “rootlessness”. Each concentric circle shows the scope of “inclusion” as widening. For the sake of clarity, an oversimplification of these stages will be used to describe this progression as bifurcating from the level of a family, to a tribal level, to a city-state level, to a national level, and currently in process, to a global level. In Finnish history, for example, the people of Häme, the people of Savo and the Karelians were tribal groups in former times providing distinct identities for their members. While these geographical groups still exist, the wider Finnish identity has been taken on as an “overcoat” encompassing the smaller identities within, perhaps of family, town and ethnic identities. Some could claim that the next step is only to the continental level. Indeed, the Organization of African Unity and the European Union testify that this move is already a reality. A holistic look at both our challenges and our resources, however, show that this is only one step in the process of seeing the world as one whole. According to this schema, identifying oneself as a World Citizen is inclusive of, rather than in conflict with, being a member of a certain family, having pride in one’s home town, or a deep patriotism towards one’s homeland. While the step to a global level has never been taken before, the movement to include a wider level of identification is the type of process that has taken place many times before. **Point 3: At each stage of bifurcation, there has been a wider level of inclusion.**

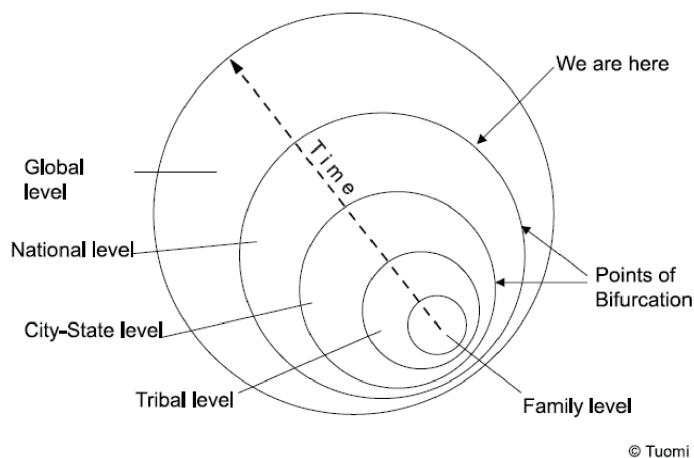


Figure 2. At Each Bifurcation, a Wider Level of Inclusion

A Part Confusing Itself for the Whole

If Prigogine's statement "the only true dynamic system is the universe as a whole"⁷² is accepted, then no part of the universe can justifiably call itself an autonomous system. Rather, at best, it can be identified as a subsystem of the whole. The anomaly of "autopoietic"⁷³ systems, as discussed by Laszlo⁷⁴ and Luhmann⁷⁵ is that these subsystems act as if they were independent, that is, not sufficiently integrated with their counterparts: other subsystems and the environment. Autopoietic systems seek to perpetuate their own existence by developing their own "language" and acting for their own well-being. Examples of these would be, according to Luhmann, the legal system, the economic system, the political system and the educational system. Maturana and Varela state:

an autopoietic system is defined as a network of interrelated component-producing processes such that the components in interaction generate the same network that produced them. The product is always the network (i.e. the system) itself, created and re-created in a flow of matter and energy.⁷⁶

So, a lower level system functions at the expense of the higher hierarchical system of which it is a part. In other words, if the only true system is the universe, then a subsystem oblivious to the system, of which it is a part, and all other subsystems with which it is working, could certainly act as if its own survival and well-being were of sole and utmost importance. Subsystems can react to events in their environments "only in accordance with their own structure"⁷⁷ which Luhmann defines as "resonance". Luhmann also speaks of open and closed systems. He defines closed systems as "systems for which the environment has no significance or is significant only through specified channels".⁷⁸

⁷² Prigogine and Stengers 1984, p. 59.

⁷³ Coming from the Greek word for 'self-creating'.

⁷⁴ See, for example, his section 'Autopoiesis' in *Evolution: The Grand Synthesis*, p. 38–39.

⁷⁵ See, for example, various sections in his books *Social Systems* and *Ecological Communications*.

⁷⁶ Humberto R. Maturana and Francisco Varela 1975, *Autopoietic Systems*. Quoted in Ervin Laszlo 1987, *Evolution: The Grand Synthesis*, p. 38.

⁷⁷ Niklas Luhmann 1989, *Ecological Communication*, p. 145.

⁷⁸ Niklas Luhmann 1995, *Social Systems*, p. 7.

The introduction of a new problem for which there is no ready system, such as environmental problems, illustrates how dysfunctional it is to organize society, intrinsically holistic, as if it were a series of small independent systems, each seeking its own “self-reproduction”. Niklas Luhmann uses the realization of threatening, global, ecological problems⁷⁹ as an example of a new dilemma with which society now struggles, in vain, to resolve. The holistic nature of the ecological problems encompasses, at the very least, elements that are legal, educational, economic and political. Thus each of these four autopoietic systems can, justifiably, throw its hands up in despair and claim that it does not contain the means for a sustainable solution. The legal system can claim that it alone can do very little, since global ecology is not only a legal question, but also a political, economic and educational question as well. Each of the other systems can make a similar cry. So under the current mode of functioning, society clearly lacks the tools with which to deal with the problems which threaten its own survival because problems, like society, are holistic while our solutions are currently fragmentary.

Taking Luhmann’s scenario one step further, if autopoietic systems not only speak their own language, but, in addition, set their world views to levels of bifurcation which suit their own needs, the problems become compounded even further. That is, some autopoietic systems could foster their own well-being by skewing their own definition of what the environment is. If so, our society would be in a situation where, not only are the parts confusing themselves with wholes, but where the parts are functioning with different worldviews. This bodes ill for holistic solutions. **Point 4. Subsystems, oblivious to being part of a system, and therefore acting as autonomous systems, are unable to deal with holistic problems that contain elements outside their realm of influence.**

Why Systems Theory?

Bertalanffy puts it simply, “General system theory ... is a general science of “wholeness”.⁸⁰ He states:

there exist models, principles, and laws that apply to generalized systems or their subclasses, irrespective of their particular kind, the nature of their component elements, and the relations or “forces” between them.

⁷⁹ See *Ecological Communication* 1989.

⁸⁰ Ludwig von Bertalanffy 1968 (1998), p. 37.

It seems legitimate to ask for a theory ... of universal principle applying to systems in general. ... we postulate a new discipline called *General System Theory*. Its subject matter is the formulation and derivation of those principles which are valid for “systems” in general.⁸¹

If so, then the principles valid for one sub-system-*cum*-sub-system would hold true for any sub-system below in the same way that hydrogen and oxygen should bond under the same conditions at any point in the universe. If Bertalanffy is correct in his claim, if the principles found in one system can be applied at macro and micro levels, it would allow us to contemplate parallels and attempt applications from an international level to a first grade classroom, and vice versa. Bertalanffy states as the major aims of *General System Theory*:

1) There is a general tendency towards integration in the various sciences, natural and social. 2) ... centered in a general theory of systems. 3) ... an important means for aiming at exact theory in the nonphysical fields of science. 4) Developing unifying principles running “vertically” through the universe of the individual sciences, ... brings us nearer to the goal of the unity of science. 5) ... can lead to a much-needed integration in scientific education.⁸²

Systems Theory then is a valuable tool in cross-disciplinary research not only for the integration of various sciences but in its unifying principles.

Ervin Laszlo in *The Relevance of General Systems Theory*, speaks of:
the disciplinary matrix of the systems movement...(as) a set of shared presuppositions in the form of principles and conceptual approaches, to which the practitioners of this movement manifest a deep-seated commitment. The following are among the most basic: 1. Holism as a methodology, and even an ontology...2. Integration of scientific knowledge as an ideal with real possibilities of realization...3. Unity of nature as a philosophical credo...4. Humanism as a task and responsibility of science.⁸³

Systems Theory is an inherent part of this research, showing the essential cohesion or unified whole of the society. This can be seen in the following concepts, to name just a few: 1) The earth can be seen as an integrated whole (see Section 2.2) enabling the concept of World Citizenship. 2) Humankind can be seen as an integrated whole (see Section 2.2) enabling the possibility to find common core values. 3) Systems Theory not only accepts but also requires

⁸¹ Ibid., p. 32.

⁸² Ibid., p. 38.

⁸³ Ervin Laszlo (ed.) 1972, *The Relevance of General Systems Theory: Papers Presented to Ludwig von Bertalanffy on His Seventieth Birthday*, p. 5–7.

the concept of Unity in Diversity (see Section 2.3). 4) Society is an integrated system in process. 5) Education as a part of society is an integral part of the whole. 6) The functioning of the school system has implications on the development of the whole society. 7) If there is an interrelation in the parts of society, then approaching it as if it were not holistic could be unrealistic. 8) Dynamics that function on a higher level could work on a lower level also. **Point 5: Systems Theory establishes the essential cohesion of the universe, of which society is one small part, and provides tools for extrapolating similar social dynamics at macro and micro levels.**

2.2 A Value Base of Human Dignity and World Citizenship

The Meaning of Human Dignity

By Human Dignity is meant that part of us which, in addition to being an animal, makes us more than one. Some call this element the rational mind, the soul or the ability to exercise free will. When looking at the vast diversity found in the human race this is a unifying commonality among all human beings, respect for which must be an undercurrent in human relations, including the relationships found in schools. While there are roles to be performed in schools, such as those of the principal, teachers, students and auxiliary staff, which endow and require hierarchical status relations, they are secondary to and based on those rights and obligations inherent in all human beings.

There are a number of lists and agreements on what these rights are based. The most well known is The Universal Declaration of Human Rights, adopted and proclaimed by the United Nations General Assembly resolution 217 A (III) of 10 December 1948. It lists, however, only rights and not the reciprocal obligations to insure that others also enjoy those rights.⁸⁴ However, when reviewing the history of human rights legislation, this omission of obligations is comprehensible. M. Glen Johnson in “Writing the Universal Declaration of

⁸⁴ However, already at the first session of the United Nations Commission on Human Rights, 1947. “A Bahá’í Declaration of Human Obligations and Rights” was presented by the Bahá’í International Community, United Nations Office to the Commission on Human Rights of the United Nations which expressed the need for both rights and obligations.

Human Rights” states:

Except for the limited precedents of the International Labor Organization and the not very satisfying efforts to protect minorities through treaties sponsored by the League of Nations, the standard assumption of international relations before the Second World War was that the treatment of citizens by their own governments, however offensive it might be, was not properly the concern of other governments or of international organizations. The bestial behavior of fascist regimes on the eve of and during the Second World War, however, so offended the global conscience that statesmen and citizens alike began to search for international protection for some basic standard of human dignity and worth.⁸⁵

Hence, the obligation of subjects towards their ruler has been a “given” since ancient times. All citizens have been bound by obligations. It is the international recognition of innate rights, regardless of the whims and wishes of national rulers, which is a relatively new concept. With the introduction of rights, however, the reciprocal obligations, not to a specific lord or master, but rather to humankind in general, can not be forgotten. Universal human rights are tied with universal obligations.

Human Dignity is defined as “the innate worth of the human person”,⁸⁶ encompassing the appreciation of human diversity. All the interpersonal relationships in the school: among teachers, among students, between teachers and students and between students and the school administration, should have Human Dignity as its underlying current. **Point 6: Human Dignity is a unifying commonality found in all of humankind. Universal human rights are tied with universal human obligations. Human Dignity is defined as the innate worth of the human person, encompassing the appreciation of diversity. All the interpersonal relationships in a school should have Human Dignity as its underlying current.**

⁸⁵ M. Glen Johnson 1994, “Writing the Universal Declaration of Human Rights” in *The Universal Declaration of Human Rights: 45th Anniversary 1948–1993*, p. 26.

⁸⁶ Betty Reardon 1995, *Educating for Human Dignity: Learning about Rights and Responsibilities*, p. 5.

What is a Child?

What, then, is a child?⁸⁷ Is a child a small adult, an imperfect adult or very different from an adult? For this work, a child is defined as a human being, an autonomous person, endowed with Human Dignity. The abilities of children are often underestimated and their potentials left unfulfilled. There are many similarities between childhood and adulthood: both are periods of process, the continuous gaining of expertise to uphold more completely their rights and obligations as individuals. Both children and adults have the ability to be active participants in creating their reality and their own future, rather than repeating the mistakes of the past. However, there is one essential difference between adults and children—children hold one essential right without its reciprocal obligation. Children have the right to a wise and loving education from their parents, or if parents are unable to fulfill this responsibility, to be appointed a parental proxy by the state. While adults can and do learn from children, children do not have the obligation to educate their parents, as unfortunately is currently often the case.

The process of socializing children to the norms and mores of what is currently acceptable is often seen as the goal of parenthood. However, by education is not meant molding children to the *status quo*, but rather empowering them to become autonomous, pro-active citizens taking part in participatory democracy in the creation of the future. The burden of responsibility for guiding the process, taking into consideration the unique strengths, contexts and perspectives of each child during the time of childhood, belongs deeply to their parents until it moves onto the shoulders of the young adult. Adults are involved in an identical process, that of striving to reach their own potential, but they alone are responsible for guiding their own development.

Figure 3 is a depiction of this process. The lower horizontal axis shows age. For the purposes of this work, the ages 0–15, in gray, are defined as the period of childhood during which parents hold the primary responsibility for the development of their child. The fulfillment of this obligation would be expressed in a different way when the child is two years old, than when the child is fourteen. The bold, upward-moving arrow expresses the gradual process of parents releasing the limits placed on their child, as the skills and the internal controls necessary to master them have been attained. This implies that as

⁸⁷ For an in depth study of this question from a sociological perspective see Leena Alanen 1992, *Modern Childhood? Exploring the 'Child Question' in Sociology*.

children learn skills, they also are capable of the obligations involved in the execution of those skills. The child's rights and corresponding obligations steadily increase as the child becomes a young adult, responsible for continuing the process at his or her own recognizance, here shown as age 15. This process will be referred to as the role of parents in the education of their children. This places parents as primarily responsible for the holistic education of their children including their physical, intellectual and ethical development.

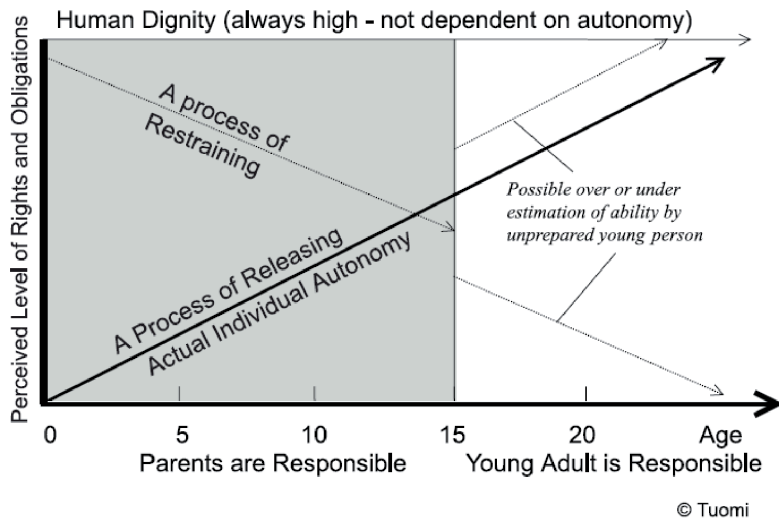


Figure 3. The Development of a Child's Rights and Obligations

A second scenario is depicted on the same graph with dotted arrows. In this case, rather than increasing rights and obligations based on the self-control of the child, parents control the environment in which the child is placed. The child feels in complete control without being aware that the surrounding environment is being externally manipulated to keep the child safe. However, the child's environment eventually moves outside the control of the parents. If their child is unprepared for this step, parents can be inclined to restrict, rather than encourage, new challenges. Inevitably young adulthood arrives with many new challenges whether youth are ready for them or not. This is shown by the two dotted arrows after age 15 depicting these youths' inability to gauge and evaluate their own abilities. If parents fail to guide and train their children to assume responsibility for the skills that the child gradually gains, the child will be left unequipped for the necessary step to adulthood.

The horizontal, upper arrow depicts the level of Human Dignity. It is consistently high regardless of age or level of responsibility and equally high regardless of level of intelligence or disability. The next question to be addressed will be, who is to be included in the group deserving of Human Dignity? **Point 7: Parents are responsible for the holistic education of their children.**

The Oneness of Humankind: Scientific Fact or Fancy?

Using arguments from both philosophical and genetic anthropology, humankind can be defined as one entity. Scientific research should have little tolerance for “bleeding hearts”; either something is so and it can be proven, or it is not, regardless of how much the researcher would like it to be. Evidence has emerged which identifies a singular rather than multiple starting points to the human race. Until recently, anthropological schools of thought have been roughly divided into three veins embodied by two groups of physical anthropologists: the Johansons and the Leakeys using physical artifacts, and genetic anthropologists, led by Cavalli-Sforza, using mitochondrial DNA tracing. The Leakeys previously proposed a multiple genesis, which gradually formed into humankind, while the Johansons placed common ancestry farther back in time. That is, both groups of physical anthropologists, those believing in a polycentric and those who believing in a singular starting point, agree now on a common ancestry, but place the common ancestry at a different point in time.

The tools available for anthropologists expanded in the 1980’s to include not only fossil evidence, but also proteins and mitochondrial DNA. Allan Wilson used mitochondrial DNA to make “family trees” identifying the origin of the mitochondria in individuals on the basis of the structure of their DNA. Most population geneticists, including Luigi Luca Cavalli-Sforza and Shahin Rouhani, have supported this common ancestry theory and have mapped the course of the movements of people. This map shows a picture of humanity in a very different light from that which was previously portrayed either by racial, linguistic or political groupings, and shows that language family relationships and genetic relationships do not necessarily go hand in hand.⁸⁸ Rather, it portrays humankind as one interrelated, moving, fluid entity populating the earth over the past 100,000 years. The movement of inhabitation to Finland corroborates

⁸⁸ See Cavalli-Sforza *et al.*, *The Great Diasporas* 1995, p. 202 or *The History and Geography of Human Genes* 1994, p. 380–382.

these findings.⁸⁹ Cultural diversity can be seen as a continuity by proximity except for cases where natural boundaries have prevented movement.⁹⁰ This makes a clear statement on the oneness of humanity.

However, even if a biological relationship could not definitively be established, humanity can still be considered one entity. Philosopher Charles Taylor concurs in *Sources of the Self* that it is not only a matter of expediency that humanity should be regarded as one. He states:

We are all universalists now about respect for life and integrity. But this means not just that we happen to have such reactions or that we have decided in the light of the present predicament of the human race that it is useful to have such reactions (though some people argue in this way, urging that, for instance, it is in our own interest in a shrinking world to take account of Third World poverty). It means that we believe it would be utterly wrong and unfounded to draw the boundaries any narrower than around the whole human race.⁹¹

He goes on to challenge the reader to find a reasonable basis upon which a division of humanity could be made. He continues:

Should anyone propose to do so, we should immediately ask what distinguished those within from those left out. And we should seize on this distinguishing characteristic in order to show that it had nothing to do with commanding respect. This is what we do with racists. Skin color or physical traits have nothing to do with that in virtue of which humans command our respect. In fact, no ontological account accords it this. Racists have to claim that certain of the crucial moral properties of human beings are genetically determined: that some races are less intelligent, less capable of high moral consciousness, and the like. The logic of the

⁸⁹ On the movement into Finland, according to Dr. Milton Nunez (personal communication), hunting groups living at the border of the ice sheet gradually occupied the territories freed as the ice retreated at the rate of 3–5 km per generation reaching Finland some 10,000 years ago. Later on, some 5,000 years ago, a relatively large immigration (Boat-axe/Corded ware folk) took place in southwestern Finland, probably from the eastern Baltic region. These were not necessarily Fennic language speakers, but gradually mixed and were assimilated by the local population. Nevertheless they left clear traces of this event in the form of loanwords and genetic markers. Both genetic markers and recent DNA-results support this picture.

Pekka Sammallahti has written on how recent research in linguistics in Finland concurs with this view. See Pekka Sammallahti 1995. "Language and Roots" in Heikki Leskinen (ed.) *Congressus octavus internationalis Fenno-Ugristarum: Jyväskylä 10.–15.8.1995 Pars I: Orationes plenariae et conspectus quinquennales*, p. 143–153.

⁹⁰ For more on this topic see John Honigmann 1977, *Understanding Culture*.

⁹¹ Charles Taylor 1989, *Sources of the Self: The Making of Modern Identity*, p. 6–7.

argument forces them to stake their claim on ground where they are empirically at their weakest. Differences in skin color are undeniable. But all claims about innate cultural differences are unsustainable in the light of human history. The logic of this whole debate takes intrinsic description seriously, that is, descriptions of the objects or our moral responses whose criteria are independent of our de facto reactions.⁹²

Charles Taylor's point is clear, if humankind is to be divided in some way, how and on what grounds can it be done? Cavalli-Sforza also makes it clear in both his work *The Great Human Diasporas* and his copious work together with Menozzi and Piazza, *The History and Geography of the Human Genes*⁹³ that this division can not be made by race. He states, "...the idea of race in the human species serves no purpose".⁹⁴ So from both a philosophical and a genetic/anthropological point of view, humankind can be considered as one entity.

Kurt Lewin stated the process from an American social scientist's perspective already in 1946:

No one working in the field of intergroup relations can be blind to the fact that we live today in one world. ... there is no doubt that so far as interdependence of events is concerned we are living in one world. Whether we think of the Catholics, or the Jews, Greeks, or the Negroes every group within the United States is deeply affected by happenings in other places on the globe. Intergroup relations in this country will be formed to a large degree by the events on the international scene⁹⁵

According to *The State of the World's Children 1995*, humankind has slowly begun to realize itself as one entity. An overview of the work left to achieve and the progress made in the situation regarding children states:

These achievements were but a vision when the United Nations was founded. In 1952, the United Nations' *Report on the World Social Situation* heralded the "*historical and inspiring fact*" that the world was being made one, and endorsed the hope of the historian Arnold Toynbee that "*the 20th century will be chiefly remembered in future centuries not as an age of political conflicts or technical inventions, but as an age in which human society dared to think of the welfare of the whole human race as a practical*

⁹² Ibid., p. 7.

⁹³ See especially the sections 1.5 Classical Attempts to Distinguish Human "Races", 1.6 Scientific Failure of the Concept of Human Races and 1.7 Identifying Population Units, p. 16–22.

⁹⁴ Luigi Luca Cavalli-Sforza and Francesco Cavalli-Sforza 1995, *The Great Human Diasporas: The History of Diversity and Evolution*, p. 237.

⁹⁵ Kurt Lewin 1946, "Action Research and Minority Problems", *Journal of Social Issues*, vol. 2, no. 4, p. 45.

*objective.*⁹⁶ Difficult as it may be to imagine from the day-to-day headlines, a longer-term view shows that the last 50 years have done much to justify this prophecy.⁹⁷

The process of dealing with the problems of the world as a whole continues today in meetings such as the Millennium Summit⁹⁸ and the Millennium Forum.⁹⁹ In summary, the words of Charles Taylor can be used:

We have come to accept a universal solidarity today, at least in theory, however imperfect our practice ... We don't accept that people should continue to be potential victims of hurricanes or famines. We think of these as in principle curable or preventable evils.¹⁰⁰

Despite countless occurrences world wide of racial, class, caste, gender, religious and political divisions and discriminations, it is scientifically supportable to consider humankind as one entity. **Point 8: Humanity is one entity.**

World Citizenship

World Citizenship, defined as patriotism towards one's own country and service to humankind, speaks of a loyalty and dedication to the well-being of the whole planet. A differentiation needs to be made here on the meaning of the words "patriotism" and "nationalism".¹⁰¹ The word "patriotism" will be used in a positive sense to express pride and love for one's homeland, an essential and valuable element of the world as a whole. The word "nationalism" will be used in a negative sense, love for one's country exclusively, at the expense of other nations. In Systems Theory "nationalism" could be explained as placing the

⁹⁶ Cited in United Nations, Department of Social Affairs, *Preliminary Report on the World Social Situation with Special Reference to Standards of Living*, United Nations, New York, 1952.

⁹⁷ *The State of the World's Children 1995*, UNICEF, p. 54.

⁹⁸ Heads of State and/or Government of the Member States of the United Nations gathered at the Headquarters of the United Nations in New York to participate in the Millennium Summit, 6–8 September 2000. The Summit was a historic opportunity to agree on a process for fundamental review of the role of, and challenges facing the United Nations in the new century.

⁹⁹ In seeking to contribute to the Millennium Assembly and the Millennium Summit of the United Nations, civil society organizations organized and held the Millennium Forum on 22–26 May 2000 at United Nations Headquarters in New York.

¹⁰⁰ Charles Taylor 1991, *The Ethics of Authenticity*, p. 104.

¹⁰¹ Aira Kemiläinen 1964 has made an extensive review of the word in *Nationalism: Problems Concerning the Word, the Concept and Classification*.

preservation of a subsystem, here a nation, above a higher leveled subsystem, the entire world, as a fragmented, rather than a holistic view.

Historically Emile Durkheim, in his wartime context, is portrayed as a supporter and great patriot of his homeland. Mitchell (1931) paints a picture of Durkheim as seeing one's homeland as a partial expression of humanity as a whole. In "Emile Durkheim and the Philosophy of Nationalism", she states, "Durkheim did not wish the individual to carry in his breast the image of a jealous egotistical state, but rather to visualize *la patrie* as a partial incarnation of the idea of humanity".¹⁰² Durkheim speaks of a hierarchy of loyalties to the extent that was possible in Durkheim's time.¹⁰³

Durkheim believed that ... the human objective was in its turn far superior to the national.¹⁰⁴ But there did not exist any real society of humanity, with its own organization, its own conscience—in a word, its own individuality. The national state was the most highly organized human group that existed. Although he realized that international ties were already weakening the national, and although he expected the dissolution of the present state to be followed by the erection of others more vast than those of today, he scarcely expected that there would ever be constituted one which comprised all humanity.¹⁰⁵ Instead of subordinating and sacrificing a group which actually existed to an ideal which might never be more than "a being of the reason", Durkheim proposed to realize human ideals within the national group.¹⁰⁶ Instead of striving for material expansion at the expense of its neighbors, each state should focus its attention upon the improvement of social conditions within its own frontiers. If this were done all rivalry between nations would disappear, and there would no longer be any antagonism between the human and the national ideals, for they would be one and the same thing. Each national state would become "a special point of view on humanity".¹⁰⁷ Positivist though he was, Durkheim, because of his

¹⁰² M. Marion Mitchell 1931, "Emile Durkheim and the Philosophy of Nationalism", *Political Science Quarterly*, Vol. 46 (1), p. 87–106 found in *Emile Durkheim: Critical Assessments*. Vol. IV. 1990, p. 123.

¹⁰³ Footnotes 104–107 are Mitchell's own and refer to volumes of Durkheim which were not at the time translated into English. Mitchell's own references will be listed as they appear in her article.

¹⁰⁴ Emile Durkheim 1925, *L'Éducation morale*, p. 86.

¹⁰⁵ Emile Durkheim 1901, *La Division du travail social 2e*, p. 138, 401.

¹⁰⁶ Emile Durkheim 1925, *L'Éducation morale*, p. 86–87; "La Sociologie en France", *Revue bleue*, May, 1900, p. 612.

¹⁰⁷ Emile Durkheim 1925, *L'Éducation morale*, p. 87–88.

insistence on realities, could not bring himself to place the dream-state of humanity above a national state in actual operation.¹⁰⁸

Durkheim's perspective, of course, does not take into account historical aspects, such as colonialism which have left some nations stripped of their natural resources and other nations which have an inadequate infrastructure for its population, too few schools or hospital beds, for example, and only natural resources, such as rain forests with which to get them. Unfair pressure can be laid on them not to use their resources for the sake of others with an over abundance of services. The inequalities that exist can be unjustly perpetuated without a true sense of World Citizenship with its inhering obligation on each of us to strive for the well-being of the entire human race. So while Durkheim spoke of a hierarchy, he was bound to the realities that he could see. Habermas speaks of the same relationship as Durkheim, and does see its possibility. In *Between Facts and Norms*, Habermas states:

Only a democratic citizenship that does not close itself off in a particularistic fashion can pave the way for a *world citizenship*, which is already taking shape today in worldwide political communications. [...] State citizenship and world citizenship form a continuum whose contours, at least, are already becoming visible.¹⁰⁹

Examples of the problems and difficulties brought about by viewing the world and humanity in a fragmented, rather than a holistic way, abound. Charles Taylor states:

Fragmentation arises when people come to see themselves more and more atomistically, otherwise put, as less and less bound to their fellow citizens in common projects and allegiances. They may indeed feel linked in common projects with some others, but these come more to be partial groupings rather than the whole society: for instance, a local community, an ethnic minority, the adherents of some religion or ideology, the promoters of some special interest. This fragmentation comes about partly through a weakening of the bonds of sympathy, partly in a self-feeding way, through the failure of democratic initiative itself.¹¹⁰

Charles Taylor speaks of the impact of fragmentation also on the individual and their sense of authenticity. "If authenticity is being true to ourselves, is recovering our own "sentiment de l'existence," then perhaps we can only achieve it integrally if we recognize that this sentiment connects us to a wider whole."¹¹¹

¹⁰⁸ M. Marion Mitchell 1931 (1990), p.122.

¹⁰⁹ Jürgen Habermas 1996, *Between Facts and Norms*, p. 514–515.

¹¹⁰ Charles Taylor 1991, *The Ethics of Authenticity*, p. 112–113.

¹¹¹ *Ibid.*, p. 91.

Faulty perceptions can be caused by lack of information and sometimes purposely promoted by propaganda for political or other ideological means. Ari Turunen's work,¹¹² on the use of maps in the construction of worldview, shows examples of how projection and perspective have been used in the production of maps to strengthen egocentrism. This skewed view of reality affects our ability to function holistically. A nation can improve its economy by acting at the expense of another country. However, in the long run, these imbalances cannot be maintained without the eventual breakdown of the larger system. Lower level goals turn against the benefit of the larger system. When the ecology of the planet is ignored, production and employment may flourish—but to what end? Without international norms for the economic system, industrialized countries can ignore the need to give a fair price for food crops produced in developing countries. While industrialized countries may succeed in paying lower prices, they can lose much more material and human resources when Third World countries move to cash crops.

Not only economic problems abound with the increase of nationalism, according to Suutarinen, “Nationalism has been seen as the reason behind the recent conflicts in Europe. It has also been suggested that human evil and selfish interests wrap themselves up in the cloak of nationalism, causing monstrous atrocities.”¹¹³

How can a fair process of governance be initiated to enhance the promotion of justice worldwide? This involves radical structural changes in our understanding of different types of power, the holding of power, and how power should be used. Again a look at international documents proposes a path. In the report of the United Nations Commission on Global Governance, *Our Global Neighborhood*, the following recommendations are found:

establishing an ethical dimension to global governance requires a threefold approach:

- Enunciate and encourage commitment to core values concerned with the quality of life and relationships, and strengthen the sense of common responsibility for the global neighborhood.

¹¹² Ari Turunen 1996, “Centers and Peripheries: The Construction of Ecumenical Space on World Maps” in *Exploring the Chronospace of Images*, p. 44–69.

¹¹³ Sakari Suutarinen 2000, “Kansallisen identiteetin opettaminen ja uuden vuosituhannen haasteet” (Teaching National Identity and the Challenges of the New Millennium) in *Nuoresta pätevä kansalainen: Yhteiskunnallinen opetus Suomen peruskoulussa* IEA Civics – Nuori kansalainen tutkimuksen julkaisu 1, p. 89.

- Express these values through a global civic ethic of specific rights and responsibilities that are shared by all actors, public and private, collective and individual.
- Embody this ethic in the evolving systems of international norms, adapting, where necessary, existing norms of sovereignty and self-determination to changing realities.¹¹⁴

In short, World Citizenship implies the inclusiveness of all humankind and a concern and loyalty for the well-being of the whole planet. Essentially, World Citizenship means seeing oneself as a citizen of the whole planet¹¹⁵ with all the rights and obligations inherent therein. It is defined as patriotism towards one's own country, together with service to humankind. World Citizenship is also meant to imply a loyalty and commitment to appreciating and working to solve the problems of all the people of the world in an equitable and just way. **Point 9: World Citizenship is defined as patriotism towards one's own country, together with service to humankind. It inheres rights and obligations.**

2.3 Core Principle: The Dynamic Balance of Unity in Diversity

The Necessary Function of Diversity

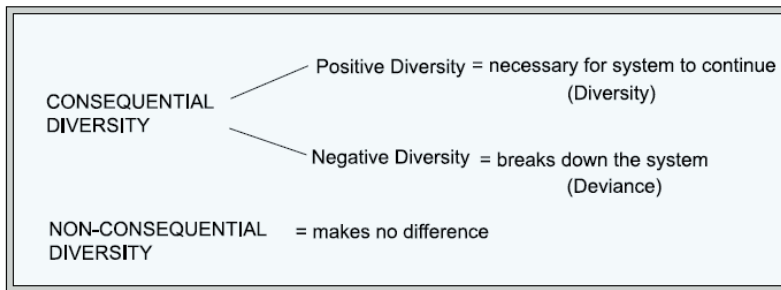
Humankind is by its nature a wholeness, an organic unity.¹¹⁶ The maintenance, protection and celebration of its diversity is critical to humankind's existence, since any system would cease to exist without diversity. Mathematical Systems Theory defines two types of diversity: non-consequential, which has no effect, and consequential diversity which does. Consequential diversity can also be divided into two types: positive-consequential diversity, which is essential for the maintenance and existence of the system, and negative-consequential

¹¹⁴ *Our Global Neighborhood: The Report of the Commission on Global Governance* 1995, p. 48.

¹¹⁵ For an in depth analysis of the oneness of humanity from an anthropological perspective based on mitochondrial gene tracing see Luigi Cavalli-Sforza, Paolo Menozzi, and Alberto Piazza 1994, *History and Geography of Human Genes* and Luigi Luca Cavalli-Sforza and Francesco Cavalli-Sforza 1995, *The Great Human Diasporas: The History of Diversity and Evolution*.

¹¹⁶ Unity is being used in the sense of oneness and not according to Luhmann's definition.

diversity, which breaks the system down. For the sake of clarity, positive-consequential diversity will simply be called Diversity, and for negative-consequential diversity, the term Deviance will be used. Please note that Deviance is not being used in the classical sociological sense, which is neutral, that of deviating from a collectively accepted ideal norm or from means or medians based on statistical information. Rather, Deviance is being used in a negative sense, that of breaking down the subsystem of which it is a part.



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Figure 4. Three Types of Diversity: Two Consequential and One Non-Consequential

The differentiation between consequential and non-consequential diversity is not always easy to determine since it concerns the long-term well-being of the system, and is relative to both the factor in question and the context in which it is found. Analogous of this would be the determination of the value of various mutations in human evolution. In the Mathematical Theory of Evolution developed by Sir Ronald Fisher, J.B.S. Haldane and Sewall Wright:

Mutations can be grouped into three categories: harmful (because they alter a function negatively), neutral (because they have no effect), and beneficial (because they improve the organism's ability to function in its specific environment).¹¹⁷

Some mutations are beneficial in certain circumstances and harmful in others. Racial features, distinctive characteristics that appear in a population after it has remained isolated for a relatively long period of time, is an example of this. Skin color is non-consequential in terms of honesty, otherwise a person's truthfulness would vary seasonally according to the extent of their tan. However, in light absorption it is significant, either positively or negatively depending

¹¹⁷ Luigi Luca Cavalli-Sforza and Francesco Cavalli-Sforza 1995, *The Great Human Diasporas: The History of Diversity and Evolution*, p. 92.

on the circumstances. In areas of the world with little light, high pigmentation limits the absorption of light, but in areas with an abundance of light, it prevents injury from the sun. In order to determine if a Diversity is consequential, the system must be able to recognize its significance in the long run, in order to determine positive and negative diversity for the sake of the survival of the system into the future. Lévi-Strauss, in *Myth and Meaning*, also speaks of the need for Diversity, “differences are extremely fecund. It is only through difference that progress has been made. [...] I don’t see how mankind can really live without some internal diversity.”¹¹⁸ As the pressure for conformity is so strong, there needs to be support and protection for Diversity. Schmuck and Schmuck in their book *Group Processes in the Classroom* state “Group norms ... can take the form of intense interpersonal pressures on members to conform”.¹¹⁹ The need for Diversity is without question, since any reduction in Diversity lessens the amount of resources available. **Point 10: The protection of Diversity is essential.**

Confusing Diversity for Deviance

Difficulties arise when Diversity and Deviance are confused. History shows countless examples of genocide, lynching and vigilante groups on both major and minor scales, for reasons of Diversity. Racial discrimination against African-Americans, neo-Nazi activities, and caste discrepancies are just a few of the many examples seen today. Another self-defeating activity is an attempt to exclude Diversity completely. Basic genetics reveals that continuous inbreeding eventually leaves the gene pool too poor and gives way to an increase of certain genetically based diseases. Honigmann states:

Somehow man has failed. His reflective consciousness has endowed him with huge cultural variety which he cannot live with. Our heterogeneous society stands urgently in need of means to understand and appreciate a larger segment of the other fellow’s culture. Only if we succeed in doing that will we assume the stature of tolerance proper for human beings in a larger-scale society.¹²⁰

This begs the question of how we determine what is different and what is similar. New definitions are needed on how distinctive groups are defined. If three children, Jussi, Chow Lin and Pedro, are in the same class what is stressed?

¹¹⁸ Claude Lévi-Strauss 1980, *Myth and Meaning*, p. 20–21.

¹¹⁹ Richard Schmuck and Patricia Schmuck 1988, *Group Processes in the Classroom*, 5th ed., p. 194.

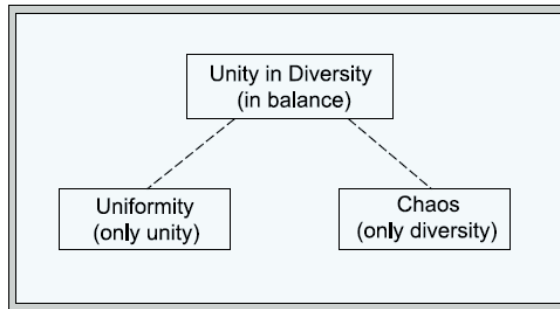
¹²⁰ John J. Honigmann 1977, *Understanding Culture*, p. 42.

Is it that they were born in different parts of the world or that all three love to swim? Our view of difference affects how differences are classified. Therefore, the ability to differentiate between Diversity and Deviance is a valuable skill. That is, positive-consequential diversity (Diversity), which is necessary for the system to function, should be encouraged, and negative-consequential diversity (Deviance) which breaks down the system, should be discouraged. The ability to differentiate between the two should be developed among students and school staff. **Point 11: The ability to differentiate between Deviance and Diversity is a necessary skill to develop.**

Balancing Unity and Diversity

Each of us is unique, with talents and resources valuable to the whole society. Individual uniqueness is defined as the combination of innate, acquired and inherited traits found in each of us. Conformity denies the recognition of one's own uniqueness and the value of the contribution each has to offer. On the collective level, the Unity of the students in a class is essential. It is based on the ability of a class to use the many resources found in its members in the determination and pursuit of its collectively agreed on goals. A group working together recognizes that it has more resources working in collaboration than working separately. Deviant behavior would be working against these commonly agreed on goals. According to these parameters, the aim is for the students in the class to express themselves and function in a dynamic and unified way, with the appreciation of Diversity on an individual level, and encouragement to use those unique resources for the good of the whole.

Unity in Diversity strives for equilibrium between a collective agreement on principles, while encouraging and appreciating the full realization of distinctive capacities. It is the core principle of The Human Dignity Paradigm. Unity alone without Diversity simply cannot exist since Diversity is an essential element of any system. Unity is qualitatively different from a collection of Diversities. Embedded in Unity is the essential quality of Diversity. Without Diversity, Unity cannot exist. Diversity alone leaves individuals bereft of collaboration with others and limited to their own resources. With no goals to strive for, no organic cohesion, Diversity, unaware of being a part of a whole, and therefore unfocused, breeds fragmentation or chaos. Embedded in this concept is also the appreciation of the benefits of Diversity, as a heterogeneous group holds more resources than a homogeneous one. Unity in Diversity is depicted so:



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Figure 5. Unity in Diversity

The understanding and description of this core principle, shown in Figure 5, proved to be difficult and complex. The theoretical development of the description of the process will be shown in stages. In Stage 1 the two goals desired in the classroom were easy to identify: a strong class spirit, but not achieved by creating an external “enemy image”, and the recognition by each child, and the class as a whole, of Diversity as a positive and valuable resource. One element to be discouraged was for class cohesion to be achieved by children denying or feeling the need to hide their uniqueness, or for chaos to reign where each child followed a self-selected agenda. So Stage 1 in the understanding of Unity in Diversity was to identify what was to be striven for and what was to be avoided. At this stage, four separate states were identified: at an individual level Diversity should be encouraged and uniformity discouraged, and at a group level Unity should be encouraged and chaos discouraged.

	Encourage	Discourage
Individual	Diversity	Uniformity
Group	Unity	Chaos

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Figure 6. Unity in Diversity at Stage 1

It became apparent, however, that these four factors are not independent of each other, but rather are in a constant, dynamic tension, a continuous pull in different directions: to conform to the group or to act as an individual, to work in collaboration or not to cooperate at all. Stage 2 (Figure 7) describes the constant interaction and motion involved. As was previously shown, Unity cannot exist in isolation in a system. Unity without Diversity is uniformity. Uniformity alone is no system, it has no internal coordination, diversification or self-direction. When uniformity collapses (for indeed there is no system with complete uniformity), the only result can be chaos due to the lack of internal coordination, or the breakdown of the group as an entity into fragmented, isolated individuals. Chaos will vacillate between chaos and uniformity until Unity and Diversity can collaborate. So, as is shown in Figure 5, Unity in Diversity is both a dynamic and more stable state than Unity in plurality. An example of Unity in plurality would be a situation in which each faction, such as a political party, fights for its own viewpoint rather than seeking consensus or Unity in deviance such as is seen in street gangs or prison riots.

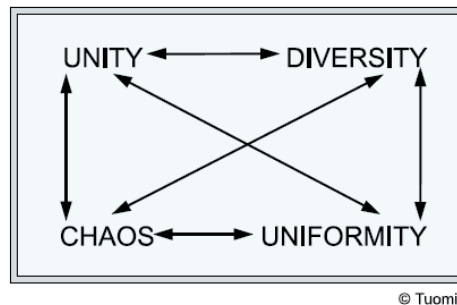


Figure 7. Unity in Diversity at Stage 2 – Tension Seen in all Directions

Unity must be achieved in a constantly dynamic balance with Diversity. Analogous of a well-functioning entity using Diversity in Unity is a healthy body. For a system as complex as the human body to exist, a vast differentiation of cells is necessary. If all the cells were the same, indeed if any of the Diversity of the cells in the human body were to be reduced, for example if the stomach cells were changed into brain cells, the whole body (the Unity) simply could not function. An extension of this example can also be made. If some cells begin to function to their own ends rather than for the welfare of the body, it is defined as a disease, such as cancer. Those cells must be stopped immediately, or the whole body, including the cancer cells, will eventually die. If a unified

class can be compared to the body, and the Diverse students as the Diverse cells of the body, the cancerous activity can be compared to deviant behavior such as harassment. The harassing students themselves are not being compared to cancer, but rather the act of harassment itself is like cancer, since it eats away at the cohesion of the class as a whole. In the same way, a sense of justice and Human Dignity must prevail in the classroom. The systematic harassment of a child cannot be tolerated, as it eventually breaks down the Unity in Diversity of the whole class. **Point 12: What is needed in our society and our classrooms is the balance between Unity and Diversity.**

2.4 *Modi Operandi*: Consultation and Partnership in Education

Justice: a First Step for an Agreement of Common Values

Is justice, however, an axiom? Can there be agreement that justice is better than injustice? Are certain groups more deserving of justice than others? A discussion of these questions is a good place to start in establishing common values. It could be claimed that justice should be promoted because it is in our “best interests”, but as philosopher Charles Taylor states, it would be “utterly wrong” not to promote justice for the entire human race, even if were not in our best interests.¹²¹ Rawls states this even more strongly:

Justice is the first virtue of social institutions, as truth is of systems of thought. A theory, however elegant and economical, must be rejected or revised if it is untrue; likewise laws and institutions, no matter how efficient and well-arranged, must be reformed or abolished if they are unjust.¹²²

Justice works for the good of the whole, while injustice can work only for the good of one or a minority. If put into Systems Theory terminology, justice

¹²¹ Although already stated in Section 2.2, I repeat Taylor here: “We are all universalists now about respect for life and integrity. But this means not just that we happen to have such reactions or that we have decided in the light of the present predicament of the human race that it is useful to have such reactions (though some people argue in this way, urging that, for instance, it is in our own interest in a shrinking world to take account of Third World poverty). It means rather that we believe it would be utterly wrong and unfounded to draw the boundaries any narrower than around the whole human race.” Charles Taylor 1989, *Sources of the Self*, p. 6–7.

¹²² John Rawls 1971 (1991), *A Theory of Justice*, p. 3.

seeks the benefit of the highest level subsystem concerned. If seeking justice can be established as a common value, then the first step has been taken in an agreement on common values.

With the recognition of the oneness of humanity and the comprehension that the interests of the individual and society are linked, justice, as a ruling principle of successful social organization, provides a compass for collective decision making. Justice can be a starting point for stimulating Unity of thought and action, and offers a criterion by which to evaluate truth and falsehood. If honestly applied, justice can prevent privileged minorities from ignoring the well-being of the generality of humankind.¹²³ Logic alone cannot be relied on, nor can the majority be trusted to know what justice is,¹²⁴ but a just way can be found through a long term process of Consultation based on reciprocal standards which serve sustainable and far-sighted goals. Justice, so central to the theme of this work, is defined as fairness and equity that brings a sense of safety and well-being for all. Justice is promoted and maintained by the use of both encouragement and sanctions.

As noted in Section 2.2 on Human Dignity, the concept of reciprocity should also be mentioned here, since embedded in Justice is vigilance that it should be enjoyed by all. The right to Justice implies also the obligation to apply Justice in dealing with others. Habermas, Kant and Rawls speak of the reciprocity principle as follows:¹²⁵

In Article 4 of the 1789 Declaration of Rights of Man and of the Citizen we read, 'Political liberty consists in the power of doing whatever does not injure another. The exercise of the natural rights of every man has no other limits than those which are necessary to secure to every other man the free exercise of the same rights; and these limits are determinable only by the law.'¹²⁶ Kant picks up on this proposition when he formulates

¹²³ For more on this topic see Bahá'í International Community 1995, *The Prosperity of Humankind*.

¹²⁴ See Agnes Heller 1987, *Beyond Justice*, p. 280.

¹²⁵ The following quote includes Habermas' own footnotes.

¹²⁶ [In response to a criticism of H. L. A. Hart, "Rawls on Liberty and Its Priority," in N. Daniels, (ed.), *Reading Rawls* (Oxford, 1975), pp. 230–52, Rawls replaced this formulation with another one that, at least to me, does not seem to be an improvement: "Each person has an equal right to a fully adequate scheme of equal basic liberties which is compatible with a similar scheme of liberties of all." J. Rawls, "The Basic Liberties and Their Priority," in S. McMurrin, (ed.), *The Tanner Lectures on Human Values*, Vol. 3 (Salt Lake City, 1982), p. 5. (Habermas' own note)] [The translation is that of Thomas Paine, in his *Rights of Man*. Trans.] (From Beyond Facts and Norms)

his universal principle of law (or principle of right, *Rechtsprinzip*). This principle considers an act to be right or lawful as long as its guiding maxim permits one person's freedom of choice to be conjoined with everyone's freedom in accordance with a universal law. Rawls follows the same principle in formulating his first principle of justice: 'each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others.'¹²⁷ The concept of a law or legal statute makes explicit the idea of equal treatment already found in the concept of right: in the form of universal and abstract laws all subjects receive the same rights.¹²⁸

In other words, reciprocity is inherently found within Justice. One could look to the golden rule, "Do unto others..." as an example of symmetrical reciprocity.

A word should also be said about freedom. Perhaps Habermas states it most succinctly:

The ethics of just procedure is the ethics of optimum freedom. It is not the ethics of absolute freedom. Absolute freedom, the deification of individuals qua individuals, is also a renunciation of all human bonds constituted by symmetric reciprocity. The idea of the absolute autonomy of the empirical person, the individual unrestricted in action and behavior by any kind of authority, is not only a chimera, but also a dangerous chimera. Relative autonomy is the human condition.¹²⁹

So optimum freedom implies self-constraints and the recognition of human bonds in symmetrical reciprocity. For the operationalization of the expression of Justice in human affairs, a framework for consensus seeking is needed which will be described under the heading "Consultation: How the Good of the Whole is Determined". **Point 13: Justice is defined as fairness and equity that brings a sense of safety and well-being for all. Embedded in Justice is symmetrical reciprocity. Optimum freedom implies self-constraints. Consultation can be used for the operationalization of the expression of Justice.**

Justice and Cultural Relativism

Also a word or two should be stated about cultural relativism, the notion that each culture defines reality for those who participate in it. This popular belief has left many to believe that common principles cannot be found among cultures, and therefore it is futile to seek them. The vastness of Diversity found

¹²⁷ John Rawls 1981, *A Theory of Justice*, p. 60.

¹²⁸ Jürgen Habermas 1996, *Between Facts and Norms*, p. 82–83.

¹²⁹ Agnes Heller 1987, *Beyond Justice*, p. 259–260.

among cultures should not be belittled nor can cultural differences be passed off as superficial. Indeed, in addition to the overt aspects of society, there are also covert features that are extremely difficult to understand.¹³⁰ Grasping cultural facts often depends on appreciating the unspoken assumptions in which a group trusts. How knowledge is determined, concepts of time, wealth and property vary in many cultures. The dissimilarities found in cultures however, are small compared to the commonalities to be found. Brown's work *Human Universals* is devoted to examining this, using Boas, Murdoch, Herskovits, Steiner, Goldschmidt, Bloch and Fox, not to mention a copious bibliography of other works,¹³¹ dispelling the myth of cultural relativism. While there are vast differences in cultures, the similarities far outweigh the differences. If cultures are relative, how could one understand others at all? The universe has been described previously as one holistic system and humankind as an entity in that system. If so, then finding common values should be possible. First a common starting point needs to be found, then the hard work of the slow process of establishing grounds for collaboration. This is exactly the process that cross-cultural sociologists are facing in the process of the "internationalization" of sociology.¹³² Particularly important in cross-cultural research is to explore ways to deal with situations when the same term has different meanings in the cultures compared, or subculture differences between the investigator and the subjects. Even though comparative studies have been conducted for years, the design and the realization of cross-cultural studies present serious theoretical and methodological difficulties. Language translation, for example, is a real problem not only in the meanings of the words but in their context. Cross-cultural research requires a tremendous amount of hard work for collaboration and understanding, but the process cannot be avoided.

It has been established that humankind is one entity with the vital necessity for the maintenance and preservation of its Diversity. How can both consensus and Diversity be maintained concurrently without it collapsing into the present disaster of the domination of the rich and cultural colonialism? A forum for honest, frank discussion based on a standard of Justice is needed for that. **Point 14: There are vast differences in cultures, yet the similarities far outweigh the differences.**

¹³⁰ See Honigmann's *Understanding Culture* for more on this.

¹³¹ See the bibliography in Donald E. Brown 1991, *Human Universals*, p. 157–201, for an extensive list.

¹³² For an interesting development on this subject see Nikolai Genov (ed.) 1991, "Internationalization of Sociology" *Current Sociology*, Vol. 39, No. 1.

What is a Just Atmosphere in a Classroom?

An atmosphere of Justice with a sense of security and well-being is promoted when both the individual and the group can trust that the rights and obligations of all will be upheld. This is facilitated by an environment where 1) infractions of Justice will be dealt with, 2) there will be fair and equitable rewards and punishments, 3) there is respect for the special needs of all and 4) there are commonly agreed norms, goals and the means to achieve those goals.

The classroom can be viewed as a small society with its own norms, expectations and sanctions. In *The Sociology of Education*, Jeanne Ballantine speaks of Durkheim's view on these matters:

Moral values are, for Durkheim, the foundation of the social order, and society is perpetuated through its educational institutions. Any change in society reflects a change in education, and vice versa; in fact, education is an active part of the process of change. ... he analyzes classrooms as "small societies". The school serves as an intermediary between the affective morality of the family and the rigorous morality of life in society. Discipline is the morality of the classroom, and without it the class is a mob.¹³³

The question of norm determination has virtually become a taboo subject in the area of education, yet Durkheim places moral values at the foundation of the classroom's social order. While the National Board of Education gives general guidelines (see p. 19), on a larger scale, the principal, the school board and the society set these norms. The classroom teacher establishes the mores of the classroom, in the final analysis. However, the students, together with the teacher, can discuss, set and employ rules for the classroom within the framework of the rules of the school. In the final analysis, the classroom teacher is obliged to see that each student is receiving just treatment.

Peter McLaren's book *Schooling as a Ritual Performance* claims that many of the norms and structures of schools are actually "rituals" based on how things have previously been done.¹³⁴ Dependence on tradition for the determination of standards may function to a certain extent for a homogeneous group. With the passage of time, however, or the enrollment of those unfamiliar with the roots of these rituals, meanings can be lost. Schools need to ponder their rules on the level of principle, rather than base them on overt traditions. Analogous would be a family where mother and father come from culturally similar backgrounds;

¹³³ Jeanne Ballantine 1983, *The Sociology of Education*, p. 9.

¹³⁴ See *Schooling as a Ritual Performance* by Peter McLaren 1986.

their child rearing techniques might include many points that both parents consider absolutely obvious. In a family with parents from different cultures, however, some child rearing practices could be seen by each parent as obvious in opposite ways. Here it becomes necessary to discuss the matters in question on the level of principles, to discuss goals and priorities in child rearing and what actions would achieve those goals. The similar culture parents may not notice the need to question what they see as obvious, while the extra time spent by the cross-cultural parents, looking at the principles behind their traditions, can lay a firm foundation for sound, consistent parenting throughout the child's life. Likewise, schools' discussions with principals, school staff and, hopefully, the parents can get beyond the level of school "rituals" to attain a common understanding of the principles behind them and their application in daily school life.

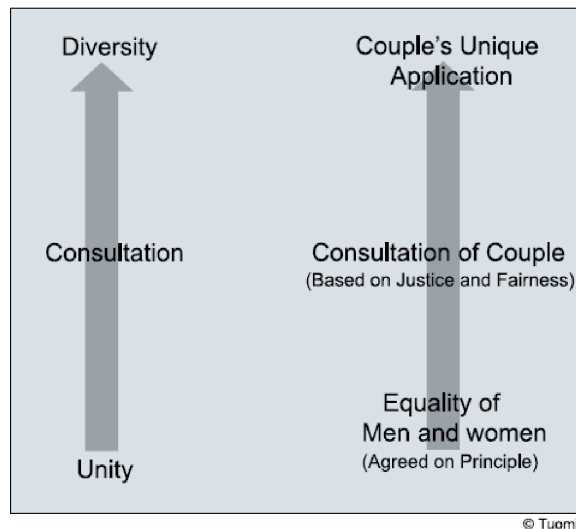


Figure 8. Unity in Diversity in Practice

Justice is not only involved in the claim that fairness and equity are to be realized, but also in its implementation. The application of a principle reflects the reality of the milieu in which it takes place. On the axiomatic level, for example, the question of gender equality could be examined (see Figure 8). If, on the principle level, the essential equality of men and women can be agreed upon, Justice delineates that they have the equal right and obligation to

contribute to the decisions made concerning their own well-being and that of their family. Consultation based on frank and open discussion can produce a course of action unique and suited to the circumstance of the whole family. The application of a particular principle may be different for each family. **Point 15: For a sense of security, individuals need to trust that Justice is the underlying basis of functioning and that Justice will be realized with fairness and equity. A group has the ability to set its own norms within a certain framework. The norms should be clear and consciously based on principles rather than on traditions. There can be consensus on principles and variety in their applications.**

Consultation: How the Good of the Whole is Determined

Anselm Strauss states, “one of the intriguing questions about social theorists is why they virtually all have neglected to single out negotiation as one of the major phenomena of human life.”¹³⁵ There are many non-adversarial decision making techniques on the market today. Habermas, however, brings the discussion to a higher level:

In negotiations that involve the balancing of interests, an *aggregated* will can develop from the coordination and adaptation of different preferences; in hermeneutical discourses of self-understanding, an *authentic* will can arise from shared value orientations; and in moral discourses of justification and application, an *autonomous* will can emerge from shared insights.¹³⁶

Strauss’ use of the term “negotiation” is extensive, from “bridewealth negotiations”,¹³⁷ to the negotiations of foes in order to continue war, or to negotiate social order. Fresh research by Lehtinen among 5–7 year olds in day care centers in Finland showed that “children’s negotiations have similar features to adult interaction. They include various forms of social agreement, such as arbitration, bargaining and compromise”.¹³⁸ The word Consultation here, however, will be used in a more limited sense to define a process of collaboration among individuals to create synergic solutions.

¹³⁵ Anselm Strauss 1978, *Negotiations: Varieties, Contexts, Processes, and Social Order*, p. 12.

¹³⁶ Jürgen Habermas 1996, *Between Facts and Norms*, p. 180.

¹³⁷ Anselm Strauss 1978, *Negotiations: Varieties, Contexts, Processes, and Social Order*, p. 189.

¹³⁸ Anja-Riitta Lehtinen 2000, *Lasten Kesken: Lasten toimijoina päiväkodissa*, p. 202.

Izadi calls Consultation, “the synergic model for collective truth finding” in order to “generate visions which are simultaneously positive yet realistic”. He describes it as follows:

the faculty of thought and the power of imagination are products of the evolution of consciousness ... Human thought is stimulated by experiences and is capable of grasping abstract realities from concrete ones. Thoughts are also expressed through human communication and, through it, humans can expand their thought by becoming aware of things others have conceived. But, as an experience that stimulates thought, this communication can also stimulate *completely new understanding* in all involved and produce *a novel collective comprehension of hitherto unattained realities*. This we can call the “*synergy of human minds*”.

The “synergic model of collective truth finding” means that through a communication and conversation where all genuinely are in pursuit of new understanding and comprehension, ideas will emerge that will transcend the sum of the original participating ideas. Perhaps attainment to such collective comprehension is *the maturest (sic) expression of human understanding!*

But such a process of consultation is quite different from current communicational and consultative modes. Such consultation requires an atmosphere that reconciles frankness and politeness, listening and contributing. It also requires not becoming offended by opposing ideas, on one hand, and being detached from ones ideas and open to new ones, on the other. The participative principles of such sincere consultation could be summed up in these attributes: *truth-seeking, intelligent, frank, and cordial*.¹³⁹

The terminology developed by Strauss for the analysis of negotiation will be of value here in analyzing Izadi’s description of Consultation. Strauss’ paradigm has four elements: the subprocesses of negotiation, the structural context, structural properties and the negotiation process, which he describes so:

subprocesses of negotiation, ... making trade offs, obtaining kickbacks, compromising toward the middle, paying off debts, and reaching negotiated agreements; and *structural context*, “within which” negotiations take place in the largest sense. Hence for each case of negotiation it is necessary to bring out some salient *structural properties* of the social setting. (One important structural property consists of respective parties’ theories of negotiation, which bear on negotiation.) The term *negotiation context*

¹³⁹ Partow Izadi 1993, “The Evolution of Values for an Uncommon Global Future” in *Coherence and Chaos in Our Uncommon Futures*, p. 21.

refers specifically to the structural properties entering very directly *as conditions* into the course of the negotiations itself.¹⁴⁰

Strauss' terminology will be used to analyze what is meant here by Consultation. An analysis of Izadi's definition according to Strauss' paradigm might be structured as follows:

Negotiation Context: 1) communication and conversation where all genuinely are in pursuit of a new understanding and comprehension

Structural Context: 1) human thought is stimulated by experiences and is capable of grasping abstract realities from concrete ones, 2) visions can be generated that are simultaneously positive yet realistic, 3) the faculty of thought and the power of imagination are products of the evolution of the consciousness, 4) thoughts are expressed through human communication and through it, humans can expand their thought by becoming aware of things others have conceived, 5) this communication can also stimulate *completely new understanding* in all involved and produce *a novel collective comprehension of hitherto unattained realities*

Structural Properties: 1) an atmosphere that reconciles frankness and politeness, 2) listening and contributing, 3) not becoming offended by opposing ideas, 4) being detached from ones own ideas and open to new ones

Subprocesses: 1) synergy of human minds, 2) communication, 3) conversation, 4) ideas will emerge which transcend the sum of the original participating ideas

Consultation, therefore, is a means through which consensus can be realized in an environment based on mutual respect and safety. First the group defines the question, second, identifies the facts needed and seeks them out, including the ethical principles involved, third, brings forward ideas in collaboration with the thoughts of others and, fourth, comes to a course of unified will in carrying out the agreed course of action.

Undoubtedly, the skills required for Consultation are complex and can never be perfected. However, for the realization of participatory citizenship, practice is essential. While this process is not mechanical, its parts are sequential and can be described in a sequential manner. For example, bringing forward ideas for the solution to a problem is fruitless unless and until all the facts are known. Consultation functions only in a milieu conducive to frank and cordial discussion, what Strauss would label as a necessary structural property. Consultation can not take place unless the participants feel comfortable,

¹⁴⁰ Anselm Strauss 1978, *Negotiations: Varieties, Contexts, Processes, and Social Order*, p. 237–238.

accepted and respected. Only then, can they safely bring forward their own, possibly unpopular or conflicting ideas. There should be a desire to find out the best solution to the problem and an agreement on at least one common principle. Perhaps the principle that Justice for all is desirable could be a place to begin.

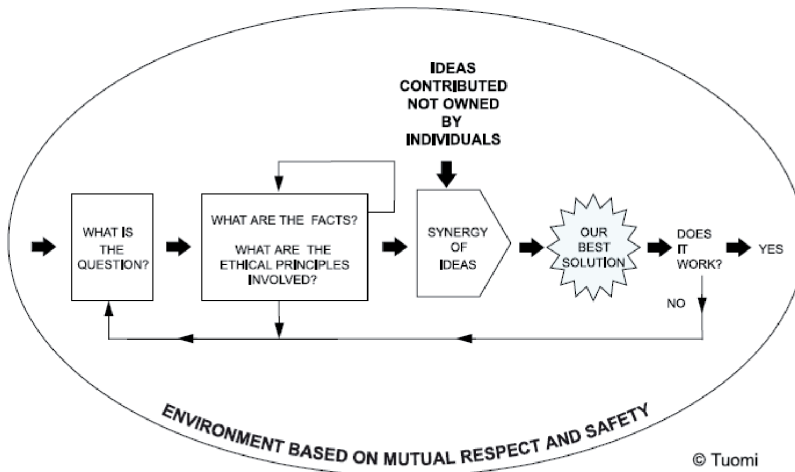


Figure 9. The Sequence of Consultation

First the group clarifies what problem or question is to be solved. Information is gathered from a wide range of sources, seeking out diverse points of view, including advice and information from professional or technical advisors. During the discussion, participants make every effort to be as frank and candid as possible, while being open to the ideas and opinions of others. Confrontation or attacks on other individuals are to be avoided; ideas conflict, rather than people. The group strives for unanimity, with an agreement that if the decision is made by vote it will still be supported by all. In this way if a decision or a project fails, the problem lies in the idea itself, and not in the lack of support from internal opponents. When an idea is put forth, it becomes at once the property of the group, and not the property of any individual, subgroup or constituency. While ten similar individuals may find it quite easy to come to a consensus, ten very diverse individuals may not. The results of the efforts of

the second group of people, while they may take longer, will, by definition, have a wider base and a better chance for sustainability.

It is not only goals that should be discussed but also their implementations. In schools' discussions on values it can be easy to identify ecology, multiculturalism and cooperation as principles of value, but what do they mean in reality and to what extent should they be implemented by the children, and at what cost to other areas of learning? This is why Consultation between the school staff and parents is so essential in the discussion on the implementation of principles. **Point 16: A group can use Consultation to establish a synergic, pro-active framework for its relations, setting goals and determining means to achieve those goals.**

The Role of Formal Education

In most cultures today, a formalization of certain aspects of the socialization process have developed into a systematic endeavor provided by schools of some type. Many nations have developed their school systems at the same time that they established their national and cultural identity. Factors specifically intended to promote and underscore national cultural autonomy can remain part of the curriculum agenda. Pierre Bourdieu speaks of the perpetuation of ethnocentrism in *Reproduction in Education, Society and Culture*:

2.3.3 Insofar as it derives its PAu (pedagogic authority) from a delegation of authority, PA (pedagogic action) tends to produce in those who undergo it the relation which members of a group or class have to their culture, i.e. misrecognition of the objective truth of that culture as a cultural arbitrary (ethnocentrism).¹⁴¹

In Finland, for example, the Finnish-language educational system was developed during a time of national consciousness raising. This strengthening of Finnish identity, Finnish culture and the Finnish language was mainly accomplished by the Swedish-speaking intelligentsia of the time. This stress on national identity continues even as a movement to a European or global identity is taking place. Just those means that were used at an earlier level of bifurcation to establish national identity, may now be working against a transition to the next level of bifurcation to a continental or global identity. *Culture: Building Stone for Europe 2002* speaks about this as an acute reality now on a European scale. "Looking for 'regional culture' we come back to questions of basic political

¹⁴¹ Pierre Bourdieu and Jean-Claude Passeron 1970 (1990), *Reproduction in Education, Society and Culture*, p. 31.

principle: the need to create a moral ideal of citizenship inhering within the community”¹⁴².

Suutarinen speaks about the relationship between nationalism and the school system:

At the turn of the century, attending elementary school rapidly became a general practice. Nationalism played a central role in the school system. It made the nation more uniform and contributed, simultaneously, to the creation of a new social reality. Partly through the operations of school, a “civic religion” emerged that has been considered as having become a counterbalance to those other feelings of loyalty harbored by individuals towards ethnic groups and religions proper. At the same time this civic religion rejected class-oriented thinking but also made possible excluding, from the community, human groups that did not fit in because of their language or ethnicity. The extensive migration that took place at the time and the feeling of insecurity generated by it contributed to the growth of xenophobia and racism. In many countries, the political extreme right was able to take advantage of the situation thus created (Hobsbawm 1992, 102; Sederberg 26–27).¹⁴³

The recognition of humankind, despite its variations, is seen in the demographic distribution across the planet as one entity with a stage-wise complexification of social organization to fit the needs of various ages. The means which were used at a lower level of bifurcation, for example those used during times of nation building to establish a national identity, could work against the transition at the next level of bifurcation, to a global level. **Point 17: Many societies currently employ various types of schools to fulfill formally determined elements of education. There is a possibility that traces of the historical context in which the school systems were founded still remain today in schools’ daily activities.**

The Relationship of Education and Instruction

Emile Durkheim speaks of the holistic nature of education so:

To influence the child morally is not to nurture in him a particular virtue, followed by another and still another; it is to develop and even to

¹⁴² *Culture: Building Stone for Europe 2002*, Léonce Berkman (ed.), p. 34

¹⁴³ Sakari Suutarinen 2000, “Kansallisen identiteetin opettaminen ja uuden vuosituhannen haasteet” (Teaching National Identity and the Challenges of the New Millennium) in *Nuoresta pätevä kansalainen: Yhteiskunnallinen opetus Suomen peruskoulussa* IEA Civics – Nuori kansalainen tutkimuksen julkaisu 1, p. 92–93.

constitute completely, by appropriate methods, those general dispositions that, once created, adapt themselves readily to the particular circumstances of human life.¹⁴⁴

Education is defined here as the process that guides a system's evolution towards the realization of its potential. It recognizes the need for a holistic approach encompassing the intellectual, physical and ethical development of each child. Instruction is defined as the formal training of skills determined necessary by a society, be they calculus, cross-country skiing, or animal husbandry.

What then is the relationship between formal education and society as a whole? The literature of educational sociology has, since its inception, been contending whether it is the school that determines the nature of society or the society that determines the nature of its schools. This leads us to a fundamental question: Is it the state that is responsible for education, or are parents responsible for the education of their own children? While this may seem like a moot question, it is one that needs to be addressed.

The rights and obligations involved are depicted in Figure 10. Society here is shown in the chief role of the socialization process while at the same time it is based on the fundamental relationship between parent and child. While parents are in the key position in the education of their own children, schools are mandated to fulfill society's obligation to formal education. As society's mandated institution, the educational system has the right to receive the funds necessary for this task and the active involvement of the population in the realization of the maintenance of a just society, including both physical and monetary support. It has the right to expect that the participants will be receptive and contributory in the process. School, parents and children are all necessary in the functioning of society.

Durkheim believed that parents were not capable of this. He states:

contrary to the all too popular notion that moral education falls chiefly into the jurisdiction of the family, I judge that the task of the school in the moral development of the child can and should be of the greatest importance.¹⁴⁵

He goes on to propose that families are not equipped with the means to communicate the demands of society. It is true, however, that if parents cease

¹⁴⁴ Emile Durkheim 1925b (1961), *Moral Education: A Study in the Theory and Application of the Sociology of Education*, p. 21.

¹⁴⁵ *Ibid.*, p. 18.

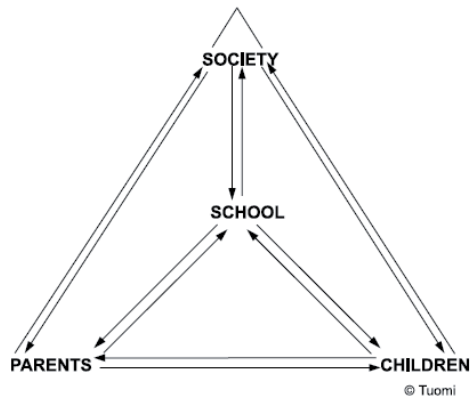


Figure 10. All the Stakeholders hold both Rights and Obligations

to be able to provide an appropriate education for their children, this obligation does move to the state. It should be noted here that, as seen in Figure 3, the burden of responsibility of the children themselves increases as the children get older. The same is true for the manner of schooling, i.e. learning techniques should change as the students mature (see Section 2.2).

In the final analysis, it is the parents who are responsible for the education of their children, except in those cases where there are no parents or they are unable or unwilling to fulfill their responsibility. At that time the responsibility to provide for a holistic education falls to the state. This mandate also encompasses instruction, a function that is usually fulfilled professionally by the public sector. That is, if there were no school system, parents would still be responsible for teaching their children, to the best of the parents' abilities. Teachers trained specifically in this matter are, of course, more suited to the task of instruction. So parents, responsible for the education of their children, and the school, organized and developed to take care of a formalized part of the process of learning, are partners in the goal of holistic education.

The creation and ownership of common goals and working towards their achievement cannot be done haphazardly but needs a systematic frame. There also needs to be a hierarchy of goals where ethical goals, part of education in its widest sense, have a priority over intellectual or physical goals.

	Main Role	Supportive Role
Parents	Education	Instruction
Teacher	Instruction	Education

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Figure 11. Partnership in Education

A division of labor between the parents and the teacher, each being mutually supportive of the other, can be considered, described in Figure 11. The parents are in the main role of the education of their children, as described in Figure 3, and elucidated in Section 2.2. This is education in the widest sense of the term. Teachers are in the main role of the instruction of children as mandated and defined by the state. Parents are in a supportive role in the schooling of their child. Indeed, parents would be obliged to take over the role of schooling of their children in the event that the state did not provide schooling. The teacher is in a supportive role of the holistic education of the child together with the parents. **Point 18: Parents are obliged to play the main role in the holistic education of their children. Teachers currently play the main role in a specifically delimited area of instruction determined by society. Parents and teachers should each play a supportive role for the other: Partnership in Education. Ethical goals should take priority over intellectual and physical goals.**

2.5 Preparation of the Next Generation for the Stewardship of Our World: Creating a *Gemeinschaft* of Common Trusteeship

Common Trusteeship describes the relationship of each of the students to the others as one that protects both their rights and obligations: the class, a holistic entity; each individual, a trust of the whole. It celebrates the Diversity found in all groups and the rights of each individual, and the group as a whole, to expect that the strengths and weaknesses of each will be met with appropriate support and challenges. Common Trusteeship encompasses the right and obligation of each student to expect for themselves and to protect for others, the conditions necessary for each student's identity, be it for reasons of cultural, linguistic, religious, physical or intellectual challenges or giftedness. Metaphorically a picture can be drawn of each child holding a protective umbrella over all the others in the class. It strives for equity rather than equality where Justice is not defined as possessing exactly the same as others, but rather having according to the specific needs of each individual. Indeed, the class bodes well when each of its members bodes well. Common Trusteeship includes the respect and protection of each individual's Diversity, for its own sake, as well as for the preservation of the "natural resources" of the group, the rich, raw materials from which it draws its strength.

Common Trusteeship sets the framework for positive, collaborative classroom dynamics. What happens without such a structure can also be examined. Even if schools accept only the intellectual development of the child as their domain, classroom dynamics would still be the concern of schools. Schmuck states it clearly, "Classroom groups with supportive friendship patterns enhance academic learning, while more hostile classroom environments reduce learning".¹⁴⁶ Runkel and Schmuck also speak of classroom dynamics:

Students use a great deal of reward and punishment among themselves. They also achieve status among their peers for reasons their teachers may or may not approve. And also among themselves, they influence one another (probably more often than teachers influence them) through the resource of information (about nonacademic as well as academic

¹⁴⁶ R. A. Schmuck, 1966, "Some Aspects of Classroom Social Climate" *Psychology in the Schools*, Vol. 3 p. 59–65. in Richard A. Schmuck and Patricia A. Schmuck 1988, *Group Processes in the Classroom*, 5th ed., p. 27.

matters), through cohesiveness and affection, and through mutual aid in achieving competence and growth.¹⁴⁷

In *Group Dynamics in the Classroom*, Schmuck and Schmuck take it further:

The students in a classroom are more than a collection of individuals. They form a living social system¹⁴⁸ in which they experience interdependence, interaction and common goal-striving with peers. [...]The students interact with the teacher and with one another both formally and informally. Informal relationships often go unnoticed, even though they can be extremely important for classroom life. The students perform academic tasks in the physical presence of one another in order to develop themselves intellectually and emotionally. Their informal relationships of friendship, influence, prestige, and respect can have decided effects on the manner in which the more formal requirements of the student role are accomplished by the individual youngsters. At the same time, informal relationships in the peer group are often fraught with emotion and involvement, and some sort of an interpersonal underworld is inevitable for every student.¹⁴⁹

How is a functioning *Gemeinschaft* of Common Trusteeship realized? There are many examples of how not to do it. Uses of uniformity and conformity in an attempt to attain group cohesion can be found in abundance in Goffman's books *Asylums*, *Stigma*, *Frame Analysis* and *Behavior in Public Places*. In an interview with a woman in an army boot camp the researcher asked, "How do they do it in boot camp? How do they change you from a number of individuals into a cohesive group? The soldier replied, "The opposite of what the Human Dignity Project does, no thinking, only constant competition, always!" (Researcher Tuomi's Diary, lines 2252–2255). Competition itself is not to blame, however what is being striven for here is quite different. The classroom itself, and in a wider sense the whole school, can be used as a social environment in which to learn the next basic step in the skills of social dynamics and organization, the first being the family. Group dynamics affect individual development and individual development affects the group.

¹⁴⁷ Runkel and Schmuck 1988, "Group Processes", *Encyclopedia of Educational Research*, 5th ed., p. 746.

¹⁴⁸ According to the definitions of this work it would be considered a sub-system.

¹⁴⁹ Richard Schmuck and Patricia Schmuck 1988, *Group Processes in the Classroom*, 5th ed., p. 32.

First a definition: “A group may be defined, in part, as a collection of interacting persons with some degree of reciprocal influence over one another.”¹⁵⁰ *Group Dynamics in the Classroom* also states, “Classrooms are *not* necessarily groups in the social-psychological sense. Each classroom should be conceived of as being placed from high to low on a dimension of *groupness*.”¹⁵¹ Dynamics are specific to each classroom. This “relativity of cohesion” makes it difficult to structure a comparative research project using a traditional control group, since the comparison would necessitate a measurement of the extent to which the classrooms has attained cohesion. “According to systems theory”, states Schmuck and Schmuck:

a classroom group is an open system contained within a school, constantly influencing and being influenced by its members and the surrounding organization. [...] The term “system” refers to any organized part of an educational institution that is working to achieve certain goals and that has a large amount of internal interaction and interdependence. Examples of educational systems at different levels include tutoring pairs, project groups, committees, staffs, districts, and, of course, *classrooms*.¹⁵²

The metaphor that was used when visualizing a classroom of students was a wave, each student represented by a unique drop of water. The force of the wave comes from below the surface, a combination of the impact of their families and the surrounding community. The formation of the wave is made by a relationship, a tension, between each drop and every other drop and also with the outside forces such as the wind, the distance to the shore and the shoreline itself. These outside factors can be compared to the outside forces affecting the children. So, the unique drops form the wave. The wave is far more powerful than the individual drops of water composing it. This reflects the balance between the Unity of the whole class and the Diversity of each individual. Lipman speaks of both the individual, and the group:

There must first be establishment of the human setting—a community of inquiry; second, there must be demonstration that the function of the community is to deliberate and arrive at (or suspend) judgements; and third, schooling should establish the environment in which to cultivate skills and acquaint students with procedures.¹⁵³

Most investigations of groups such as Turner’s *Rediscovering the Social Group* speaks of group formations where the membership is open. In a classroom, the

¹⁵⁰ Ibid., p. 20.

¹⁵¹ Ibid., p. 19.

¹⁵² Ibid., p. 25.

¹⁵³ Matthew Lipman 1991, *Thinking in Education*, p. 79.

child has no “legitimate” means of exercising free choice in choosing his class. If a child is having difficulties in a certain group, there may be no legitimate forum for resolving the problem, only sufficiently negative behavior will allow escape. *Justice in the Workplace* speaks of the impressions of workers. If workers have the feeling that justice in their workplace prevails, they work more productively, even if the actual amount of justice prevailing is low. Students should also have a legitimate means to discuss difficulties and resolve injustices even when they are small. There is a need, therefore, for a change in the power and communication relationships among the students, students and teachers, parents and teachers and other school staff to an atmosphere of Consultation, of consensus seeking and of creating a common reality. Power and communication between parents and teachers based on a “Partnership in Education” paradigm.

Theoretically and practically speaking, the more classes involved and the more support available from the infrastructure: the principal, the school staff and the community at large, the more stable the Human Dignity process would be. Indeed, research has shown that it would not only help the maintenance of the Human Dignity classes, but support the dynamics of the school as a whole and at all levels. Runkel and Schmuck refer to research that supports this.¹⁵⁴ If taken step by step, a school-wide system could be accomplished in only nine years. That is, if each year the first grade classrooms of a school implemented a diversity-positive environment and continued them in the later grades, an entire

¹⁵⁴ “... some studies have shown greater organizational efficacy among faculties who have made conscious use of systematic group problem solving. For example, in elementary schools where more staff members underwent longer practice in systematic problem solving and had active support from their principals, Schmuck et al. (1975) found that, compared to other schools, those faculties (during two years) formed strong structures for team teaching (pp.160–161), made greater progress toward personal goals (p. 168), increased more in their feelings of influence on how the school was run (pp. 182, 322), increased more in the positive results they saw from their own efforts (p. 318), and increased more in their collaboration with others in deciding teaching methods and subject matter for their classes (pp. 328, 329), among other outcomes.

Similarly, Runkel et al. (1980) found that faculties in elementary and junior high schools that had undergone training in problem solving, compared to other schools, were more responsive to one another’s requests for help; sought consultation or made joint decisions with colleagues more often about teaching methods, curriculum, or student conduct; more often succeeded when they tried to establish team teaching; and dealt with innovations with greater dispatch, either bringing them to fruition more rapidly or deciding sooner not to go forward with them (p. 133).” Runkel and Schmuck 1988. “Group Processes” *Encyclopedia of Educational Research*, 5th ed., p. 751.

elementary school could implement a diversity-positive environment in a relatively short period of time.

Collective Trusteeship, including the principle of “subjective equality”¹⁵⁵ or equity, means that the needs of individuals in the group, be they physical, linguistic, educational, etc. will be met. Equity does not mean that each gets an equal amount of resources, but rather according to need. An example of this, would be loving parents providing proper nourishment for their children. They serve both different amounts and different types of food to their infant than they will to their teenager, to each according to what is appropriate. The teenager is not getting an unjust amount because he is getting more than mother’s milk. Some may need more resources due to learning disabilities, language needs or giftedness. They should all be seen as in need of resources.¹⁵⁶

Point 19: Common Trusteeship protects the rights of others to expect that the conditions necessary for their being will be protected.

2.6 A Summary of the Theory in a Collection of Points

The universe is holistic in nature and its elements interrelated. Societies, like nature, are also in a process of evolution. At each stage of bifurcation, there has been a wider level of inclusion. Subsystems, oblivious to being part of a system, and therefore acting as autonomous systems, are unable to deal with holistic problems that contain elements outside their realm of influence. Systems Theory establishes the essential cohesion of the universe, of which society is one small part, and provides tools for extrapolating similar social dynamics at macro and micro levels.

Human Dignity is a unifying commonality found in all of humankind. Universal human rights are tied with universal human obligations. Human Dignity is defined as the innate worth of the human person, encompassing the appreciation of Diversity. All the interpersonal relationships in a school should have Human

¹⁵⁵ “‘The needs rule’ (Schwartz 1975, 1977) (i.e. Equality of outcomes taking into account need and/or desert) is classified by Eckhoff as a principle of ‘subjective equality.’” Karen S. Cook and Karen A. Hegtvedt 1983, “Distributive Justice, Equity, and Equality”, *Annual Review of Sociology*, Vol. 9, Ralph H. Turner, (ed.) and James F. Short (Associate Ed.), p. 220.

¹⁵⁶ See Cook and Hegtvedt for a discussion on the principles of equality applied to allocation, p. 221.

Dignity as its underlying current. Parents are responsible for the holistic education of their children.

Humanity is one entity. World Citizenship is defined as patriotism towards one's own country and service to humankind. It inheres both rights and obligations. The protection of Diversity is essential. The ability to differentiate between Deviance and Diversity is a necessary skill to develop. What is needed in our society and our classrooms is the balance between Unity and Diversity. Justice is defined as fairness and equity that brings a sense of safety and well-being for all. Embedded in Justice is symmetrical reciprocity. Optimum freedom implies self-constraints. Consultation can be used for the operationalization of the expression of Justice.

There are vast differences in cultures, yet the similarities far outweigh the differences. For a sense of security, individuals need to trust that Justice is the underlying basis of functioning and that Justice will be realized with fairness and equity. A group has the ability to set its own norms within a certain framework. The norms should be clear and consciously based on principles rather than on traditions. There can be consensus on principles and variety in their applications.

A group can use Consultation to establish a synergic, pro-active framework for its relations, setting goals and determining means to achieve those goals.

Many societies currently employ various types of schools to fulfill formally determined elements of education. There is a possibility that traces of the historical context in which the school systems were founded still remain today in schools' daily activities. Parents are obliged to play the main role in the holistic education of their children. Teachers currently play the main role in a specifically delimited area of instruction determined by society. Parents and teachers should each play a supportive role for the other: Partnership in Education. Ethical goals should take priority over intellectual and physical goals. Common Trusteeship protects the rights of others to expect that the conditions necessary for their being will be protected.

3

TRANSFORMING A VISION INTO FIRST GRADE REALITY

For its actualization, a theory must be communicated to the actors involved. In the case of a first grade classroom, this would necessarily involve the children, the parents and the teacher. The teacher in partnership with the parents, are in the key positions when 6–7 year olds are being considered as they, together, are obliged to actively promote the well-being of their students/children. The theory was not directly presented to the children, rather the teacher applied it in her teaching. It became clear, that visual aids were needed to communicate the theory and aims of the project to the parents, the teacher and to the audiences interested in the ongoing project. The continuous need to explain the aims and means of the project had a significant, positive effect on the results. The researcher was asked, often together with the teacher, for the identification, clarification and explanation of what was going on in the classroom and why. An art exhibition could be set up showing the evolution of these graphics, starting from first understandings, progressing to a far too complicated level, and finally, to the stage presented here. A presentation of the step by step evolution of these graphics is beyond the scope of the present work. The paradigm will be presented here, in its final form for the sake of clarity, despite the fact that elements of the paradigm were identified at different stages. That is, some were obvious from the original theory, some identified during the action research and some during the data analysis.

The application of the Unity in Diversity principle is seen in the structure of the research itself. Unity is seen in the principles to be found in all classrooms, as shown in The Human Dignity Paradigm. Diversity is seen in the unique

application of each principle in each individual classroom, according to the circumstances and the resources available. That is, Unity is found in the principles defined; Diversity is found in the varieties of the applications of these principles according to the circumstances. These would be different in each class, certainly different in various schools and cultures. Diverse applications take into consideration the specific strengths and weaknesses of the students, teacher, and the resources of the parents and infrastructure. Each school has its own cultural milieu, its own “collective memory” which affects its functioning. The theory presented, provided a framework for a two-year action research project.

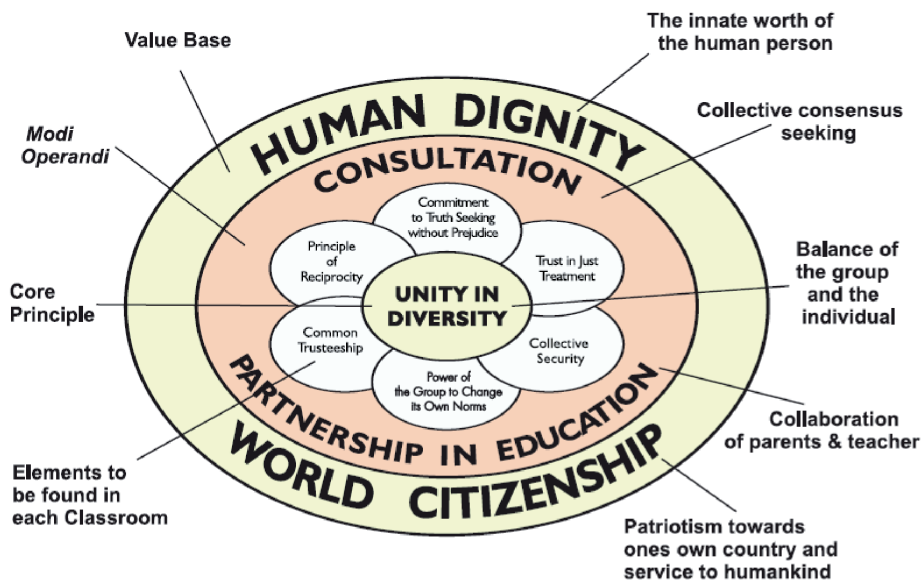
3.1 A Description of the Theory: The Human Dignity Paradigm

A theory has been presented for the realization of a diversity-positive environment using a value base of Human Dignity and World Citizenship based on a dynamic balance between the rights and obligations of each unique individual and the group, Unity in Diversity. The *modi operandi* are Consultation and Partnership in Education. For the sake of presentation, a graphic form of the theory is presented here. This is not meant to model reality, no model can do that. It is presented here as a tool to portray the theoretical perspective for establishing a just environment in schools. The basic elements will be presented here. A pictorial form of the realization of the principles in practice in the Human Dignity class will be presented in Figures 13 and how they are under adaptation in Lebanon will be shown in Figure 14.

The Value Base: Human Dignity and World Citizenship

By value base is meant those primary principles set at the foundation of all others. In the paradigm they surround all other elements since they are the context in which the others should be seen. Human Dignity is defined as “the innate worth of the human person”,¹⁵⁷ encompassing the appreciation of Diversity (see Section 2.2). All the interpersonal relationships in the school (among teachers, among students, between teachers and students and between

¹⁵⁷ Betty Reardon 1995, *Educating for Human Dignity: Learning about Rights and Responsibilities*, p. 5.



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Figure 12. The Human Dignity Paradigm

students and the school administration) should have Human Dignity as their underlying theme.

Who deserves Human Dignity? The concept of World Citizenship inheres many factors. First, that humankind is one entity and that each individual is a noble creature endowed with Human Dignity. It also implies a concern and loyalty for the sustainable development and prosperity of the whole world, not only economic well-being, but prosperity in the widest sense of the word. Essentially, World Citizenship entails seeing oneself as a citizen of the whole planet¹⁵⁸ with all the rights and obligations inherent therein. It is defined as patriotism towards one's own country, together with service to humankind

¹⁵⁸ For an in depth analysis of the oneness of humanity from an anthropological perspective based on mitochondrial DNA tracing, see Luigi Cavalli-Sforza, Paolo Menozzi, and Alberto Piazza 1994, *The History and Geography of Human Genes* and Luigi Luca Cavalli-Sforza and Francesco Cavalli-Sforza 1995, *The Great Human Diasporas: The History of Diversity and Evolution*.

(see Section 2.2). World Citizenship implies a loyalty and commitment to appreciate and collaborate to solve the problems of all the people of the world in an equitable and just manner.

The Core Principle: The Dynamic Balance of Unity in Diversity

Unity in Diversity (see Section 2.3) is seen here as a continuous, dynamic flex to maintain a critical balance between the rights and obligations of the individual and the group, each essential to the other. Unity in Diversity should be seen in the parents, the teachers and the children, all collaborating for the well-being of the class. It is the balance through which all the relationships in the paradigm should be seen. It can be found as an underlying element of System's Theory, an interrelatedness of all elements at the same time, requiring Diversity for its existence. Unity in Diversity is often confused with an impossible state of affairs, Unity in sameness. Unity in Diversity is also expressed in the structure of the paradigm itself. The principles to be found in all classrooms, the Unity; the application of which will be diverse in each classroom, the Diversity. (see Figure 13. Unity in Diversity: How the Principles were Applied in the Human Dignity Class and Figure 14. Diverse Applications in Finland and Lebanon)

Modi Operandi: Partnership in Education and Consultation

The *modi operandi*, Partnership in Education and Consultation (see Section 2.4), are the means through which the diversity-positive environment is realized. Education, defined as the process by which a system progresses towards its potential, includes the areas of the physical, intellectual and ethical or spiritual development. By parents and teachers tying a knot of Partnership in Education, the growth of the whole child, or in other words, the holistic education of the child, can be taken into consideration.

Parents bear the primary burden of the holistic education of their children. On the level of formal instruction, schools have been mandated the more specific role of instruction. The parents, responsible for education in its widest sense, and the schools in the formal, limited sense, strive for common goals. Parents have the main role in the much wider realization of the education of the whole child with the support of the school. The teacher takes the main responsibility for the instruction of the child with the support of parents. Instruction is only one, but extremely important part, of a wider educational process and should

not be taken out of the greater context of the development of society as a whole. Seen in this light, instruction, rather than becoming an end in itself, facilitates the skills necessary for the maintenance and development of civilization and preparation for the stewardship of society in the future.

The words “consultation” and “negotiation” hold many meanings. For this work Consultation (see Figure 9) will be used to describe a non-adversarial form of synergic discussion for the sake of decision making or problem solving. It is a means by which agreement can be sought and a collective course of action defined. It requires that all participants feel able to express their opinions without apprehension that their views will be belittled. These prerequisites are unattainable if there is a fear of humiliation or violence.

Consultation skills can be divided into levels of expertise. In addition, pre-consultation skills can be initiated for the cultivation of the abilities needed for Consultation such as perseverance, restraining impulsiveness, listening, flexibility, metacognition, precision, questioning and creativity¹⁵⁹ with group discussions and preliminary problem solving. Section 7 will describe how the elements to be found in the classroom were realized.

¹⁵⁹ See Arthur L Costa and Pat Wilson O’Leary, “Co-cognition: The Cooperative Development of the Intellect” in Neil Davidson and Toni Worsham (eds.) 1992, *Enhancing Thinking Through Cooperative Learning*, p. 41–65.

4

RESEARCH METHODOLOGY

4.1 The Relationship between Theory and Practice

Niklas Luhmann uses the educational system as an example of a sub-system having autopoietic tendencies.¹⁶⁰ Educational research has the same potential for autopoiesis when it remains on a theoretical level, without close contact with daily classroom life. The partnership of a holistic theory, combined with “hands on” applications, is needed for far-sighted results. The implementation of theory can step no further than reality allows. As Emile Durkheim states:

If educational theory goes beyond its proper limits, if it pretends to supplant experience, to promulgate ready-made formulae that are then applied mechanically, it degenerates into dead matter. If, on the other hand, experience disregards pedagogical thinking, it in turn degenerates into blind routine or else is at the mercy of ill-informed or unsystematic thinking. Educational theory essentially is the most methodical and best-documented thinking available, put at the service of teaching.¹⁶¹

Durkheim makes a plea to avoid producing theory removed from the context of the situation—that is, without starting from the reality of the situation at hand.

¹⁶⁰ He defines autopoietic systems as those “that reproduce all the elementary components out of which they arise by means of a network of these elements themselves and in this way distinguish themselves from an environment—whether this takes the form of life, consciousness or (in the case of social systems) communication. Autopoiesis is the mode of reproduction of these systems.” Niklas Luhmann 1986 (1989), *Ecological Communications*, p. 143.

¹⁶¹ Emile Durkheim 1925b (1961), *Moral Education: A Study in the Theory and Application of the Sociology of Education*, p. 2.

We cannot usefully treat any teaching problem, whatever it may be, except by starting where we are in time and space, i.e., with the conditions confronting the children with whom we are concerned.¹⁶²

So a partnership between theory and practice keeps our feet firmly on the ground, as possibilities are sought, and keeps in check the extremes of either idealism or despair. Carr and Kemmis state something similar in *Becoming Critical*:

what is required is a view of educational research that is both 'interpretative' and scientific. 'Interpretative' in the sense that it generates theories that can be grasped and utilized by practitioners in terms of their own concepts and theories; 'scientific' in the sense that these theories provide a coherent challenge to the beliefs and assumptions incorporated in the theories of educational practice that practitioners actually employ. The findings assembled through research and any new theories it may offer will have little *educational* validity if they are unrelated to the theories and understandings of educational practitioners. And they will have little *educational* value if they do not enable practitioners to develop a more refined understanding of what they are doing and what they are trying to achieve. In this sense, the only legitimate task for any educational research to pursue is to develop theories of educational practice that are rooted in the concrete educational experiences and situations of practitioners and that attempt to confront and resolve the educational problems to which these experiences and situations give rise.¹⁶³

Carr and Kemmis further clarify this relationship:

This does not mean that the relationship of theory to practice is such that theory 'implies' practice, or is 'derived' from practice, or even 'reflects' practice. Rather, by subjecting the beliefs and justifications of existing and ongoing traditions to rational reconsideration, theory informs and transforms practice by informing and transforming the ways in which practice is experienced and understood. The transition is not, therefore, from theory to practice as such, but rather from irrationality to rationality, from ignorance and habit to knowledge and reflection. Furthermore, if educational theory is interpreted in this way, closing the gap between theory and practice is not a case of improving the practical effectiveness of the products of theoretical activities, but one of improving the practical effectiveness of the theories that teachers employ in conceptualizing their own activities. In this sense, reducing the gaps between theory and practice is the central *aim* of educational theory, rather than something that needs

¹⁶² Ibid., p. 17.

¹⁶³ Wilfred Carr and Stephen Kemmis 1986, *Becoming Critical: Education, Knowledge and Action Research*, p. 118.

to be done *after* the theory has been produced, but *before* it can be effectively applied.¹⁶⁴ (underlining added)

The call is for a multi-disciplinary approach, where sociologists, as experts in group formation and dynamics, collaborate with teachers, whose expertise is in the classroom. A movement from “irrationality...ignorance and habit” to “rationality...knowledge and reflection” in our schools’ environment has been the goal of this research. With a true collaboration with teachers and children, research takes on new dimensions, and its value can be seen on more than a hypothetical level. Therefore, the presented ideas were introduced for reflection and implementation by action research with a teacher and a class of students during their first and second grades to see if it was possible to create a diversity-positive environment and ascertain what its application could be with small children.

4.2 Action Research

The roots of action research can be found already in the 1920’s in Dewey’s *The Quest for Certainty*¹⁶⁵ in which he criticizes society for divorcing science and action.¹⁶⁶ Since the 20’s, action research has developed. Reason and Bradbury provide a current definition:

action research is a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview which we believe is emerging at this historical moment. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities.¹⁶⁷

Carr and Kemmis present a definition of action research as pertains to research in the field of education as follows:

Action research is simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and

¹⁶⁴ Ibid., p. 115–116.

¹⁶⁵ John Dewey 1929, *The Quest for Certainty*, p.24.

¹⁶⁶ Hannu L.T. Heikkinen and Jyrki Jyrkämä 1999, “Mitä on toimintatutkimus?” in *Siinä tutkija missä tekijä: Toimintatutkimuksen perusteita ja näköaloja*, p. 26.

¹⁶⁷ Peter Reason and Hilary Bradbury 2001, “Introduction: Inquiry and Participation in Search of a World Worthy of Human Aspiration” in *Handbook of Action Research: Participative Inquiry and Practice*, p.1.

justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out. In education, action research has been employed in school-based curriculum development, professional development, school improvement programs, and systems planning and policy development.¹⁶⁸

This makes action research ideal for use here since the goal of this research is a “self-reflective enquiry...to improve the rationality and justice of the classroom and is deeply involved in “systems planning and policy development”.”¹⁶⁹

Action research also suits well for its “participatory” worldview since a goal of the research is that the children would be prepared for participative democracy. Reason and Bradbury speak of action research’s “emergent worldview” so:

The emergent worldview has been described as systemic, holistic, relational, feminine, experimental, but its defining characteristic is that it is participatory: our world does not consist of separate things but of relationships which we co-author. We participate in our world, so that the ‘reality’ we experience is a co-creation that involves the primal givenness of the cosmos and human feeling and construing. The participative metaphor is particularly apt for action research, because as we participate in creating our world we are already embodied and breathing beings *who are necessarily acting* – and this draws us to consider how to judge the *quality* of our acting.

A participatory worldview places human persons and communities as part of their world – both human and more-than-human embodied in their world, co-creating their world. A participative perspective asks us to be both situated and reflexive, to be explicit about the perspective from which knowledge is created, to see inquiry as a process of coming to know, serving the democratic, practical ethos of action research.¹⁷⁰

Action research is, by definition, a truly collaborative experience involving all the stakeholders. According to Reason and Bradbury, “Action research is only possible *with, for* and *by* persons and communities, ideally involving all stakeholders both in the questioning and sensemaking that informs the research,

¹⁶⁸ Carr, Wilfred, and Stephen Kemmis 1986, *Becoming Critical: Education, Knowledge and Action Research*, p. 162.

¹⁶⁹ Ibid.

¹⁷⁰ Peter Reason and Hilary Bradbury 2001. “Introduction: Inquiry and Participation in Search of a World Worthy of Human Aspiration” in *Handbook of Action Research: Participative Inquiry and Practice*, p. 6–7.

and in the action which is its focus”.¹⁷¹ Parents, children, their teachers and auxiliary staff were all involved in this process.

The Relationship between the Teacher and the Researcher

A word should be said here about the collaboration between the teacher and the researcher. An agreement on a division of labor was made at the beginning of the present research. The researcher was free to suggest any ideas to the teacher on matters concerning the functioning of the class or the teaching and to visit the class, unannounced, at any time. The teacher was responsible for the well-being and education of the children, and was free to take, or not to take, any advice or suggestions from the researcher. As the theory was holistic in nature, it was presented to the teacher slowly, in the daily process of discussing, pondering, brain storming, consulting to see the viability of the theory and to find truly positive, and far-sighted applications. From teacher Korkeaniemi's report:

A central fact toward the success of the project was an agreement allowing me, as the teacher, full freedom to realize the teaching. According to the value base of the project, the educational objectives were drawn in co-operation. As a teacher, I carried the responsibility for the teaching objectives and their practical applications. I received plenty of ideas and material from the researcher, who gave me full freedom to choose how to use them. Our co-operation flowed smoothly, and at no given time did I feel any limitations to my particular way of teaching. [Korkeaniemi Report, par. 17]

These aspects are also part of action research. Cunningham defines action research as:

a spectrum of activities that focus on research, planning, theorizing, learning, and development. It describes a continuous process of research and learning in the researcher's long-term relationship with a problem. [...] This process is as much an act of scientific research as an act of engagement with people experiencing the problem.¹⁷²

Hart and Bond speak of the action research process as:

¹⁷¹ Ibid., p. 2.

¹⁷² J.B. Cunningham 1993, *Action Research and Organizational Development*. Westport: Praeger p. 4 quoted in Hannu L.T. Heikkinen and Jyrki Jyrkämä in “Mitä on toimintatutkimus?. Hannu L.T. Heikkinen, Rauno Huttunen and Pentti Moilanen (eds.) 1999, *Sinä tutkija missä tekijä: toimintatutkimuksen perusteita ja näköaloja*, p. 34.

educative; deals with individuals as members of social groups; is problem-focused, context-specific and future-oriented; involves a change intervention; aims at improvement and involvement; involves a cyclic process in which research, action and evaluation are interlinked; is founded on a research relationship in which those involved are participants in the change process.¹⁷³

Hart and Bond's statement that the action research process is problem focused, context-specific and future oriented again stresses how this research is tailor-made for action research. It is certainly intended to involve change intervention, aims at improvement and involvement, and is future oriented.

Some action researchers call for halts in the creative process at periodic intervals. However David Hopkins speaks specifically to this point, "the tight specification of process steps and cycles may trap teachers within a framework which they may come to depend on and which will, consequently, inhibit independent action."¹⁷⁴ Kemmis agrees with Hopkins in not using a cyclical model and states that the use of cycles should be seen as "tips for beginners".¹⁷⁵ A description of the cycles of reflection in this action research may be best described as multi-tiered. There were many cycles of reflection: day by day, in the daily discussions with the teacher; every three weeks, after the Family Evenings there was a time to stop and assess the needs for change; certainly each semester can be seen as a cycle in its own right. Moreover, year one and year two, the later being the more independent one for the teacher, can each be seen as a cycle. The retrospective reflection of both the researcher and the teacher, the researcher's dissertation analysis and the teacher's report writing can be seen as cycles since the time provided distance and contributed to the evaluation process. Hopkins' and Kemmis' criticism of the use of a strict cyclical model seems to hit the mark.

¹⁷³ E. Hart and M. Bond 1995, *Action Research for Health and Social Care: A Guide to Practice* Buckingham: Open University Press, p. 37–38 quoted in Hannu L.T. Heikkinen and Jyrki Jyrkämä in "Mitä on toimintatutkimus?". Hannu L.T. Heikkinen, Rauno Huttunen and Pentti Moilanen (eds.) 1999, *Sinä tutkija missä tekijä: toimintatutkimuksen perusteita ja näköaloja*, p. 33.

¹⁷⁴ David Hopkins 1993, *A Teacher's Guide to Classroom Research*, 2nd ed., p. 54–55.

¹⁷⁵ Stephen Kemmis 1994, "Action Research" in T. Husén, and N. Postlewaithe (eds.) *International Encyclopedia of Education*, Vol. 1, p. 43.

The Results of Action Research

As action research is collaboration between action and reflection, the results themselves should be seen as a synergism, a discussion between the theory and the data. That is, the theory can point out possible areas of action, and actions can point out areas for the possible development of the theory. Each assists the other and helps to verify the results for internal consistency. This collaboration in the production and verification of results is one of the fundamental differences between action research and the Grounded Theory of Strauss, Glaser and Corbin. A Grounded Theory is bound by the data, and therefore begs the question: How many specific occurrences need to be observed before it can be raised to the level of a theory? That is, a theory is defined as a higher order of generalization than a specific occurrence, a systematic statement of principles, or a formulation of apparent relationships or underlying principles of an observed phenomenon. What percentage of occurrences should be observed before it can be raised to the level of a theory? Caution should be observed in this area. Action research, rather, sees the need for the creative interaction between the two. This research appreciates this need and calls for that interaction. Kemmis and Wilkinson state, “(action research) aims to help people to investigate reality in order to change it. At the same time, we might say, it also aims to help people to change reality in order to investigate it.”¹⁷⁶ How can the introduction of powerful tools like Consultation and a Partnership of the parents and the teacher affect the classroom dynamics? The reality needs to be changed in order to investigate it. Then again, what is reality? The reality of one classroom may be very different, or very similar, to the next. Therefore, the research structure shows the same Unity in Diversity in its paradigm. The principles to be found in all learning environments will express Unity in principles while the applications specific to each unique situation will express the Diversity found in each and every classroom.

In conclusion, Stinger’s definition shows in a nutshell how this research uses action research:

Action research ... is a collaborative approach to inquiry or investigation that provides people with the means to take systematic action to resolve specific problems. This approach to research favors consensual and participatory procedures that enable people a) to investigate systematically their problems and issues, b) to formulate powerful and sophisticated

¹⁷⁶ S. Kemmis and M. Wilkinson 1998, “Participatory Action Research and the Study of Practice” in B. Atweh, S. Kemmis and P. Weeks (eds.) *Action Research in Practice: Partnerships for Social Justice in Education*, p 21.

accounts of their situation and c) to devise plans to deal with the problems at hand.¹⁷⁷

The following strives towards such an end. Teacher Korkeaniemi aptly stated that the time spent on the project was, metaphorically speaking, “being put into the bank” and that the energy expended now, in positive, preventative actions, would “pay off” later on by avoiding problems that would not need to be solved. So it may be true that the most significant results will be seen only when the children move into their teenage years and beyond. Since the very nature of this research is preventative, it is only proper that it should be so.

One difficulty with action research is in how to document it. Action research is a dynamic, creative process that appreciates that phenomena are multifaceted. It attempts a metamorphosis into viable, improved multidimensional phenomena. A manuscript is read linearly. Holistic forms of action research presentation should be developed to reflect its dynamic process. An attempt was made in this work to reflect the dynamic nature of the research.

4.3 Case Study Methodology

Case study methodology is in-depth investigation of a person, group, organization or other social unit. In this research, the case was one class during their first and second years of school. There are strengths and weaknesses in the use of case study methodology. The main strength is that it enables in-depth investigation. This is especially important when the focus of the research involves children. As Leena Alanan points out,¹⁷⁸ few sociological research studies have attempted to look at the world from the child’s perspective. Through interviews, discussions and observations of classroom, lunch room and playground activities, case study methodology enabled the researcher to get closer to understanding the child’s perspective of how children experience the start of school. The weakness is that case study methodology, due to its small sample size, allows no statistically significant conclusions. Case study methodology was chosen, however, since an in-depth analysis was needed as a first step in understanding more deeply multidimensional situations involving children, teacher, other school staff and parents. Further research will be

¹⁷⁷ Ernst Stringer 1996, *Action Research. A Handbook for Practitioners*, p. 15.

¹⁷⁸ See Leena Alanan 1992, *Modern Childhood? Exploring the ‘Child Question’ in Sociology*.

necessary to verify and further develop the paradigm designed by testing on a broader and more diverse scale. Despite the inability to draw definitive conclusions, the children, parents and teacher of the Human Dignity Class were considered from many perspectives. A triangulation of data in the form of diaries, tapes, interviews, questionnaires and ethnographic observations were taken from the researcher, children, teacher, parents and research assistant. The information gleaned was continuously incorporated into the process itself.

4.4 The Tools

Cooperative Learning Methods

Cooperative learning methods, usually associated with the names Slavin, Sharan, Kagan, Deutch, Johnson and Sherif fit well into a learning environment based on Human Dignity and Justice. Already in 1956, Sherif and Sherif stated:

people who help each other and who join forces to achieve a common goal will generally grow to feel more positively about each other and will be willing and able to interact constructively when performing a collective task.¹⁷⁹

Slavin states, “The “engine” that runs cooperative learning is always the same: heterogeneous groups working toward a common goal.”¹⁸⁰

In The Human Dignity Project cooperative working groups were formed by arranging the students in the class based on the findings of preferential sociometric data. Each cooperative group was made up of two boys and two girls. The group structure was made to favor the most excluded children in the class by placing the least chosen children with more socially strong, yet socially flexible, children. Each cooperative group chose a name for itself: the Sharks, the Golden Eagles, or the Dinosaurs, for example. Collaboration among the groups was encouraged by giving tasks where the results depended both on cooperation within the groups and on the collaboration of the groups together. If, for example, each cooperative group was given the task of studying one of the human senses, the groups then had to consider how each of these five senses worked together, stressing the interaction and interdependence among

¹⁷⁹ Shlomo Sharan 1985, “Cooperative Learning and the Multiethnic Classroom” in Robert Slavin, *et al.* (eds.), *Learning to Cooperate, Cooperating to Learn*, p. 255.

¹⁸⁰ Robert Slavin 1985, “An Introduction to Cooperative Learning Research” in Robert Slavin, *et al.* (eds.), *Learning to Cooperate, Cooperating to Learn*, p. 7.

the groups rather than pitting them against each other. The cooperative groups also functioned on class trips: the Sharks collected the kindling and the Dinos scouted for a good place to picnic. The use of collaborative groups was found to be a useful tool in The Human Dignity Project.

One Cooperative Learning activity intentionally not used in The Human Dignity Project was “Interdependence from Outside Enemies”¹⁸¹ which attempts to create cohesion within the cooperative learning groups by pitting the groups against each other. This idea was not in harmony with the theory presented.¹⁸²

Preferential Sociometry

Sociometry is a broad term for the “measurement of every kind of interhuman ... relations”.¹⁸³ Preferential sociometry refers to the measurement of individuals’ preferences for others in a given group. Individuals identify which individuals from a certain group, in this case a class, that they would prefer to perform certain tasks with. Preferential sociometry does not measure relationships in reality but rather the relationships desired. While it may be some measure of popularity, it does not necessarily reflect which students are in a position of leadership.

Often preferential sociometric queries include rejection questions, that is, also asking respondents to name which individuals they would prefer not to perform certain tasks with. While this information would be valuable for the researcher, this practice is questionable from the perspective of positive group dynamics. Åke Bjerstedt in *The Methodology of Preferential Sociometry* states it clearly, including both respondents’ comments and the findings of other researchers:

Several reasons against the use of rejection reports may be given. [...] The fact is clear: in our cultural tradition the aversion to admitting negative feelings is widespread...and it usually results in a heavy positive report overweight and zero-norm rejection distributions... ‘I think it very unfair to deliberately dig out of my mind three people that I don’t like especially’ ... Several investigators have given similar opinions: does

¹⁸¹ David W. Johnson, Roger T. Johnson, and Edythe Johnson Holubec 1990, *Circles of Learning: Cooperation in the Classroom*, 3rd ed., p. 49.

¹⁸² For a description of this activity see Johnson, Johnson and Holubec 1990, 1991.

¹⁸³ Åke Bjerstedt 1956, *The Methodology of Preferential Sociometry: Selected Trends and Some Contributions*, p. 28.

not the use of rejection reports mean calling attention to the less-favored children, thereby fostering discrimination and rendering the process of readjustment more difficult...¹⁸⁴

Gronlund's comments on the use of negative criteria are certainly at least as convincing. He states:

Asking individuals to indicate those whom they would *least* prefer as associates for some activity or situation has generally been avoided in the classroom. It has been pointed out¹⁸⁵ that the use of such criteria has resulted in expressed resentment among group members. If negative criteria make individuals more conscious of their feelings of rejection, neither the emotional development of the individuals nor the social development of the group will be benefited. Consequently, the use of such rejection choices should be eliminated from most classroom testing situations.¹⁸⁶

Rather than having the children contemplate which children they felt were undesirable and for what reasons, rejection questions were not used in this research due to the documented danger of reinforcing in the chooser's mind, that certain individuals are less desirable.

New techniques are being developed in the analysis of sociometric meters using both Social Network Analysis¹⁸⁷ and Multidimensional Scaling.¹⁸⁸ Unfortunately, these techniques require asking for the names of both the individuals who are preferred and those who are rejected. Hopefully the new meters will require the collection of only preferred choices. The quantitative validation of The Human Dignity Paradigm would benefit from a technique that could truly measure the cohesion of the class and how it relates to academic learning ease so that these two factors could be correlated. According to Schmuck, "Classroom groups with supportive friendship patterns enhance academic learning, while more hostile classroom environments reduce learning".¹⁸⁹

¹⁸⁴ Ibid., p. 53.

¹⁸⁵ M.L. Northway 1952, *A Primer of Sociometry*.

¹⁸⁶ Norman E. Gronlund 1959, *Sociometry in the Classroom*, p. 47.

¹⁸⁷ See Johnson, Jeffery, and Marsha Ironsmith, *Journal of Group Psychology, Psychodrama and Sociometry* Spring 1994, Vol. 47 Issue 1, p. 36-49.

¹⁸⁸ See George Grazda and Jerry A. Mobley, "Multidimensional Scaling: High-Tech Sociometry for the 21st Century" *Journal of Group Psychology, Psychodrama and Sociometry*, Vol. 47 Issue 2, p. 77.

¹⁸⁹ Richard Schmuck and Patricia Schmuck 1988, *Group Processes in the Classroom*, 5th ed., p. 27.

How the Preferential Sociometric Data was Used

A search was made for a method to evaluate the effects of class cohesion on learning. If cohesion proved to have a positive effect, teachers would be encouraged to pay more attention to group dynamics as a help in attaining academic goals. Preferential sociometry has been hailed as a tool in measuring group cohesion. The determination of group cohesion by Gronlund and Bjerstedt, however, is based on mutually chosen pairs, that is, when two children choose each other. This can be seen in their similar formulae for the calculation of group cohesion. Both are based on the number of children who mutually chose each other. (\bar{Sp} = the sum of mutually chosen pairs, N=number of students)

$$\text{group cohesion} = \frac{\bar{Sp}}{N(N-1)} \quad \text{or} \quad \frac{\text{number of mutual choices}}{\text{number of possible mutual choices}}$$

Rather than being a measure of general group cohesion, dyadic relations show a pattern of “pairing off” instead. If the pairs are insular or adversarial, rather than open and collaborative, a high group cohesion rating, according to Bjerstedt’s and Gronlund’s formulae could actually be a sign of low, rather than high group cohesion. Although pairing does express a certain type of cohesion under certain circumstances, this research could not accept the use of formulae based on paired choices since the measure shows the “pairing off” of individuals rather than the cohesion of the whole group. The researcher was, unfortunately, unable to find a quantitative measurement for group cohesion commonly described as “class spirit” and no satisfactory equation in preferential sociometry or any other measurement technique was found for such a task.

However, preferential sociometric data was used by the teacher as a tool to identify those in a more excluded position in the class and for the collection of empirical data to follow the dynamics among the children. After each preferential sociometric meter was conducted, the cooperative learning groups were rearranged. Structuring the groups began by placing the most “peripheral” children, that is, those least chosen by others, with socially more integrated

¹⁹⁰ Åke Bjerstedt 1956, *The Methodology of Preferential Sociometry: Selected Trends and Some Contributions*, p. 123.

¹⁹¹ Norman E. Gronlund 1959, *Sociometry in the Classroom*, p. 80.

boys and girls who had shown some interest toward them, or were more flexible in accepting others. It was hoped that this would encourage inclusive class dynamics. This, in addition to supporting the least integrated children by means of bringing out their stronger points, was an attempt to assist the “neglectees” in their inclusion in the class. Preferential sociometric tests were administered five times by the researcher and once, independently and unsolicited by the teacher, during her “solo” period.¹⁹²

The Administration of the Sociometric Meters

In August 1995, a class picture was taken with each student holding a placard with their name. When the sociometer was administered, the children were informed that the classroom seating was soon to be arranged. Each child was asked to give the names of the three children in the class that they would prefer to sit with, play with and work with. They were told that this time not everyone would get their first choice, but that the rearrangement would take place a number of times during the year and that perhaps later on they would get their preferences. They were told that their answers would be kept in strict confidence. The picture was used in order to assure that the children correctly remembered the names of the other students. Those unable to write were assisted by adults.

Preferential sociometric meters were taken in August, November and December 1995, May and September 1996 and January 1997. The September 1996 meter, taken by the teacher, is not included in the following statistical evaluations since the researcher did not observe the conditions under which the meters were taken.

The Usefulness of the Sociometers

Sociometric data collection was found to be quite useful to the teacher in identifying the children less frequently chosen by others. It was also helpful for her to know who chose them in order to help strengthen those interests. The teacher also noticed the usefulness of the preferential sociometers since she chose to conduct her own in September 1996 and used it in the reorganization of the cooperative learning groups. The ease in administering the test and the

¹⁹² From Irma Korkeaniemi's Diary Week 39, 23.–27.9.1996 “On Monday I prepared a sociogram, which I used when trying to form good and functional workgroups.”

flexibility of its use made it a valuable tool. Despite the researcher's decision of the unsuitability of Gronlund's and Bjerstedt's cohesion equations, preferential sociometers were still a valuable tool in following the group's dynamics.

The Curricula Used and Why

The word "curriculum" seemed to have many meanings in the school. The teachers often referred to a certain textbook series as their curriculum. By simply dividing the textbook into the number of weeks in the school year, the Table of Contents became the lesson plan. Then there was the school's own curriculum, which was in the process of development during the first year of The Human Dignity Project. This was often discussed. Surprisingly, no one spoke of the *Framework Curriculum for the Comprehensive Schools 1994* prepared by the National Board of Education.

The use of textbook material directly as a curriculum may be questionable since recent research on the content of Finnish-language textbooks by Suutarinen shows discrepancies between the *Framework Curriculum for the Comprehensive Schools 1994* and the content presented in the Finnish-language civics textbooks (see Chapter 1). Perhaps the various curricula should be seen as a mutually supportive hierarchy of goals for the teacher—documents that show direction, but recognize classroom diversity. Curricula could be seen as maps rather than sets of directions, plans for students to learn the process of learning. Then a variety of materials could be used for the fulfillment of the curriculum as appropriate, and not vice versa.

The role played by the curriculum in providing a holistic overview for promoting pro-active learning needs to be understood. Learning is the key. According to John Elliot:

Learning is viewed as the active production rather than the passive reproduction of meaning. Its outcomes are no longer to be assessed in terms of the match between inputs and predetermined output criteria, but rather in terms of the intrinsic qualities of being they manifest. When learning is viewed as 'active production' then it becomes a manifestation of human powers, for example, to synthesize disparate and complex information into coherent patterns, to look at situations from different points of view, to self-monitor personal bias and prejudice. The development of understanding is construed as the extension of the students' natural powers in relation to the things which matter in life.

The manifestation of such qualities can be described and judged but not standardized and measured.¹⁹³

Elliot sees learning as “an enabling process...its focus on the process rather than on the product of learning. It is directed towards activating, engaging, challenging, and stretching the natural powers of the human mind”.¹⁹⁴ Elliot then turns his discussion to the question of curriculum reform and the relationship between the curriculum and teaching. He states:

The curriculum is not seen as an organized selection of knowledge, concepts, and skills determined independently of the pedagogical process, solely on the basis of public structure of knowledge. Rather the curriculum map is shaped within pedagogical practice, as the teacher selects and organizes ‘knowledge content’ in response to the students’ own search for meaning, and then monitors their responses in the light of such criteria as ‘relevant to their concerns’, ‘interesting’, ‘challenging’, and ‘stretching’. Students’ subjective experiences constitute the data, in the light of which the teacher adjusts and modifies the emerging map. As the map unfolds, and is pedagogically validated in retrospect through self-monitoring, it enables the teacher to anticipate but not predict future possibilities. It provides the teacher with a sense of direction without prescribing a fixed agenda.¹⁹⁵

When Teacher Korkeaniemi was asked what curriculum she used, she stated that she used the structure found in two books, *Luonnontutkija 1–2*¹⁹⁶ (*The Nature Explorer 1–2*) and *Tutkin ja toimin*¹⁹⁷ (*I Investigate and Act*). As seen in Appendix 1, the first two school years are divided into eleven themes, including the elements, time and space, maps, plants, animals and humans. This provided the framework for the themes of study. The teacher and the researcher soon noticed that, for a holistic approach to be taken, it would be useful to set long-term goals which could be broken down into a series of small attainable steps. The teacher and the researcher discussed two options, either to find a suitable long-term curriculum or to make our own. The choice of which option and which curriculum were left entirely to the teacher. The teacher investigated the

¹⁹³ John Elliot, “Teachers as Researchers: Implications for Supervision and for Teacher Education” in *Teaching and Teacher Education*, Vol. 6, No.1, p. 6.

¹⁹⁴ Ibid.

¹⁹⁵ Ibid.

¹⁹⁶ Kaisa, Kiiveri, Annamaaria Nuutinen and Pirjo Tolvanen 1995, *Luonnontutkija. 1–2: Opettajan materiaali 1*.

¹⁹⁷ Ulla-Maija Kankaanpää 1988, *Tutkin ja toimin: ympäristööppi*.

curricula found and chose the Globaalin Kasvatuksen Opetussuunnitelma¹⁹⁸ (The Curriculum for Global Education; English translation found in Appendix 1) which stresses the areas of vision, ethics, skill, knowledge and understanding. The teacher reported that in her opinion it was clearly the best and she used it. A copy was given to the school principal, to the director of the local Board of Education and to the principals of all the elementary schools of the city. It was also offered and given to all parents interested in receiving a copy.

One of the most valuable elements of the Curriculum for Global Education is that the goals, and the steps in attaining the goals, are presented in a useful and interesting way. The five goals are presented so:

1. To adopt the values necessary for the evolution of a global human society. (*Ethics*)
2. To acquire knowledge of mankind's development, current state and achievements. (*Knowledge*)
3. To include in the world view a discernment as to how mankind has always formed ever greater social systems, and how this process has been encouraged by man's natural urge to work in cooperation. (*Understanding*)
4. To see the future of mankind as bright, and to picture in one's mind how mankind can through cooperation reach unprecedented achievements. (*Vision*)
5. To learn skills concerning cooperation and the management of information, and become directed towards acquiring skills necessary for the development of mankind. (*Skills*)¹⁹⁹

In order to attain each of the five goals, two or three subgoals are set. Since the target group is children aged 5–14, each goal is then itemized by age at their level of capability. A look at goal five shows that it is then divided into three subgoals:

- 5.1. To learn to explore sources of knowledge logically in order to form holistic pictures and to apply the understanding thus gained to different challenges and activities; to learn to express clearly and logically one's considered views for the development of human society.
- 5.2. To learn the skill of consultation in which the purpose is to promote the common good, not to advance one's own interest; in which the aspiration is to achieve a common understanding; in which one's own

¹⁹⁸ Globaalin kasvatuksen opetussuunnitelma: 5–14-vuotiaiden koulukasvatuksen avuksi 1995, Suomen Bahá'iden Kansallinen Henkinen Neuvosto. (The Curriculum for Global Education: In Support of School Education for 5–14 Year Olds 1995, National Spiritual Assembly of the Bahá'is of Finland. See Appendix 1).

¹⁹⁹ Ibid., p. 2.

view is expressed clearly and freely, but politely; and in which all participants seek to build their opinion based primarily upon knowledge and understanding.

- 5.3. To learn to consider those skills and capabilities that are needed for the realization of mankind's future in practice when orienting for studies and choosing professions.²⁰⁰

Each of these subgoals is then broken down into goals according to age groups showing what can be done in each age group in order to attain the goal by the age of fifteen. When goal 5.2²⁰¹ is broken down into smaller steps according to age of the children, we find suitable goals, manageable for children at different levels:

- 5–6: To practice bringing up important topics of discussion that are interesting to oneself and others.
To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 7–8: To learn to weigh one's views in the light of facts.
To learn to listen to and ponder carefully the viewpoints presented by others. (To be continued in age group 9–10.)
To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 9–10: To learn to listen to and ponder carefully the viewpoints presented by others. (Continued from age group 7–8.)
To practice striving for a shared view in conversation.
To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 11–12: To learn to make joint decisions on the basis of views arrived at mutually. (To be continued in age group 13–14.)
To learn to keep one's emotions under control and one's thoughts as objective as possible during consultation. (To be continued in age group 13–14.)
To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 13–14: To learn to make joint decisions on the basis of views arrived at mutually. (Continued from age group 11–12.)

²⁰⁰ Ibid., p. 3–4.

²⁰¹ “To learn the skill of consultation in which the purpose is to promote the common good, not to advance one's own interest; in which the aspiration is to achieve a common understanding; in which one's own view is expressed clearly and freely, but politely; and in which all participants seek to build their opinion based primarily upon knowledge and understanding.” Ibid., p. 3.

To learn to keep one's emotions under control and one's thoughts as objective as possible during consultation. (Continued from age group 11–12.)

To practice a polite and dignified manner of speaking. (To be continued in all age groups.)²⁰²

This additional curriculum proved to be a valuable tool in the realization of the project. Teacher Korkeaniemi often mentioned how useful it was to her to have the curriculum and also to have the theoretical base of the Human Dignity Project. She said that it gave a frame to her teaching, a context in which she saw what she did as part of a holistic process.

Teacher Korkeaniemi mentions the curriculum of the Cygnaeus School, which was produced in May 1996, at the end of the first year of The Human Dignity Project. She herself was involved in the project of creating the curriculum and tells how it coincided with the goals of the project in her report, "World Citizens from the Cygnaeus School":

While familiarizing myself with the main objectives of The Human Dignity Project—the development of skills toward global citizenship, I compared the learning model of the project to our school's curriculum value base and operational idea. The core values of the project are 'human dignity' and 'global citizenship' and these are the higher concepts of our school's curriculum [...] The core principle of the Global Education Plan is "Unity in Diversity" and supports the "Healthy Self Esteem"-concept, which represents the principle value of our school's curriculum's value basis. The value basis of our school's curriculum and the Human Dignity Project are indeed compatible. I believe the project has simultaneously supported the realization of the goals set by our school's own curriculum in my class, while we were moving toward global citizenship. (Par. 13–14)

The difficulty with using the Curriculum for Global Education was that ready-made materials were not currently available for the teacher. Often Teacher Korkeaniemi mentioned how valuable it would be if prepared materials were available. The teacher and researcher often spoke of compiling such materials based on their experiences. So, while it was a valuable and useful document, it would have been even more useful if suitable application materials had been available. However, this prevented the danger of the teaching materials being used in a "cookbook", that is in a mechanical fashion, since the teacher had to

²⁰² Ibid., p. 11.

produce the applications herself. It will be seen in the data analysis that, as time went on, Teacher Korkeaniemi not only used curricula when making her lesson plans but also used the ideas and comments of the parents presented in the Family Evenings.

The word “curriculum” seems to have many nuances. How teachers understand the role of curricula, including the *Framework Curriculum for the Comprehensive Schools 1994*, in relationship to what is taught and the teaching materials available, how curricula can corroborate and support each other and how schools develop their own curricula, are all areas ripe for research.

5

DATA COLLECTION: FOR WHAT PURPOSE AND HOW?

Human Dignity, World Citizenship, Consultation, Partnership in Education, Unity in Diversity... all are lofty and powerful terms, but can they be realized in a first and second grade classroom? What would they look like? Would they create a diversity-positive environment? Finally, would the actors involved accept the changes necessary?

5.1 Qualitative Data Analysis

Case study action research lends itself easily to qualitative data collection. According to Strauss and Corbin:

By the term *qualitative research* we mean any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification. It can refer to research about persons' lives, stories, behavior, but also about organizational functioning, social movements, or interactional relationships. Some of the data may be quantified as with census data but the analysis itself is a qualitative one ... a **non**mathematical analytic procedure that results in findings derived from data gathered by a variety of means. These include observations and interviews, but might also include documents, books, videotapes, and even data that have been quantified for other purposes such as census data.²⁰³

²⁰³ Anselm Strauss and Juliet Corbin 1990 (1991), *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*, p. 17–18.

Indeed, one small class of children cannot in any way be regarded as statistically significant. However data, both qualitative and quantitative in nature, was collected. The conclusions made from the data collected are valuable in themselves and can give direction to future research in preventative environments for peace and justice education.

Ethnographic Observation

In order to understand, as fully as is possible, the life of a first grader in 1995–1997 in a small city in central Finland, a number of data collection techniques were implemented, one of which was ethnographic observation. The term ethnography applies both to the acts of observing directly the activities of a social group and producing a written description thereof. According to Peter Woods in *Inside Schools: Ethnography in Educational Research*, “Ethnography ... is particularly well suited to helping to close the gulf between researcher and teacher, educational research and educational practice, theory and practice.”²⁰⁴ Ethnographic data was collected every other week for one full day in cycles of 45 minutes of observation and 45 minutes of observation documentation. The observation took place not only in the classroom but also in the other activities of the students’ day—in the cafeteria, the playground, the hallways and during outings and trips. Ethnographic data collection can help in understanding the everyday rules of inference and collectively shared basic assumptions, in order to grasp the nature of the interactions involved.

This method was quite useful in two ways. The first was to see what really was happening in the classroom and become acquainted with the milieu. The second requires a return to the definition of the word “Diversity” itself, and a re-evaluation of the concepts of similarity and diversity (see Section 2.3). In order to be diversity-positive, the paradigm in which it is set needs to be based on principles which each child can identify with. Such principles cannot be based on the traditions of any one culture, but should go deeper to the level of principles that can be seen as recognizable and applicable to all. Therefore, an attempt was made to look at the class as a development project found anywhere in the world. The values used should be just as transparent to a Finnish child in a Lebanese school as to a Lebanese child in a Finnish school. This goal certainly fits the goal of ethnographic observation. Peter Woods states:

²⁰⁴ Peter Woods 1986, *Inside Schools: Ethnography in Educational Research*, p. 4.

Ethnographers thus try to rid themselves of any presuppositions they might have about the situation under study. They go into the 'field' to 'observe' things as they happen in their natural setting, frequently 'participating' themselves in the ongoing action as members of the organization or group.²⁰⁵

However Woods also states, "Ethnography offers researchers a large measure of *control* over the work done. The researcher *is* the chief research instrument."²⁰⁶ For this reason it would be valuable to include a section on this matter.

Contributing Factors to the Research

A crucial factor in this area, subjectively speaking, is the researcher's belief that it is possible to create a diversity-positive environment in schools.²⁰⁷ On a worldwide scale two processes are taking place, one a process of collapsing social organization and the other a process of building up.²⁰⁸ If this positive process is possible on a large scale, how could it not be theoretically possible in a first grade classroom? The possibility remains that a diversity-positive environment could be a theoretic possibility but currently impossible to realize in practice. If the stakeholders involved are not prepared or willing to accept the changes necessary for its realization, then it probably will not succeed. Therefore, a separate research question was included for that possibility. Also, the motivation of the researcher to improve the situation for school children was extremely high.

An element that probably had an effect on this research is that the researcher herself is foreign born. This meant that the children in The Human Dignity Class had a more than average exposure to a foreign adult. Another question is whether a foreign researcher is able to understand a culture not her own well enough to study it. This is a two-edged sword: on the one hand a foreign culture can never be completely understood; on the other, the distance can offer many insights and perspectives.

²⁰⁵ Ibid., p. 5.

²⁰⁶ Ibid., p. 8.

²⁰⁷ A positive view of mankind's ability to collaborate is not without support from the scientific community. See The Seville Statement on Violence as an example of this.

²⁰⁸ A process of breaking down old structures and building up new is highly predicible during a period of bifurcation, by its very nature a period of flux, such as the bridge mankind is currently traversing to the global level of social complexity.

The researcher is not a stranger to the study of the group dynamics of youth. Her first master's thesis examined the social structure and the pecking order in a male Chicano gang in Carson, California. The research, unfortunately, had to be interrupted in its final stages when the Mayor of Carson ordered, for the sake of the researchers' safety, that the youth center where the data was being collected be vacated due to multiple shooting murders between the Chicano gang, being studied, and their rival Chinese gang. In order to curb gang activities in the city, a curfew had been set for all youth. This meant that they had to be either at home or at the youth center. Unfortunately the border between the territory of the Chicano gang and the Chinese gang ran directly through the youth center, making it a place under constant contention.

This necessitated a change in topic for the researcher's completed master's thesis, "*The Etiology of Learning Reluctance: Internal and External Forces*"²⁰⁹ which acquainted the researcher with cross-disciplinary educational sociological research. The focus of this study was junior high school youth with no diagnosed physical or intellectual disabilities but who could not function in a normal school. The research, which took place in a special school, investigated their situation from the teacher's and students' perspectives and from the perspective of classroom dynamics with an objective gauge of their behavior.

An asset in the present study has been the possibility for the researcher to approach the research problem from three perspectives. The researcher is a social scientist, a teacher, with fifteen years experience and a parent of three children, one born the same year as the children in the Human Dignity Class but studying in another school. This frequent "stepping into the other's shoes" provided countless opportunities to gain new insights, and helped in gaining confidence and credibility with the parents and teacher. However, the one perspective from among the stakeholders for which an extra effort was needed was that of the child. Indeed, all researchers, who are not themselves children, need assistance for sensitivity in this area. For this, my own children generously and patiently presented new insights towards an understanding of the child's perspective.

²⁰⁹ Margaret Mary Trotta (Tuomi) 1976, *The Etiology of Learning Reluctance: Internal and External Forces*.

Data Collection

Data collection, especially at the beginning of the research, focused on an attempt to understand the students' perspective of the school experience. For this reason, much time was spent simply sitting in the classroom among the students following their lessons, during recess, eating lunch together, doing art projects, going along on class trips and other school functions. Not only the test class was observed but also others from various schools throughout the city. Taking part and observing hobbies involving children with a positive atmosphere such as Aikido and a boys choir helped in understanding positive group dynamics among youth and children. Each student in the Human Dignity Class was interviewed and also some of the teachers considered by older students as fostering positive group dynamics in their classrooms. Also, a young soldier in boot camp was interviewed. The soldier stated that boot camp is an example of how to not produce positive group dynamics. Due to the breadth of the material collected this work reports on a limited amount of the data collected, specifically from the students, teacher, special teacher and parents of the Human Dignity Class.

Some data cannot be quantified, such as the warm yet dignified atmosphere created by the teacher each morning as she shook the hand of each child as they entered the classroom. The Human Dignity classroom was an area open to visitors. In addition to the teacher and the students, their parents were always welcome as was the researcher who came often and sometimes unexpectedly. Also research assistant Sam Karvonen came to take notes on specific matters such as the topics discussed in the "feedback times". Technician Matti Haveri-Heikkilä came to videotape both normal classes and special Consultation exercises. Also the "pal teachers", university students from the Department of Early Childhood Education of the University of Jyväskylä were sometimes present. Since collaboration with the Early Childhood Education Department was ongoing for many years, it was part of the daily life of first grade students at the Cygnaeus School. Stopping the "pal teachers" from coming for the sake of affecting The Human Dignity Project research would not make the situation more "normal", but rather their absence would make the situation "abnormal". The students, called the "pal teachers", were assigned either a preschool or first grade child as part of their studies. Their assignment was to get to know the student, to give them diagnostic tests and then to report their findings. An attempt was made to communicate the theory and the goals of The Human Dignity Project to the "pal teachers". They were also invited to one of the Family Evenings.

The data collected from students, teacher and other school staff, parents, researcher and research assistant offered a triangulation of observations. During the first year, the class teacher, Irma Korkeaniemi, was observed or interviewed daily on her activities in relation to the project. She then began keeping her own diary, first on a daily basis and then on a weekly basis for the duration of the research. She was also interviewed and audio taped separately by a retired teacher and wrote a report of her experiences. The students were interviewed and video taped individually, observed ethnographically, and videotaped in classroom teaching, Consultation exercises and during feedback times. Some parents were pre-tested and an anonymous questionnaire was administered to all parents. The researcher personally interviewed the auxiliary staff. To sum up, numerous data sources were used, including personal interviews, personal diaries, reports, ethnographic observations, video recordings, audio recordings and anonymous questionnaires. All the names of the children and their parents have been changed. The authentic names of the members of school staff and visitors have been used with their permission. The aliases of the children reflect the students' ethnic background such as Stefan, the son of a German/Finnish family and Kamran from Iran. This was done with the permission of their parents.

The Teacher's Own Report

Teacher Korkeaniemi herself structured her own report entitled "World Citizens from the Cygnaeus Elementary School: The Teacher and the Human Dignity Project". She constructed it so:

I. The Teacher and the Human Dignity Project

My Own Educational Philosophy and Education towards Global Citizenship

Action Research Enters the Classroom

What the Project has Required and Given

II. The School and Education towards Global Citizenship

The Value Base of the Curriculum of Cygnaeus School and Global Education

Responsibility is Involved in the Teacher's Freedom to Choose Her Own Methods

Internationalism in Our School

III. Co-operation Between Home and School: A Partnership in Education

The Classroom Door is Open to Parents

Family Evenings Offer a Meeting Place for Home and School on Equal

Footing

The Parental Network is Security for the Children

Individual Meetings with the Family Offer the Basis for Getting to Know the Student

The Teacher's Experiences with Partnership in Education

IV. The Human Dignity Project in Our Class

Human Dignity and World Citizenship as the Value Base of Classroom Work

Commitment to the Core Principle of Unity in Diversity

Partnership in Education in Classroom Work

Collective Security and Trust in Just Treatment

Students not only Receiving but also Giving to Others

Searching for Knowledge without Prejudice and Striving to Find Truth

Learning to Consult Together and Making Decisions Together

V. Discussion

Teacher Korkeaniemi's report structure shows her understanding of the role played by the teacher, the school, the parents and also the students in the classroom. As an individual she points out that the theory of the project coincided with her own personal philosophy of education and that she felt no hesitation of taking part in the research. She speaks of how the research promotes the goals of the school curriculum and that she felt no conflict in introducing the project to her class. In the section "Responsibility is Involved in the Teacher's Freedom to Choose Her Own Methods", Irma speaks of her relationship with the researcher. She remarked that she maintained control of what was presented to the students and that "at no given time did I feel any limitations to my particular way of teaching." (Par. 17) Only sections I, II and III of this valuable report, much of which has been included in the current work, have been completed. Sections IV and V are of utmost importance in view of this research and it is hoped that they can be taken into consideration in future research. It is also hoped that the report will be published in full upon completion.

What Was Collected?

A wide range of data was collected. A list is presented by semester:

During the Fall Semester, 1995 the following data was collected:

- 1) ethnographic observations for one day, every other week (45 minutes observation, 45 minutes report writing) including class time, recess time and lunch room time

- 2) daily interviews with the class teacher on what she had done during the day in general, and specifically, what had taken place in relation to the project
- 3) a self-portrait was drawn by each student and a picture of "Me and My Class in the School Yard". Personal interviews were videotaped of the children describing their pictures. September, 1995
- 4) three preferential sociometric meters were taken in August, November and December, 1995
- 5) a report was made of each feedback session, first daily and then weekly
- 6) video taping of a normal class period and a class discussion at the beginning and the end of the semester
- 7) Consultation activity October, 1995 (videotaped)
- 8) an initial evaluation made by the special teacher of each child's reading ability
- 9) records of each Family Evening held every three weeks during the first semester
- 10) daily diary made by the researcher

During the Spring Semester, 1996 the following data was collected:

- 1) interviews of teacher and observations continue
- 2) a daily personal diary kept by the class teacher Irma Korkeaniemi on her experiences in the class March 13, 1996–May 5, 1996
- 3) a preferential sociometer taken May, 1996
- 4) reports taken on all Family Evenings, every four weeks
- 5) pre-tests of selected parents for the development of an anonymous questionnaire for all parents
- 6) questionnaire given to all parents May, 1996
- 7) Consultations II and III January, 1996 (videotaped)
- 8) Finnish Reading Association Writing Test January, 1996
- 9) Finnish Reading Association Reading and Writing Test May, 1996
- 10) daily diary made by the researcher

During the Fall Semester, 1996 the following data was collected:

- 1) teacher Irma Korkeaniemi's weekly diary August 13, 1996 until December 20, 1996 (weeks 33 until 51 inclusive)
- 2) preferential sociometric meter taken by teacher (not included in statistically analysis)
- 3) Finnish Reading Association Writing Test August, 1996
- 4) Family Evening Reports, every four weeks
- 5) daily diary made by the researcher

During the Spring Semester, 1997 the following data was collected:

- 1) Teacher Irma Korkeaniemi's weekly diary January 7, 1997 until February 7, 1997 (week 2 until week 6 inclusive)
- 2) "Shortlands" Consultation Simulation Exercise (videotaped)
- 3) Primary School Reading Test, March, 1997
- 4) reports of the Family Evenings every four weeks
- 5) daily diary made by the researcher

Fall Semester, 1998

Teacher Irma Korkeaniemi's Report: "World Citizens from the Cygnaeus Elementary School: The Teacher and the Human Dignity Project".

Children's Interviews

The children's understanding of how they saw themselves and how they perceived themselves in relation to the other students in the class and the school was investigated. Also how they saw themselves as similar or different to others. Pirjo Pölkki, who has studied extensively the self-concept of school starters, offered valuable advice on the structure of the children's interviews. The children were first asked to draw two pictures: a self-portrait and a picture of "Me and My Class in the School Yard". Videotaped individual interviews of the children telling about their pictures during the first month of the first grade were conducted. Seventeen of the eighteen children in the class were interviewed due to the illness of one child. After an initial period of becoming acquainted, all the children were asked the following questions:

- 1) How are you the same as other 6/7 year-old children?
- 2) How are you different?
- 3) Explain the picture that you drew of "Me and my Class in the School Yard".
- 4) If I had never met you before, how would you describe yourself to me?
- 5) Tell me about the picture you drew of yourself.

6

DATA EVALUATION

In order to analyze properly the data of action research, reminders from Durkheim and Stinger are in order. Durkheim states, “We cannot usefully treat any teaching problem...except by starting...with the conditions confronting the children with whom we are concerned”.²¹⁰ Stinger states that the role of action research is, “a) to investigate systematically their problems and issues, b) to formulate powerful and sophisticated accounts of their situation, and c) to devise plans to deal with the problems at hand.”²¹¹ Therefore, the first focus of concern was toward understanding, as well as possible, how school starters experienced life in the classroom, to understand the “problems and issues” of the classroom, and to see what solutions can be found for the “problems at hand”. That is, what issues are encountered in a classroom, how are problems dealt with, and what can be learned that can be of use to others?

Observations related to the concept of Diversity will be presented first, followed by data related to Unity in Diversity. Since the *modi operandi*, or way of accomplishing the theory, is claimed to be Consultation and Partnership in Education, an examination of these concepts will follow. According to the theory, it should be shown that the realization of the diversity-positive environment hung on these two factors. Where possible, the words of the teacher herself have been used to more concretely show how the teacher experienced it. Many practical applications in the classroom have been included, at the expense of brevity, for the sake of teachers and to show how the theory looked in action.

²¹⁰ Emile Durkheim 1925b (1961), *Moral Education: A Study in the Theory and Application of the Sociology of Education*, p. 17.

²¹¹ Ernst Stringer 1996, *Action Research: A Handbook for Practitioners*, p. 15.

6.1 Understanding Diversity in Groups

Is the Playground a Fearful Place in Children's Eyes?

The most interesting and surprising comments in the students' individual interviews came from the explanations of their drawings "Me and My Class in the School Yard". A number of the students spoke of fears while playing during the recess period. One girl drew a black boy. She said she did not know who the boy was, that is, that he was not a specific boy, but a black boy and that she was afraid of him. One child spoke of the feared "fourth graders", the specifics of what the fourth graders had done, or why he should be afraid of them, were unknown by the child interviewed. Rather, he was afraid of them somehow intruding and disturbing. There was also fear by one boy of a man who came to the schoolyard and laughed at the children. The boy had never seen the man himself, but other boys had told him of such a person, and the child was afraid of encountering him.

Knowledge of the children's fears provided good information for the teacher who then clarified and worked on resolving the situations. For example, Teacher Korkeaniemi conferred with the teacher of the fourth grade class in question, and worked on developing interclass collaboration for an improvement of relations between the two classes. Information on relations with other classes was also discovered. Some children wanted very much to play together with some of the second graders but did not know them well enough to approach them. A number spoke of their own classmate, Kalle, who wanted to play soccer with them but explained "...he doesn't understand the rules and he is unable to kick the ball to others". One boy complained that he was continuously kicking the ball to the wrong team. Teacher Korkeaniemi then helped Kalle to learn the rules of the game.

Observations of Children in the School's 'Public Spaces'

When observations were made of schoolyard groupings, the most useful position was from the window of the classroom which looked down onto the schoolyard. Quite a stable pattern of student groupings was found. The schoolyard is a large (170X220 meters) dirt area. Two sides of the schoolyard bordering the streets are fenced in. Two school buildings border the other two sides of the yard. The test school occupies the main building and a school for students with special challenges occupies the connecting building. The students of both

schools use the schoolyard. The students of the test school played mostly on the three perimeters of the schoolyard bordering the test school and the streets, according to class, in gender specific groups. The older students were to be found along the edges closest to the streets, and the younger students were to be found closest to the main building. In the corner where the two buildings meet, in a tight triangle, were the children from the special school. Boys from the refugee reception class played soccer together towards the middle of the schoolyard. It was noticed that when the soccer ball went from the refugee boys to a Finnish boy, he did not kick it back.

It is not surprising that the children segregated themselves by class groupings since in the only other area of “public space” in the school, the cafeteria, the children sat by class. Because the food was served in shifts, children ate with their teacher and classmates according to school and class. The cafeteria was made up of three rooms, one room for the first grade classes, another for the middle grades and refugee reception class and a third for the oldest classes. Since the teachers of the Human Dignity Class and the newly arrived refugee class hoped that there could be more contact between their students, the teachers expressed their wish that these two classes could eat lunch at the same table. This would provide a natural opportunity for the foreign children to use the Finnish language with others, and help in the formation of friendship patterns that would hopefully be continued in the schoolyard. This would also provide exposure of the children from the Human Dignity Class to others from diverse cultures. Permission was requested, but unfortunately these relationships had to develop elsewhere.

The playground groupings remained stable throughout the two-year period, except that the Human Dignity Class boys began to play soccer with the refugee reception class boys, perhaps through the relationships made in their joint workshops. If the entire school had been involved in the research, the school playground groupings could have been a valuable indicator of the development of friendship patterns. More materials on setting playground rules will be found in the section on Consultation.

Classroom Observations

Ethnographic observations were made for one day every two weeks. They were done in such a manner that there were cycles of 45 minutes of observation followed by 45 minutes of report writing. Data on classroom activities was

collected in ethnographic observation and diaries. The first finding concerned the focus of the teacher on the group dynamics of the students throughout the school year. When the research started, the researcher assumed that a priority of focus would be the dynamics of the group at the beginning of the year. Group cohesion would develop and then the priority of focus could be turned to academic skills. This did not turn out to be the case. On the contrary, it was noticed that vigilance on the cohesion and health of the relations in the class had to maintain the highest priority throughout. The teacher could not relax in her attention on the creation of classroom dynamics that were just. On the contrary, the teacher found that the children's academic pursuits progressed quickly only when they felt safe and secure in their work environment.

Irma asked parents in the Family Evening if they could bring some furniture from home to be used in the classroom. Parents provided some rugs and bookcases and a rocking chair appeared on the scene. Later the parents provided an aquarium when Teacher Korkeaniemi explained that she would like to have a group project of taking care of pets. Outward expressions of Human Dignity and World Citizenship could be seen in the classroom. Each morning Teacher Korkeaniemi greeted every student with a handshake and a personal touch and created an atmosphere that was friendly, dignified and safe.

World Citizens need to be aware of where they are in their world. Since the school could provide only dated, roll-up maps, the researcher bought a geographical map of the world to be permanently on display and a large blow-up globe hung from the ceiling in the front of the room. Another wall was covered with paper, and a map was traced on to the paper using an overhead projector transparency as a guide. When visitors came to visit the class from another country they would draw their homeland onto the map and sometimes attach a picture of themselves. It remained as a warm memory from their visit.

“Soft landing”

In order for a teacher to become acquainted with each student individually, a first grade teacher in Finland has the option of dividing the class in half for the first six weeks of the first grade. During this six week period, the entire class is together only during the lunch period and the sports class. Both first grade teachers in the test school chose this option, often called the “soft landing” period. The morning group was given the name “The Hedgehogs” and the afternoon group “The Squirrels”. The first preferential sociometer showed that

75.6% of the mutual choices among the children were between children in their own group. With most of the students choosing friends from their own gender, four, very small, friendship groups formed: the “Hedgehog” girls, the “Hedgehog” boys, the “Squirrel” boys and the “Squirrel” girls. The children even had difficulty remembering the names of the children of the other group. After discussion with the parents, the division of the class ended immediately. The parents expressed the opinion that they were quite sure that the children would be very happy with the change. The parents reported that their children had had high expectations that school would be challenging and full of interesting things. Instead they were disappointed to find that their days were shorter than in preschool and did not contain as many challenges as they expected. The children’s feelings could be due to the fact that so many children already knew the alphabet and were able to read. When the “soft landing” ended, the extra time that the children were in school was spent in activities to strengthen the class group cohesion, with picnics and outside activities. After this, the concentration on own group pairing dropped steadily.

This provides ample cause for future research on the benefit of the “soft landing” option. Indeed it may help the teacher to get to know each child individually, yet it may at the same time be working against the children getting to know each other and the formation of healthy dynamics in the class as a whole. If four strong subgroups form during the first six weeks of school, each accustomed to twice the normal amount of attention from the teacher, “soft landing” could be creating more problems for the teacher than it solves. These problems would surface when the “soft landing” period is over.

Evaluating Sociometric Meters

Stars, Neglectees and Isolates

In the evaluation of sociometric meters, Bronfenbrenner has developed Critical Raw Status Scores for groups of 10–50 individuals. It establishes three standard criteria that he defines as stars, neglectees and isolates. In this research, three preference choices were requested from each child for each of the three categories of partner preferences: working, playing and seating. According to the raw status scores, nine was the expected mean score, three was a lower critical score and 15 was the upper limit critical score. That is, according to Bronfenbrenner’s calculations, when examining the number of choices received by each child,

individuals receiving no choices at all were labeled as “isolates”, those chosen one to three times were designated as “neglectees” and those receiving fifteen choices or more were identified as “stars”. In all five preferential meters taken, a mean score of nine was found as expected by Bronfenbrenner’s calculations. In a large-scale quantitative analysis, it would be valuable to know the average number of isolates to be found in a class of this size. In the Human Dignity Class there were none. This is a sign that the focus on group cohesion had a positive effect.

	August 1995	November 1995	December 1995	May 1996	January 1997
“Stars”	2	2	5	5	4
“Neglectees”	–	1	4	2	2
“Isolates”	–	–	–	–	–

An examination of the choices given to individual students revealed how the choice patterns of the students changed from one preferential meter to the next. The teacher then arranged the cooperative learning groups using the sociometric data. She started with the child who was least chosen and built the groups with boys and girls who were socially stronger yet possibly interested in establishing a friendship or who found it easier to establish relationships. That is, preferential sociometric meters were used as tools to identify those students who were more peripheral to the group, what Bronfenbrenner would label as “neglectees”, and to encourage, via the sitting arrangement, the existing relationships of those who had few. Whenever a new child joined the class, the organization of the seating was rearranged the evening before the child arrived to enable an easier acceptance of the child into the group. While the group is too small to determine statistical significance, these techniques assisted in integration since, in each case, there were no isolates, and each “neglectee” moved out of that category by the next preferential sociometer. The focus on group dynamics was successful in integrating each of the identified “neglectees” so that they became a more integral part of the group.

Consistency

A correlation coefficient, that is, a numerical index of closeness of relationship or association between series of paired measures, was used, which represent variables under comparison. In this case, the Pearson’s product moment correlation coefficient (r), a decimal fraction ranging in value from minus 1 through zero, to plus 1 and capable of indicating all degrees of relationship

from perfect negative or inverse to perfect positive, was used to test the consistency of the data. Despite the small size of the test correlates, between 15–20 students, it was a sufficient number to test correlation. The correlation coefficients of the five preferential sociometric meters during the testing period showed consistency in the results of the frequency that each student was chosen. For three choices, scores smaller than 0.05 is considered nearly significant, 0.01 significant and lower than 0.001 highly significant.

Since the size of the class changed due to children moving in and out of the school district, the number included in the correlation tests varied. In the first preferential sociometer, 19 students were included, in the second 20, in the third 23, in the fourth 23 and the sixth had 20 students. Please note that meter five was not included in the calculations, as mentioned earlier.

No significance was found between the first preferential sociometric meter taken in August 1995 and those taken subsequently. The level of significance (p) was consistently above .200 in all. However, in all the preferential sociometers taken thereafter, significant correlations were found. That is, there was a highly significant correlation that the same person would be chosen in the November 1995 meter and in December 1995 ($n = 20$, $r = .5887$ and $p = .006$). This is not surprising since these two measures were taken only one month apart. However the correlation taken five months apart, between December 1995 and May 1996 ($n = 19$, $r = .8501$, $p = .000$) proved to be the highest with a probability of .000. December 1995 and January 1997 also showed significance, but only to the .011 level ($n = 16$, $r = .6141$, $p = .011$). The correlation of those six months apart, between November 1995 and May 1996 is also significant ($n = 19$, $r = .5981$, $p = .007$), as was the correlation between May 1996 and January 1997 ($n = 19$, $r = .6201$, $p = .005$); that is, between the end of grade one and the beginning of the spring semester of grade two. This shows that attention to the relationships among students in the beginning of their school career is important, since class relationships solidify quickly.

Academic Starting Points

The classroom environment was affected by the wide discrepancies in the students' abilities to read and write before entering school. The teaching plan seemed to assume that all school starters are unable to read or write. This was certainly not the case. Half of the test class, nine of the nineteen students, already knew how to read before school started. In the other first grade class,

eight of the twenty students could already read. In the first grade classes in the previous year, eleven out of nineteen, and seven out of seventeen could read two-to-three syllable words²¹² when they started. Since the first school year is devoted primarily to learning the formation of letters, how they sound as individual letters and in letter combinations, those students who already knew how to read quickly became bored and began to act in a distracting and disturbing way. This may also have had an effect on those who did not know how to read.

The natural curiosity of the students was not being tapped, and their ability to learn to seek out information and evaluate its content, so necessary for group decision making, was not being developed. Thus, the first application of the Human Dignity Paradigm began in the organization of “Information Times” based on the questions and curiosity of the children themselves. The Information Times became a weekly event where the children themselves chose the topic of study. In the beginning they were interested in comets and planets. At first the teacher seemed a bit insecure since the students were asking impromptu questions for which she did not have prepared materials. Then she realized that the teacher does not need to know all. What was most important for the children was to learn how to find information and how to evaluate its worth.

As time went on, the topics of the Information Times moved from outer space to the earth and the various parts of the world. A valuable book, *Maapallo, meidän kotimme*²¹³ (*The World, Our Home*), was found. This children’s book includes both factual information on different parts of the world and personal letters from fictional children who live there. Use of this book was usually augmented with an actual visitor from that part of the world. This introduces the first element that needs to be found in the classroom, Commitment to Truth Seeking without Prejudice.

Commitment to Truth Seeking without Prejudice

Commitment to Truth Seeking without Prejudice involves three factors: stimulating the thirst for knowledge, having access to information and the

²¹² Many thanks for this information from Hanna Suutarinen, special education teacher of the Cygnaeus School.

²¹³ Jari Pietiläinen and Tuula Pystynen 1995, *Maapallo, meidän kotimme*. Porvoo: WSOY.

ability to evaluate its relative reliability. Information is relatively reliable since what we can understand of the world around us is evolving. This concept was easy to present to the students when they showed an interest in comets. An astronomy book from the 50's was shown to the children. The children were asked to evaluate if they thought the scientific book was a reliable source of information. The children thought it was. The information given on comets was then compared to an astronomy book from the 90's. Scientific information on comets had changed remarkably in 40 years. So we concluded that while a textbook is a reliable source of information, it also reflects the relative level of information known at the time when it is written.

Access to knowledge and the ability to understand and evaluate its worth is at the core of all skills concerning critical thinking and decision making, both collaborative and individual. Simple access to knowledge is a problem in developing countries which lack a comprehensive system of education for both men and women. In western, industrialized countries the problem is not access to information, but rather being inundated by it. Swimming in this overabundance of information, one is left with the task of weeding out fact from fiction. The relative bias of the media, the world over, provides an added challenge in the assessment of information. Implicit in prejudice, that is, the pre-judgement of what is unknown, is lack of knowledge. Naively accepting all without question is as non-functional as rejecting all without question.

Goffman, would call this differentiation the ability to distinguish between a person's "*virtual social identity*" and his "*actual social identity*". In his work *Stigma*, he puts it so:

Society establishes the means of categorizing persons and the complement of attributes felt to be ordinary and natural for members of these categories. Social settings establish the categories of persons likely to be encountered there. The routines of social intercourse in established settings allow us to deal with anticipated others without special attention or thought. [...] We lean on these anticipations that we have, transforming them into normative expectations, into righteously presented demands.

Typically, we do not become aware that we have made these demands or aware of what they are until an active question arises as to whether or not they will be fulfilled. It is then that we are likely to realize that all along we had been making certain assumptions as to what the individual before us ought to be. Thus, the demands we make might better be called demands made "in effect," and the character we impute to the individual might better be seen as an imputation made in potential retrospect—a characterization "in effect," a *virtual social identity*. The

category and attributes he could in fact be proved to possess will be called his *actual social identity*.²¹⁴

So a differentiation should be made in distinguishing between what is felt to be true, the “virtual social identity” and what is true, the “actual social identity”. Stress was made in the project on evaluating the reliability of the source material and on the continuous process in the clarification of understanding.

In addition to a differentiation between virtual and actual identities, there is a need to return to the discussion of various types of diversity (see Section 2.3). Where we may have made negative-consequential correlations, such as between skin color and honesty, the correlations may not actually exist. Section 2.3 points not only to the three types of diversity: non-consequential, positively-consequential and negatively-consequential, but also to the difficulties created when the three are confused. Children can understand the example, “If there are three men standing before you, a Finn, a Somali and a Romany, the one you should not trust is the one who has lied or stolen from you”. That is, ethnic grouping and trustworthiness are not dependent variables. Or, as Irma clearly describes during the visit of a Romany visitor to the class:

If one Romany steals something it is wrong to accuse all the Romany people of stealing. It would be the same if when one Finnish boy steals something all Finns would be seen as robbers.

The children agreed that this would definitely be unjust.

The teacher also used the ‘Information Times’ to clarify and improve knowledge based on the comments of the students. Situations came up where children expressed the belief that black skinned people were to be feared²¹⁵ and a comment from one boy that there was no one in all of Africa that they, the first graders, could learn something from.²¹⁶ Visitors of all kinds were arranged for the class: an academic researcher who is disabled, an older retired teacher, a pregnant mother, an Ethiopian university student, a Saami, a Romany, a Venezuelan, an Alaskan-Native American. Their task was simple. They told about themselves,

²¹⁴ Erving Goffman 1963, *Stigma: Notes on the Management of Spoiled Identity*, p. 2.

²¹⁵ Documented in the individual interview with student Jasmin.

²¹⁶ “Jussi started saying that people from Africa speak in a stupid way. I presented the point that I had just met three very well-educated university professors from Africa and that certainly Jussi could learn something from them. He said that he doubted that he could learn anything from an African. I tried to present other information and it did not seem to help. I later spoke to the teacher about this and suggested that later on we could give an assignment that the children, together with the parents ‘Seek out one fact about Africa.’” (Researcher’s Diary September 5, 1995)

their families and answered the children's questions. For example:

Hirut from Ethiopia visited us, a nice and warm person. Even though at times it is difficult for some to concentrate on listening and wait for their turn, I think that Hirut's visit left everyone with a nice memory. She surely was, for most, the first African that they had ever met in person. (Korkeaniemi's Daily Diary April 17, 1996).

Irma also chose "people from the countryside" as a group whom she felt suffered from negative stereotypes, as found in her set of goals for Week 38 in 1996:

The instructional goal is Finnish agricultural produce and their health value. The educational goal is to learn to appreciate the work of the people in the countryside as the producers of our daily food. My goal is that at least these city children could leave behind the stereotypical "city people versus country folk" attitude that is still fairly common. Understanding the importance of pure Finnish nature and producing natural food. (Korkeaniemi's Diary Week 38, 16.9.–20.9.1996)

These Information Times were of great interest for all the students and provided an interface with the community at large. Parents were encouraged to provide support from home via the children's homework assignments. For example, the students had to find out, together with their parents, one "fact" about the continent of Africa. In the Family Evening prior to the assignment, the parents were requested that while working on the assignment, they discuss the relative reliability of various sources of information, for example, different types of newspapers, their friends or an encyclopedia. The Jyväskylä University Foreign Students' Association provided the teacher with as many foreign visitors for the class as she would like, from the countries she desired. Each foreign student was Finnish speaking and came to tell the children about their family and to answer their questions.

In each situation where the children interacted with members of a discriminated group, such as a cultural minority or the disabled, the situation was arranged so that the discriminated group or individual was in the position of strength. They were imparting, rather than receiving, information. An example will be shown of the step-by-step work done to decrease prejudice against the disabled.

Working Systematically to Break Down Prejudices

Prejudicial attitudes towards specific groups make it difficult to establish normal relations. Media and other outside influences have done their part, not only by condoning, but also sometimes encouraging, the ridicule of members of certain

discriminated groups. While each of us is a multifaceted being, the discriminating factor can dominate and cloud the person's other attributes. In cases like these, intervention is needed to break down the dominating prejudices, so that those individuals can be seen in their entirety, for better or for worse. That is, all individuals deserve honest reactions to their actions, both positive and negative. The prejudicing factor should not be ignored, but seen as one aspect of a multifaceted person. The Human Dignity Project actively worked on breaking down these types of prejudices. The following is a description of that systemic process towards the normalization of relations with the disabled:

1. During the first week of school, the class attended the opening ceremonies of the Nordic Sports Competition for the Visually Impaired. Back at school, the first graders were asked to try to run with their eyes closed. They noticed how difficult it was and how much respect the sight-impaired athletes deserved.
2. A researcher from the university who is physically disabled visited the class and told about himself, his work and his family. The children were told that that they were allowed to ask any questions that they wanted. This was done in order to breakdown the taboo of discussing disabilities and handicaps. The breakdown of disability as a "taboo subject" continued at home. One child told his mother that he was frightened at the thought of how his amputee uncle removed his leg in order to go to sleep at night. Previously unaware of this, an opportunity was arranged by his mother to visit his uncle and dissipate his fears.
3. Next there was cooperation with a special school for the neurological and physically disabled. The goal, again, was the establishment of contact in a situation where the disabled would be in a more knowledgeable, and therefore, stronger position. The Human Dignity first graders visited the fifth and sixth grade students, who showed how their computer programs worked. The Human Dignity Class children, still mastering the skill of reading, were especially impressed with the older students' class newspaper. The disabled fifth and sixth graders gained in self-confidence and self-respect from the experience.
4. The teacher read aloud parts of the autobiography,²¹⁷ of a gifted writer and poet²¹⁸ with cerebral palsy. These excerpts included accounts of his

²¹⁷ Pentti Murto 1995, *Kekkoslapsi: happikaapista puhujanpönttöön*. Jyväskylä: Suomen CP-liitto.

²¹⁸ Pentti Murto 1994, *Peilimaassa: Runoja vammaisuuden verhon takaa*. Helsinki: Polar Paino.

early school experiences. The plan was that the author/poet would be invited back when the class studied autobiographies and poetry. In this way, the process would have made a full circle. The focus would be on his talents rather than on his disabilities.

5. The students in the Human Dignity Project class were themselves diverse, including cultural differences and two children with neurological learning disabilities. They also enjoyed inclusion, acceptance and appropriate encouragement from their peers. Only one child, diagnosed with severe dyslexia, first repeated grade one and then was found to be in need of a special school.

Normative Scales of Academic Progress

The lack of a large enough sample prevented the possibility of determining significance in the students' rate of learning. Despite this, the development of the reading abilities of the class was followed. There were no available normative tests of the holistic learning of a Finnish child in 1995.²¹⁹ However an objective standard of their progress was needed to see if a focus on group dynamics affected their learning. For this reason, the reading and writing abilities of the children were followed during the testing period. The following standardized tests were administered: January and May 1996, the Finnish Reading Association Writing Test, August 1996, the Finnish Reading Association Writing Test and in March 1997, The Primary School Reading Test (PSRT).²²⁰ In March 1999, the Niilo-Mäki Institute tested the class. Despite the fact that children with learning difficulties who normally would have moved to special schools remained in the group, the class as a whole still scored within the normal range. The teacher's subjective opinion was that the children learned more quickly and more easily than her previous class. In future quantitative analyses of the validity of The Human Dignity Paradigm the effects of the group's dynamics on the learning process should be followed.

²¹⁹ The process of developing a test of this kind is now in process. See Jarkko Hautamäki, *et al.*, *Oppimaan oppiminen ala-asteilla*. Oppimistulosten arviointi 3/1999. Helsinki: National Board of Education.

²²⁰ For information contact the Center for Learning Research, University of Turku, Finland.

6.2 Understanding Unity in Diversity

In their self-descriptions, the children's opinions on how they were similar or different from their classmates focused mainly on bodily features, clothing, hobbies and academic and physical skills. They also mentioned how brave they were compared to others and how their working styles differed.

Two months after the interviews were conducted, a discussion took place in the class concerning how the children saw themselves as similar or different from the others:

The teacher asked the children: "In which ways are you all the same?" The children discussed it in groups and then answered, "We have ... teeth, a nose, ears, eyes, hands, a mouth..." Then Irma asked in which ways they were different. "Length of hair, hair color, skin color, sex, eye color, height in general", was the answer. She continued with asking why people are different. "Some people don't eat as much as others, people are different sizes when they're born." Irma explained that these sorts of differences are inherited. The children continued explaining their differences. Then as part of their arithmetic class the children made a statistical analysis of the color of the eyes of the children in the class. The students were happy to participate. She asked what it would be like if we all were the same. "How many of you would prefer diversity over similarity?" Everyone voted for diversity. (Research Assistant's Diary November 1, 1995)

When the teacher was asked in her daily interviews what she had done in support of the goals of the project, her response included the previous discussion on Diversity. This excerpt shows a good example of the integration of mathematics and a discussion of the positive aspects of Diversity. This is a case in which the teacher reinforced the reality of Diversity as a positive factor among the students in the class.

A number of activities encouraging the reinforcement of the Unity in Diversity theme can be found in the research diaries. For example, in the early days of the first grade, the children went on a picnic together in the park. Each child was asked to find two sticks. The teacher asked the children to break one of their sticks. Of course the children found this easy to accomplish. She then asked them to put their other sticks together to form one big bundle. No matter how they tried, no one was able to break the entire bundle. Then they tried to form their bodies into the shapes of the letters of the alphabet that they were learning. This was quite hard. But when the whole class worked together they formed huge letters on the hillside.

Another example came from the Romany visitor to the class. He brought a bouquet of flowers with him and asked the class why it was so beautiful. They answered that the reason was because there were so many different colors. The visitor agreed and stated that the colors symbolized us all being from different cultures and that the world would not be as beautiful if we were all the same.

The teacher reported a heartwarming example of the appreciation of the Diversity in the class. It involved a boy with dyspraxia, a neurological speech disorder. The boy had great difficulties producing the sound “r”. After months of speech therapy, he and the speech therapist came to the room to inform the class that he could now produce the sound, but that he did not always remember to use what he had learned. They asked the class to please remind him. The following week Irma asked each member of the class to tell something that they were good at. When the dyspraxic boy’s turn came, he could not think of anything that he was strong in. Then another boy kindly called out that he had the best “r” in the class. Teacher Korkeaniemi told that this comment was made in a very supportive way. The dyspraxic boy became one of the most well liked and strongly integrated pupils in the class.

Teacher Korkeaniemi also had an interesting practical application of the Unity in Diversity concept. Irma brought a small loom into the classroom and set up the warp. The children then took turns during class time to weave a wall hanging for the classroom. Each child chose their own design and colors and in the end they had a beautiful “class wall hanging” which decorated their wall from floor to ceiling.

In addition to activities inside the class, there was a lot of interaction between The Human Dignity Class students and Diverse individuals and groups. Each interaction placed the divergent group or individual in a position of “dominance”, as the one giving information or being more skillful (such as being able to read, knowing the rules of a new game or knowing how to use computers). A good example of this was the visit to The Huhtarineen School for Children with Physical Disabilities, Neurological and Long-Term Diseases. The goal was not for the children to meet disabled children of the same age, rather that the visiting students would actually learn something from the disabled students. After consulting with the school, the Human Dignity students were to visit the oldest class of disabled students and learn about their computer programs.

Before the visit, Teacher Korkeaniemi explained that soon they would be able to visit the computer room in their own school, but that they were not yet

familiar with the use of computers. However, at the school for the disabled, she explained, the students use computers in their studies. The teacher then told about the trip to the school for the disabled, that the students at the school for the disabled were nice children and that they were willing to introduce their computers to the 1B class. The children responded with enthusiasm.

The class arrived at the school during the recess period, which seemed to break the ice. They went to see the gym full of interesting equipment, such as a trampoline and sliding equipment on wheels. They briefly visited the first grade class and then went on to the oldest grade. During the visit, the first graders were not at all interested in the older children's wheelchairs. Rather the small children, who could not yet read well, were impressed with the newspaper that the older class had produced, their interesting classroom and the students' individual computers with programs about topics such as the human body and geography.

The visit to the school for the disabled was, from many perspectives, a great success. The teacher of the class visited, who by coincidence was the father of one of the children in the Human Dignity Class, felt that it was a positive experience for his students also. He stated that when he first presented the idea to his students, they felt that they, as disabled students, had nothing to teach normal children. When he began to point out what they did know, however, and practiced how to show what they knew, they realized that really they did know something of use to others. The teacher of the class for the disabled remarked that even those students who usually found it difficult to make contact with others had little difficulty with the first graders, and that the visit had increased their self-esteem. The principal of the school for the disabled remarked that although they often had adult visitors, they never had young visitors to their school. Some of the small children noted that on the wall of the school for the disabled were the same words as on the wall of their own classroom "Diversity is a Wonderful Thing". The trip was certainly a successful diversity-positive experience for the class—actually, this visit came up again in the third formal Consultation, when the children gave suggestions for a class trip. One child suggested that the children from the school for the disabled be included in their trip.

Another situation where Teacher Korkeaniemi took an active role in encouraging respect for Diversity took place during the first week of school. Teacher Korkeaniemi, heard a boy call an Orthodox Christian boy "a religious cripple". Aware that children from minority religions have a higher possibility of being harassed, Teacher Korkeaniemi arranged for the Orthodox religion teacher to

visit the class and explain what they learned during the Orthodox lessons. Then the whole class gathered around the Orthodox boy's desk and looked together at his religion book. Later, the class took a trip to the classroom for the Orthodox religion classes. The problem was remedied. How much better it could have been if the teachers of the various religions and philosophy could have met together at the beginning of the school year to discuss the similarities and differences in what they teach. Together they could have presented to the class, in a factual and straightforward way, why the class breaks into groups. This alone could assist the students in understanding and accepting Diversity.

Another experience in learning about Diversity was when Antti Teittinen, a sociologist, came to visit the class. The goal of the visit was that the children would lose their fear of disabled people by breaking down the taboos related to discussing handicaps and disabilities. The children were quite surprised when Antti drove up in his car. Unfortunately the test school had no access for the disabled. According to the teacher she needed to help him up the stairs and the children were a bit afraid to help because they didn't know how. In the end it went well, and perhaps they learned about the need for building adaptation. Dr. Teittinen was introduced as a university researcher. He then asked them if they had ever had contact with disabled people before. Some answered that they had disabled neighbors. The children were told that they could then ask any questions they wanted. They asked, "What does it feel like to walk on legs like that?" How did they get that way? Where do you live? What kind of work do you do? The teacher reported that the meeting went well and the children were very mature about it. A Family Evening, by coincidence, was held the following day. A mother mentioned that her son came home and told about Antti's visit. Her son then told her that he always felt a bit scared about how his uncle, an amputee, puts on and removes his prosthetic leg. His mother thanked us for arranging the meeting with Antti. She was not aware of her son's concern about his uncle's leg and added that when they visited him, her brother could show his nephew his prosthesis to alleviate the boy's fears. The boy's mother was truly grateful for this.

In addition to Dr. Teittinen, there were many other visitors to the class. A pregnant mother came with her small child to tell about life before birth. Mohammed, the refugee reception class' interpreter, came to speak about Iran. Miguel Ángel López from Venezuela told about his homeland. Sam Karvonen spoke about Europe, Todd Nolen from Alaska (half Native-American) came to speak about his homeland. Older people came, including a retired teacher. This visit showed that retired teachers might enjoy coming now and then and

could provide valuable resources to the teachers. Visitors came from a wide range of cultural backgrounds: Jamaica, Lonja Osokin from Siberia, Valde Nyman a representative of the Roma people in Finland and Maritta Stoor in her full Sami dress, to name just a few. All the visitors received a warm welcome from the students.

Another experience was a trip made by the Human Dignity Class to a performance of children's theater made by the "pal teachers". The Human Dignity class asked the refugee reception class students to come along, and a fun time was had by all.

While there was a lot of interaction between the Human Dignity Class and the newly arrived refugee class, the original plan of weekly workshops between the two classes did not get started during the first few months. Eventually, two one-week long workshops were arranged. One was on the theme, "Winter Animals in Finland". This project seemed to work well. From the teacher's diary:

The instructional goal of the week is to learn about some animals that are found in nature during the winter and the tracks that they make in the snow. The goal is that the student receive information about how animals spend the winter and learn to notice that there is life in the forest during the wintertime. The educational goal is that the students would take an interest in life in winter nature, and would learn to appreciate the peace of nature and protect it. This week we will work every day with the students of the refugee reception class in a common workshop. The goal is that the children will learn to know each other better and will learn how to cooperate with students from different classes and countries. The idea is that the refugee children will learn from us and we will learn from them (reciprocity).

On Monday we told about the weekend, agreed on jobs, oriented ourselves to the topic of the week, and the working methods. Together we watched the video "Winter Scenes", which introduced the week's topic to us. After the video, we discussed based on what we had seen. On Tuesday there was "learning center" work based on the video seen the preceding day. On Wednesday we sculpted "Animals in the Finnish Winter" in a clay workshop. On Thursday we made bullfinches (out of yarn) in a crafts workshop. On Friday we worked hard to finish the jobs, and reflected on how we worked during the past week. For the most part, the week went without mishaps and the teachers and students of both classes thought that the cooperation was a success. At least after this week the children will know each other better. (Korkeaniemi's Weekly Diary Week 6, 3.2.-7.2.1997)

A second workshop on a reciprocal theme “Animals of Africa or Asia” could have been a good idea.

Only one collaborative project did not seem to work out so well. A “game day” was arranged in the refugee reception classroom, with half of the 1B class taking turns as visitors. The refugee class had been taught the game already, but the Human Dignity class had to learn it on the spot. The teacher reported that it did not seem to work out but did not know why. One possibility is that the process started too late, that the students felt that it was an “invasion of their territory”. It may be best to start collaboration between classes as soon as possible. In general, the collaboration of students from all the classes in the school would be valuable. The school actually did arrange such a project. Each teacher ran a study group based on a theme such as, ecology or creative writing. Students from all the classes took part in these projects. Processes of this type can be conducive to pan-school collaboration.

6.3 The First *Modus Operandi*: Consultation, the Process

Consultation, as described in the theoretical section, is a non-adversarial form of synergic discussion for the sake of decision making and problem solving (see Section 2.4). It is an instrument to set goals and determine the best means to achieve them. In the Human Dignity Project it was used in both formal and informal ways among the children of the class, and between the teacher and the children. During the Family Evenings the communication was more on the level of goal oriented discussion. In Section 2.4 Consultation is described in quite a formal fashion. However, in the classroom, Consultation took place: 1) in daily feedback times to solve problems before they became larger and for the class to reach consensus, 2) in more formal Consultations to set norms for the class and to give suggestions on class trip plans and 3) in assignments and role playing to gain skills in the process of Consultation itself. Creating an atmosphere conducive for Consultation was pivotal for creating a diversity-positive environment.

Consultation skills were divided into three levels of expertise. In addition, the skills needed before Consultation, “pre-consultation skills” were strengthened by activities such as group discussions and preliminary problem solving to enhance perseverance, restraining impulsiveness, listening, flexibility,

metacognition, precision, questioning and creativity²²¹. In addition to pre-consultation skills, the first grade children discussed how to 1) identify the question or problem to be considered, 2) find out the facts and 3) think of the students' best solution. During the time of the project, the children took part in three videotaped Consultations and one Consultation exercise. The Consultations concerned 1) the agreement on the rules of the class, 2) the agreement on playground rules and 3) suggestions for the planning of a class trip. The Consultation exercise stressed some of the skills needed in Consultation such as: listening, expressing oneself clearly, discussing and taking turns. The students started with pre-consultation skills and were at the start of learning a more formal decision making process. In the Family Evenings the process was much less formal. Consultation as a process was not discussed with the parents, since the process was more of collaboration rather than of decision making or clarification.

The teaching of Consultation skills to children should be seen as a process, with the final goal of the children being able to Consult together and with others on complex matters. The development of pre-consultation skills focused on exercises found in the article "Enhancing Thinking through Cooperative Learning"²²² since they were ideal exercises in preparation for Consultation. The skills mentioned are persistence, restraining impulsiveness, listening, flexibility, metacognition, precision, questioning and creativity. In addition, an "interim goal" from the Globaalin kasvatuksen opetussuunnitelma²²³ (The Curriculum for Global Education), "To regard membership in a group as a commitment that includes obligations towards the group—commitments which one must not break as one pleases" was used. This goal was made more concrete by creating tasks for the students which were multifaceted, that is, they included multiple tasks so that no individual could do them alone, including reading, verbal and writing skills and information seeking on a topic in an atmosphere of "doing something together". To strengthen this, each cooperative learning group was given a different area of study. They then needed to discuss how

²²¹ See Arthur L. Costa and Pat Wilson O'Leary "Co-cognition: The Cooperative Development of the Intellect" in Neil Davidson and Toni Worsham (eds.) 1992. *Enhancing Thinking Through Cooperative Learning*, p. 41–65.

²²² Neil Davidson and Toni Worsham (eds.) 1992, *Enhancing Thinking Through Cooperative Learning*.

²²³ Globaalin kasvatuksen opetussuunnitelma: 5–14-vuotiaiden koulukasvatuksen avuksi 1995, Suomen Bahá'iden Kansallinen Henkinen Neuvosto. (The Curriculum for Global Education: In Support of School Education for 5–14 Year Olds. National Spiritual Assembly of the Bahá'ís of Finland 1995, See Appendix 1.)

their research theme interfaced with the other groups' topics. An example of this was a task in the natural sciences on the use of different types of energy. When discussing the human body the five cooperative work groups studied each of the five senses: sight, touch, hearing, taste and smell. There was then inter-group collaboration to discuss how each of the senses work together: sight and touch, sight and hearing, sight and taste, and so on.

Feedback Times

Daily feedback sessions began during the first week of school at a time when the entire class was present. The teacher and the students considered the positive and negative occurrences of the day. There were many reasons for this daily activity. The students gained expertise in expressing themselves in a group, in clarifying matters that were unclear and in dealing with problems before they grew to serious proportions. When Teacher Korkeaniemi's introduced the Feedback Times she calmed the children down and asked:

Now an important question to each of you: Soon each of you will be able to go and talk separately, but now I want to ask you. Listen carefully, how has this day been in your opinion? What has been nice and what has not gone so well? Has something happened today that has not gone so well? (September 13, 1995).

As time went on, these feedback times were reduced, first to a few times per week and then once per week, plus at any other time that a discussion was necessary. Records were kept on these feedback times. Matters that came up in these discussions often concerned such topics as playground activities, fears, schoolwork, class plans and goals.

Playground Rules

Consultations on playground rules, especially regarding soccer, are found throughout the two years of the action research. From the teacher's diary:

Today we discussed the rules of soccer which is played during the recess periods. According to Anselmi, it is always Jussi who determines the teams and the goalkeeper. Also, excessive pushing was discussed. The whole class participated in the discussion. Most of the students were listening, and some expressed their views on the matter. It was agreed that from now on, every player would take turns being the captain of the team, being responsible for determining the members of each team and that the captain would alternate each time. Many of the students seemed

happy about this issue being brought up and discussed. (Korkeaniemi's Daily Diary March 13, 1996)

Jussi had managed to control the organization of the soccer teams at every recess period. Having the whole class Consult together, even those not involved in the game, with the supervision of the teacher, resulted in an agreement on a more Just organization. Soccer provided a constant theme for discussion. Again from the teacher's diary:

Outdoor games: 'King of the Hill' and soccer. Kamran may join us. [Researcher's note: Kamran is a newly arrived refugee boy who took part in sports classes with the class as part of his integration process.] In the feedback discussion it came up that the boys are frustrated about the fact that Kamran does not understand the idea of the game and plays too roughly. We are going to talk about the matter. The children seem to understand that it is because he does not know Finnish and is, on the other hand, used to a much rougher game in Turkey [where he was in a refugee camp]. We agreed that the matter would be Consulted upon properly next week when the Persian language interpreter will be present. (Korkeaniemi's Daily Diary April 4, 1996)

It cannot be predicted how these situations would have developed without these feedback times. However, a number of passages in the teacher's diary continue the story. These examples show how these two situations provided an opportunity to discuss, and possibly prevent, future conflict:

Hamid [the Persian language assistant] joined us to interpret when the rules of soccer were discussed. The students appeared happy since now the language difficulties had been overcome. I hope that Kamran did not feel uncomfortable when the others stated what can and what cannot be done. I think that the discussion was, however, friendly in tone and encouraging. He himself had the courage to bring up his ideas about playing soccer. Hamid also explained to him why Stefan had felt uncomfortable when Kamran had grabbed him. I think that it is now much better. I hope that the discussion served as an example to the children of a "just" discussion where all are free to state their opinions. (Korkeaniemi's Daily Diary April 9, 1996)

Later Korkeaniemi mentions the matter again, "We played throwball and had a game of bean bag bowling. Kamran participated and surely gained both self-confidence and respect from others because of his skills." (Korkeaniemi's Daily Diary April 19, 1996)

The researcher met Stefan's father by coincidence in April 2000. He volunteered the information that when Kamran left the refugee class, in order to attend his local school, the friendship between Kamran and Stefan continued. Despite

the distance between their homes, they extended yearly invitations to visit each other until just recently, when Kamran moved to another city.

Indeed, the rules of the soccer games during the recess periods seem to have been under continuous discussion. Entries are found on this subject even in January 1997. While they were continuous, they were also relevant and useful to the students' understanding of fairness and problem solving. The story of the class and their interaction with Kamran provides a source of data on children becoming acquainted, learning to work together with those from backgrounds other than their own and making a full circle to friendship.

Students' Fears

Fears and concerns can distract children from their work. Discussing them proved valuable in helping the students to understand and deal with their fears. One example of this took place on the morning after the Rally of the Thousand Lakes that takes place annually in Jyväskylä and its environs. In 1996, one of the racing cars shot into a crowd of spectators, killing one bystander and seriously injuring a number of others:

On Monday during the weekend debriefing Feedback Time²²⁴ we had a long discussion about the accident that happened during the weekend at the Rally of the Thousand Lakes. Many of the children were on the scene themselves, and the accident seems to have been a shock, not only to them, but to the other students as well. (Korkeaniemi's Weekly Diary Week 35, 26.8.–30.8.1996)

The discussion of the rally accident seemed to bring the children's fears out into the open so that they could deal with them and more easily get a grasp on the experience.

Another discussion helped to prevent a potential harassment problem, and defuse it before it could start. The teacher stated:

During the vacation, an epidemic of lice broke out in the class. We discussed this for a long time. What is positive is that everybody approached the problem very rationally, and the affected children were not treated in an unfriendly way. The children understood that any one of us could have problems with lice, and that it has nothing to do with cleanliness and hygiene. This is where attitudes have changed a lot for the better since I was in school myself. Back then, a "lice head" was a

²²⁴ The first Feedback Time of the week took place on Monday mornings to discuss what the children had to tell about their weekend.

disgusting creature that everybody pointed a finger at. Even some of the teachers adopted this unpleasant attitude towards children who had lice in their hair. What progress! (Korkeaniemi's Weekly Diary Week 44, 28.10–1.11.1996)

Dealing with these problems, and learning from them as a class, provided a forum for airing issues, and enabled the children to then settle down and concentrate on their work. There is a lot to be learned from life, in addition to what can be learned from textbooks.

Goal Setting and School Work

The Feedback Times provided opportunities for the class to reflect, set goals and organize its time. This included a determination of what needed development and how to go about it. Frequent reflection on the progress made was useful and enhanced group collaboration. An example of this:

On Monday we told about the weekend and began to dream about the coming autumn vacation. We agreed that we would work hard on Monday and then have a day of play and games on Tuesday. The children honored the agreement well. The work went really well and responsibly. The "Play and Games Day" was fun. Everybody found friends, groups were formed in many ways, and the atmosphere was enjoyable. We began the well-deserved vacation in good spirits. There was an active feedback discussion on topics from the past days; recess play especially, was dealt with openly and constructively. (Korkeaniemi's Weekly Diary Week 43, 21.10.–25.10.1996)

The class also Consulted on its own "New Year's Resolution" and decided that they would resolve to have no harassment in their class.

The holiday is gone and the new semester is about to begin. The first theme of the spring semester is "Time and Space". This unit will last for three weeks. It is intended to help the students to conceptualize our solar system and to give an idea of the celestial bodies that are significant in relation to the Earth. The central topic is the importance of the Sun for sustaining life on Earth and the daily and seasonal changes that result from this relationship. Concepts of time and learning to tell time with the use of a clock are the instructional goals. The educational goal as the semester begins is to learn good working habits and how to take care of personal items and school materials. A peaceful working environment, taking others into consideration, as well as helping others with problems, are the central goals. We discussed New Year's Resolutions and the good promises that are customarily made at the beginning of a year. We thought

together about what could be a shared New Year's resolution for the whole class. After Consultation, we decided that the shared promise is that no one harasses in this class. We ended the week with a feedback meeting where we assessed the realization of the goals set at the beginning of the week. (Korkeaniemi's Weekly Diary Week 2, 7.1.–10.1.1997)

Finally, Consultation provided a way to access progress and areas in need of concentration:

The students presented their essays to the class. In this class, everyone had the courage to stand up, report and present their work. This attests to the safe atmosphere in the class! [...] During the feedback discussion the children assessed the past week and how the work went. They thought that the week was busy, yet fun and interesting. They thought that they had more peace to work than during the autumn. Perhaps it is so, but the teacher thinks that the situation could still be improved. (Korkeaniemi's Weekly Diary Week 4, 20.1. – 24.1.1997)

The ability of the group to follow and evaluate their progress assisted the children in being realistic in gauging sufficient time and energy to complete their tasks. So, by Consulting together they were improving the quality of the results of their Consultations. From Teacher Korkeaniemi's diary:

For the most part, the students have made excellent progress with their tasks and skills. This has been a welcome topic during the Individual Progress Discussions that I have had together with each child and their parents. During the feedback discussion we go through the whole semester, think together how it went, what went well, and what could be improved for next semester. All in all, the children and the teacher as well think that the autumn has been a good time. Many think (and the teacher agrees) that they learned a lot and made progress with the goals that they set for themselves. We begin the holiday in good spirits. (Korkeaniemi's Weekly Diary Week 51, 16.12.–20.12.1996)

Discussion and goal setting in the class made the collaboration of the teacher, the individual student and their parents more effective by providing starting points for the Individual Progress Discussions. A student, their parents and Teacher Korkeaniemi attended these meetings which took place at least once per semester. During the first semester of grade one, the first Individual Progress Discussion was a "get acquainted" meeting. At the beginning of the spring semester the meeting focused on the child's general progress in school. Each meeting lasted at least one half-hour. Also during year two, Irma arranged Individual Progress Discussions with each student and their parents at least twice. Each meeting focused on both the academic and educational development of the student. Irma stated that both aspects, both instructional and educational, were discussed in each of the Individual Progress Discussions because one aspect

cannot be separated from the other. In addition to these discussions, if there were special problems Irma would meet the parents more frequently. These meetings were, of course, in addition to the numerous Family Evenings.

The Class Sets Its Own Norms

Formal Consultations

During the time of the project the children took part in three videotaped meetings where the children Consulted, and one exercise for learning Consultation skills. The three Consultations concerned 1) agreement on the rules of the class, 2) agreement on outside rules and 3) suggestions for the planning of a class trip. In the Consultation exercise the children formed the government of an imaginary land faced with a dilemma about which they needed to Consult. The Consultation exercise stressed skills needed in Consultation such as: listening carefully, expressing oneself clearly, discussing and taking turns.

When the teacher first introduced Consultation to the class, the children were sitting in their cooperative groups: the lions, dinos, sharks and crocodiles:

The Class Sets its Own Norms FIRST CONSULTATION October 12, 1995

Teacher: "Now we have an important task to do. In each group you can discuss our class rules. I will give a piece of paper and a marking pen to each group. We will discuss what types of things we can do in our class and what things we may not do. Each group can talk in a low voice, in a way that people in your own group can hear but that those in the next group cannot hear. Each group has a person in it that can write, except for one. Sam (Research Assistant), will you write things down for that group? You can write down three or even ten, depending on how many you think of and then we will discuss together what our class rules will be. Are there any questions? You should be discussing "Our Class's Rules".

I will give you about 10 minutes."

The children then discussed quietly together. The teacher called on suggestions from each group, and asked if the other groups had the same matters included in their list. Each group reported what they had discussed and came to a consensus on the following list:

You may read after your work is done

You may not harass others

You may not speak in a rude or nasty way

You may not leave the school grounds without permission
You may not run around the classroom or the hallways
You may not draw on the board without permission
Don't open the windows
Give others peace to do their work

While the students' first experience with a more formal Consultation was organized and the discussion prompted by the teacher, the children clearly understood the collective decision making process and took ownership of the results. Teacher Korkeaniemi made a list of the rules that the class had decided on. The children signed their names at the bottom of the list which the teacher then posted on the wall. All agreed that they would abide by these rules until the class as a whole Consulted together and agreed to change them.

Participation in the actual creation of the list not only enhanced the students' ownership and commitment to the rules, but also improved the quality of the rules defined. It reveals elements that show that a list produced by the students in collaboration with their teacher was actually more comprehensive than one that would have been produced by the teacher alone. The item "Don't open the windows" could appear somewhat puzzling. When the environment is seen through children's eyes, however, it is quite understandable. The test school occupies a rather high building with large, heavy windows. The class occupied a room on the second floor which is quite high above ground level. If a child were to fall out, the consequences could be serious. Since the window sill is quite high, a small child would have to climb onto it in order to open the window. The children realized the danger where, perhaps, adults would not. An interesting point to note is that the children's list is made up of many "You may not..." statements. It is presented here as it was made by the students with the teacher. The reasons why they were presented in this form would be an interesting element of research in children's perceptions of the nature of the articulation of rules and laws, a matter that this research did not investigate.

When the Human Dignity Class began the third grade, the researcher returned the original papers produced by the cooperative learning groups during this first Consultation on classroom rules. The students were then asked to reconsider their class rules because they were older and more mature. After Consulting together they decided that this same original set of rules should still apply.

Testing the Limits of the Norms

What happened when a child did not follow one of these rules? Irma Korkeaniemi explained that she would stop and ask the whole class if the rule should be reconsidered. She reminded them that since the rules reflected the consensus of the rights and obligations of the whole class, if one child had the right to break a rule, all should have the same right. They discussed what the classroom would be like if all the children did not abide by that rule. In each case the children chose to keep the rules as they were, and to follow them.

There was one important contribution to the list of rules that the students offered but the teacher did not add to the list. That was “You may not harass the teacher”. The teacher only smiled and said it could be included in the rule “You may not harass others”. An interesting situation developed however, when the researcher accompanied the class on a nature trip in the forest. As the class was happily leaving the forest in a long line, one of the children, Jussi, called out that the researcher was “a fat nosed witch”, a “bear” and a “monster”. All, including the researcher, were quite shocked. He continued to call out the same claim. The children became quiet and waited to see what would happen. Subjectively speaking, I felt quite confused at this development. Certainly I felt no physical threat from the small boy, but rather embarrassed and confused at why he was doing it. I focused on choosing the best reaction. As the group reached the end of the forest, Jussi took a big stick and went after my new bike and began to hit it and to try to break the spokes. I demanded that he get away from my bike.

The following week when I returned to the class, the same boy again began calling me names as soon as the teacher left the room, stopping as soon as she returned. During the next recess period I discussed the best course of action with the teacher. She knew what was going on and said that I must deal with the situation myself, that I must make absolutely clear that this must stop and that I should deal with it swiftly. I was unsure how to do it and feared repercussions from his parents. The teacher said that he should be taken by the shoulders in front of the others and be told that this must stop immediately. She assured me that he would never tell his parents about his behavior. She left the room and he again started his name-calling. I followed her instructions. The name-calling stopped. There was no response from home.

Many questions arise from this episode. Why did this take place and how does this fit into the presented theory? An investigation of the researcher's diary shows a conversation between Jussi and the researcher when she arrived at the school after a meeting with three African professors visiting the university:

We were leaving for the Nordic Sports Competition for the Visually Impaired, but the teacher asked me to wait for Kalle who was with the special teacher and come later with him. While I waited for him, I overheard Jussi saying that people from Africa speak in a stupid way. I told him that I had just come from the university where I met 3 very well-educated professors from Africa and that certainly Jussi could learn something from them. He said that he doubted that he could learn anything from an African. I tried to present other information and it did not seem to help. I later spoke to the teacher about this and suggested that later on we could give an assignment that the children, together with the parents "Seek out one fact about Africa". Let's see later on. (Researcher's diary September 5, 1995, also mentioned in a previous footnote)

Does this have any connection to the forest trip incident? It is impossible to know. However the continuous name calling of another is clearly consequential-negative, that is, Deviant behavior. As regards the theory, it was not a time for discussion, but behavior that needed to be stopped immediately. Irma also later reported that, at the start of year one, the same boy, Jussi, had tried the same behavior with her. He tried to act as the class jester by embarrassing Irma by calling her names in front of the class. She put a stop to it, however, with very swift and strict discipline and he stopped his negative behavior towards her. It should also be stated that the reason for disciplining him in front of the class was not to humiliate or embarrass Jussi, but to make it clear that Deviant behavior will be stopped.

Discussion on Consultation

The Ability of the Children to Consult

It was anticipated that the children would find it difficult to grasp the process of formal Consultations and that it would only be after Consultation exercises that they would be able to successfully proceed. On the contrary, it was surprising to see how easily the children grasped the process of Consultation and recognized their ability to make decisions together. The level of matters discussed by children aged 6–7 is very elementary, and the level of complexity at which they were Consulting was basic, yet the students had a better understanding of what was

expected in the process and how to go about it than was anticipated. It has been stated, that in order for Consultation to take place, three factors need to be realized: the development of the skills necessary, creating a milieu conducive to Consultation and practicing it. Creating a milieu conducive to Consultation is very important. The children's sense of Justice seemed to be strong. Perhaps this is because the frequent feedback situations in which they had taken part made the process familiar to all of them.

Developing Skills for Consultation

The skills of Consultation were practiced in the Feedback Times and other discussion periods. This excerpt from the teacher's diary stresses two areas: Consultation on the realization of goals and recognition and respect for the value of the diverse contribution that each person has to offer:

The fall theme continues. This week we learned how animals prepare and adapt for the winter. We did group work on the topic. Cooperation in the groups went well once there has been Consultation on the division of tasks. We discussed the importance of the contribution of every member of the groups and how we respect everyone's work that has been done as well as possible. I tried to clarify the significance of the responsibility of all group members for the success of the work. (Korkeaniemi's Weekly Diary Week 41, 7.10.–11.10.1996)

In time, the children themselves noticed the need for Consultation and the process shifted more to the shoulders of the children than the teacher's:

On Thursday, the morning group began working on the play "Pekka and Shorty". The children planned, dramatized and directed the play by themselves. My role was only to give support and function as the assistant director. At times the situation bordered on chaos, but this was taken care of by a bit of calming down. The children frequently stopped to Consult on what to do and how, and then went on. (Korkeaniemi's Weekly Diary Week 46, 11.11.–15.11.1996)

This process of planning, dramatizing and directing a play by themselves, shows an example of how the children learned. The teacher mentions the children working even to the brink of chaos but that they themselves recognized the need to stop, Consult on what to do and how and then they proceeded. This shows a good example of allowing children to learn Consultation through the process of its practical use. Teacher Korkeaniemi was there to assure that the process went ahead in a fair and just manner.

In addition to this, role-playing and Consultation exercises were used. A difficult factor in the teaching of Consultation to 6–8 year olds was to find topics that they actually could make decisions about. The Shortlands Consultation Exercise (Video tape 4-0:00:00 – 4-0:38:58) was not based on a real situation, but was used for practicing skills. The whole class was divided into two groups: parliamentarians and their advisors. They were given a problem to solve concerning the well-being of the population. In the process, the children practiced valuable skills for Consultation: taking turns, listening, being a chairperson (being fair in giving turns) and decision making. In addition to the 8 pre-consultation skills, Irma chose one concept per week to communicate to the children, e.g. trustworthiness (see Korkeaniemi's diary March 26, 29 and April 1, 1996). After identifying common goals, we can differentiate between actions which work towards those aims and those which do not. Consultation I, presented earlier on inside rules, and Consultation II, on setting the outside rules, are good examples of these.

6.4 The Second *Modus Operandi*: Partnership in Education

The obligation of educating and instructing the next generation of children is set firmly on the shoulders of both teachers and parents. The quality of the collaboration between the two will be determined by their abilities to draw from and contribute to their pooled resources. The wide range of levels of ability and diversity in style can be found in both parents and teachers. This partnership is useful for both preventative and constructive matters such as for the discussion of “grey areas”, the adaptation of principles, and when necessary, in situations of conflict resolution. It is valuable for the school and parents to become acquainted under normal rather than crisis conditions. When initial contact has been made beforehand, the school and parents have a mutual context from which to start if a problem occurs. First contact between parents and teachers in a problem situation can put either or both parties on the defensive. Having had previous contact under normal circumstances can offer a valuable framework for quick solutions. In problem situations, the collective resources of both parents and teacher can be used to come to fair and quick solutions.

In many elementary schools there are two types of meetings for parents: those of utmost importance for the welfare of the children on themes such as drugs, harassment and school violence, and those on themes of minor importance,

such as the arrangement of the class parties and trips. The meetings focusing on themes of serious import are usually held in the largest school hall, perhaps with an expert in the field. The presentation is a lecture or panel, leaving no possibility for discussion or practical application in specific classroom situations. The teacher runs the second type, with parents squeezed into their children's Lilliputian desks. The information presented in the meetings is often the type that could be better presented as written material. Since this is often the only type of contact between the school and home, not attending these meetings, which are often arranged at very short notice, can give the impression to the school that the parents are not interested in their own children, which is not necessarily the case. Teachers, it seems, are also dissatisfied with the structure of traditional Parent-Teacher Meetings. They often feel that they should put on a show for the parents who they feel are sitting in judgement of the teacher. In both types of meetings, parents play a passive role.

Rather than leaving the most important matters, such as drugs and school violence, at a general, theoretical level, these themes should also be dealt with at the classroom level, where the actual problems are, and therefore the level at which they should be resolved. In this way, parents and teacher can collaborate on finding constructive preventative measures or, if necessary, significant and sustainable solutions to problems as soon as they arise. Parents, as the first educators of their children, certainly have a valuable contribution to make to the teacher's professional expertise. This valuable input need not be seen as parents' undue concern for their children or an underestimation of the teacher's skills. Activities like class parties and trips are only one part of the holistic education of the children to which parents can contribute. Moving these discussions outside the school into neutral space fostered the idea of putting teacher and parents on a more equal footing. Thus, the idea of the Family Evening was born, where there is no "teacher show" but a group of adults made up of teachers and parents collaborating and contributing their own expertise, pulling together in the same direction for the holistic education of the students.

Was it Possible in Practice?

For true collaboration of any kind, input is required from all sides. One of the two *modi operandi*, Partnership in Education, necessitated such a commitment from both the parents and the teacher. Whether both sides would be willing to collaborate in this manner could not be taken for granted. Comments and complaints are often heard about parents' lack of interest and their unwillingness

to collaborate with schools. Would the parents be unwilling to participate in the research and work in partnership with the teacher due to their unwillingness or interest? Teacher Irma Korkeaniemi did not believe so; she believed that the parents would look for her reaction to both the research and the idea of Partnership, and accept and cooperate in the same way. So it was with great interest that the researcher approached the presentation of the research and the Partnership in Education idea to the parents in view of its critical importance in the research.

At the first Parent-Teacher meeting, Teacher Korkeaniemi explained to the assembled parents that she had both instructional goals and educational goals for the first graders. Her instructional goals were for the students to learn to read, write and to perform simple arithmetic functions. She then told that her educational goals would be explained by researcher Peggy Tuomi. The teacher stood beside the researcher as the goals of the research were explained: 1) to strengthen healthy group dynamics in the class, 2) to try to prevent problems from starting and 3) for the children to learn how to deal with problems once they started. The researcher would seek solutions based not only on her experiences as a sociologist, but also on her experiences as a teacher and a mother of a child the same age. Parents listened carefully, noticed the teacher expressing support and began to express acceptance themselves.

The Partnership in Education idea was presented and the parents expressed enthusiasm in taking part. A discussion then took place on how it could be realized. The researcher suggested that the teacher and parents would meet every three weeks until the end of the first semester. At that time the parents and teacher would decide if they wanted to continue or not. The venue would not be on the school premises in order to increase the feeling of equal collaboration. The practical arrangements were viewed from both the parents' and the teacher's perspective. It was decided that the dates would be set far in advance, that the day of the week would vary so that all could continue their other hobbies, and that there would be an "open door policy" to enable parents to come late or leave early since some parents had evening work or other obligations. Parents of first grade children are very likely to also have younger children who cannot be left home alone. A place was needed which was suitable not only for the teacher, students and parents, but also for their younger children so that both parents could attend. This turned out to be an important factor. At the first Family Evening, a single parent, who had not attended the Parent-Teacher Meeting, arrived with his six small children, the youngest aged two. He thanked us for the arrangement of the meeting, since it allowed him to

bring his children along. He stated that he had often wanted to attend the Parent-Teacher Meetings but was unable to leave the children at home alone. The Family Evening was to be attended by the teacher, the parents and their children, and any invited guests. No one should feel forced to come, not even the teacher.

The Family Evenings began at three-week intervals at the clubhouse of the local park which the parents reserved at no cost. The day of the week on which the meeting was held varied, so that the parents could continue their hobbies and other obligations, and still take part in the Family Evening if they desired. The meetings also had an "open door" policy so that parents could arrive and leave as their schedules permitted. The frequency of the meetings was to increase flexibility so that no one should feel pressure to attend every time. All participated in bringing refreshments and in cleaning up. The children played in the park outside or with toys inside while the parents and teacher discussed. Teacher Korkeaniemi decided to arrange questions for the first Family Evening concerning the structure of the Family Evening and school activities, to be discussed by the parents in small groups.

As the months passed, the topics moved from a more general, "getting to know each other" topics such as hobbies or courses that the parents were attending, to more serious themes such as child education. Sincere dialogue concerning deep topics requires a level of trust that can be established only over a period of time. At a Family Evening in year two, for example, one father asked advice from those assembled on a situation that had taken place with his preschool daughter at the public swimming hall. She began staring at a Roma woman sitting in the café. The child started pointing at the Roma woman's clothing. Then the child wanted to drag him over to the woman to show him how beautiful the Roma woman's clothing was. The father asked for advice, what he should have done in that situation so that he would not kill his daughter's natural curiosity, would encourage her respect and appreciation for Diversity, yet would not embarrass the woman or himself? A very interesting and lively discussion resulted.

Data collected on each of the following Family Evenings included the recording of who attended and the topics discussed. While the number of parents attending was, by design, not stable, all the parents whose children were there for the duration of the first year attended the Family Evenings at some time during the year. Parents from over 60% of the families participated in over half of the Family Evenings during the first year. In December there was an agreement that the Family Evenings should continue, but that they would be held at four rather than three week intervals.

The question of the willingness of the teacher and the parents to establish a Partnership can be answered in the positive. First, there was the participation by the parents and the teacher in the Family Evenings. Second, the contributions of the parents to the organization of the meetings including the reservation of the clubhouse, picking up the key, bringing refreshments, participation in chairing the meetings and the final cleanups, attest to the success of the meetings and the establishment of a spirit of collaboration. In particular, the decision on behalf of the parents and teacher to continue the Family Evenings indefinitely, shows their willingness to collaborate.

Two observations of the festivities at the end of the first year also show a high level of parent and teacher collaboration. The Human Dignity Class was able to perform beautiful music at the graduation ceremony. Teacher Korkeaniemi knew, via the Family Evening, that one mother was a piano teacher whose work was mostly scheduled in the evenings. She felt comfortable asking the mother, who happily came to the IB class during school time, to accompany on the piano while Teacher Korkeaniemi directed the children's singing. Secondly, in addition to the spring ceremony, the children, the teacher and the parents discussed and arranged their own "end of grade one" party. Each family contributed money for the rental of a hall and a pony for the children to ride. The parents provided a feast of refreshments and the children, under the direction of their teacher, performed a show of drama, songs and Puppet Theater that the children had written themselves. Even some of the students' older siblings performed funny songs with costumes at the party. A number of parents remarked that they knew the other parents in the class better than they knew the parents of their older children's classmates at the end of the sixth grade. Indeed, by the end of grade one, they had spent more time together than most parents do in all the elementary school years combined.

The Teacher's Evaluation of the Family Evening

The worth of the Family Evenings from the teacher's perspective is an interesting and significant question. Teachers are obliged to make contact with parents during the school year. This is usually fulfilled by a Parent-Teacher Night once or twice per semester. The time that Teacher Korkeaniemi spent every three or four weeks at the Family Evenings was not reimbursed, either monetarily or with comparable time off. Irma Korkeaniemi, however, often spoke of the time spent in the Family Evenings as "positive time" metaphorically being "put into the bank", instead of "negative time" spent resolving problems later on. That

is, time was spent on preventing problems rather than solving them. She put it so:

The spontaneous and open discussions during our Family Evenings have brought the parents closer together. Also the relationship between the parents and the teacher has become open and trusting. These Family Evenings can be characterized as relaxed and informal, and have given me the possibility to listen to the parents and take into consideration their viewpoints while preparing my lesson plans. My personal experience with Educational Partnership has been purely positive. Regardless of the time spent in the meetings and the demand for active participation of the parents and teacher alike, the support and benefits gained by the Educational Partnership were well worth the effort. (Korkeaniemi's Report par. 45)

She felt that it was much more pleasant and productive to spend positive time with the parents rather than spending time later on dealing with unpleasant issues. There is rarely a forum in schools for dealing with problems when they are small and simple. Misunderstandings can grow and develop into larger issues when they are not identified quickly enough. Often it is only when a problem reaches crisis proportions that investigations are made. The problem could be stemming from other students, the teacher, or the home. Family Evenings provided an opportunity for parents and teacher to make contact under normal conditions. Irma Korkeaniemi's enthusiasm for the Family Evenings and their organization come through in her report:

The objective of the Family Evening is to meet in a very informal and relaxed manner. The children play outside or in an adjacent room while the adults discuss. Sometime during the evening we drink coffee and juice and feast on biscuits and pastries that we all have brought. The children enjoyed the Family Evenings tremendously as this gave them time for spontaneous play which they don't really have time for at school. Playtime is important, especially for first-graders, and for older children as well. The distraction created by the children's joyful play further relaxed the atmosphere. Also practically, the presence of the children allowed both parents to attend, neither one had to stay at home with the children and even single parents could attend with ease without worrying about baby-sitters.

At the onset of the project, which was the autumn term for the first-graders, we held our Family Evenings once every three weeks. We felt the need for these frequent meetings as the first grade is often crammed with so many new topics and matters. A further incentive, besides getting to know the parents, was for the parents to get to know each other as early as possible. Later on, we met once per month as requested by the parents. The advantage of frequent Family Evenings allowed families to attend according to their own timetables. There was no need to attend

every time, as the meetings were so frequent. The families were also welcome to arrive late or leave early according to their other commitments. Most families tend to have regular weekly activities and hobbies so we informed them well ahead of time and we also alternated the weekdays of our meetings in order to create flexibility allowing all the families to attend from time to time.

Our objective for the Family Evenings was to offer a possibility for the teacher and the parents to meet and discuss on equal footing. As a result, the meetings were chaired randomly by the teacher and the parents. Our approach to these meetings was either open discussions or group discussions. The small groups allowed more time to speak and also offered a 'safer' atmosphere for the less forthcoming parents to present their opinions.

In general, I would start the evening by telling the latest school news, in other words, what topics had been taught, how the schoolwork had proceeded and what sort of problems we had encountered. After that, I would briefly tell the parents about the coming weeks, the kind of contents and goals that the educational plan had in store. At this point the parents shared their suggestions for the educational plan, what to emphasize in the content and especially on matters that linked to parenting goals. A plenitude of excellent thoughts and practical ideas were presented during these discussions and I found them very helpful when I prepared my lesson plans. In addition, during these meetings I could inform the parents about the future educational excursions and field trips, and ask them for assistance, as first graders require the presence of several adults during such outings. (Korkeaniemi's Report par. 26–33)

Irma also mentioned that she had not realized how high the "threshold" was for many parents to make contact with teachers and how wary they were of calling the teacher at home. This may be pointing out a lack of clarity in the minds of the parents as to when it is appropriate to call the teacher. What actually is the "work" time of teachers and when are they "off"? A statement from the teacher at the parents' meeting, "Call me at home any time after 9 o'clock" does not seem to be enough to clarify the matter. Perhaps an "office hour" when the teacher is specifically open for contact from the parents on small matters, big matters, ideas, or comments, both positive and negative, would be useful.

Teacher Korkeaniemi also made note of how much power the Partnership in Education agreement gave her in the classroom since the children knew that their parents and their teacher communicated frequently. The children could not make false claims to their parents about their teacher, nor could they make

false claims to their teacher about their parents. This made it more difficult for the children to have two different *persona*, one at home and another at school. Pirjo Pölkki has spoken about this in her book *Self-concept and Social Skills of School Beginners: Summary and Discussion*. She states:

The difference between the conceptions of the parents, preschool teachers, and first grade teachers cannot be explained only by the lack of the reference groups in parents' estimations or by the sometimes superficial observations by first grade teachers (IV, V). Children may behave in a different way in a public arena as compared with more private life spheres (Dencik at al., 1989). The continuity and stability found from preschool to school may be due to the similarity of the goals and interaction pattern of these institutions.²²⁵

So, the reported characteristics of the child by parents and teacher may have discrepancies due to the child actually acting differently at home and at school. Having a situation where the parents and teacher are together while the class' students play at the Family Evenings may work to prevent such a situation. Indeed, parent - teacher collaboration can be quite difficult if they are discussing the same child, but the parents know only the child as presented at home and the teacher knows only the child as presented at school. Collaboration can help to hinder the creation of separate "home me" and "school me" personas.

Additionally, a network can provide a safety net for problem solving. Although teachers may change from year to year, the parents of each class remain relatively stable. Teacher Korkeaniemi's own words will be used to speak about this:

The better the parents are networking, that is, the better they are learning to know each other and the students in the class, and communicate among themselves, the safer the children feel in the class environment. No matter what kind of situations arise between the students at school or outside of school, the resolution will be considerably easier once the families have learned to know one another. When parents collectively reach an agreement concerning rules for the first graders, for example, what time to go to bed, television viewing, what time to be back home after an outing or when to do their homework, the children will feel secure about their boundaries. Parents who form parental networks can also help prevent bullying, which has lately become a common occurrence. Parental networks help reduce the autocracy of the teacher in the classroom and improve the relations among the children. Quoting Peggy Tuomi, "If a child knows that his father and another child's father will be drinking a cup of coffee in the evening, he will think twice before

²²⁵ Pirjo Pölkki 1990, *Self-concept and Social Skills of School Beginners: Summary and Discussion*, p. 69.

punching the other child in the nose". (Korkeaniemi's Report par. 34–37)

The children were also quite enthusiastic about the Family Evenings. They were happy and excited to bring information home about them and often, when parents could not attend, their children came to the park anyway to play with their classmates. She goes on:

I recognized that the parents needed concrete proof of their equality in the Partnership when agreeing about the objectives of education, as well as genuinely being invited to partake in classroom work. It is not sufficient that the teacher states at the beginning of the autumn term during the first Parent-Teacher Meeting that the parents are welcome to come and co-operate with the school. They need to be convinced of the value of their practical contribution and encouraged to join in with confidence. Particular encouragement should be given to the parents of the first graders during the autumn term, because this is the moment when the foundations are laid for the entire duration of the elementary education, and possibly even for the continued co-operation of the parents during junior high school too. (Korkeaniemi's Report par. 44)

The very start of the first grade seems to be the best time to begin networking when the situation is fresh.

Before many parents were willing to call the teacher at home in the evening, they felt that they needed to have a concrete, short question that was significant enough to disturb the teacher at home. The Family Evenings provided an opportunity to air small concerns. Parents would come to Irma at the end of the Family Evening and ask, in an off-handed way, questions that were not concrete, but they simply wanted to know how their child was doing in general. An example would be "Irma, what about Virpi, do you think her math is going OK?" These types of interactions seemed to be of value to both parents and teacher, since small problems could be discussed before they grew bigger.

In future Human Dignity research projects, a comparison of the time actually spent by the teachers with parents should be measured and compared with teachers of other classes. This should be done on both a short-term basis and, longitudinally, into junior high. In this way it can be seen if, in the long run, the "quality time" spent by the parents and the teachers in the earlier years actually saves the time of the teacher and other resources such as school curator, school principal, and social services. It would also be useful to see if these types of activities really do reduce the incidence or the severity of school violence or harassment in the school in general. Also the question of the effect on the milieu of the whole school comes to the fore. At one Family Evening, a mother

told that she had heard about a boy in another class being severely harassed. Irma Korkeaniemi started a process to identify who the victimized boy was, and to help him out. It would also be useful see how the mode of the parents' networking would change through the years as the students matured.

The point to be stressed here is that the goal was to establish a partnership between the parents and the teacher. The Family Evenings were only one means to that goal. While the Family Evenings worked well in this setting, Partnerships would be realized in other forms in varying situations. How it is being applied in Lebanon will be seen in Section 8.1, An Application in Progress – Lebanon.

The Family Evenings from the Parents' Perspective

Parents of twelve of the twenty-one students replied to the anonymous questionnaire given at the end of year one, a reply rate of 57.1%. The low reply rate can be contributed partially to the fact that the parents were so actively involved. One father pointed out that since he and I had discussed so many things in a personal interview, he knew that his feelings about how much he appreciated the project were known, and therefore he had not submitted the anonymous questionnaire. This was indeed so. The remarks from the parents were consistently positive except for one parent, hereafter called Parent X. Parent X attended the Family Evenings, but consistently favored having frequent, individual meetings with the teacher, rather than Family Evenings. Parent X does mention, however, that it was good thing to learn to know the parents of the other children. This parent reminds us of the importance of Diversity.

The anonymous questionnaire contained a number of questions on the Family Evening, and on the usefulness of the project itself. Other than the response of Parent X (who answered both the sections, those intended for the parents of first graders who were their first born and those who had older children), the parents' responses were consistently positive. Rather than list all twelve responses, an actual answer of a parent who gave a reply similar to others will be quoted exactly. Then, all the points not mentioned in the sample response will be mentioned. Answers to the question on the project in general will be included in the section on general observations.

The parents were asked, "How useful do you think the Family Evenings have been?". Eleven of the twelve parents answered this question. Ten of the eleven parents found the Family Evening useful and most mentioned the importance

of becoming acquainted with the other parents and students. An answer from one of the parents that was quite typical was:

Parents know what is going on in school from the Family Evenings. During the evenings I have become acquainted with other students' parents and that has surely helped the creation of the class spirit. (a parent's response)

Parents were asked what information they had to contribute that they felt would be good for the teacher to know. A parent stated:

Thoughts about the interaction of the school and the family from the point of view of child development and learning. Specific matters that need to be noted that influence school work. (a parent's response)

Other parents mentioned concerns about school: problems with homework, harassment, health status and interests. They also mentioned family related situations such as family problems or the death of close relatives, hopes and expectations regarding school and the child's behavior at home. The parents were asked if they had the opportunity to communicate this information in the Human Dignity Class. All the respondents answered that they did have a chance to convey such information to the teacher. Parents were asked if they had been able to convey necessary information about their child to the rest of the school staff. All the respondents answered in the affirmative. The worth of the Family Evenings from the parents' perspective can be seen in the fact that they continued the practice during the second, and into the third year on a monthly basis.

The Teacher's Part in the Partnership

Teacher Korkeaniemi's part of the collaboration is documented in many ways. She sent messages to all the parents both before and after the Family Evenings, first to invite them and inform about the details, and afterwards to tell what had taken place for those who could not attend. A review of Korkeaniemi's diaries shows that she also applied Partnership in Education in her teaching. The diaries show her decision to choose one instructional goal and one educational goal per week. As mentioned earlier, the instructional goals used in the lesson plans came from two books: *Luonnontutkija*²²⁶ (*The Nature Explorer*) and "*Tutkin ja toimin*"²²⁷ (*I Investigate and Act*). The educational goals

²²⁶ Kaisa Kiiveri, Annamaaria Nuutinen, and Pirja Tolvanen 1995, *Luonnontutkija 1–2*.

²²⁷ Ulla-Maija Kankaanpää 1988, *Tutkin ja toimin: ympäristöoppi*.

were derived in numerous ways: the Globaalin kasvatuksen opetussuunnitelma²²⁸ (The Curriculum for Global Education), from discussions with the parents at the Family Evenings and by widening an instructional goal to include educational aspects. A review of some examples of her weekly goals show her very creative application of the Partnership by the addition of both educational goals and instructional goals:

The educational goal of the week is to develop cooperation and class spirit. We began planning for a (2-day) “camp school” where the eight-year-olds could safely and with confidence, practice a short separation from home and parents. This “camp school” will be the first time that many of the students will be away from home. My choice for the locale is the Vesala camp center, which is sufficiently far, yet near enough if there is a sudden case of serious homesickness. This week we will begin mental preparations for the school camp and especially practice cooperative skills and taking others into consideration. (Korkeaniemi’s Diary Week 35, 26.8.–30.8.1996)

Here, Teacher Korkeaniemi is clearly taking a holistic view of the education by assisting them to practice “a short separation from home and parents”, “safely and with confidence”. Also note that this goal is placed in the second week of their second school year. Class trips away from home, which can be a truly bonding experience, are often arranged at the end of the school year. Teacher Korkeaniemi has instead placed the trip at the beginning of the year.

She also brings the concept of World Citizenship into her development of healthy patriotism in her choice of goals for celebrating Finnish Independence Day:

The goal of the week is that the students recognize the symbols and traditions that are related to observing Independence Day, become interested in their homeland and its independence and learn to appreciate their country and people as a part of the entire world. The week will end with a festive school assembly in the hall on Thursday. During the week we will practice the songs that will be sung there together and discuss topics concerning Finland and her independence. In my teaching I will attempt to emphasize, in addition to respecting one’s homeland, the significance of World Citizenship and responsibility for the prosperity of the whole world.

Thursday is the eve of the holiday. We will join others in the hall for the

²²⁸ Globaalin kasvatuksen opetussuunnitelma: 5–14-vuotiaiden koulukasvatuksen avuksi 1995, Suomen Bahá’iden Kansallinen Henkinen Neuvosto. (The Curriculum for Global Education: In Support of School Education for 5–14 Year Olds, National Spiritual Assembly of the Bahá’is of Finland 1995, See Appendix 1.)

festive assembly and later have group discussion on the significance of independence in the class. The topic is fairly difficult for an eight-year-old to conceptualize and understand, but practical examples will help us proceed with the discussion. The groups will present a summary of their deliberations to the class. (Korkeaniemi's Diary Week 49, 2.12.–5.12.1996)

Teacher Korkeaniemi's definition of goals shows that the educative goals were actually not separate goals but rather an expansion of the instructional goal to include its wider educational context.

Special Circumstances

The interventions used, however, did not prevent all the problems from starting but provided a context for dealing with them. Mikko, a boy from a family of many children raised alone by his father, is a case in point. Mikko would leave for school, miss the bus, go home to wait for the next bus, miss the second bus and sometimes, finally give up and just stay home from school. The process of dealing with this problem shows individual encouragement and the ebb and flow of results. Some parents do have special circumstances that require creative solutions. A review, however, shows that Mikko's father, perhaps due to his duties as a single parent, was unable to attend the Family Evenings except for one. There are eight entries speaking about the need for meetings with Mikko's father, agreements being made and promises of homework supervision. It worked for a while, more meetings, and then again and again promises being broken. Irma finally states:

We attempted to agree on common rules between the school and the home. It is easy enough to come to an agreement, but the problem is that the home does not stick to it. The teacher really cannot solve the problems at home, but the parents can be given support and helped in their educational task. It really takes energy in addition to all the other work. (Korkeaniemi's Weekly Diary Week 45, 4.11.–8.11.1996)

Again, it is impossible to determine how Mikko's situation would have differed in another classroom without The Human Dignity Project. An interesting development comes during year two. Mikko's father contacted the school to ask if a meeting could be arranged during school hours when his younger children were in day care. He wanted to meet all the teachers of his school aged children at one time so that he could get information on all the children at the same time. This created a problem for the school, since many teachers had to be absent from their classes simultaneously and there was insufficient auxiliary staff to substitute for all of them at the same time. The school honored his

request and the teachers assembled, but unfortunately, the father forgot to come to the appointment.

Despite the case of Mikko, it can be safely said that the Partnership in Education concept and its operationalization, Family Evenings, proved to be a valuable and viable tool for both the parents and the teacher. The parents, by their participation and contributions, showed that not only did they have much to offer, but also they were willing to take part in the collaboration on equal footing. Parents may be the greatest untapped resource in our schools today.

General Comments from Parents

A small sample of parents were personally interviewed to prepare an anonymous questionnaire for all parents. It became clear in the pre-test that it is difficult for parents to evaluate how The Human Dignity Class differed from other first grade classes. The researcher surmised that it was because they did not have older children, and simply had no experience to compare it to. So, in addition to general questions asked from all the parents, two separate sets of questions were made for parents, one for those whose first born was in The Human Dignity Class and one for those who had older children. The results showed that both sets of parents found it difficult to evaluate the impact of the project but both were left with a positive impression its worth. Parent X answered both sets of questions. First, all the general comments will be reported. There are so few that the comments are included in full. Note that this questionnaire was conducted at the end of year one, when it was still being called The Tolerance Project.

- Such a Tolerance Project is a really good and great idea and definitely deserves support because it can be made to work in practice so that it will be useful to the school as well. The children learn to tolerate diversity when they begin to study it at such a young age. The class becomes a good unit even though it includes 24 different students, for we are all different whether we like it or not. It is only tolerance that gives strength and opportunities in life, and it is good to learn it when you are young, e.g., in primary school.
- We assume that the class has been harmonious. Our child has been happy and goes to school with peace of mind. We have not observed any fears or prejudices against unknown matters or people in our child. Because of the project and the foreign visitors the children have been naturally acquainted with new things or phenomena. Also, respecting other people has been emphasized more in a positive way than if the project had not taken place.

- What is positive is that attention has been paid to accepting diversity. Perhaps the Family Evenings have been too frequent. It has not been possible to attend all of them.
- During the fall there were discussions where the parents of each child could meet with the teacher - a good idea. Similar discussion rounds could have been arranged throughout the school year. Of course the parents were welcome to have a word with the teacher at any time, but you do not ask for a discussion without having something on your mind. It would still be good to hear what the teacher would have to say about our child. The project helped the parents to see the diversity and uniqueness of their children as a positive factor. It was a relief to see that our child was not “adapted” to any pattern. The self-esteem and assurance of our child improved during the school year. The teacher’s messages to the people at home were fun to read. It was nice to dig them out the depths of the backpack. At times, the size of the notes was precariously small though ... they were almost lost between the books. There could have been more shared activities with the immigrant class. And it seems that the Turkish boy did not transfer to our class, even though that had been planned. The destinations of the class trips were good, the common school events were successful (Easter service, Eve of the First of May...).
- Because I did not participate there really is not much that I can say. I remember the “pal teacher”, I think that it is a useful thing both for the student teacher and the student and surely is highly rewarding to both parties.
- Especially during the fall semester my child was pleased that, in addition to the teacher, Peggy and her assistant attended the classes. The “pal teacher” and the monitor have been important persons to my child as well. And it seems that the children particularly like Irma, the teacher, more than anything... Moreover, we think that education for tolerance is very important and we are happy to have been able to participate in the project.
- The project certainly has been of benefit to the mental development of the children. It would be interesting to learn to know something about what observations have been made in the project or some sort of a synopsis of the stages of the project, and what information the researcher gained from the project.
- The project is not likely to have had an effect on my child, much less the rest of our family. I think that the first grade teachers of today’s comprehensive school have goals that are similar in content. No offence,

but it is good that someone has gotten a job, say directing a project at the university. (Parent X)

All the parents made neutral or positive comments on the project in general, except for Parent X, who is a good reminder of the need for flexibility. Choice and respect for Diversity should be shown to all the partners in the educational process. As a conclusion to the general comments, two quotes will be taken from the individual interviews with parents. One mother stated:

I thought she (my daughter) was more prepared for school than she was, but now she has developed into a “gifted” and secure child. I think it is from this project. Taking responsibility will develop. Even though some winter evenings I felt too tired to come (to the Family Evening) but I came anyway and it was really good. I have spoken to the parents of other first graders and have realized that this is NOT a normal classroom situation.

One father stated:

Last week a general request came in the mail for money to be sent to the developing countries. My son came and asked me to take some of his allowance money from the bank so that he could send it to the poor people in Africa. I am sure that this is from the Tolerance Project.

The researcher replied that it could have been caused by other sources. The father ruled out this possibility:

No, he has come home so many times from school and told about the people he has met there from Africa and other countries and I have noticed the effect it has had on him. It is from the Tolerance Project and I hope it is expanded to other schools.

The parents were then asked how they thought the class was similar to other first grade classes. A response that was typical was:

The teacher has a crucial role in creating the atmosphere both among the children and the adults. Irma managed this very well; perhaps the project enhanced this skill in her. The motivation for schoolwork in first graders is high. A skilful teacher can maintain it and utilize it for all learning. The children are themselves responsible for the rate of learning. This was a surprise to us parents, though it must be fairly common these days.

Other parents spoke of the Family Evenings, more visitors and more focus on group dynamics.

When asked how this class was different from other first grade classes, one response was typical from parents whose oldest child is in the Human Dignity Class:

We know nothing about other classes. We assume that there is less harassment of others or other disturbances in IB since more attention is paid to this. Also, taking other students into consideration is discussed more, which helps to enhance socialization and understanding others in a positive manner.

Other parents mentioned the difficulties in comparing the class to other classes since they had no previous experience.

The parents who had older children were also asked how they felt this class was different because of the project. They also found it difficult to compare with other first grade classes since so much time had passed since they had a child in the first grade but they did note that there were more common meetings. The parents also expressed positive experiences that their older children had in school. The following is a typical response:

Six years has had such an effect on the general atmosphere of the school environment that the question seems difficult to answer. However, taking others into consideration and tolerance towards others has been emphasized more in this class than is apparently the case in other classes.

Those who had older children were then asked how they felt the class had been similar to other classes. A parent's response which was typical was:

A warm and apparently safe, smaller learning environment of their own, within a larger learning environment where small girls and boys practice and exercise their social and intellectual skills. Nice.

The Partnership with parents could even take a further step. Perhaps a handbook for parents, informing what topics are going to be discussed might enable parents to be of more help. If astronomy would be the school topic, parents could be asked, if they had time, to point out the Big Dipper to their child. The handbook could mention where in the sky it can be found at that time of year.

6.5 A Summary of the Results and Observations

A collection of the results and observations for the development of diversity-positive classrooms and schools is organized here. Themes for future research are handled in Section 8.

Developing Just Classroom and School Dynamics:

1. Cooperative learning groups, in collaboration with sociometric meters, proved to be useful in strengthening healthy group dynamics and encouraging the inclusion of all students.

2. The teacher felt that her teaching benefited from a curriculum that gave a wider vision of her teaching goals.
3. The schoolyard may be a fearful place for children.
4. Attention should be focused on making schools' "public spaces" more collaborative.
5. The level of collaboration in the schools' public spaces may be a good gauge of whole-school cohesion.
6. A hierarchy of goals had to be maintained.
7. Vigilance on healthy group dynamics had to remain the teacher's highest priority.
8. The time often spent on a "soft landing"²²⁹ schedule can be used constructively in fostering a healthy group spirit at the start of the school year.
9. Attention to healthy group dynamics must be given at the very beginning of the school year.
10. Discrepancies in the children's academic starting points should be taken into consideration when making lesson plans for the first grade.
11. Children's natural curiosity can be tapped to encourage the desire to know, how to find information and how to evaluate its worth.
12. A systematic approach to break down prejudices in order to enable a normalization of relations for fair character evaluation, proved to be useful.
13. The appreciation of Diversity, both within the class and without, can be encouraged through contact and activities in situations where those usually seen as weaker are placed in a relatively stronger position. It is useful to start these activities as early as possible.
14. Despite the inclusion of children who under normal circumstances would have moved to special schools, the class progressed according to normal academic standards. The teacher felt that the class learned more quickly and easily than her previous first grade class.
15. Creating an atmosphere conducive to Consultation was pivotal to the creation of a diversity-positive environment.
16. Consultation was a valuable tool for discussing playground rules, dealing with fears, and for setting and accomplishing both collective and individual goals.

²²⁹ See Section 6.1.

17. Teaching Consultation skills can be seen as a process. The children found it easy to grasp the concept of Consultation when defining classroom rules.
18. The three factors for learning how to Consult were the development of the skills necessary (including pre-consultation skills), creating a milieu conducive to Consultation, and practice.
19. The quality of the rules and the children's commitment to them, were enhanced by the students' participation in their definition. Despite this, the limits of the rules were tested.
20. Both the parents and the teacher were willing to cooperate for a Partnership in Education.
21. Both the teacher and the parents stated that they had benefited from the Partnership.
22. The teacher stated that she had gained power in the classroom through more frequent communication between the parents and the teacher.
23. The Partnership improved the quality of the Individual Progress Discussions by reducing the possibility of a "double persona", one which exists at home and another which exists at school.
24. The Partnership lowered the threshold of communication between the teacher and parents.
25. Parents may be the greatest untapped resource in schools today.
26. The intervention did not prevent all problems from starting but provided those involved with a context in which to deal with them.
27. The majority of the parents had a positive opinion of the import of the project.
28. The parents found it difficult to compare the test class with other first grade classes.
29. It would be valuable if the teachers of the various religions and ethics could meet before the school year starts to discuss how to explain to the students why they divide into separate groups for ethics and the various religion classes.
30. A explanation to the class by the teachers of ethics and the religions, on why the students break into smaller groups could assist the students in understanding and accepting Diversity.
31. An outward expression of Human Dignity could be seen every morning as the teacher greeted each student with a handshake.

Development of the Educational Aspects of Schools at a National Level

1. Better communication of the “meta goals”²³⁰ of the national curriculum to teachers would be helpful.
2. An agreement on the definition of the term “curriculum”, and its role in relationship to the development of lesson plans and textbook materials would be valuable.
3. Textbook publishers may be having more impact on what is taught in schools than the national curriculum.

Future Research

1. A satisfactory formula for measuring group cohesion was not found.
2. Future research would benefit from such a tool to measure the relationship between group cohesion, including the balance of Unity and Diversity, and academic progress. This tool should not be based on friendship pairs or require the identification of “not favored” individuals.
3. Ethnographic observation was a valuable tool for understanding the daily reality of students and teachers.

²³⁰ By meta goals, I mean those elements that should be found throughout the courses in addition to content. A number of these are quoted on page 16. These are also mentioned in Section 2 of the Comprehensive School Act, 27 May 1983/476.

“The Comprehensive School is to try to help the students become balanced, fit, responsible, independent, creative, cooperative, and peace-loving people and members of society.

The Comprehensive School is to educate its students in morality and good manners and give them the knowledge and skills necessary in life.

The tuition and other activities in the Comprehensive School must be organized in a manner that gives the student those skills which are needed for the development of the student’s personality in a diversified manner and for society, working life, career selection, continuation studies, the living environment and nature conservation, the national culture and national values as well as for international cooperation and the promotion of peace. They should also promote equality between the sexes.”

7

THE FINDINGS: A COLLABORATION OF THEORY AND ACTION

At this juncture, it is time to reflect. Was having a theory useful? Did the theory promote the creation of a diversity-positive classroom? Was it possible to bring the theory to life in a first grade classroom? Were the stakeholders willing to take part in a holistic process? Were the children able to Consult together and was it possible to create a milieu enabling Consultation?

7.1 Was Systems Theory Useful in Promoting Human Dignity?

The nature of a system, and its component sub-systems, imply that a higher-level system is better able to comprehend the role and functioning of lower-level sub-systems than a lower-level system is able to understand the higher-level system of which it is just one of possibly many parts. A sub-system's understanding of its function in the higher-level system significantly enhances the ability of the sub-system to play its full role. The introduction of a paradigm, presenting a vision of the "big picture", including core principles, value base and *modi operandi* is an enabling factor in the fulfillment of the process of education. That is, understanding the process of education as part of a much larger process in society itself is a major step. It is important that society takes upon itself the role of identifying education's part in the greater goals of society.²³¹ That is, the higher-level system defines the role of the sub-system and not the sub-system, autopoietically defining, and redefining, itself.

This is not by any stretch of the imagination meant to imply a cold or mechanical implementation of education. On the contrary, it speaks of the value of maintaining a holistic vision of where we are going and why. The paradigm includes a worldview, a realistic balance of goals and how to attain them. It is this vision, based on the Human Dignity of every human being and their rights and obligations in World Citizenship, that is essential.

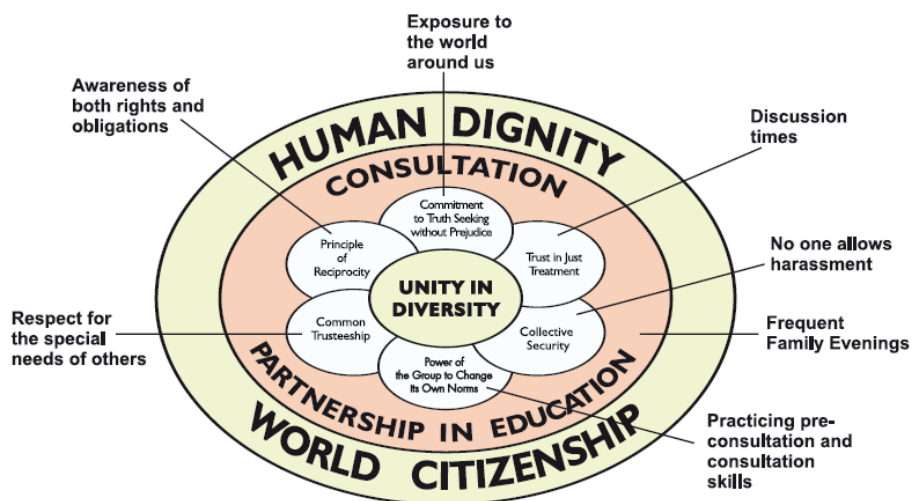
7.2 On the Viability of the Theory

How the Paradigm was Realized in This Classroom

Was it possible to bring the theory to life in a first grade classroom? The Human Dignity Paradigm can now be described in simple terms. It is simply a picture of how a diversity-positive environment can be accomplished. It includes four parts. The outer ring is part of a person's worldview that each human being is endowed with Human Dignity that cannot be taken away, and that our "in group" is all the citizens of the world. It is scientifically provable that humankind is one entity.

Humankind, however, is not made up of a "gray mass" of similar people. On the contrary, in each of us there are elements that we have in common with others and there are other elements which are vastly diverse. This balance is seen throughout the research such as in the relationship between the individual child and the class and the structure of a Unity in goals and a Diversity in application. The balance of this Unity in Diversity is seen at the center of the picture.

²³¹ When sub-systems of society function autopoietically it is bound to be an approach which is not holistic. If there is any question on how the school environment can affect society as a whole, the report of The National Crime Prevention Council of the Ministry of Justice of Finland "to identify those factors and aspects of the school setting that tend to reduce or increase criminal activity" will remove any doubts. (Ministry of Justice of Finland 1998. Rikksentorjunnan neuvottelukunnan asettaman koulutyöryhmän muistio 9.2.1998.). The statement asserts in strong and unequivocal language the need for change in schools and specifically recommends many of the approaches implemented in this work.



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Figure 13. Unity in Diversity: Principles in Application in the Human Dignity Class

How this can be achieved is also found in the picture, with the use of Consultation. Consultation is used for both deciding on the goals and how to attain those goals. Secondly, in the case of children in schools, a Partnership between the teacher and parents is involved. The reason why this is necessary is that society has chosen to organize part of the education of children in schools. Formal education addresses only part of the whole child, which is made up of intellectual, physical and ethical or spiritual aspects. It is only in the Partnership of both teacher and parents that the growth of the whole child can be addressed.

The petals of the flower seen in the picture show what needs to be present in a classroom in order for Consultation and the Partnership between the teacher and the parents to take place:

- First, in order for people to Consult together to find the best solution they should agree that knowing what is true is valuable.
- Second, there must be trust that in the process of Consultation the participants will be treated fairly even if their ideas are unpopular.

- Third, there must be a redistribution of power. Truth and Justice rather than force and manipulation hold power.
- Fourth, the group has the ability to decide, set and keep their norms within their group.
- Fifth, Diversity will be seen by the group as a resource to be protected and nurtured.
- Last, that every right includes a reciprocal obligation to protect that right for others. Not only my rights and your obligations are important, but also my obligations and your rights too.

7.3 Was it Possible to Create a Diversity-Positive Environment?

The creation of a diversity-positive environment is not an “either/or” matter, but rather a question of more or less. That is, striving for an environment of Justice is a continuous process requiring constant attention. A review of the theory in light of the empirical findings showed that the value base, Human Dignity and World Citizenship encompassed well the concept of both 1) the integrity of oneself and others and 2) the moral right and obligation to work for the realization of the well-being of all. The core principle, Unity in Diversity, was a concept which provided the balance of the individual and the group in the realization of both their rights and obligations. The *modi operandi* Consultation and Partnership in Education provided tools for the stakeholders to pro-actively affect their future. That is, the theory was found to withstand application in a first and second grade classroom. The teacher stated it in this way:

The goal of the project was to prevent problems, lighten the workload of the teacher and ease the learning process of the children. I feel we succeeded in these tasks. A joyful Family Evening allows the teacher and the parents to get better acquainted in a pleasant and relaxed environment rather than meet for the first time in order to solve a problem concerning a student. Getting to know the families and communicating with them, ease the eventual problem solving situations later on. It is hard to measure or even estimate, in all probability, the number of lurking problems that were successfully prevented from occurring by following the project's guidelines. As the teacher of this class I can subjectively state that the past two years progressed excellently, we managed to avoid big problems, such as bullying, for example. As a rule, the children made good headway in their learning goals, and because of the positive atmosphere of the

class, as well as the group dynamics that cherished Diversity, these achievements became possible. (Korkeaniemi Report par. 11)

7.4 Were the Children Able to Consult?

Children can progress to higher and higher levels of complexity in Consultation skills. Eventually they can reach the level where they learn to identify the question or problem, find out the facts necessary to make a decision, clarify the ethical factors involved, contribute possible ideas for its solution, discuss and come to the best solution. An agreement should be made at the start that, even if it is not unanimous, all will support the decision made by the group. In this way the true worth of the decision will become clear. If the solution does not work, the process can be repeated to find a workable solution.

Consultation is a skill that can never be completely mastered, but is invaluable in life. Children can understand that 10 similar people discussing together may find it easy to come to a quick solution. The results of the Consultation of 10 diverse people, however, while it will most likely take longer and be a more difficult process, will take in more perspectives and will most likely result in more sustainable solutions. The children's ability to make use of all the available talents in the group will be a reflection of positive group dynamics.

Consultation cannot take place without a milieu in which it can flourish. The factors which need to be found in the classroom are: Commitment to Truth Seeking without Prejudice, the Power of the Group to Change its Own Norms, Trust in Just Treatment, Common Trusteeship, Collective Security and The Principle of Reciprocity.

7.5 Creating the Milieu

Not only Consultation, but also Partnership in Education, necessitated the establishment of an environment based on mutual respect and safety to bring forth new ideas. In addition it was necessary to have the ability to identify and agree on what the question was, to have the facts necessary to make a decision, including the ethical principles involved, to bring forward ideas in collaboration with the thoughts of others to come to a workable course of action, and a unified will to carry it out. In order for Consultation to take place, the factors

for creating an environment conducive to Consultation need to be present: Commitment to Truth Seeking without Prejudice, Common Trusteeship, The Principle of Reciprocity, Trust in Just Treatment, The Power of the Group to Establish and Change its Own Norms and Collective Security.

Commitment to Truth Seeking without Prejudice

The first of these is to awaken the desire to know. While our understanding of what is around us is constantly unfolding, the commitment to find out, is needed. Commitment to Truth Seeking without Prejudice involves three factors: stimulating the thirst for knowing, having access to knowledge, and having the ability to evaluate information and determine its relative reliability. Knowing is a value in itself and is at the core of all skills concerning critical thinking and decision making, both collaborative and individual. Having access to knowledge is a serious problem in developing countries. In industrialized countries, having access to information is not the problem. The problem is being inundated by it and swimming in an “information overload”. The skill of weeding out fact from fiction needs honing. Information evaluation includes an understanding of the role of prejudicial feelings that can distort the evaluation process. Implicit in prejudice, that is, the pre-judgement of what is unknown, is lack of knowledge. Developing judgement and evaluation skills are the key. Naively accepting all without question is as non-functional as rejecting all without question.

Common Trusteeship

Common Trusteeship describes a relationship of each student to the others where each actually protects the rights of the others. The class is a holistic entity, each individual, a trust of the whole. It celebrates the Diversity found in all groups and the rights of each individual, and of the group as a whole, to expect that the strengths and weaknesses of each one will be met with appropriate support and challenges. Common Trusteeship encompasses the right of each student to expect that the conditions necessary to nurture his or her identity, be it for reasons of cultural, linguistic, religious, physical or intellectual challenges or giftedness, will be protected by all other students. Metaphorically, a picture could be painted of each child holding a protective umbrella over the others in the class. It strives for equity rather than equality, where Justice is not defined as having exactly the same as others, but rather according to the specific needs

of each individual. Indeed, the class bodes well when each of its members bodes well. Common Trusteeship includes the respect and protection for each individual's Diversity for its own sake, as well as for the preservation of the "natural resources" of the group, raw materials from which the group draws its strength.

Principle of Reciprocity

Embedded in each right is the Principle of Reciprocity, the obligation to secure that right for others as well. The right to work or play free of harassment includes the obligation to allow others that right as well. While children have the right to an education, they also have the obligation to be receptive to the education they receive.

Trust in Just Treatment

Justice is a ruling principle in our society as a whole and, as such, a critical factor in the social organization of the classroom as well. This is realized first by the encouragement of behaviors which enhance and secure the rights and obligations of individuals and the group based on decisions made by the class as a whole, and second in the reduction of behaviors which infringe on those rights commonly agreed on. It is an environment where it is known that unjust actions will be dealt with rather than ignored. An environment of fairness breeds a Trust in Just Treatment, not only for one's self, but for others, and for the group as well. One could ask, why Justice itself is not part of The Human Dignity Paradigm. As the paradigm itself is intended to promote a diversity-positive or Just environment, Justice itself cannot be used as a factor in creating itself. In order for an individual to feel safe in his environment however, he needs to be able to trust that he will be treated fairly.

Power of the Group to Establish its Own Norms

The subject of tolerance is problematic if, as is often thought, anything and everything must be condoned. This, however, is not the case. When common goals are identified, actions can be differentiated between those which work towards those aims and those which do not. Confusion arises when schools, teachers and children do not have the tools to discriminate between actions

and habits which are actually threatening and those that are simply different. All too often there is a reaction to act negatively against anything unfamiliar.

There are many areas of a child's life over which the school has no control, such as friends, home life, street life, sports, hobbies and world politics. Each child is a reflection of those experiences and, in some way, a product of them. While these are not under the control of the teacher, an agreement can be made that certain standards apply in a certain environment, a classroom or school, for example. The school and classroom norms should show a hierarchy of norms that are internally consistent. The discussion and understanding of these frameworks, with each seeing them as binding, clarifies the rights and obligations of each individual. As the group learns from its experiences, its rules can also develop. The Power of the Group to Change Norms establishes the ability of the class²³² to set its own standards, agreed on through a synergism of the input of the participants involved, i.e. Consultation. After identifying common goals, actions can be differentiated between those which work towards these aims and those which do not.

Collective Security

Collective Security is a term commonly used when speaking of an agreement among nations to protect the sovereignty of a people or nation from the possibility of attack from an external aggressor. A similar concept is found in civil law. This stipulates, that if an individual witnesses a crime, that person is bound to inform the proper authorities. This giving of information is not viewed as aggression towards the criminal, but as the duty of every citizen to maintain a standard of Justice in society. In the Human Dignity Paradigm, this is reflected in an agreement among the children that if one should see another being hurt or harassed physically or emotionally that is, if any one does not respect another's right to Just treatment, it will not be kept secret, the school staff will be informed. This same rule binds adults to inform authorities, not as a personal attack on the perpetrator, but rather as a necessary element in the maintenance of a just society. This can also be seen as an element of the Principle of Reciprocity.

²³² Here the class is spoken of as having the ability to set its own norms. This of course can be extrapolated to other groups, work environments and communities as well.

7.6 Were the Stakeholders Willing?

At the beginning of the action research, the researcher anticipated that even if the theory was consistent and viable, the changes necessary for implementing a diversity-positive environment could be so great that the participants might not be able, or willing, to withstand the changes necessary. However, it was amazing to see the willingness and the ability of the stakeholders to cooperate and collaborate. They noticed that they were participating in a creative process and that their participation actually made a difference. While curricula, textbooks and both macro and micro infrastructure are extremely important, the teacher, together with the children, with the support of the principal and the parents, are decisive for a healthy classroom environment.

An important question that must be asked is, was the willingness of the stakeholders in this study unique? Is the research repeatable? Case study methodology is unable to answer this question. It can only be stated that in this case study, the children were certainly ready and enjoyed being part of the environment created. The parents showed that they were willing and eager to participate. The teacher was certainly willing and able to withstand the changes involved.

Can the success of the research be attributed only to the teacher? Was she exceptional in her willingness to collaborate? Again, this cannot be answered, but the randomness in the choice of the teacher can be found in her report:

Many remarkable events seem to occur in our lives by coincidence. So The Human Dignity Project entered my life, taking me by surprise being fully unplanned for previously. I have been involved in education for quite some time now. I have worked for 10 years as a special education teacher within a wide educational field followed by 2 years as a classroom (form) teacher. During these years I have had the opportunity to grow as an educator and my personal educational philosophy has become clarified during these working years. I was just about to begin the 95–96 semester as a first grade teacher at the Cygnaeus School when researcher Peggy Tuomi contacted me and asked me to join her in her ‘Tolerance Project’ ... after a few discussion sessions, I noticed I was, along with my students, part and parcel of this research project, of which I had not heard a word just a couple of weeks before. (Korkeaniemi Report par. 1)

It is certainly true that the willingness of Teacher Irma Korkeaniemi to collaborate on many levels was a great asset to the application of the research in the development of the Human Dignity Project. However, the question of its being repeatable is a question that can only be resolved by further research. On

an organizational level, the school principal certainly never stood in the way of the changes necessary. The local Board of Education was also very willing and ready to support change to the extent that the law would allow. However, some flexibility or reimbursement for the extra time used for Family Evenings might, in the long run, turn out to be an actual saving.

8

EXPANDING THE SCOPE OF THE RESEARCH

The research in its present form is based on the information gleaned thus far. This is just the start, there is still so much yet to be learned. Studying areas that were outside the scope of this investigation, expanding the sample, both in size and diversity and following the educational life cycle longitudinally can help this process.

Steps for the implementation of a companion study are currently underway in Lebanon, a milieu vastly different from Finland. Though still in its initial stages²³³, the work has already borne fruit by using a different cultural filter to consider the theory's and the elements' viability and their diverse expression. Other adaptations of The Human Dignity Paradigm in adult education and the work environment will be briefly considered.

8.1 Applications: Current and Future

Questions for Future Research

The Human Dignity Paradigm has been developed to establish an atmosphere of Justice and Human Dignity in hopes that it will make it easier for children

²³³ At the time of the third edition of this book, 2004, there is documentation of the initial findings from Lebanon. Ghosn, Irma-Kaarina 2004. "Partnership in Education: Lebanese Evolution of a Finnish Educational Model". *Scandinavian Journal of Educational Research* Vol. 48 Issue 1, p. 35–50.

to learn. The present case study cannot generalize claims due to its lack of statistical significance. A much larger sample, using normative tests of holistic learning would be needed to make any claims in that direction. Future research, both longitudinal and quantitative, would be extremely valuable to answer the following questions:

1. Can what was learned be generalized to apply to other classes or are the results due to a lucky coincidence of the right teacher, the right parents and the right students? Is it repeatable?
2. The Human Dignity Project teacher had the impression that the group had learned academic subjects more easily and faster than her previous classes. Will a large-scale evaluation show quantitatively that children in Human Dignity classrooms do learn more easily?
3. Using longitudinal methods, does the Human Dignity Paradigm actually save schools' and teachers' resources by preventing problems from taking place? That is, does using the Human Dignity Paradigm lighten the load on the resources of society in the long run? Much more important, does it prevent the human suffering caused by violations of Human Dignity, such as school harassment and other types of violence?
4. How can the results of this research be communicated to teachers without it becoming a stagnant methodological formula, but rather a dynamic, creative aspect of the school environment?
5. Does the Human Dignity Paradigm withstand cross-cultural use as diverse as Finland and Lebanon? Would it withstand even wider contextual diversity?
6. How can more partnerships between educational practice and research be created?
7. The time spent by the teacher should be evaluated longitudinally. Even though more time is spent with the parents in establishing their "Partnership in Education", does the teacher save time in the long run, by not having to resolve conflicts later on?
8. If we are unsuccessful in stopping preschool harassment, how can we prevent the unhealthy dynamics from moving with the students to the first grade classroom?
9. An anonymous questionnaire could be developed for school principals and teachers to find out what they see as the role and the goals of the educational system? Do they feel there is an unwritten "hidden agenda" that they must follow?
10. A study of the teaching methodologies that suit teachers' Diversity could be studied. All techniques do not suit all teachers. While students

have been recognized as unique, the Diversity of teachers should also be recognized.

11. The role of curricula and how teachers understand the role of various types of curricula could be investigated.
12. How textbooks and other teaching materials are used in relation to teaching goals could be examined.
13. How does the realization of the Partnership in Education principle change as the children mature?
14. Does group cohesion enhance ease of learning?
15. "Soft landing" should be examined. Is it helping in the long run or not?
16. Research on how children perceive the nature and articulation of rules and laws could bring valuable information.
17. Physical education classes play a powerful role in group dynamics. In cases of school harassment, it can mean the weekly reinforcement of the exclusion of the same child or the encouragement of group cohesion. How can teacher training include strategies to use physical education classes in a positive way?
18. Our understanding of the dynamics of harassment, its prevention and its resolution must be seriously reconsidered.

The potential long-term difficulties stemming from harassment,²³⁴ reinforces the need to put energy into preventative measures rather than to focus on the resolution of harassment after it has already started. However, through this research it became clear that in order to investigate of the dynamics of harassment, it should begin before the harassment starts. Dan Olweus has done extensive research on the weight, height and strength of bullies and harassed

²³⁴ Fresh research has been published on the prevalence and seriousness of harassment based on a representative sample of 15,686 students in grades 6 through 10, in public and private schools throughout the United States. It showed that a "total of 29.9% of the sample, reported moderate or frequent involvement in bullying, as a bully (13.0%), one who was bullied (10.6%), or both (6.3%)". The data was based on self-report in the World Health Organization's Health Behavior in School-aged Children survey during the spring of 1998. Their conclusion was that "the prevalence of bullying among youth in the United States is substantial. Given the concurrent behavioral and emotional difficulties associated with bullying, as well as the potential long-term negative outcomes for these youth, the issue of bullying merits serious attention, both for future research and preventive intervention." Tonja R Nansel, *et al.*, "Bullying Behaviors Among US Youth: Prevalence and Association With Psychosocial Adjustment". *Journal of the American Medical Association*. April 25, 2001. Vol 285 No.16. JAMA.2001; 285:2094-2100.

students and found that they had no unusual physical characteristics.²³⁵ Could it be that the constant ostracism and abuse, either physical or emotional, is what puts the harassed in the position of weakness? Are they intrinsically weak? Would they appear so if they were not subjected to constant humiliation? Those who have been subjected to long-term harassment are often accused of paranoia. When harassment is allowed to go on year after year and the harassment of certain individuals becomes part of the “normal milieu” the assault is not imagined but real. Rather than paranoia, it is the natural reaction to being under attack. Before the psychological traits of the harassed can be identified, it must be shown that these traits were present before the harassment started. Otherwise, there is no scientific proof that the traits are not caused by the harassment itself, that they are the result, rather than the cause, of harassment. Research in this area should tread wisely, for longitudinal research on harassment cannot ethically allow the prevention or postponement of intervention or assistance of the harassed for the sake of science.

An Application in Progress — Lebanon

A workgroup representing the major stakeholders in education including parents, principals, teachers, adult educators, special educators, consultants, administrators, a psychologist, educational researchers, teacher trainers and members of the Lebanese community, began the process of applying The Human Dignity Paradigm to the Lebanese context. The group was formed in 1998 after the presentation of the Human Dignity Project at the annual conference on The Global Education of the Child arranged by the Center for Peace and Justice Education in Byblos, Lebanon. It should be mentioned that this remarkable group of people represents a wide range of backgrounds, religions and ethnic groups in Lebanon, a country recovering from an extended and complex war.

The workgroup has now established a Lebanese non-governmental organization (NGO) named Partnership in Education. Its goal is:

to promote a positive learning environment that celebrates and nurtures the child through open and constructive communication between parents, educators, children and the community in a framework that fosters the core values of human rights and responsibilities.²³⁶ (See Appendix 2, for The Mission Statement of the NGO Partnership in Education).

²³⁵ Dan Olweus 1978, *Aggression in the Schools: Bullies and Whipping Boys*, p. 87.

²³⁶ Partnership in Education, Mission Statement.

In a dynamic spirit of collaboration, the work of this NGO is an inspiring realization of the core principle, Unity in Diversity and the *modi operandi*, Consultation and Partnership in Education, far from an autopoietic approach. The NGO has focused its efforts on the implementation of Human Dignity in the Lebanese classroom. The Center for Peace and Justice Education, in collaboration with the NGO, Partnership in Education, is in the process of training teachers for testing the Human Dignity Paradigm in Lebanon. It will be interesting and educational to follow the process as the Human Dignity Paradigm is applied in an actual Lebanese classroom.

Competition

Because of the key position that competition plays in the Lebanese context, the question of how it fits into the theory arose. There can be no doubt that competition is an element of our social structure. The question is not if we compete, but how, with whom we compete, what we compete for and how we know when we have succeeded. How do we define success? In The Human Dignity Project the concept of success is seen in Collective Trusteeship. Success implies that the whole class is working together, in Diversity, for its common goals.

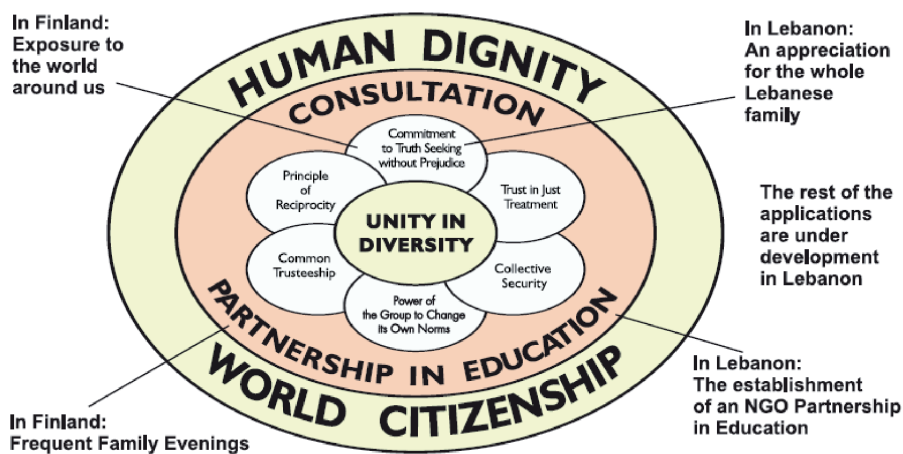
Basically, competition is a fundamental element in the dynamic balance between Unity and Diversity. Diversity celebrates the unique talents of each child. Unity confirms that the strengths and weaknesses of the individual go towards the good of the whole and not only the good of the individual. A hypothetical example is that a group of people spends the day together and they get hungry. Together they decide that they would like to eat the most delicious and nutritious food they can, for the amount of money they are willing to spend (Unity). Who should make the food? Not all people are equally good cooks. Some are much more talented in this area than others (Diversity). A competition can determine the person who is the very best cook (competition). The winner should be decided on based on the taste of those eating. Competition should instill a desire in each child to strive for excellence.

Unity in Principles, Diversity in Application

The application of the elements in the paradigm requires an assessment of the Lebanese context in order to apply an appropriate implementation in each

unique classroom. Figure 14 shows how the same principle may require an opposite application: on the left in Finland and on the right how these same elements are taking shape in Lebanon.

Finland's geographically peripheral location has not been favorable for wide contact with foreigners and the development of social services has increased the establishment of institutions limiting the number of the elderly, disabled and the foreign born seen in daily life. Commitment to Truth Seeking without Prejudice in Finland focuses on giving children exposure to Diverse people found both inside and outside Finland. Lebanon, on the other hand, is a land extremely rich with cultural, religious and ethnic diversity, and geographically located at one of the major crossroads of history. This richness is simultaneously the source of its strengths and weaknesses. The strengths are due to the historic, social and economic interactions among Lebanon's peoples. Weaknesses because, paradoxically, the family and community environment of each grouping is often poorly informed of the real, constructive values of the other groups, or is so negatively misinformed as to breed prejudice. The public educational system has as yet been unable to build deeply rooted ties of constructive understanding and private, parallel schools, founded by many of the various groups, advocate a special emphasis on their own ethos.



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Figure 14. Diverse Applications in Finland and Lebanon

In a Human Dignity class in Lebanon, the realization of the element Commitment to Truth Seeking without Prejudice, could easily be implemented in the goal “Appreciation for the whole Lebanese family”. Here the values, as well as the positive constructive achievements of outstanding members of each group and their contribution to Lebanon and the world would be emphasized. The children from various elements of Lebanese society could meet to work on projects of common interest. In short, the children and their teachers would learn to know and appreciate members of other groups as people.

Adult Education

The Human Dignity Paradigm in adult education has been informally used at the university level and presented for use in the continuing education of teachers of both academic and vocational institutions at the secondary level. The paradigm was found to be viable except that the Partnership in Education was not between the parents and teacher but between the adult student and the society at large. The teacher is in the role of mentoring, teaching, facilitating and guiding the students to the resources found in the community.

The Work Environment

The need for improvement of the work milieu is a topic familiar to both employers and employees. Many of the ideas and source materials for this dissertation were taken from the work environment. An examination of the suitability of the theory presented in the work environment could be of value, starting with the paradigm as such, except that the *modus operandi*, Partnership in Education would change to Profit Sharing. This would place the employer and employee in a more collaborative relationship where both would be affected by market variations thereby increasing the interest of all involved in the quality of the product produced.

Bunker and Alban's *Large Group Interventions: Engaging the Whole System for Rapid Change*²³⁷ offers interesting descriptions of activities in large corporations for implementing long term and sustainable changes in their companies by tapping the creativity and resources of their staff at all levels. This work would

²³⁷ Barbara B. Bunker and Billie T. Alban 1997, *Large Group Interventions: Engaging the Whole System for Rapid Change*.

provide material for a future research project, Human Dignity in the Work Environment.

8.2 Conflict Resolution: A Preschool Intervention

The present research was designed for conflict prevention. During the testing period however, a preschool having a serious harassment problem adapted the ideas presented for conflict resolution. Parents and staff came together with the researcher to discuss the nature of harassment and the need for collaborative efforts to stop it. The intervention is described here in detail to stimulate ideas to remedy similar situations.

Again the participation of all the parents from the preschool was remarkable. One father, infuriated by the situation, composed and produced a song on harassment for preschoolers, which was used by the preschool teachers when teaching the children about harassment. A wall decoration was made with the rules of the group. Since they could not write their names, the children attached a self-portrait as a statement of their commitment to follow the rules.

The process culminated in an “Anti-Harassment Evening” attended by all the children, their parents, staff, the principal of the local elementary school they would be attending and the researcher. Some highlights of the evening were:

- The children were encouraged not to keep harassment a secret, but to tell their parents if it should occur.
- The elementary school principal stood and confirmed that he would not tolerate harassment under any circumstances.
- The children with their parents divided into workshops:
 - a clay workshop where the task was to sculpt clay figures of children in a happy playground
 - a workshop where collages of a happy playground were created
 - a story telling workshop where the parents showed a picture of a schoolyard situation. The children dictated a story based on the picture: what had previously occurred, what was happening in the picture and what would happen next. The stories truly expressed the violence that the children had experienced in the playground.
- The children sang and performed the anti-harassment song that had been composed for the group by one of the fathers.

- The children went with their parents to the wall hanging of the class rules. Their parents helped them sign their names under their self-portraits.

The results of the work of the staff, the parents and the principal of the elementary school which the children would be attending the following year were considerable. The first grade is quite late to start developing an environment based on Human Dignity. The application of The Human Dignity Paradigm at preschool age is an area ripe for future study.

8.3 A City-Wide Approach

A section missing from this work is a review of similar holistic, preventative processes for a wholesome school culture. The city of Joensuu, Finland has taken a bold step which deserves mention due to its comprehensive approach and far-sighted vision. The process is presented in detail to stimulate ideas for future adaptations. The need for a holistic approach came from the city's highest level. The minutes of the city parliament states:

It is important to design a common curriculum for education for internationalism and tolerance. This guarantees a consistent whole from day care and preschool to university and ensures that on all levels of the educational system, the subject is discussed in accordance with jointly agreed on principles.²³⁸

The Workgroup of International Education made up of representatives of the elementary level, the polytechnic, immigrant education, the vocational institute, the university, preschool, adult education and the police department was formed. It first investigated various materials and sought out experts to identify terms and themes for consultation. Their report will be quoted directly:

- A. The first step was to gain an understanding of the direction in which our world is developing and of the future that is awaiting it. We concluded that our world has really shrunk. The interests of the individual and of the community are inextricably linked. Today "community" refers to a community of the entire world. As a result, all human action should aim at guaranteeing the future of humanity as a whole. We concluded further that our society is becoming more and more multicultural and that internationalism, in the traditional sense of the word alone, is no longer enough. It is no longer a matter of coexistence; it is a matter of living together.

²³⁸ An extract from the minutes of the City Council of the city of Joensuu, Finland, 25 August 1997.

- B. The next step meant pondering what kind of adults our children and young people should become in order to be able to contribute to the surrounding society in constructive ways. They should have knowledge; skills and attitudes of a kind needed to achieve everyone's shared goal, the well-being of all humanity. Thus, our young people should grow to be adults who in their local, national or international activities are always able to consider things from a worldwide perspective, see themselves as builders of a global human community and as its responsible and active members.
- C. At this stage it was concluded that World Citizenship Education might be a better name for this particular curriculum.
- D. It was time to take up practical questions. First we reflected on and examined what has been done so far, what is superfluous and what is useful. What should be done and how to take the first steps in the direction described above.

We agreed that the undertaking is not a matter of isolated information campaigns, isolated theme weeks, a task for a specific teacher or, least of all, a project that is launched and comes to an end by a set date. We have here a project of at least a few generations that will involve all activities, all lessons, teachers and parents. Things will change slowly and bringing this change about requires patience, tenacity and perseverance. What is required above all is an honest assessment of one's own attitudes and pedagogical methods but also openness and receptivity to changes that will lead to better outcomes.²³⁹

After a long process, the workgroup came up with the most important characteristics of a World Citizen. They listed:

1. an ability to see difference as something positive and as an opportunity to learn new things;
2. comprehensive familiarity with the development of culture and society and with history that enables one to grasp the history, development and well-being of one's own country as related to the events of the world as a whole;
3. familiarity with and respect for human dignity and human rights and a grasp of one's own responsibilities;
4. an ability to understand the interdependence between the well-being of the individual and the well-being of society and an awareness that the individual and the community are not mutually exclusive (community = family, work community ... village, town, country, the whole humanity);

²³⁹ *Rinnakkaiselosta yhteisloon — Maailmankansalaisuuskasvatuksen opetussuunnitelman peruspilarit 1998, Kansainvälisyyskasvatustyöryhmän raportti, (From Coexistence to Living Together: The Foundations of the World Citizenship Education Curriculum), p. 4.*

5. interaction and negotiation skills aimed at finding commonly agreed solutions and perspectives and at committing oneself to them.²⁴⁰

In the fall of 1998 the workgroup presented their curriculum to contact persons from each school and then arranged an additional two-day seminar for teachers from all the educational levels.

Melody Karvonen, Educator for International Understanding and member of the workgroup, states that the Joensuu Board of Education approved the curriculum and obligated all the Joensuu schools to use it. The members of the workgroup continue their valuable work by visiting each of the schools in the city to train teachers as part of their yearly in-service training. The example of Joensuu shows that there is no room for accepting the situation as it is now.

²⁴⁰ Ibid., p. 5.

9

LAST WORDS

The time has come to again ponder the nature of education itself, not only formal education, but education as an integral part of holistic solutions. Holistic education is a process composed of diverse yet collaborative factors, rather than a series of isolated events. Essential is the identification of oneself and others as noble human beings, endowed with dignity, and to respect that innate essence in others and ourselves. A second aspect of education is to learn to participate as a citizen of humanity. A third aspect of education is to learn to collaborate with others to develop a Just and stable society. A fourth aspect is learning the practical skills and the experiential skills of life. Finally, a commitment to a standard based on Justice that does not focus only on my rights and your obligations, but a trust that your rights and my obligations will be fulfilled with a vision of well-being for all.

We must never forget that Human Dignity is not a matter of physical things, of moving desks around or putting maps on the wall, even though awareness of these matters may help. A healthy class spirit is intangible but real. It has deeply to do with how we see ourselves in relationship to others, what kind of future we want, what future our children are to inherit and what we are willing to do to see it achieved. What tools are we giving them to deal with what lies ahead?

One last word needs to be said on behalf of teachers and the respect that they deserve for the demanding and profoundly significant contribution they make to society. Not long ago the community looked up to teachers as those who held knowledge and placed them in a position of deference. Now that western nations have succeeded in raising the general level of education for both men and women, at least for those who live above the poverty level,²⁴¹ the situation

has changed. This shift in the general population has affected the status of teachers who no longer hold the respect due the weight of their task. The educators of our children are more important than the builders of our skyscrapers, for it is teachers who are building our future. Our resources should be at their disposal, our gratitude deep and our respect enormous. The brightest and the best of our society should be begging to fill their ranks.

Teacher training institutes are not teacher factories that produce technicians of a methodology, but where educating, as a creative act, and an honorable one at that, can be nurtured, given shape and skills for expression. If The Human Dignity Paradigm is offered to teachers for use in schools, it must be accepted voluntarily, respecting the diverse strengths of teachers and their right, indeed their obligation, to choose methods which best suit and compliment those strengths. In addition, teacher training must develop and strengthen teachers' skills in group dynamics, conflict prevention and conflict resolution.

One last question also needs to be asked. If schools are doing their best under the current circumstances, and if they are not willing to attempt processes that require a significant paradigm shift in what they do, and if schools are unwilling to collaborate with law enforcement officers, who then is responsible for the safety of our children while they are in school? If the scenario were different, if the same violence that goes on in the schoolyard took place among adults, there would certainly be action. Imagine if every single day when returning home from work with your bags of groceries, your neighbors pounced on you, throwing dirt into your hair and inside your clothes, kicking and strewing your purchases across the yard. Certainly the police would see this as

²⁴¹ The situation in developing countries however, especially for women, is pitiful. Looking at the situation as World Citizens, it can be seen that a high illiteracy rate for women brings implications that affect us all. "To be sure, some progress has been made in recent years: UNESCO statistics show, for instance, that the female literacy ratio has increased in virtually all countries for which data is available. The disparities are nevertheless still blatant: two-thirds of the illiterate adults in the world, or 565 million people, are women, most of whom live in the developing regions of Africa, Asia and Latin America. (*World Education Report 1995*. Paris, UNESCO, 1995) Worldwide, fewer girls attend school than boys: one primary-school-aged girl out of four is not in school (24.5 per cent or 85 million), whereas this is the case for one boy out of six (16.4 per cent or 60 million). These disparities can be explained chiefly by the situation in the least-developed regions. In sub-Saharan Africa, for example, fewer than half the girls aged 6 to 11 attend school, and the rates drop very noticeably in the higher age-brackets." *Learning the Treasure Within: Report to UNESCO of the International Commission on Education for the Twenty-First Century*/Jacques Delors *et al.*, p. 74–75.

inappropriate and intolerable behavior. Certainly the police would not react, “Well you see, even though you were born here, your mother is from a foreign country so you look different. Don’t you understand why your neighbors harass you?” Or, perhaps the worst, “On well, neighbors will be neighbors (ha ha ha!)”, instead of the familiar “Boys will be boys!”. Or finally, imagine if four neighbors held your limbs while a fifth beat you and law enforcer came and asked the beaters what you had done to deserve to be beaten up. The neighbors then reply that it is because you were beating up all five of them at once, so of course they had to stop you. The law enforcer then turns to you and says, “Don’t say a word, I can see by your eyes when you are lying.” Or if your neighbor pulled down your pants in front of all the others and the explanation of the Chief of Police was, “Well you see, your neighbor is studying biology this year so he must be interested in the human body, that must explain it”.

Sadly, these scenarios have not been invented,²⁴² only the children have been described as adults, their classmates as neighbors, teachers as police officers and a principal as chief of police. Teachers are not police officers, but when conflicts of this type take place in schools they must be resolved or energy invested in their prevention. Certainly, in the case of adults, the law would view these cases as assault or emotional harassment at the very least, especially if they took place daily over a period of months or years. It should be clear that no matter how different or naughty or deviant any student may be, it is never the job of students to punish each other. It would be same if vigilante groups formed to beat up whomever they suspected of breaking the law. Children must answer to the school staff for just treatment, in the same way that an adult is obliged to answer to the law.

An educational environment based on Unity in Diversity as the fundamental principle for social integration, respecting the Human Dignity of each member of the human race, and realizing both the human rights and obligations of each of us as World Citizens, will empower its participants with the abilities, and the collective will, to realize a prosperous future for all of humankind. Here is an offering, a first step. There are no quick tricks, no easy solutions. No one stakeholder, child, school or parent, can do it alone. The establishment of a holistic, constructive foundation, along with preventative work is worth both the time and effort involved. A just environment is not an unattainable dream, but its realization requires the attention and support of all the “stakeholders” in the process. Who of us is not a stakeholder in the future?

²⁴² These events are taken from a number of schools. None of the situations described took place in the test school.

APPENDICES

APPENDIX 1: ENGLISH TRANSLATIONS OF THE CURRICULA USED

The Science Explorers 5 1–2 as a Means of Learning

Teacher's materials 1

1. Objects and properties

1. Objects in class
2. Various small objects
3. Objects in the immediate environment

Extension of the topic:

4. Guess which object
5. Smells, scents and tastes

2. Fall in the environment

1. Expedition in the fall nature
2. Signs of fall in nature
3. Produce of the garden
4. Natural produce, berries
5. Natural produce, mushrooms

3. Solid matter, raw material, material

1. Rocks as objects of study
 2. Material
 3. Different metals and woods
 4. Plastics
- Extension of the topic:
5. Magnetism
 6. Different materials—different surfaces

Teacher's materials 2

1. The world of living organisms

0. Researcher's skills
1. Organisms, living environments and food chains
2. The animate, the inanimate and the dead in the environment
3. Nature expedition
4. Diversity of plants
5. The soil yields produce
6. Harvest

Expansion of the topic:

7. Trees and shrubs
8. Mosses and ferns
9. Types of soil

2. Different forms of matter

1. Comparison of solid matter—objects— and arrangement in series
2. Solid matter—sugar—in different forms
3. Solid matter—wood—in different forms
4. Different liquids
5. Powder and water

3. Air—a mixture of gases

1. What is air?
2. More properties of matter

4. Water, liquid

1. Ice, water and snow
2. Properties of water

Extension of the topic:

3. Sinking and floating objects
4. Making a sinking object float

5. Weather observations

1. We study the weather
2. Weather phenomena

6. Man

1. I learn to know myself and my friends
2. Parts of the body

7. Space and time

1. Space
2. Solar system
3. Seasons and months
4. Earth and calendar day
5. Week and days of the week
6. Clock

8. Map

1. We draw a map
2. Neighborhood map

9. Environment in winter

1. Expedition in winter environment
2. Plants in winter
3. Animal activity in winter

10. Life of organisms

1. Aquarium as a habitat
2. Aquarium organisms
3. Habitat
4. Food chain

11. From seed to plant

1. Different seeds
 2. A seed germinates
 3. A plant grows and develops
 4. A plant's conditions of existence
- Expansion of the topic:
5. Where do you obtain seeds from?
 6. Yard plan of our school, environmental education card

4. Interaction of objects

1. Mutual interaction of objects
2. Objects and matter in interaction
3. How is the interaction manifested?
4. Systems
5. Changes and stability in a system
6. Machine systems

5. Weather phenomena in the environment

1. Weather maps and weather prediction
2. We study the weather

6. Man

1. The course of man's life
2. The structure and functions of man

7. Time and space

1. Time and measures of time
 2. Moon, a companion of the Earth
 3. Concept map of time
- Expansion of the topic:
4. Relationships of Sun, Earth and Moon
 5. Time by the clock

8. Map

1. Landscape, map and the cardinal points of the compass
2. Finland and its neighboring countries

9. Classification of animals

1. Characteristics and classifications of animals
 2. Classes of animals
- Expansion of the topic:
3. Different classes of animals

10. The life course of organisms

1. The life course of organisms and its stages
- Expansion of the topic:
2. The life course of aquarium organisms

11. Vegetative propagation

1. New plants from cuttings
 2. A plant grows from a bulb
 3. A potato grows from a tuber
- Expansion of the topic:
4. Runner and rootstock
 5. Man and nature, environmental education card

Teachers' Book: I Investigate and Act

Lesson topics

SCHOOL BEGINS

1. School begins
2. New friends
3. New places
4. Friends and helpers
5. Safely on the way to school
6. We are considerate
7. We work together
8. Investigate and act

FROM SUMMER TO FALL IN THE ENVIRONMENT

9. From summer to fall in the environment
10. What was it like in summer?
11. Produce of the forest
12. Produce of the garden
13. What happens to plants in the fall?
14. Animals get ready for winter
15. We take care of our environment
16. Investigate and act

YOU GROW AND DEVELOP

17. You grow and develop
18. Where did you come from?
19. You have grown
20. The senses
21. School work and hobbies
22. A healthy morning meal
23. Healthy foods
24. Dress according to the weather
25. How do you stay healthy?
26. Many kinds of children
27. Investigate and act

FINLAND—FATHERLAND

28. Finland—fatherland
29. One's own country
30. Domestic scenery
31. What is Finland known for?

CHRISTMAS

32. Christmas
33. Old-time Christmas
34. Santa Claus and gnomes
35. Modern Christmas
36. Investigate and act

THE EARTH

37. The earth
38. The earth and the sun
39. Day and night
40. Days of the week and months
41. The clock
42. Investigate and act

WINTER ENVIRONMENT

43. Winter environment
44. Winter weather
45. Animals in winter
46. Winter activities
47. Investigate and act

MAP

48. Map
49. Side view and top view
50. Scale model and floor plan of the class
51. A map of the school area
52. Investigate and act

WHAT WAS LIFE LIKE IN THE OLD DAYS?

53. What was life like in the old days?
54. Old objects tell
55. Life in former times
56. From countryside to population center
57. How did one find information in the old days?
58. Kalevala day
59. Easter
60. Investigate and act

LOCAL WORKING LIFE

61. Local working life
62. Many kinds of work
63. What do you need money for?
64. From barn to store
65. From forest to store
66. Investigate and act

PHENOMENA IN THE ENVIRONMENT

67. Environmental phenomena
68. Animate and inanimate in the environment
69. Properties of objects
70. Water
71. We move objects
72. Tools that make work easier
73. Magnets
74. Investigate and act

EVENTS OF SPRING IN THE ENVIRONMENT

75. Events of spring in the environment
76. Plant grows from seed
77. Migratory birds return
78. Protect your environment
79. Safety next summer
80. Investigate and act

GAMES SECTION

- Games for getting to know each other
- Recess games
- You grow and develop
- Life in the old days
- Traditional games

CURRICULUM FOR GLOBAL EDUCATION

In Support of School Education for 5–14 Year Olds

National Spiritual Assembly of the Bahá'ís of Finland
1995

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PREFACE

The main purpose of this curriculum is: *To present, in one compilation and applied to different age groups, those teaching goals that are necessary for every child's preparation for the future.* The curriculum is especially suitable as a basis for education for international understanding, futures education, values education and peace education. The curriculum is designed in such a way that it also supports parents in their educational work. When using this curriculum as the teacher's tool, it should be borne in mind that it can in no wise replace, or even essentially complement the educational responsibility of the parents, because the education received at home gives direction to the entire future spiritual growth of the child. Hence, although the teacher may help children become aware of, for example, the principles of mutual responsibility, of freedom from prejudices, or of justice, teaching them as *a way of life* remains the task of the parents.

The principles and objectives of this curriculum are derived from the statements presented by Bahá'u'lláh (1817–1892), which form the program of the Bahá'í International Community. The basic educational idea is to develop children into builders and active and responsible members of a global human society.

1. INTRODUCTION

This curriculum was designed in the following manner: *educational principles* were defined which took into consideration mankind's global transition, developmental prospects of the future, possibilities for building peace, and moral values supporting these changes. From these principles the following *main objectives* of the curriculum were derived (see the more detailed description in chapter 2):

1. To adopt the values necessary for the evolution of a global human society. (*Ethics*)
2. To acquire knowledge of mankind's development, current state and achievements. (*Knowledge*)
3. To include in the world view a discernment as to how mankind has always formed ever greater social systems, and how this process has been encouraged by man's natural urge to work in cooperation. (*Understanding*)
4. To see the future of mankind as bright, and to picture in one's mind how mankind can through cooperation reach unprecedented achievements. (*Vision*)
5. To learn skills concerning cooperation and the management of information, and to become directed towards acquiring skills necessary for the development of mankind. (*Skills*)

The *applied goals for different age groups* (chapters 3 & 4) have been derived from these main objectives. The curriculum includes five age groups: 5–6, 7–8, 9–10, 11–12 and 13–14. The goals of each age group are thus to be achieved during a *two-year* period. In chapters 3 and 4 of the curriculum, identical goals for different age groups are presented in two separate ways:

- (a) Chapter 3: goals for different age groups are *arranged under the main objectives* (not under the age group headings); this presentation better exposes the contents of the main objectives and their application to each age group.
- (b) Chapter 4: goals for different age groups are *arranged under the age groups* (not under the main objective headings); this presentation is useful when planning and working out the actual task of teaching.

This curriculum is to be applied taking into consideration the needs and resources of each teacher, group of pupils and situation. Hence, it is advisable that those involved in implementing this curriculum would outline on its basis their own applied curriculum best suited to their circumstances. When planning the teaching work, it should be noted that several goals can simultaneously be promoted through a single project or form of activity.

2. DEPICTION OF MAIN OBJECTIVES

1. Ethics:

- 1.1. To realize that the fundamental purpose of learning is the independent search for truth, commitment to truth and exercising truth in all phases of life.
- 1.2. To orient thoughts and identity towards advancing the interests of the whole of mankind and building a new kind of global human society in which the unique qualities and complementary merits of nations, cultures, individuals and ways of thought strengthen the solidity and activity of the society.
- 1.3. To value commitment to the group; to consider consultation as a valid source of authority — that is, to commit oneself to decisions commonly arrived at and follow them through with collective responsibility.
- 1.4. To see man as a noble being capable of selflessness and full of potentialities — a being who is, nonetheless, easily prone to selfishness and who needs education in order to realize his innate capabilities and inclinations in an efficient way.

2. Knowledge:

- 2.1. To acquire a basic knowledge of the great trends and turning points in world history and of the history and world view of various cultures and religions and their contribution to mankind's development and civilizational heritage.
- 2.2. To acquire a basic knowledge of recent history — the critical position of this period of time when, for the first time, mankind is living under global conditions; to learn about the way the present-day world is managed and about the weaknesses and strengths of this way of management.
- 2.3. To learn about the significance of modern science and technology in human development and the opportunities they provide as means for the unification of mankind and as tools for solving worldwide problems.

3. Understanding:

- 3.1. To picture the history of mankind as a continuous, progressively unfolding evolutionary process towards more developed and broader forms of cooperation (tribe, city-state, nation-state, world), and not just as a meaningless chain of events.
- 3.2. To realize that on one hand a human being is an individual with rights and on the other hand he/she is a part of the whole with obligations, and that the whole is something greater than the sum of its parts.

4. Vision:

- 4.1. To perceive the present confusion of the world as a transitional stage which will in the future lead to the development of mankind into a new maturity as obsolete conceptions and structures disintegrate and new, vigorous ones rise in their stead.
- 4.2. To perceive as the greatest challenge and goal of our time the unification of the world — a world in which there are common objectives in matters concerning the whole of mankind, but which, on the other hand, provides the greatest possible freedom to individuals, cultures and nations for very different ways of thinking and activities as long as they do not harm others — a world where there is active communication, increasing knowledge, rational and just use of natural resources, and constantly new worldwide projects and modes of activity.
- 4.3. To perceive one's own role in life as a builder — a seeker of new global values, models of life and ways of action, and a promoter of cooperation in a unifying world.

5. Skills:

- 5.1. To learn to explore sources of knowledge logically in order to form holistic pictures and to apply the understanding thus gained to different challenges and activities; to learn to express clearly and logically one's considered views for the development of human society.
- 5.2. To learn the skill of consultation in which the purpose is to promote the common good, not to advance one's own interest; in which the aspiration is to achieve a common understanding; in which one's own view is expressed clearly and freely, but politely; and in which all participants seek to build their opinion based primarily upon knowledge and understanding.
- 5.3. To learn to consider those skills and capabilities that are needed for the realization of mankind's future in practice when orienting for studies and choosing professions.

3. GOALS ACCORDING TO MAIN OBJECTIVES

**1. TO ADOPT THE VALUES NECESSARY FOR
THE EVOLUTION OF A GLOBAL HUMAN SOCIETY
(ETHICS)**

1.1. To realize that the fundamental purpose of learning is the independent search for truth, commitment to truth and exercising truth in all phases of life:

- 5–6: To adopt the attitude that truth indeed exists and that the truth is independent of human opinions and knowledge.
To be aware that man has a desire to search for truth — for something greater than himself.
- 7–8: To adopt the attitude that seeking for the truth and acquiring knowledge is worthy in itself.
To adopt the attitude that it is possible for man to draw ever nearer to the truth and add to his knowledge of it, although he will never be able to grasp it completely. (To be continued in age group 9–10.)
- 9–10: To adopt the attitude that it is possible for man to draw ever nearer to the truth and add to his knowledge of it, although he will never be able to grasp it completely. (Continued from age group 7–8.)
- 11–12: To value the search after truth and the acquisition of knowledge as crucial for living the human life. (To be continued in age group 13–14.)
- 13–14: To value the search after truth and the acquisition of knowledge as crucial for living human life. (Continued from age group 11–12.)

1.2. To orient thoughts and identity towards advancing the interests of the whole of mankind and building a new kind of global human society in which the unique qualities and complementary merits of nations, cultures, individuals and ways of thought strengthen the solidity and activity of the society:

- 5–6: To become aware of one's human need and aspiration to be part of the whole of mankind, to be part of a vast human community and to participate in its activity.
- 7–8: To view the encountering of diversity (of individuals, viewpoints, cultures, world views) always as an opportunity to learn new things. (To be continued in age group 9–10.)
To adopt the role of a bridge-builder between various groups of people (e.g. among school mates).
- 9–10: To view the encountering of diversity (of individuals, viewpoints, cultures, world views) always as an opportunity to learn new things. (Continued from age group 7–8.)
To view membership in a group as a challenge to form a functional community that can develop as a whole and also develop its surroundings and finally the world. (To be continued in age group 11–12.)

11–12: To view membership in a group as a challenge to form a functional community that can develop as a whole and also develop its surroundings and finally the world. (Continued from age group 9–10.)

To adopt an aspiration towards unity — an aspiration to promote the formation and implementation of common (global) goals. (To be continued in age group 13–14.)

13–14. To adopt an aspiration towards unity — an aspiration to promote the formation and implementation of common (global) goals. (Continued from age group 11–12.)

To regard activity promoting the best interests of mankind as an honour for human beings and to consider people undertaking such work as role models.

1.3. To value commitment to the group; to consider consultation as a valid source of authority — that is, to commit oneself to decisions commonly arrived at and follow them through with collective responsibility:

5–6: To regard membership in a group as a commitment that includes obligations towards that group—commitments from which one cannot break away as one pleases. (To be continued in age group 7-8.)

7-8: To regard membership in a group as a commitment that includes obligations towards that group—commitments from which one cannot break away as one pleases. (Continued from age group 5–6.)

To consider collective group decisions as personally binding. (To be continued in age groups 9–10 and 13–14.)

9–10: To consider collective group decisions as personally binding. (Continued from age group 7–8, to be continued in age group 13–14.)

To value the view arrived at through common consultation as wiser and more mature than that reached by an individual. (To be continued in age group 11–12.)

11–12: To value the view arrived at through common consultation as wiser and more mature than that reached by an individual. (Continued from age group 9–10.)

13–14: To consider collective group decisions as personally binding. (Continued from age groups 7–8 and 9–10.)

1.4. To see man as a noble being capable of selflessness and full of potentialities — a being who is, nonetheless, easily prone to selfishness and who needs education in order to realize his innate capabilities and inclinations in an efficient way:

5–6: To regard man as a being with magnificent latent qualities which can be revealed only through education.

- 7–8: To think of man as a being with two inclinations: a yearning for truth and selflessness, and a desire for narrow-mindedness and selfishness. (To be continued in age group 9–10.)
- 9–10: To think of man as a being with two inclinations: a yearning for truth and selflessness, and a desire for narrow-mindedness and selfishness. (Continued from age group 7–8.)
- 11–12: To regard continuous development (change) and education as valuable. (To be continued in age group 13–14.)
- 13–14: To regard continuous development (change) and education as valuable. (Continued from age group 11–12.)
To hold the view that only through truthfulness and selflessness can one best attain to one's innate talents and aptitudes in life.

2. TO ACQUIRE KNOWLEDGE OF MANKIND'S DEVELOPMENT, CURRENT STATE AND ACHIEVEMENTS (*KNOWLEDGE*)

- 2.1. To acquire a basic knowledge of the great trends and turning points in world history and of the history and world view of various cultures and religions and their contribution to mankind's development and civilizational heritage:**
 - 5–6: To learn that man's conception of reality and of the world has gradually grown during mankind's evolution.
 - 7–8: To acquire knowledge about the main directions of the history of mankind: prehistoric family and clan communities, the tribal society, the emergence of city-states, the evolution of nation-states, heading for a world community. (To be continued in age group 9–10.)
 - 9–10: To acquire knowledge about the main directions of the history of mankind: prehistoric family and clan communities, the tribal society, the emergence of city-states, the evolution of nation-states, heading for a world community. (Continued from age group 7–8.)
 - 11–12: To explore the civilizational heritage left for the whole of mankind by tribal society, city-states and nation-states, taking into consideration all the cultural regions and civilizations of the world. (To be continued in age group 13–14.)
 - 13–14: To explore the civilizational heritage left for the whole of mankind by tribal society, city-states and nation-states, taking into consideration all the cultural regions and mainstream civilizations of the world. (Continued from age group 11–12.)
To explore the civilizational heritage bequeathed to mankind by the great world religions.

2.2. To acquire a basic knowledge of recent history — the critical position of this period of time when, for the first time, mankind is living under global conditions; to learn about the way the present-day world is managed and about the weaknesses and strengths of this way of management:

- 5–6: To acquire knowledge about worldwide problems (such as environmental problems, famine, shortage of energy, the refugee problem) and to become aware of their global character. (To be continued in age group 7–8.)
- 7–8: To acquire knowledge about worldwide problems (such as environmental problems, famine, shortage of energy, the refugee problem) and to become aware of their global character. (Continued from age group 5–6.)
- 9–10: To acquire a general knowledge of the unifying nature of recent history — those common concerns, the solving of which has necessitated a more global perspective and cooperation between governments.
- 11–12: To explore the emergence of vast activities and organizations in the face of an increasing need for cooperation and the interdependence of different parts of the world.
- 13–14: To learn about the increasing need for international law and the existing deficiencies in the present international system in this respect — for example, the absence of international bodies with legislative, executive and judiciary power.

2.3. To learn about the significance of modern science and technology in human development and the opportunities they provide as means for the unification of mankind and as tools for solving worldwide problems:

- 5–6: To learn how modern inventions have made possible the immense increase in communication and the connecting of various parts of the world to each other (in real-time).
- 7–8: To learn how space flights and cosmological research have opened our conception of the Earth as humanity's home planet and of its position in the Universe.
- 9–10: To learn how the world has, in fact, “shrunk” as a result of the development of means of communication and transportation and because of increasing mobility.
- 11–12: To explore the history of scientific innovations and technological inventions and their influence on the development of mankind's opportunities and world view.
- 13–14: To get acquainted with the means provided by science and technology for solving global problems and administering the affairs of the international community.

**3. TO INCLUDE IN THE WORLD VIEW A DISCERNMENT AS TO
HOW MANKIND HAS ALWAYS FORMED EVER GREATER
SOCIAL SYSTEMS, AND HOW THIS PROCESS HAS BEEN ENCOURAGED
BY MAN'S NATURAL URGE TO WORK IN COOPERATION
(UNDERSTANDING)**

- 3.1. To picture the history of mankind as a continuous, progressively unfolding evolutionary process towards more developed and broader forms of cooperation (tribe, city-state, nation-state, world), and not just as a meaningless chain of events:**
- 5–6: To understand that the general direction of the evolution of the human society has always been towards growth and unification (the family community, the tribal society, the city-state, the nation-state, the world community).
 - 7–8: To perceive that the history of mankind is not just a random chain of events, but that it displays a direction of growth towards more developed forms of activity — a quality of growth which is discernible in all living creatures and evolution. (To be continued in age group 9–10.)
 - 9–10: To realize that the history of mankind is not just a random chain of events, but that it displays a direction of growth towards more developed forms of activity — a quality of growth which is discernible in all living creatures and evolution. (Continued from age group 7–8.)
 - 11–12: To understand that the life of mankind is inevitably becoming more global, that its world view is inevitably expanding, and that its members are increasingly seeing themselves as world citizens.
 - 13–14: To realize that, while the continuous blending together and increasing complexity of the life of human society intensifies the difficult challenges of mankind, it simultaneously opens completely new opportunities for the emergence of a more developed world community — in this situation, mankind can either submit to a total breakdown or strive for an unparalleled breakthrough.
- 3.2. To realize that on one hand a human being is an individual with rights and on the other hand he/she is a part of the whole with obligations, and that the whole is something greater than the sum of its parts:**
- 5–6: To understand that each member of a family will thrive only if the entire family is prospering.
 - 7–8: To understand that the prosperity of the individual is possible only through the prosperity of the whole community — the part does best when the prosperity of the whole is achieved.
 - 9–10: To understand that rights and responsibilities go hand in hand: the freedom and rights of individuals can be secured only if there is also

commitment to obligations and common rules. (To be continued in age group 11–12.)

11–12: To understand that rights and responsibilities go hand in hand: the freedom and rights of individuals can be secured only if there is also commitment to obligations and common rules. (Continued from age group 9–10.)

To understand that society is something more than just the sum of its members. (To be continued in age group 13–14.)

13–14: To understand that social initiative and obedience to authority need not contradict each other: in a balanced society both are equally important and complement each other's effect.

To understand that society is something more than just the sum of its members. (Continued from age group 11–12.)

**4. TO SEE THE FUTURE OF MANKIND AS BRIGHT, AND
TO PICTURE IN ONE'S MIND HOW MANKIND CAN THROUGH
COOPERATION REACH UNPRECEDENTED ACHIEVEMENTS
(VISION)**

- 4.1. To perceive the present confusion of the world as a transitional stage which will in the future lead to the development of mankind into a new maturity as obsolete conceptions and structures disintegrate and new, vigorous ones rise in their stead:
- 5–6: To see that global problems will continue and intensify as long as the nations of the world have not learned to cooperate.
 - 7–8: To see that obsolete ways of thinking in dealing with the affairs of the world (e.g. that the advantage of one's own country, nation, group, locality or family are given primary consideration) will, sooner or later, have to be abandoned. (To be continued in age group 9–10.)
 - 9–10: To see that obsolete ways of thinking in dealing with the affairs of the world (e.g. that the advantage of one's own country, nation, group, locality or family are given primary consideration) will, sooner or later, have to be abandoned. (Continued from age group 7–8.)
 - 11–12: To see that some "modern" ways of thinking are only temporal phenomena of a turbulent age, whereas others (such as increasing cooperation, cosmopolitan modes of thought, emphasis on the importance of responsibility, the growing weight of the concept of service) are the beginnings of a new world.
 - 13–14: To see that present world problems will, inevitably, soon force mankind into unparalleled cooperation; to see that this cooperation will require and produce more developed international legislation and its more efficient execution.
- 4.2. To perceive as the greatest challenge and goal of our time the unification of the world — a world in which there are common objectives in matters concerning the whole of mankind, but which, on the other hand, provides the greatest possible freedom for individuals, cultures and nations for very different ways of thinking and activities as long as they do not harm others — a world where there is active communication, increasing knowledge, rational and just use of natural resources, and constantly new worldwide projects and modes of activity:
- 5–6: To see the enormous potential inherent in interaction between people if all unnecessary obstacles and barriers (prejudices and fears, nationalism, racism, limitations of movement, factionalism, etc.) are removed.
 - 7–8: To see how, in a world that is whole and capable of cooperation, science will improve the thinking ability, world view and health of the whole of

mankind, and how it can achieve better energy consumption and technological solutions and help in creating a more just material well-being.

- 9–10: To see how, in a world that is whole and capable of cooperation, sensible practical arrangements and management of the economy will make possible the elimination of the extremes of wealth and poverty, the rational and just use of world resources, the efficient and flexible administration of world affairs, and the release of the immense resources presently used for the military industry.
- 11–12: To see how, in a world that is whole and capable of cooperation, the flow of information and communication will develop better than before, it will be possible to agree on a common second language for the nations of the world, and the press and the media will be relieved from factional and biased motivations and can focus on mirroring the multifaceted spectrum of the world.
- 13–14: To see how, in a world that is whole and capable of cooperation, arts, music, literature, architecture and other forms of art will free themselves from the molestation of a confusing world and receive from all the cultures of the world global influences through which culture can attain to unprecedented achievements.

4.3. To perceive one's own role in life as a builder — a seeker for new global values, models of life and ways of action, and a promoter of cooperation in a unifying world:

- 5–6: To see as one's hope, "when I grow up", to participate actively in a great adventure: the building project of a better world. (To be continued in age group 7–8.)
- 7–8: To see as one's hope, "when I grow up", to participate actively in a great adventure: the building project of a better world. (Continued from age group 5–6.)
To seek a future for oneself in which one's esteem in the eyes of others results from having promoted cooperation, harmony and fellowship between people.
- 9–10: To choose for oneself inspiring examples whose merits are in fruitfully and selflessly promoting the interests of mankind. (To be continued in age group 11–12.)
- 11–12: To choose for oneself inspiring examples whose merits are in fruitfully and selflessly promoting the interests of mankind. (Continued from age group 9–10.)
- 13–14: To see association with a peer group which is interested in major issues that benefit the whole world as one's ideal.

5. TO LEARN SKILLS CONCERNING COOPERATION AND THE
MANAGEMENT OF INFORMATION, AND TO BECOME DIRECTED
TOWARDS ACQUIRING SKILLS NECESSARY FOR THE DEVELOPMENT
OF MANKIND
(*SKILLS*)

5.1. To learn to explore sources of knowledge logically in order to form holistic pictures and to apply the understanding thus gained to different challenges and activities; to learn to express clearly and logically one's considered views for the development of human society:

5–6: To learn how to search for the answers to simple questions from books and other sources; to practice communicating the information obtained to others in a clear manner.

7–8: To learn how to compile information on specific themes from several different sources; to practice presenting the information thus compiled to others in a clear manner.

9–10: To learn how to formulate broader areas of interest into clear, precise questions; to practice searching for answers to these broad questions from various sources; to exercise forming a holistic picture from the information obtained and developing new views on the basis of this information.

11–12: To learn how to form new opinions based on the criterion of how useful and expanding these opinions are in terms of the interests and development of the whole human race; to practice presenting these new views in a clear manner. (To be continued in age group 13–14.)

13–14: To learn how to form new opinions based on the criterion of how useful and expanding these opinions are in terms of the interests and development of the whole human race; to practice presenting these new views in a clear manner. (Continued from age group 11–12.)

5.2. To learn the skill of consultation in which the purpose is to promote the common good, not to advance one's own interest; in which the aspiration is to achieve a common understanding; in which one's own view is expressed clearly and freely, but politely; and in which all participants seek to build their opinion based primarily upon knowledge and understanding:

5–6: To practice bringing up important topics of discussion that are interesting to oneself and others.

To practice a polite and dignified manner of speaking. (To be continued in all age groups.)

7–8: To learn to weigh one's views in the light of facts.

To learn to listen to and ponder carefully the viewpoints presented by others. (To be continued in age group 9–10.)

- To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 9–10: To learn to listen to and ponder carefully the viewpoints presented by others. (Continued from age group 7–8.)
 To practice striving for a shared view in conversation.
 To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 11–12: To learn to make joint decisions on the basis of views arrived at mutually. (To be continued in age group 13–14.)
 To learn to keep one's emotions under control and one's thoughts as objective as possible during consultation. (To be continued in age group 13–14.)
 To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
- 13–14: To learn to make joint decisions on the basis of views arrived at mutually. (Continued from age group 11–12.)
 To learn to keep one's emotions under control and one's thoughts as objective as possible during consultation. (Continued from age group 11–12.)
 To practice a polite and dignified manner of speaking. (To be continued in all age groups.)

5.3. To learn to consider those skills and capabilities that are needed for the realization of mankind's future in practice when orienting for studies and choosing professions:

- 5–6: To practice weighing the usefulness and usability of available information.
- 7–8: To practice considering the use of one's strengths and talents in a manner beneficial to all.
- 9–10: To practice considering how various professions and occupations are useful for and what is their service to the human community.
- 11–12: To learn to know the benefit and value of both practice-oriented and theory-oriented professional fields to the human community and its development.
- 13–14: To learn to examine the usefulness and service value of various fields of study and professions to the human community, and to get acquainted with the avenues that open the ways to such fields.

4. GOALS ACCORDING TO AGE GROUPS

AGE GROUP 5–6

(Numbers in parentheses refer to the main objectives from which the goals for the age group are derived).

1. Goal (1.1.): To adopt the attitude that truth indeed exists and that the truth is independent of human opinions and knowledge.
2. Goal (1.1.): To be aware that man has a desire to search for truth — for something greater than himself.
3. Goal (1.2.): To become aware of one's human need and aspiration to be part of the whole of mankind, to be part of a vast human community and to participate in its activity.
4. Goal (1.3.): To regard membership in a group as a commitment that includes obligations towards that group — commitments from which one cannot break away as one pleases. (To be continued in age group 7–8.)
5. Goal (3.2.): To understand that each member of a family will thrive only if the entire family is prospering.
6. Goal (4.3.): To see as one's hope, “when I grow up”, to participate actively in a great adventure: the building project of a better world. (To be continued in age group 7–8.)
7. Goal (1.4.): To regard man as a being with magnificent latent qualities which can be revealed only through education.
8. Goal (2.1.): To learn that man's conception of reality and of the world has gradually grown during mankind's evolution.
9. Goal (3.1.): To understand that the general direction of the evolution of the human society has always been towards growth and unification (the family community, the tribal society, the city-state, the nation-state, the world community).
10. Goal (2.2.): To acquire knowledge about worldwide problems (such as environmental problems, famine, shortage of energy, the refugee problem) and to become aware of their global character. (To be continued in age group 7–8.)

11. Goal (2.3.): To learn how modern inventions have made possible the immense increase in communication and the connecting of various parts of the world to each other (in real-time).
12. Goal (4.1.): To see that global problems will continue and intensify as long as the nations of the world have not learned to cooperate.
13. Goal (4.2.): To see the enormous potential inherent in interaction between people if all unnecessary obstacles and barriers (prejudices and fears, nationalism, racism, limitations of movement, factionalism, etc).
14. Goal (5.1.): To learn how to search for the answers to simple questions from books and other sources; to practice communicating the information obtained to others in a clear manner.
15. Goal (5.2.): To practice bringing up important topics of discussion that are interesting to oneself and others.
16. Goal (5.2.): To practice a polite and dignified manner of speaking. (To be continued in all age groups.)
17. Goal (5.3.): To practice weighing the usefulness and usability of available information.

AGE GROUP 7–8

(Numbers in parentheses refer to the main objectives from which the goals for the age group are derived.)

1. Goal (1.1.): To adopt the attitude that seeking for the truth and acquiring knowledge is worthy in itself.
2. Goal (1.1.): To adopt the attitude that it is possible for man to draw ever nearer to the truth and add to his knowledge of it, although he will never be able to grasp it completely. (To be continued in age group 9–10.)
3. Goal (1.4.): To think of man as a being with two inclinations: a yearning for truth and selflessness, and a desire for narrow-mindedness and selfishness. (To be continued in age group 9–10.)
4. Goal (1.2.): To view the encountering of diversity (of individuals, viewpoints, cultures, world views) always as an opportunity to learn new things. (To be continued in age group 9–10.)
5. Goal (1.2.): To adopt the role of a bridge-builder between various groups of people (e.g. among school mates).
6. Goal (1.3.): To regard membership in a group as a commitment that includes obligations towards that group — commitments from which one cannot break away as one pleases. (Continued from age group 5–6.)
7. Goal (1.3.): To consider collective group decisions as personally binding. (To be continued in age groups 9–10 and 13–14.)
8. Goal (3.2.): To understand that the prosperity of the individual is possible only through the prosperity of the whole community — the part does best when the prosperity of the whole is achieved.
9. Goal (2.1.): To acquire knowledge about the main directions of the history of mankind: prehistoric family and clan communities, the tribal society, the emergence of city-states, the evolution of nation-states, heading for a world community. (To be continued in age group 9–10.)
10. Goal (3.1.): To perceive that the history of mankind is not just a random chain of events, but that it displays a direction of growth towards more developed forms of activity — a quality of growth which is discernible in all living creatures and evolution. (To be continued in age group 9–10.)

11. Goal (2.2.): To acquire knowledge about worldwide problems (such as environmental problems, famine, shortage of energy, the refugee problem) and to become aware of their global character. (Continued from age group 5–6.)
12. Goal (2.3.): To learn how space flights and cosmological research have opened our conception of the Earth as humanity’s home planet and of its position in the Universe.
13. Goal (4.1.): To see that obsolete ways of thinking in dealing with the affairs of the world (e.g. that the advantage of one’s own country, nation, group, locality or family are given primary consideration) will, sooner or later, have to be abandoned. (To be continued in age group 9–10.)
14. Goal (4.2.): To see how, in a world that is whole and capable of cooperation, science will improve the thinking ability, world view and health of the whole of mankind, and how it can achieve better energy consumption and technological solutions and help in creating a more just material well-being.
15. Goal (4.3.): To see as one’s hope, “when I grow up”, to participate actively in a great adventure: the building project of a better world. (Continued from age group 5–6.)
16. Goal (4.3.): To seek a future for oneself in which one’s esteem in the eyes of others results from having promoted cooperation, harmony and fellowship between people.
17. Goal (5.1.): To learn how to compile information on specific themes from several different sources; to practice presenting the information thus compiled to others in a clear manner.
18. Goal (5.2.): To learn to weigh one’s views in the light of facts.
19. Goal (5.2.): To learn to listen to and ponder carefully the viewpoints presented by others.
20. Goal (5.2.): To practice a polite and dignified manner of speaking. (To be continued in all age groups).
21. Goal (5.3.): To practice considering the use of one’s strengths and talents in a manner beneficial to all.

AGE GROUP 9–10

(Numbers in parentheses refer to the main objectives from which the goals for the age group are derived).

1. Goal (1.1.): To adopt the attitude that it is possible for man to draw ever nearer to the truth and add to his knowledge of it, although he will never be able to grasp it completely. (Continued from age group 7–8.)
2. Goal (1.4.): To think of man as a being with two inclinations: a yearning for truth and selflessness, and a desire for narrow-mindedness and selfishness. (Continued from age group 7–8.)
3. Goal (1.2.): To view the encountering of diversity (of individuals, viewpoints, cultures, world views) always as an opportunity to learn new things. (Continued from age group 7–8.)
4. Goal (1.2.): To view membership in a group as a challenge to form a functional community that can develop as a whole and also develop its surroundings and finally the world. (To be continued in age group 11–12.)
5. Goal (1.3.): To consider collective group decisions as personally binding. (Continued from age group 7–8, to be continued in age group 13–14.)
6. Goal (1.3.): To value the view arrived at through common consultation as wiser and more mature than that reached by an individual. (To be continued in age group 11–12.)
7. Goal (3.2.): To understand that rights and responsibilities go hand in hand: the freedom and rights of individuals can be secured only if there is also commitment to obligations and common rules. (To be continued in age group 11–12.)
8. Goal (2.1.): To acquire knowledge about the main directions of the history of mankind: prehistoric family and clan communities, the tribal society, the emergence of city-states, the evolution of nation-states, heading for a world community. (Continued from age group 7–8.)
9. Goal (2.2.): To acquire a general knowledge of the unifying nature of recent history — those common concerns, the solving of which has necessitated a more global perspective and cooperation between governments.
10. Goal (3.1.): To realize that the history of mankind is not just a random chain of

events, but that it displays a direction of growth towards more developed forms of activity — a quality of growth which is discernible in all living creatures and evolution. (Continued from age group 7–8.)

11. Goal (2.3.): To learn how the world has, in fact, “shrunk” as a result of the development of means of communication and transportation and because of increasing mobility.
12. Goal (4.1.): To see that obsolete ways of thinking in dealing with the affairs of the world will, sooner or later, have to be abandoned — for instance that the advantage of one’s own country, nation, group, locality or family are given primary consideration. (Continued from age group 7–8.)
13. Goal (4.2.): To see how, in a world that is whole and capable of cooperation, sensible practical arrangements and management of the economy will make possible the elimination of the extremes of wealth and poverty, the rational and just use of world resources, the efficient and flexible administration of world affairs, and the release of the immense resources presently used for the military industry.
14. Goal (4.3.): To choose for oneself inspiring examples whose merits are in fruitful and selfless for promoting the interests of mankind. (To be continued in age group 11–12.)
15. Goal (5.1.): To learn how to formulate broader areas of interest into clear precise questions; to practice searching for answers to these broad questions from various sources; to exercise forming a holistic picture from the information obtained and developing new views on the basis of this information.
16. Goal (5.2.): To learn to listen to and ponder carefully viewpoints presented by others. (Continued from age group 7–8.)
17. Goal (5.2.): To practice striving for a shared view in conversation.
18. Goal (5.2.): To practice a polite and dignified manner of speaking. (To be continued in all age groups).
19. Goal (5.3.): To practice considering how various professions and occupations are useful for and what is their service to the human community.

AGE GROUP 11–12

(Numbers in parentheses refer to the main objectives from which the goals for the age group are derived).

1. Goal (1.1.): To value the search after truth and the acquisition of knowledge as crucial for living human life. (To be continued in age group 13–14.)
2. Goal (1.2.): To view membership in a group as a challenge to form a functional community that can develop as a whole and also develop its surroundings and finally the world. (Continued from age group 9–10.)
3. Goal (1.2.): To adopt an aspiration towards unity — an aspiration to promote the formation and implementation of common (global) goals. (To be continued in age group 13–14.)
4. Goal (1.3.): To value the view arrived at through common consultation as wiser and more mature than that reached by an individual. (Continued from age group 9–10.)
5. Goal (3.2.): To understand that rights and responsibilities go hand in hand; the freedom and rights of individuals can be secured only if there is also commitment to obligations and common rules. (Continued from age group 9–10.)
6. Goal (3.2.): To understand that society is something more than just the sum of its members. (To be continued in age group 13–14.)
7. Goal (1.4.): To regard continuous development (change) and education as valuable. (To be continued in age group 13–14.)
8. Goal (2.1.): To explore the civilizational heritage left for the whole of mankind by tribal society, city-states and nation-states, taking into consideration all the cultural regions and civilizations of the world. (To be continued in age group 13–14.)
9. Goal (2.2.): To explore the emergence of vast activities and organizations in the face of an increasing need for cooperation and the interdependence of different parts of the world.
10. Goal (2.3.): To explore the history of scientific innovations and technological inventions and their influence on the development of mankind's opportunities and world view.

11. Goal (3.1.): To understand that the life of mankind is inevitably becoming more global, that its world view is inevitably expanding, and that its members are increasingly seeing themselves as world citizens.
12. Goal (4.1.): To see that some “modern” ways of thinking are only temporal phenomena of a turbulent age, whereas others (such as increasing cooperation, cosmopolitan modes of thought, emphasis on the importance of responsibility, the growing weight of the concept of service) are the beginnings of a new world.
13. Goal (4.2.): To see how, in a world that is whole and capable of cooperation, the flow of information and communication will develop better than before, it will be possible to agree on a common second language for the nations of the world, and the press and the media will be relieved from factional and biased motivations and can focus on mirroring the multifaceted spectrum of the world.
14. Goal (4.3.): To choose for oneself inspiring examples whose merits are in fruitful and selfless for promoting the interests of mankind. (Continued from age group 9–10.)
15. Goal (5.1.): To learn how to form new opinions based on the criterion of how useful and expanding these opinions are in terms of the interests and development of the whole human race; to practice presenting these new views in a clear manner. (To be continued in age group 13–14.)
16. Goal (5.2.): To learn to make joint decisions on the basis of views arrived at mutually. (To be continued in age group 13–14.)
17. Goal (5.2.): To learn to keep one’s emotions under control and one’s thoughts as objective as possible during consultation. (To be continued in age group 13–14.)
18. Goal (5.2.): To practice a polite and dignified manner of speaking. (To be continued in all age groups).
19. Goal (5.3.): To learn to know the benefit and value of both practice-oriented and theory-oriented professional fields to the human community and its development.

AGE GROUP 13–14

(Numbers in parentheses refer to the main objectives from which the goals for the age group are derived).

1. Goal (1.1.): To value the search after truth and the acquisition of knowledge as crucial for living human life. (Continued from age group 11–12.)
2. Goal (1.4.): To hold the view that only through truthfulness and selflessness can one best attain to one's innate talents and aptitudes in life.
3. Goal (1.2.): To adopt an aspiration towards unity — an aspiration to promote the formation and implementation of common (global) goals. (Continued from age group 11–12.)
4. Goal (1.2.): To regard activity promoting the best interests of mankind as an honour for human beings and to consider people undertaking such work as role models.
5. Goal (1.3.): To consider collective group decisions as personally binding. (Continued from age groups 7–8 and 9–10.)
6. Goal (1.4.): To regard continuous development (change) and education as valuable. (Continuation from age group 11–12.)
7. Goal (2.1.): To explore the civilizational heritage left for the whole of mankind by tribal society, city-states and nation-states, taking into consideration all the cultural regions and civilizations of the world. (Continued from age group 11–12.)
8. Goal (2.1.): To explore the civilizational heritage bequeathed to mankind by the great world religions.
9. Goal (2.2.): To learn about the increasing need for international law and the deficiencies in the present international system in this respect — for example, the absence of international bodies with legislative, executive and judiciary power.
10. Goal (2.3.): To get acquainted with the means provided by science and technology for solving global problems and administering the affairs of the international community.
11. Goal (3.1.): To realize that, while the continuous blending together and increasing complexity of the life of human society intensifies the difficult challenges of mankind, it simultaneously opens completely new

- opportunities for the emergence of a more developed world community — in this situation, mankind can either submit to a total breakdown or strive for an unparalleled breakthrough.
12. Goal (4.1.): To see that present world problems will, inevitably, soon force mankind into unparalleled cooperation; to see that this cooperation will require and produce more developed international legislation and its more efficient execution.
 13. Goal (4.2.): To see how, in a world that is whole and capable of cooperation, arts, music, literature, architecture and other forms of art will free themselves from the molestation of a confusing world and receive from all the cultures of the world global influences through which culture can attain to unprecedented achievements.
 14. Goal (4.3.): To see as one's ideal association with a peer group which is interested in major issues that benefit the whole world.
 15. Goal (3.2.): To understand that social initiative and obedience to authority need not contradict each other: in a balanced society both are equally important and complement each other's effect.
 16. Goal (3.2.): To understand that society is something more than just the sum of its members. (Continued from age group 11–12.)
 17. Goal (5.1.): To learn how to form new opinions based on the criterion of how useful and expanding these opinions are in terms of the interests and development of the whole human race; to practice presenting these new views in a clear manner. (Continued from age group 11–12.)
 18. Goal (5.2.): To learn making joint decisions on the basis of views arrived at mutually. (Continuation from age group 11–12.)
 19. Goal (5.2.): To learn to keep one's emotions under control and one's thoughts as objective as possible during consultation. (Continued from age group 11–12.)
 20. Goal (5.2.): To practice a polite and dignified manner of speaking. (To be continued in all age groups).
 21. Goal (5.3.): To learn to examine the usefulness and service value of various fields of study and professions to the human community, and to get acquainted with the avenues that open the ways to such fields.

APPENDIX 2: THE LEBANESE NGO, PARTNERSHIP IN EDUCATION, MISSION STATEMENT

Partnership in Education

Background

Lebanon is now in the process of recovering from the abuse of nearly two decades of war. While the reconstruction of the country's infrastructure is well under way, it is not sufficient. As a matter of fact, post war reconstruction should move ahead simultaneously along two parallel paths: physical and material development as well as the rehabilitation of the human element.

It is absolutely essential that the war generation of children and youth be educated in a holistic environment that will instill in them the moral strength and ethical values necessary for establishing and upholding a more peaceful and just society in the future. Conscious and concerted efforts should be made at all levels to enable them to develop the skills and attitudes of citizenship that will enable them to undertake an active role in their own communities as well as in the increasingly interconnected global community.

Many adults, both parents and educators, have become discouraged and frustrated due to the lack of such an educational environment and the difficulties encountered when trying to effect a change.

It is against this backdrop that a group of concerned parents and educators have formed a steering group to establish a long-term project that re-introduces the core values of human dignity and a sense of social responsibility into the educational environment of Lebanon.

Statement of Intent

We feel the human entity comprises more than just physical and intellectual dimensions.

Since our children are the key to our future, the educational process must then foster the nourishment of all aspects of the student. Partnership in Education will explore theoretical and practical considerations leading to the development

of a holistic educational program. In conjunction with prevailing academic curricula, this program will instill in our children those positive attitudes and human skills necessary to constructively meet the ever-growing challenges facing the individual, the family, the nation and the increasingly interactive and interdependent global society.

Mission Statement

To promote a positive learning environment in schools that nurtures children and youth through open and constructive communications between parents, educators, children and the community in a framework that promotes the core values of human dignity and social responsibilities. The specific human values we are promoting in this framework are:

- Human dignity and social responsibility
- Tolerance and respect for diversity
- Human rights of both children and adults
- Commitment to non-violent conflict resolution
- Justice for all

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LYHENNELMÄ OPETTAJILLE

Tämän tutkimuksen tavoite on estää ongelmien alkaminen luokassa, keventää opettajan taakkaa ja tarjota oppimiselle suotuisa ympäristö. Luokka muodostuu kahdesta tekijästä: yksityisistä oppilaista ja ryhmästä kokonaisuutena. Luokka pystyy päättämään tavoitteista ja pyrkimään niihin sekä tukemaan kunkin yksilön kasvua. Kehittämällä näitä kykyjä oppilaat hankkivat arvokkaita taitoja, jotka ovat hyödyllisiä myöhemmin elämässä. Tätä tarkoitusta varten opettajan ja oppilaiden tarvitsee erottaa toisistaan moninaisuus, joka on myönteistä erilaisuutta ja jota tulisi edistää, sekä poikkeavuus, kielteinen käyttäytyminen, joka on ryhmän yhteenkuuluvuutta hajottavaa. Moninaisuudelle myönteinen ilmapiiri on miljö, missä vallitsee oikeudenmukaisuus ja on mahdollista neuvotella sekä tavoitteiden että niiden toteuttamiskeinojen valitsemiseksi.

Tutkimuksessa esitetään teoria siitä, miten tällainen ympäristö luodaan, sekä sen toteuttamiskelpoisuuden arvioimiseksi toimintatutkimus, joka tehtiin ensimmäisellä ja toisella luokalla. Opettaja totesi tutkimuksen päämääristä ja tuloksista näin:

Projektin tavoitteena oli ehkäistä ongelmia, keventää opettajan työtaakkaa ja auttaa lapsia oppimaan helpommin. Melko hyvin tässä mielestäni onnistuttiinkin. On toki miellyttävämpää ja kevyempää oppia tuntemaan lasten vanhempia iloisissa perheilloissa kuin istua ensimmäistä kertaa saman pöydän ääreen selvittämään oppilaan koulunkäyntiin liittyvää ongelmaa. Kun on tutustunut perheisiin ja keskustellut vanhempien kanssa, on myöhemmin esiin tulevista vaikeuksistaikin helpompi puhua. Kuinka monta vaanivaa ongelmaa projektin avulla pystyttiin ennalta ehkäisemään, on todennäköisesti mahdotonta mitata tai edes arvioida. Luokan opettajana voin vain aivan subjektiivisesti todeta, että kuluu kaksi vuotta menivät erittäin hyvin ja että suurilta ongelmilta, kuten esimerkiksi koulukiusaamiselta, vältyttiin. Lapset edistyivät oppimistavoitteissaan pääsääntöisesti erittäin hyvin, mitä luokan myönteinen ilmapiiri ja erilaisuutta arvostava ryhmädynamiikka olivat varmasti edistämässä. (Korkeaniemen raportti kpl 11)

Käytössä oli lukuisia tietolähteitä, muun muassa henkilöhaastatteluja, henkilökohtaisia päiväkirjoja, raportteja, etnografisia huomioita, videotallenteita, äänitteitä ja nimettömiä kyselyitä.

Teorian kuvaus: ihmisarvomalli

Ihmisarvomalli on kuvaus siitä, miten moninaisuudelle myönteinen ympäristö voidaan toteuttaa. Ihmisarvo ja maailmankansalaisuus voidaan nähdä osana yksilön maailmankatsomusta. Ensinnäkin jokaisella ihmisellä on luonnostaan ihmisarvo. Se on myötäsytynäinen eikä sitä voida riistää. Toiseksikin kaikki maailman kansalaiset kuuluvat ”meidän ryhmäämme”. On mahdollista todistaa tieteellisesti, että ihmiskunta on yksi kokonaisuus.



Kuvio 1. Ihmisarvomalli.

Ihmiskunta ei ole samanlaisten ihmisten ”harmaata massaa”. Päinvastoin, jokaisessa meistä on tekijöitä, jotka jaamme muiden kanssa, ja tekijöitä, jotka ovat valtavan moninaisia. Tämä tasapaino tulee esiin kaikkialla tutkimuksessa, kuten esimerkiksi yksityisen lapsen ja luokan suhteessa tai yhteisten tavoitteiden rakenteen ja niiden sovellusten vaihtelevuuden välisessä suhteessa. Ykseyden ja moninaisuuden tasapaino näkyy perusajatuksena kuvion 1 keskellä.

Tällaiseen tilanteeseen voidaan päästä hyödyntämällä neuvottelua, joka myös on kuviossa. Neuvottelua käytetään määrittelemään sekä tavoitteet että se, miten ne saavutetaan. Kun kyseessä ovat koulussa olevat lapset, mallissa on mukana opettajan ja vanhempien kumppanuus. Tällainen kumppanuus on välttämätöntä, jos halutaan ottaa lapsi kokonaisuudessaan huomioon, koska vanhemmilla on päävastuu lastensa kasvattamisesta huolimatta siitä, että useimmissa yhteiskunnissa osa lasten kasvatuksesta tapahtuu kouluissa. Tiedollinen kasvatusta kohdistuu vain osaan koko lapsesta, jolla on älyllinen, fyysinen ja eettinen eli henkinen puolensa. Vain opettajan ja vanhempien kumppanuuden kautta voidaan tavoittaa lapsi kokonaisuudessaan.

Kuviossa näkyvän kukan terälehdet havainnollistavat, mitä luokassa täytyy olla, jotta neuvottelu sekä opettajan ja vanhempien kumppanuus voivat toteutua. Sitä voidaan kuvata seuraavasti:

Ensiksi, pitää ymmärtää, että totuuden löytäminen on arvokasta, jotta voidaan neuvotella parhaaseen mahdolliseen ratkaisuun pääsemiseksi.

Toiseksi, täytyy olla luottamus siihen, että neuvotteluprosessissa osallistujia kohdellaan reilusti, vaikka heidän ajatuksensa eivät olisi suosiossa.

Kolmanneksi, valta pitää jakaa uudelleen. Valta perustuu totuuteen ja oikeudenmukaisuuteen eikä voimaan ja manipulatioon.

Neljänneksi, ryhmä kykenee määrittämään ja ylläpitämään ryhmän sisäisiä normeja.

Viidenneksi, ryhmä näkee moninaisuuden voimavarana, jota tulee suojella ja vaalia.

Lopuksi, jokaiseen oikeuteen sisältyy käänteinen velvollisuus suojella tätä oikeutta muilla. Tärkeitä eivät ole vain minun oikeuteni ja toisten velvollisuudet vaan myös minun velvollisuuteni ja toisten oikeudet.

Opettaja käytti työkaluna painotettuja sosiometrejä tunnistaakseen ne oppilaat, jotka olivat muita syrjitympiä. Jokaisen mittauksen jälkeen järjestettiin uudelleen yhteistyöhön perustuvat oppimisryhmät, joissa oli kaksi poikaa ja kaksi tyttöä. Ryhmien muodostaminen alkoi sijoittamalla ne lapset, joita muut valitsivat vähiten, yhteen niiden sosiaalisesti integroituneempien poikien ja tyttöjen

kanssa, jotka olivat osoittaneet mielenkiintoa heitä kohtaan tai hyväksyivät joustavasti muita. Tämän toivottiin edistävän kaikki mukaan ottavaa ryhmädynamiikkaa. Lisäksi painotettiin harvoin valittujen lasten vahvoja puolia. Sosiometrisen tiedon kerääminen huomattiin hyvin hyödylliseksi opettajalle niiden lasten tunnistamiseksi, joita muut valitsivat harvemmin. Opettaja kykeni näin sijoittamaan heidät ryhmiin heidän sosiaalisten suhteittensa vahvistamiseksi.

Yhteistyöhön perustuvien ryhmien käyttäminen huomattiin hyödylliseksi välineeksi ihmisarvoprojektissa. Kullekin yhteistyöryhmälle annettiin tehtäviä, joiden tulokset riippuivat sekä yhteistyöstä ryhmien sisällä että yhteistoiminnasta ryhmien kesken. Jos esimerkiksi kullekin yhteistyöryhmälle annettiin tehtäväksi tutkia jotakin ihmisen aistia, ryhmien piti sitten pohtia, miten nämä viisi aistia toimivat yhdessä, ja ryhmien vuorovaikutusta ja keskinäistä riippuvuutta painotettiin eikä niitä pantu toimimaan toisiaan vastaan. Yhteistyöryhmät toimivat myös luokan retkillä.

Lisäoppisuunnitelma, jonka opettaja valitsi, osoittautui arvokkaaksi välineeksi projektiin toteuttamisessa¹. Opettaja Korkeaniemi totesi, että se antoi hänen opetukselleen puitteet, taustan, jota vasten hän näki osana kokonaisvaltaista prosessia sen, mitä hän teki. Kooste tuloksista ja huomioista moninaisuudelle myönteisten luokkien ja koulujen kehittämiseksi on seuraava:

Kokoelma huomioita

1. Yhteistyöhön perustuvat oppimisryhmät yhdessä sosiometriänsä kanssa osoittautuivat hyödyllisiksi terveen ryhmädynamiikan vahvistamisessa ja kaikkien oppilaiden mukaan ottamisen edistämisessä.
2. Opettajan mielestä hänen opetustyölleen oli hyötyä oppisuunnitelmasta, joka laajensi hänen näkemystään opetustavoitteista.
3. Koulun piha voi olla pelottava paikka lapsille.
4. Huomiota tulisi kohdistaa koulujen yhteisten tilojen muuttamiseen enemmän yhteistoimintaan perustuviksi.
5. Yhteistoiminnan taso koulujen yhteisissä tiloissa saattaa olla hyvä mittari koko koulun yhteenkuuluvuudelle.

¹ <http://www.bahai.fi/glops>

6. Täytyi pitää yllä päämäärien hierarkiaa, jossa eettinen kehitys asetettiin älyllisen tai fyysisen kasvun edelle.
7. Opettajan täytyi pitää terveestä ryhmädynamiikasta huolehtimista ensisijaisena.
8. Pehmeästä laskusta² luopumisella säästettävä aika voidaan käyttää rakentavasti terveen ryhmähengen luomiseen kouluvuoden alussa.
9. Aivan kouluvuoden alusta täytyy kiinnittää huomiota terveeseen ryhmädynamiikkaan. Luokan retket, joita usein järjestetään keväällä, ovat arvokkaita luokan yhteenkuuluvuuden edistämisessä. Niiden siirtäminen kouluvuoden alkuun voisi olla hyödyllistä.
10. Eroavuudet oppimislähtökohdissa tulisi ottaa huomioon, kun valmistellaan tunteja ensiluokalle.
11. Lasten luontainen uteliaisuus voidaan ottaa käyttöön tiedonhalun herättämiseksi, tiedonhaun oppimiseksi ja tiedon arvon arvioimiseksi.
12. Osoittautui hyödylliseksi hälventää järjestelmällisesti eräitä ryhmiä koskevia ennakkokäsityksiä, mikä teki mahdolliseksi normaalit suhteet niihin ja niiden edustajien oikeudenmukaisen arvioinnin.
13. Moninaisuuden arvostamiseen sekä luokan sisällä että ulkopuolella voidaan kannustaa tilanteissa, joissa ollaan tekemisissä ja toimitaan yleensä heikompiina pidettyjen kanssa, joille myös annetaan suhteellisesti vahvempi asema. On hyödyksi aloittaa tällainen toiminta mahdollisimman aikaisin.³
14. Huolimatta siitä, että luokassa oli lapsia, jotka tavallisesti olisivat siirtyneet erityiskouluihin, luokka edistyi normaalien oppimistavoitteiden mukaisesti. Opettajan mielestä luokka oppi nopeammin ja helpommin kuin hänen edellinen ensiluokkansa.
15. Neuvottelulle suotuisan ilmapiirin luominen oli ratkaisevaa moninaisuudelle myönteisen ympäristön toteuttamiseksi.
16. Neuvottelu oli hyödyllinen työkalu leikkikentän säännöistä keskustellessa, pelkojen käsittelyssä sekä yhteisten ja yksilöllisten työtavoitteiden asettamisessa ja saavuttamisessa.

² Käytäntö ensimmäisen luokan jakamiseksi lukujärjestyksessä kahteen ryhmään ensimmäiseksi kuudeksi kouluviikoksi, kun opettaja tutustuu oppilaisiin.

³ Kirja *Maapallo, meidän kotimme* (Jari Pietiläinen ja Tuula Pystynen 1995, Porvoo: WSOY) osoittautui hyvin hyödylliseksi tietotuokioiden järjestämisessä, koska kirjaan sisältyy sekä tietoja että henkilökohtaisia kirjeitä maailman eri osista. Ihmisarvoluokassa tämä sovitettiin mikäli mahdollista yhteen kyseisestä maailman osasta tulevan vierailijan kanssa. Hyödyllistä oli lukea ensiluokkalaisille otteita Pentti Murron kirjasta hänen varhaisista kouluvuosistaan (1995, *Kekkoslapsi: happikaapista puhujanpönttöön*), samoin oli avuksi *Maailman ihmiset* (Peter Spier 1981, Helsinki: Otava).

17. Neuvottelutaitojen opettaminen voidaan nähdä prosessina. Lapsista oli helppoa omaksua neuvottelun käsite luokan sääntöjä määriteltäessä.
18. Kolme tekijää neuvottelun oppimisessa olivat tarvittavien taitojen kehittäminen (mukaan lukien neuvottelua valmistavat taidot), neuvottelulle suotuisan miljöön luominen ja harjaantuminen.
19. Sääntöjen laatua ja lasten sitoutumista niihin paransi oppilaiden osallistuminen niiden määrittelyyn. Tästä huolimatta sääntöjen rajoja koeteltiin.
20. Sekä vanhemmat että opettaja olivat halukkaita olemaan yhteistyössä kasvatuskumppanuuden puolesta.
21. Sekä opettaja että vanhemmat hyötyivät kumppanuudesta.
22. Opettajan vaikutusmahdollisuudet luokassa kasvoivat, kun tieto kulki useammin vanhempien ja opettajan välillä.
23. Kumppanuus paransi arviointikeskustelujen laatua pienentämällä todennäköisyyttä, että lapset kehittäisivät ”kaksinaispersoonan”, yhden roolin kotiin ja toisen kouluun.
24. Kumppanuus alensi opettajan ja vanhempien välisen yhteydenpidon kynnystä.
25. Vanhemmat voivat olla suurin hyödyntämätön voimavara kouluissa nykyään.
26. Projekti ei estänyt ongelmien ilmaantumista mutta antoi asianosaisille viitekehysten, jossa niitä voitiin käsitellä.
27. Yhtä lukuun ottamatta kaikilla vanhemmilla, jotka vastasivat nimettömään kyselyyn, oli myönteinen mielipide projektista.
28. Vanhempien mielestä oli vaikeaa verrata koeluokkaa muihin ensiluokkiin.
29. Ennen kouluvuoden alkua järjestetty eri uskontojen ja elämäntutkimustiedon opettajien kokous olisi arvokas, jotta voitaisiin keskustella, miten oppilaille selitettäisiin lasten jakaminen erillisiin ryhmiin uskontojen ja elämäntutkimustiedon opetuksessa.
30. Uskonnon ja elämäntutkimustiedon opettajien tosiasioihin perustuva ja rehellinen selitys siitä, miksi oppilaat jakautuvat pienempiin ryhmiin, voisi auttaa koko luokkaa ymmärtämään ja hyväksymään moninaisuuden.
31. Ihmisarvon ulkonainen ilmentymä voitiin nähdä joka aamu siinä, että opettaja tervehti jokaista oppilasta kädestä.

Oliko mahdollista luoda moninaisuudelle myönteinen ympäristö?

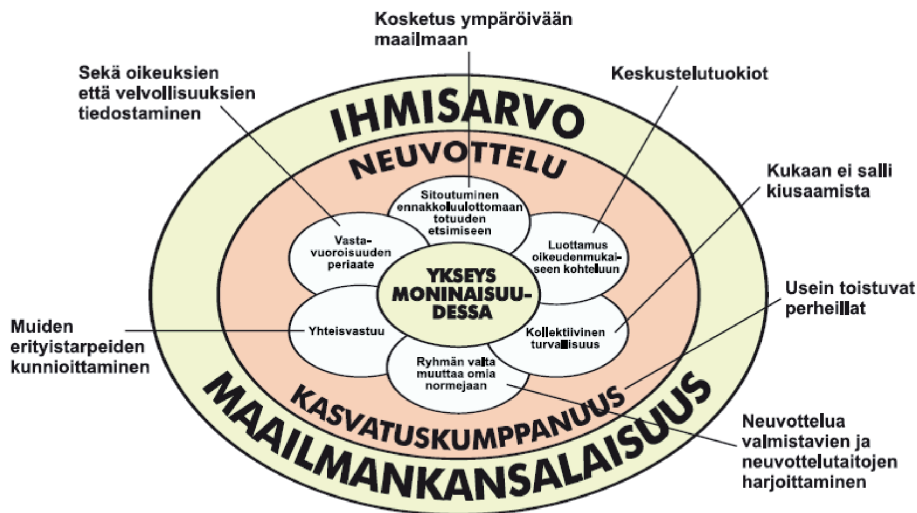
Oikeudenmukaiseen ympäristöön pyrkiminen on jatkuva prosessi, joka vaatii koko ajan huomiota. Valittu arvopohja, ihmisarvo ja maailmankansalaisuus, sisälsi sekä 1) rehellisyyden itseä ja muita kohtaan että 2) moraalisen oikeuden ja velvollisuuden työskennellä kaikkien hyvinvoinnin toteuttamiseksi. Perusajatus, ykseys moninaisuudessa, oli käsite, joka johti yksilön ja ryhmän tasapainoon ja sekä oikeuksien että velvollisuuksien toteuttamiseen. Keinot tämän saamiseksi aikaan, neuvottelu ja kasvatuskumppanuus, tarjosivat osallisille työkalut vaikuttaa proaktiivisesti tulevaisuuteen.

Kykenivätkö lapset neuvottelemaan?

Lapset edistyivät neuvottelutaidoissaan yhä ylemmälle ja ylemmälle tasolle. Lopulta he voivat pyrkiä tasolle, jolla he oppivat tunnistamaan kysymyksen tai ongelman, etsimään päätöksenteossa tarvittavat tosiasiat, selventämään siihen sisältyvät eettiset tekijät, esittämään ajatuksia sen ratkaisemiseksi, keskustelemaan siitä ja löytämään parhaan ratkaisun. Alussa pitäisi olla sovittuna, että vaikka päätös ei olisi yksimielinen, kaikki noudattavat ryhmän tekemää päätöstä. Tällä tavoin päätöksen todellinen arvo tulee selville. Jos ratkaisu ei toimi, prosessi voidaan toistaa toimivan ratkaisun löytämiseksi.

Miljööluominen

Ei ainoastaan neuvottelu vaan myös kasvatuskumppanuus vaati sellaisen ympäristön rakentamista, joka perustui keskinäiseen kunnioitukseen ja jossa oli turvallista esittää uusia ajatuksia. Lisäksi oli välttämätöntä kyky tunnistaa käsillä oleva kysymys ja olla tästä yhtä mieltä, havaita ja löytää päätöksenteolle välttämättömät tosiasiat, mukaan lukien siihen liittyvät eettiset periaatteet, esittää ajatuksia yhteistyössä muiden kanssa sekä päästä yksimielisyyteen sovitun toiminnan toteuttamiseksi. Jotta voidaan järjestää neuvottelu, tarvitaan neuvottelulle myönteisen ympäristön luomiselle välttämättömät tekijät: sitoutuminen ennakkoluulottomaan totuuden etsimiseen, yhteisvastuu, vastavuoroisuuden periaate, luottamus oikeudenmukaiseen kohteluun, ryhmän valta luoda ja muuttaa omia normejaan sekä kollektiivinen turvallisuus.



Kuvio 2. Mallin toteuttaminen ihmisarvoluokassa.

Sitoutuminen ennakkoluulottomaan totuuden etsimiseen

Aluksi pitää herättää tiedonhalu. Samalla kun ymmärryksemme ympärillämme olevasta kehkeytyy koko ajan, tarvitaan sitoutumista asioiden selvittämiseen. Sitoutumiseen ennakkoluulottomaan totuuden etsimiseen kuuluu kolme tekijää: tiedonnälän herättäminen, tiedon saatavuus sekä kyky arvioida tietoa ja määrittää sen suhteellinen luotettavuus. Tietäminen on arvo sinänsä, ja se on perustana kaikille kriittiseen ajatteluun ja päätöksentekoon liittyville taidoille, sekä yhteistyössä että yksin käytetyille. Tiedon saatavuus on vakava ongelma kehitysmaissa. Teollisuusmaissa tiedon saatavuus ei ole ongelma vaan pikemminkin siihen hukkuminen. Tiedon tulvassa kahlaminen, taito seuloa tosiasiat luuloista vaatii hiomista. Tiedon arvioimiseen sisältyy se, että ymmärretään, mikä merkitys on ennakkoluuloisilla tuntemuksilla, jotka voivat vääristää arviointiprosessia. Ennakkoluulo eli tuntemattoman ennenaikainen tuomitseminen, merkitsee tiedon puuttumista. Arvostelukyvyn ja arviointitaitojen kehittäminen ovat avain. Kaiken hyväksyminen naivistisesti toimii yhtä huonosti kuin kaiken hylkääminen enempää kyselemättä.

Yhteisvastuu

Yhteisvastuu kuvaa kunkin oppilaan suhdetta kaikkiin muihin: jokainen turvaa muiden oikeudet. Luokka on kokonaisvaltainen yksikkö, jossa jokainen yksilö on kokonaisuuden suojeluksessa. Se kunnioittaa kaikissa ryhmissä olevaa moninaisuutta ja kunkin yksilön ja koko ryhmän oikeuksia sekä olettaa, että jokaisen vahvuudet ja heikkoudet saavat sopivasti tukea ja haasteita. Yhteisvastuu käsittelee jokaisen oppilaan oikeuden odottaa, että kaikki muut oppilaat turvaavat ne olot, jotka ovat välttämättömät hänen persoonallisuudelleen. Vertauskuvallisesti voitaisiin ajatella kunkin lapsen pitävän suojaavaa sateenvarjoa muiden luokassa olevien päällä. Se pyrkii pikemminkin tasavertaisuuteen kuin tasaveroon, eli oikeudenmukaisuuden määritelmänä ei ole se, että kaikilla on täsmälleen sama kuin muilla, vaan kunkin yksilön erityiset tarpeet. Luokka voi hyvin, kun jokainen sen jäsenistä voi hyvin. Yhteisvastuuseen sisältyy kunkin yksilön moninaisuuden kunnioittaminen ja suojeleminen sen itsensä tähden samoin kuin ryhmän voimavarojen säilyttäminen, sen runsaan pääoman, joista ryhmä saa voimansa.

Vastavuoroisuuden periaate

Jokainen oikeus sisältää vastavuoroisuuden periaatteen, velvollisuuden varmistaa kyseinen oikeus myös muille. Oikeus työskennellä tai leikkiä ilman kiusaamista sisältää velvollisuuden antaa muille sama oikeus. Samalla kun lapsilla on oikeus koulutukseen, heillä on myös velvollisuus olla vastaanottavaisia sille koulutukselle, jonka he saavat.

Luottamus oikeudenmukaiseen kohteluun

Oikeudenmukaisuus on yhteiskuntaamme hallitseva periaate ja sellaisena ratkaiseva tekijä myös luokan sosiaalisessa järjestyksessä. Tämä saadaan aikaan 1) kannustamalla käytökseen, joka kehittää ja takaa yksilöiden ja ryhmän oikeudet ja velvollisuudet ja perustuu koko luokan tekemiin päätöksiin, sekä 2) vähentämällä sellaista käytöstä, joka loukkaa yhteisesti sovittuja oikeuksia. Se on ympäristö, jossa tiedetään, että epäoikeudenmukaisiin tekoihin puututaan eikä niitä katsota läpi sormien. Reilun hengen ilmapiiri synnyttää luottamusta oikeudenmukaiseen kohteluun, ei vain yksilössä vaan myös muissa ja koko ryhmässä. Jotta yksilö voi tuntea olonsa turvalliseksi omassa ympäristössään, hänen täytyy voida luottaa siihen, että häntä kohdellaan reilusti.

Ryhmän valta luoda ja muuttaa omia normejaan

Suvaitsevaisuus on ongelmallista, jos mitä tahansa ja kaikkea täytyy sietää, kuten usein ajatellaan. Näin ei kuitenkaan ole asian laita. Kun yhteiset tavoitteet määritellään, voidaan erottaa toisistaan sellainen toiminta, joka suuntautuu näihin päämääriin, ja sellainen toiminta, joka ei tue niitä. Sekaannusta aiheutuu, kun kouluilla, opettajilla ja lapsilla ei ole keinoja erottaa toisistaan toimintaa ja tapoja, jotka ovat suorastaan uhkaavia tai jotka yksinkertaisesti ovat erilaisia. Aivan liian usein reaktio on suhtautua kielteisesti kaikkeen, mikä on outoa.

Lapsen elämässä on monia seikkoja, jotka eivät ole koulun valvonnassa, kuten ystävät, kotiolot, kaveripiiri, urheilu, harrastukset ja yhteiskunnallinen tilanne. Vaikka opettaja ei voi vaikuttaa niihin, koulussa voidaan sopia siitä, että siellä pätevät tietyt normit. Koulun ja luokan normeissa pitäisi ilmetä sisäisesti johdonmukaisten sääntöjen hierarkia. Näistä puitteista keskusteleminen ja niiden ymmärtäminen, kun jokainen kokee ne sitoviksi, selkiyttää kunkin yksilön oikeudet ja velvollisuudet. Kun ryhmä oppii kokemuksistaan, sen säännöt voivat myös kehittyä. Ryhmän valta luoda ja muuttaa omia normejaan antaa luokalle kyvyn määrätä omat sääntönsä, joista sovitaan neuvottelun kautta. Yhteisten päämäärien määrittämisen jälkeen voidaan erottaa toisistaan toiminta, joka johtaa näihin tavoitteisiin, ja toiminta, joka ei niihin johda.

Kollektiivinen turvallisuus

Kollektiivinen turvallisuus on sana, jota yleensä käytetään, kun puhutaan kansakuntien välisestä sopimuksesta jonkin kansan tai kansakunnan riippumattomuuden suojelemiseksi ulkopuolisen vihollisen hyökkäykseltä. Yleisessä laissa on samanlainen käsite. Se määrää, että jos joku on rikoksen todistajana, hänen tulee saattaa asia viranomaisten tietoon. Tällaista tiedon välittämistä ei pidetä hyökkäyksenä väärintekijää vastaan vaan jokaisen kansalaisen velvollisuutena tukea yhteiskunnallisen oikeudenmukaisuuden periaatetta. Ihmisarvomallissa tämä kuvastuu lasten keskisenä sopimuksena siitä, että jos joku näkee jotakuta vahingoitettavan tai kiusattavan fyysisesti tai psyykkisesti (eli jos joku ei kunnioita toisen oikeutta oikeudenmukaiseen kohteluun), tätä ei pidetä salassa ja asiasta ilmoitetaan koulun henkilökunnalle. Sama sääntö velvoittaa aikuiset välittämään tiedon viranomaisille, ei henkilökohtaisena hyökkäyksenä rikoksen tekijää vastaan vaan välttämättömänä osana oikeudenmukaisen yhteiskunnan vaalimista. Tämä voidaan myös nähdä osana vastavuoroisuuden periaatetta.

Tutkimuksen kantavuus

Seuraava tärkeä kysymys täytyy esittää: Oliko tähän tutkimukseen osallisten osallistuminen ainutlaatuista? Onko tutkimus toistettavissa? Oli rohkaisevaa nähdä osallisten, vanhempien, opettajan ja lasten, halukkuus ja kyky tehdä yhteistyötä. He huomasivat, että he ottivat osaa luovaan prosessiin ja että heidän osanotollaan oli todella merkitystä. Opettaja ja lapset rehtorin ja vanhempien tukemina ovat ratkaisevia terveille luokkailmapiirille.

Voidaanko tutkimuksen menestys lukea vain opettajan ansioksi? Oliko hän poikkeuksellinen yhteistyöhalukkuudessaan? Luokan opettajavalinnan sattumanvaraisuus ilmenee hänen raportistaan:

Niin kuin monet merkittävät asiat elämässä tulevat kohdallemme sattumalta myös ihmisarvoprojekti tuli osaksi elämäni ja työtäni yllättäen ja ennalta suunnittelematta. Olen tehnyt opetustyötä jo melko pitkään. Laaja-alaisena erityisopettajana olen työskennellyt kymmenen vuotta ja sen jälkeen kaksi vuotta luokanopettajana. Tässä ajassa olen jo ehtinyt kasvaa opettajana ja henkilökohtainen kasvatusfilosofiani on työvuosien kuluessa selkiytynyt. Olin aloittamassa lukukautta 95–96 ensimmäisen luokan opettajana Cygnaeuksen koulussa, kun tutkija Peggy Tuomi otti minuun yhteyttä ja pyysi mukaan suvaitsevaisuusprojektiinsa. Aluksi oli tarkoitus, että luokkani olisi vain tutkimuksen vertailuryhmä, mutta käytyämme pari keskustelua huomasin olevani oppilaineni mukana tutkimusprojektissa, josta vielä pari viikkoa aiemmin on ollut kuullut sanaakaan. (Korkeaniemen raportti kpl 1)

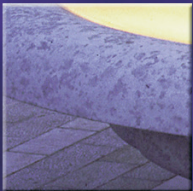
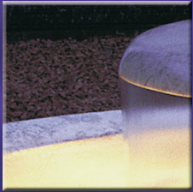
Ihmisarvomallin pitää olla kunkin opettajan vapaaehtoisesti hyväksymä, sen tulee kunnioittaa opettajien erilaisia vahvuuksia ja heidän oikeuttaan, heidän velvollisuuttaan valita menetelmät, jotka parhaiten sopivat näihin vahvuuksiin ja täydentävät niitä. Lisäksi opettajakoulutuksen pitää kehittää ja vahvistaa opettajien taitoja ryhmadynamiikassa, ristiriitojen ehkäisyssä ja niiden ratkaisemisessa. Opettaja, joka haluaa soveltaa ihmisoikeusmallia, voi aloittaa ottamalla käyttöön minkä tahansa osan siitä, ehkäpä helpoimmalta vaikuttavan osan, ja hyödyntää vähitellen muita. Jokainen osa on kytköksissä muihin. Yhden ottaminen käyttöön tekee muut sekä mahdolliseksi että välttämättömiksi.

Kokonaisvaltainen kasvatus on prosessi, joka koostuu erilaisista mutta yhdessä vaikuttavista tekijöistä eikä sarjasta erillisiä tapahtumia. Keskeistä on oman itsen ja muiden näkeminen ihmisinä, joilla on oma arvokkuus, sekä tämän myötäsyttyisen olemuksen kunnioittaminen muissa ja itsessä. Kasvatuksen toinen osatekijä on osallistuva ihmiskunnan kansalaisuus. Kolmas kasvatuksen osatekijä

on oppia tekemään yhteistyötä muiden kanssa oikeudenmukaisen ja vakaan yhteiskunnan kehittämiseksi. Neljäs osatekijä on tasapainon löytäminen käytännön taitojen ja kokemuksellisten elämäntaitojen välillä. Lopuksi tarvitaan sitoutumista oikeudenmukaisuuden malliin, joka ei perustu vain omiin oikeuksiin ja toisten velvollisuuksiin vaan on luottamusta siihen, että toisten oikeudet ja omat velvollisuudet toteutuvat, sekä näkemystä kaikkien hyvinvoinnista.

Emme saa unohtaa, että ihmisarvossa ei ole kysymys materiaalisista tekijöistä, pulpettien liikuttelusta tai karttojen asettelemisesta seinälle, vaikka näidenkin ottaminen huomioon voi olla avuksi. Terve luokkahenki on immateriaalista mutta todellista. Se on syvällisesti yhteydessä siihen, miten näemme itsemme suhteessa muihin. Millaisen tulevaisuuden haluamme, millaisen tulevaisuuden lapsemme perivät ja mitä olemme halukkaat tekemään nähdäksemme sen toteutuvan? Millaiset työkalut annamme heille tulevaisuudesta selviämiseksi?

Ei ole mitään taikatemppuja eikä helppoja ratkaisuja. Opettajilla jo oleva taakka on raskas, mutta heidän ei tarvitse kantaa sitä yksin eikä kukaan muukaan osallinen siihen pysty. Kokonaisvaltaisen, rakentavan perustan luominen sekä ennalta ehkäisevän työn tekeminen on tarvittavan ajan ja vaivan arvoista. Oikeudenmukainen ympäristö ei ole saavuttamaton unelma, vaan sen toteuttaminen vaatii kaikkien tähän prosessiin osallisten huomiota ja tukea. Kuka meistä ei ole osallisena tulevaisuuteen?



Human Dignity in the Learning Environment focuses on how to provide children with tools to prevent problems from starting, dealing with the problems that occur and creating a milieu conducive to learning.

A theory is presented for the realization of a just, diversity-positive environment in schools with a practical application in a two-year action research intervention with school starters. The work will be of interest to all the stakeholders in the educational process: teachers, teacher trainers, parents and researchers in the areas of peace and justice education, world citizenship education, human rights education, global education and conflict resolution.