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Global Education: a response towards the global challenges

Perception of teacher students on GE

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Global education is an umbrella term with the purpose to foster people's awareness and understanding of challenges in their surrounding on a local and a global scale. Additionally, the approach urges to act responsible and ethically in order to induce change to the society towards a justice and sustainable world on a macro and micro level while embracing democratic principles. In the last decades, its importance has increased in the pedagogical sector in order to shape responsible and active citizens as from a bottom-up perspective. With respect to Finland, GE is an integrated part in the Finnish core curriculum for basic education. However, despite its significance, its meaning is not fully clarified which makes it a challenging process for teachers and teacher students to comprehend the notion of GE.

The thesis investigates pre-service teachers' perceptions and experiences on GE at university of Oulu with the help of a phenomenographical inquiry. The focus is to gain data based on epistemological perspectives, as how the participants make sense of the concept individually. In addition, the qualitative study explores the challenges and the benefits within the framework of GE, as the participants experience it. All in all, the purpose is not to generalize those perceptions, but the study should give an insight into the different views. In the research, nine participants elaborated their perceptions in semi-structured interviews conducted on the premises of Oulu university. The data analysis process involved an inductive methodology which led to the establishment of the outcome space.

The study confirms that the meaning of GE is subjected to large variations. The findings demonstrate a discrepancy between the theoretical knowledge and everyday knowledge, as the participants experienced difficulties in conceptualizing the concept. Additionally, the study demonstrates a strong focus on multicultural aspects of GE, while the political dimension specifically focused on democratic principles or social injustice issues are less addressed which indicates a mainstream understanding of GE. However, the thesis concludes that the participants are highly aware and concerned of the global issues regarding their surrounding whereby they acknowledge their responsibilities within the society. Nevertheless, the study shows that their perceptions are partly influenced by their experiences in the teaching programs in which the conduct of GE is unequally exercised. The current approaches as dialogues and research-based inquiries are experienced by the participants as less effective, as controversial issues are not sufficiently addressed. Another observation is that the participants do feel a lack of empowerment which may have an impact on transformational progress within GE.

Overall, the study shows that the participants are positively interested in the concept, but improvements within the teaching programs require to be made so that the interest of the students is fostered to generate active global educators.

Key words: Global education, social justice, phenomenographical inquiry, pre-service teachers, perceptions, multicultural education
4.3 Conclusion

5. Additional considerations

5.1 Implications for future researchers

5.2 Limitations

5.3 Trustworthiness of the research

5.4 Ethical considerations

6. References
1. Introduction

With the increasing economical, technological and cultural globalization, the contemporary society demands new skills, knowledge, and competences in order to adapt to global challenges (Lehner & Wurzenberger, 2013, p.359; GEGWG, 2012, p.16). Education can be regarded as an agency for fulfilling the demand of a new set of skills. However, education has been transformed the least in the process of the last 30 years (Lauder et al, 2006, pp.1-2). Nevertheless, one respond towards the changing society in the globalized world was the development of the Global Education (GE) concept (Lehner & Wurzenberger, 2013, p.358). The reason why this approach interests me is because, as I a future teacher, I need to face the current changes in order to support the potential of my students towards facing global challenges. GE is of importance to me, not only as a pedagogical strategy, but also on a macro level which goes beyond the educational institutions.

Another reason for the significance of GE is that it exceeds the idea of national thinking towards a global connectedness based on democratic structures (Mannion et al, 2011, p.448). Although already developing in the 1960s and 1970s, the concept of GE only began recently to gain attention within reforming attempts of the traditional curriculum from the focus on academic knowledge and national-based thinking towards global open-mindedness and empowerment to address social injustices. However, the purpose of GE was perceived as “ambiguous” (Standish, 2014, p.166). Until today, its meaning remains challenging with educators understanding the approach differently (Standish, 2014, p.169). Alone the term “global” in educational context implies a wide range purpose and meanings (Standish, 2014, p.166). Nevertheless, GE founds its way to the mainstream education disguised as international education, multicultural education, global citizenship education, global learning or even development education (Hartmeyer & Wegimont, 2016; Mannion et al, 2011, p.444; Standish, 2014, p.170). To large extent non-governmental institutions have supported it with the purpose of promoting projects to develop international understanding of global issues beyond national borders (Hartmeyer & Wegiment, 2016, p.13). For instance, Bettina Lösch (2011) connects GE with a political and democratic-induced dimension of GE. While Andreotti (2016) refers to different forms of perspective towards GE: liberal humanist, technical-neoliberalism and post-colonialism (pp.202-203). However, most notably is the increasing of importance towards subtopic of global citizenship in the last decade. Mannion et al (2011) argue that educational policy debates connect citizenship with “global” in order to incorporate the challenges of globalization (p.447). All in all, teachers play an important role,
as they are in position to support critical thinking skills of their students and thus can contribute to the change in educational system towards a more sustainable future. Additionally, the importance of the GE in the Finnish National Core Curriculum (FNCC) for basic education has steadily increased in the process of the previous educational reforms, as the benefits contribute to facilitate the understanding of global processes (GEGWG, 2012, p.74), as global challenges cannot be ignored. Considering GE is strongly as educational-based, teachers and teacher students are required to have an understanding of the concept in order to able to introduce the principles into their classroom. Despite that, a confusion on the meaning and purpose of GE persists, therefore I wonder, how teacher students make sense of the concept. This leads to my research question:

How do teacher students perceive the concept of GE?

In order to answer this question, I attempt to clarify the meaning of GE and investigate the approach within my literature review from a macro and a micro perspective, as guidelines of GE refer to both aspects (GEGWD, 2012, p.13). Therefore, in the second chapter, I discuss the various definitions connected to GE. In addition, I review the possibilities of GE on the democratic structures and on the society. As I have mentioned before, the last decade has been characterized by profound changes which interconnected different societies at different levels, such as within the demographical and democratic structures. In particular, GE addresses a transformation towards bottom-up policies in order to contribute to a sustainable world. In order to achieve this aspect, GE applies different pedagogical strategies: Global Citizenship Education (GCE) and Education for Democracy. Consequently, I will discuss both approaches thoroughly by connecting it to Carr and Pluim's study (2014). In the following chapter, I will explore the history of GE in Finland, from both perspectives, as on the macro level and within the educational system. The reason why is I believe that the historical developments in Finland had a substantial impact on the strong implementation of GE within the society and educational institutions. Additionally, I investigate the importance of teacher as global educators, as GE guidelines emphasize their contributions towards a raising awareness (GEGWG, 2012, p.4). On the grounds that they are able to transform their students' thinking towards a critically thinking and responsibly acting citizen. I also discuss the possibilities at Oulu University with regard to GE, as the teaching programs of the university influences largely my participants on this matter.
The third chapter addresses my methodological procedures which are based on phemenography as an inquiry, as the differences in perception interest me the most. In general, GE contain highly abstract terminology, this is due to the fact that it is challenging to define, thus the participants have to make sense of the concept by connecting it town understanding and experiences. The fourth chapter concentrates on my findings, the variations will be presented in relation with the outcome space. Subsequently, I will discuss my findings and present a conclusion. In addition, in the last chapter trustworthiness, ethical considerations, limitations, and future research will be discussed.
2. The world of GE

In the following chapter I will elaborate a theoretical and conceptual framework of GE and its components within a global and an educational context. Firstly, I will start my discussion by examining GE's preliminary development towards its importance in the contemporary society. Secondly, I will investigate the meaning of GE. At the same time, I will discuss my own understanding of GE. Ultimately, due to its complexity of defining GE, I will investigate its meaning from a macro and micro perspective. The former relates to campaign strategies, while the latter refers to the educational sector. The reason for this differentiation is to illustrate its various use and meaning.

2.1 The emergence of GE

Although the concept of GE has developed decades ago, its importance continues to be relevant in today's society. Therefore, in the following section, I discuss the historical role of GE in respect to globalization, as the approach is considered largely to be a response towards the overall changing world (Lehner & Wurzenberger, 2013, p.358). In particular, I want to emphasize the fact that GE was intended to form a holistic approach to raise awareness of global issues with help of campaigns organized by NGOs. The purpose of the campaigns was to encourage citizens of a society to act responsibly towards a sustainable future. The reason why I concentrate on this aspect is because the core message of the campaigns was incorporated educational strategies. However, the policies of GE have experienced a gradual change in their meaning due to the forces of globalization.

The rapid process of globalization within the last decades has caused profound transformations on an economical, technological and cultural basis. For instance, economies of industrialized countries have converted progressively into knowledge-based economies with focus on development in technological sections (Held & McGrew, 2000, p.13; Peters, 2013, p.190). Moreover, technological devices, as in form of various networks, have established opportunities to connect beyond borders of national communities, while social
movements have contributed to a change in cultural compositions. All in all, those changes have influenced the sovereignty of national states with resulting in less control over cultural, economical, and technological processes.

Another consequence of globalization was the increasing awareness of global issues, such as environmental degradation, violations of human rights, or inequality, as those problems have reached every corner of the world (Lauder et al, 2006, p.56). Indeed, not only economists have been concerned with process of globalization, but also NGOs which resulted in foundation of GE. The idea was to respond to global dilemmas by gathering attention of the average civilian to work together towards a sustainable future in the form of grassroots movements (Lehner & Wurzenberg, 2013, p.360).

For that reason an universalist and right-based approach in the form of global/development education emerged in the 1950s and 1960s as an holistic approach to understand the development of global relations and the role of the humans' responsibility on a global scale (Hartmeyer & Wegimont, 2016, p. 95; Lehner & Wurzenberger, 2013, p.358). The primary purpose of global/development education was to gain fundings for aid policies for development and combat poverty in the South (Krause, 2016, p.151). At the same time, a political dimension emerged with the goal to change the approach of the North by discussing critically development policies towards equality and social justice. Therefore, the concept of Campaigning and Advocacy was materialized. Campaigning and Advocacy refers to the two ways of campaigning on global issues by appealing to the wide public in the private and public sector (Krause, 2016, p.152). The approach remains until today in the form of charity-based and justice-based campaigns in order to foster a global solidarity and address structural injustice among North-South relations (Krause, 2016, p.152). However, the process of accomplishing its primary goals was not sufficient which led to change of its approach towards pedagogical concepts.

GE gradually diverted from campaigning towards implementing its values into the educational system of the Northern sphere, among others, due to the contributions by Freire and Boal. Freire and Boal were advocates of critical thinking (Krause, 2016, p.151). Indeed, GE emphasizes the importance of transformative thinking which is argued to be achieved primarily by long-term learning processes (Krause, 2016, p.152).

Consequently, by the 1970s, global issues were increasingly incorporated in the curricula of educational systems so that the learner acquired skills, knowledge and understanding of the globalized society in order to act in a responsible way. This concept was known as Global
Learning. The critical pedagogical concept of Global Learning was articulated which focused on the non-formal (volunteering, social networks) and formal education sector (Krause, 2016, p.153). However, according to Hartmeyer and Weigmont (2016), the starting point towards the establishment of GE as a national strategy was laid in all-European Congress in Maastricht in Netherlands 2002, in which support, funding and collaboration on an international agenda were significantly progressed (p.9).

In summary, both approaches, either campaigning on a public sphere or as a pedagogical concept, embrace the challenges and possibilities of global connectivity which value freedom, equality and emancipation towards a sustainable future (Feinberg & McDonough, 2003, p.5; Peters, 2013, p.i). Despite the fact that the Maastricht Declaration has created an overall definition and purpose of GE, clear policy guidelines of GE and its overall aims have remained a challenging task. For example, Olsen and Vincent (2002) refer to the term GE as a concept which encompasses global dimensions of education with a high focus on social justice and democratic processes (p.7). However, UNESCO draft papers show a preference to global citizenship as a future approach towards encouragement of action according to human rights values which is often executed as a pedagogical strategy in educational institutions (UNESCO, 2015, p.14).

Indeed, the common ground of definitions is that GE contributes to the empowerment of citizens if possible to encourage grassroots movements towards a sustainable world (Lehner & Wurzenberg, 2013, p.360; Krause, 2016, p.158). The grassroots movements are an important aspect of GE as they oppose the traditional top-down approaches in policy making. Consequently, particular skills, competences, and values are important elements of GE to build a foundation to make right decisions in order to encounter global issues. However, what kind of skills, competences, or for which purpose is further argued by various scholars as the the meaning of GE is wide open for interpretation (Lehner & Wurzelberger, 2013, p.360; Standish, 2014, p.168). The consequence is that GE is challenging to define as various agents, such as NGOs or educators, shape its meaning. Therefore, in the next section I examine numerous meanings associated to GE with the intention to disclose my own understanding of the concept of GE.
2.1.1 Meaning of GE

This section introduces examples of different perspectives regarding GE, as little consensus on its concept is established (Davies, Evans & Reid, 2005, p.74; Jääskiläinen, 2011, p.120). Due to its unclarity, researchers have attempted to explain it according to their perception and understanding. Consequently, various definitions and theories surrounding the purpose of GE are provided.

In a draft summarized by the Global Education Charter of the Council of Europe's North South Centre, GE is defined as an encouragement of learners to “identify links between the local, the regional and world-wide level and to address inequality” (Olsen & Vincent, 2002, p.12). This definition is closely linked to the original purpose of campaigning attempts by NGOs in order to raise awareness of global issues on a wider scale. Additionally, Olsen and Vincent (2002) refer to various strategies and policies concentrated on concepts of diversity, co-operation, respect for human rights, democracy and tolerance which are further elaborated in Maastricht Declaration on GE (p.2). The Maastricht Declaration is a crucial milestone in the history of GE, as various governmental and non-governmental representatives across Europe gathered together with the goal to actively increase the presence of GE in Europe (Hartmeyer & Wegimont, 2016). Additionally, the Declaration shaped its understanding of GE as an “education that opens people's eyes and minds to the realities of the world, and awakens them to bring a world of greater justice, equity and human rights for all” (Jääskiläinen & Repo, 2011, p.6).

The realities of the world would be translated in the form of development education, human rights education, education for sustainability, education for peace and conflict prevention, intercultural education and global approaches towards education for citizenship (O'Loughlin & Wegimont, 2008, p.13; Halinen, 2011, p. 78). In fact, Lehner and Wurzenberger (2013) use the term “theory of action plans” which emphasize the difficulty to find common definition for GE.

Overall, GE assists in building a democratic culture by promoting active participation and understanding of the interconnectedness of global surrounding, either on a global scale or within the educational setting (Osler, 2002, p.2). Indeed, I have come to the conclusion that GE is indeed a holistic approach to raise awareness of global issues by encouraging to act responsibly and ethically. Therefore, for me awareness and action are substantial factors of GE. Furthermore, the concept incorporates knowledge of the past and present in order to
create a sustainable future which is based on democratic principles beyond cultural and national borders. It means to become critically self-conscious of own perspectives, power, and participation possibilities within a local and global context. For this reason GE does not only refer to an educational setting, but it is important on a social, cultural, and political level. In this respect, my definition cooperates with the definition of the Maastricht Declaration.

2.1.2 The role of GE in the society

Considering GE's emphasis on the importance and responsibility of an individual addressing the challenges of globalization, I want to examine the role of GE in the modern society. For instance, Standish (2014) argues that the purpose of GE was and is to investigate alternatives to national thinking and traditional educational approaches. In the section, I intend to examine the alternatives to a national democratic system. I refer to the terms of global governance, power of political agencies, and global community, a way of living. Both terms have emerged in the process of globalization as nations and political discourses have been consequently altered. Secondly, I will focus on the pedagogical strategies of GE which are executed through the concepts of democracy for education and Global Citizenship Education (GCE). The reason for their significance is that they encourage the development of awareness, competences and skills towards a democratic, global, and sustainable community. In addition, I want to make a distinction in form of application of those approaches according to Carr and Pluim study (2014).

2.1.2.1 GE an approach towards social justice

Advocators of GE, such as Olsen, regard GE as response to close the gap of inequalities by fostering the process of democracy and social justice (2002, p.9). Indeed, democracy plays an important role in the guidelines of GE. In fact, the council of Europe Charter discussed those aspects in 2010 Education for democratic citizenship which concentrated on democratic rights and responsibilities (GEGWG, 2012, p.12). In particular, learners are encouraged to be active
participants in democratic procedures. The reason why is that so the grassroots movements towards a more justice world are fostered (Lehner & Wurzenberg, 2013, p.360).

However, if a citizen is concerned with global issues, to which extent are national elections sufficient? Due to the socio-economic and political effects of globalization engagement in democratic procedures has changed. For example, in Europe, various nations states have become a part of supranational agency, such as the EU (Lösch, 2011, p.). Indeed, Bettina Lösch (2011) addresses the approach of global governance which relates to political policies approaching global issues beyond nations' borders (p.53). The idea of global governance was developed from United Nations (UN) conferences in the 1990s which connected people from governmental and non-governmental backgrounds to discuss global issues (Lösch, 2011, p.53). At the same time, this concept supports up-bottom policies within a globalized world which became a fundamental discussion point. Global governance emphasizes the interconnectedness of world nation states and the need for new multilateral regulations. Therefore, the role NGOs has become increasingly relevant as a leading global agency in the last decades. One reason why is that they contributed heavily to establish various alliances among trade union, companies, states etc. to raise awareness of global issues and social justice by organizing debates and providing information and opportunities for active participation (Hartmeyer & Wegimont, 2016, p.15). Another reason for their importance is that international institutions, such as Amnesty International, the United Nation system and other multilateral organizations promote democracy, development, and human rights which makes them a more or less democratic governance with the possibility to establishing a global governance. In general, governance means that policy making develops from bottom-up perspective towards a multi-layered networks based on cooperation between governmental and non-governmental entities on an international level, such as NGOs do (Lösch, 2011, p.53). As discussed in previous chapter, GE seeks alternatives to national sovereignty, thus global governance can be an alternative which embraces particular values. NGOs advocate heavily the Declaration of Human Rights which promote largely on cosmopolitan and democratic values.

Cosmopolitanism is a concept derived from Kant's approach which relates to the understanding of a moral universalism, but the term universalism has been in particular criticized (Peters, 2013, p.11). This is due to the fact that it encompasses an abstract ideology which appears to ignore traditions and cultural diversity according to Waldron (2007, p.24). In the concept of GE, cosmopolitan values can be easily detected, as its roots can be found in NGOs. Therefore, it can be argued that GE represents the same cosmopolitan perspective as
Waldron describes. However, Hansen et al (2009) argues that a cosmopolitan outlook gives the possibility to reflect on own values and its influence on others, which would cooperate with the overall meaning of GE.

Referring back to the idea of global governance, democratic deficit cannot be ignored in this idea. Even at national level, when elections are held, election campaigns seem to take shape of PR displays whose promises are ultimately not fulfilled. Therefore, citizens may not trust political representatives to represent their interests (Lösch, 2011, p.54). The meaning of democracy shrinks, as the decision making exceeds the national borders with limited influence of citizens. Moreover, the democratic structures can be questioned: what if the majority of a country votes for populism which undermines the human rights and consequently moral values. As Axtmann (2007) explains that the process of combining local and global patriotism in order to foster capitalism, human rights and democracy is challenging (pv). Therefore, Ellies (2007) states GE must concentrate on new definitions of meanings, including democracy. However, mostly to address the issue of democratic deficiencies, GE advocates critical thinking skills and encourages to act responsibly.

The section has proven the difficulty to define terms even within official meaning of GE. Although, democratic principles are high valued elements of GE, their execution and meaning in response to globalization are unclear. Therefore, an emphasis of GE is set on establishing a global community based on solidarity and global ethics. The global community has gradually evolved because to socio-economic movements and virtual networks. However, establishing solidarity based on understanding on interconnectedness towards a sustainable future on a global scale is a challenging process, although it is an essential aspect. John Dewey suggested that solidarity is a prerequisite is towards democracy (Lauder et al, 2006, p.58). In the following section, I will investigate the meaning of a global community as “becoming a global citizens” constitutes an important part of GE.

2.1.2.2 GE as an approach towards global community

As discussed in the previous sections, globalization influences sovereignty of the nation-state, democracy and the idea of a national citizenship (Peters, 2013, p.108). This the reason why GE has gained on importance in last decades internationally. Besides the transformation of the nations' sovereignty, interdependence becomes more apparent in which societies or cultures
surpass self-contained units (Lehner & Wurzenberger, 2013, p.359). Conflicts arise, local and global development become gradually complex, while previous skills and knowledge become fast obsolesce. In this section, I would like to elaborate the importance of global community, or specifically the idea of a global citizen. The reason why is the term global citizens enjoys interest and attention by various researches as it offers an alternative to national citizenship. Ultimately, I discuss the overall meanings of a global citizen. However, as much as any term related to GE, the meaning of global citizens varies strongly on its interpreter.

Global Citizenship (GC) has become a household term in respect to GE, as Gaudelli (2016) explains the term: GC can be perceived as a progression of national citizenship, as the sense of belonging to a particular nation has weakened (p.12). One reason, as I agree, is that national citizenship is gradually replaced by different kind of citizenship which emphasizes the belongingness to societies, nations, or interest groups within and beyond national borders. Scholars embraces this idea, but they elaborate different perspectives. For example, Dower (2006) relates the term to global ethics and status which is ultimately acknowledged. By acknowledging, I mean to accept responsibilities and engagements, while status encompasses moral duties and respect which can extend of being a member of the global community (Dower, 2003, p. 7). In particular, the term responsibility is a core value and related to global ethic and is used interchangeably with GE (GEGWG, 2012, p.13). However, Shultz and Abdi (2008) refer to the term “transnational responsibility” which embraces sensitivity and understanding towards different culture regardless their geographical residence by applying critical reflection and analysis (p.47), while other scholars agree (Olsen & Vincent, 2002, p.13; Wheeler & Coicaud, 2008, p.3). Additionally, global responsibility constitutes a certain global ethics with intention to act responsibly and ethically towards an immediate and global surrounding (Rydén 2007, p.104). According to Dower (2006), global ethic can specific global values, but he perceives as a pre-existing universal consensus constructed on dialogue and negotiations (p.10). Besides dialogues, also for him active participation is an important aspect that characterize a member of the global community.

It can be concluded that an active participation leads to the display of responsibilities to support the concept of global ethics (Dower, 2006, p.7; Abdi & Shultz, 2008, p.39). However, the meaning of active citizenship can be disputed. For instance, Olsen and Vincent (2002) refers to active citizenship as becoming aware of global issues (p.9) which is confirmed by (GEGWG, 2012, p.17). Scholars have argued to which extend is an active participation required (Abdi & Shultz, 2008, p.39). On the one hand, it constitutes the development of an
awareness of sustainability, not only in the form of environmental and social sustainability, but also on a political level (Olsen & Vincent, 2002, p.22). On the other hand, it means action. The action focuses on creating a world in which the all members of society feel safe and are respected in the future (Rydén, 2007, p.111).

However, one of the biggest challenges is to develop a sense of global community as connecting cultures by conquering misconceptions is a difficult process. One obstacle is the influence of mass media which shapes the perception of others (Peters, 2013, p.234). For example, currently the islamic religion or refugees receives a wide-range negative portrayal supported by various politicians in different nations. Therefore, it can be argued, this is one reason why GE emphasizes critical awareness and reflective abilities (GEGWG, 2012, p.23). However, most importantly is the argument that a majority of people are predominately concerned with their immediate world consisting of own culture, language and customs (Peters, 2013, p.225). However, Andreotti et al (2015) discuss the idea of different dispositions in the form of tourist (ethnocentrism), empathy (ethno-relativism), and visiting (existentialism) which contributes to the understanding of ethically and responsible engagement with differences (p.256). Nevertheless, she emphasizes that existing approaches are limited because of hierarchical binaries (global versus local, citizen of nation versus citizen of the world which enlarge the differences (Andreotti et al, 2015, p.253).

However, understanding of global concerns, other cultures, own cultural identity or global responsibilities requires knowledge, skills and competences. Therefore, the educational system is regarded as a starting platform which largely addresses by the main agents involved in GE (Kaihari & Virta, 2011, p.100, Olsen, 2002, p.125). GE employs two strategies strongly to implements its aims and corresponding values: education for democracy and Global Citizenship Education (GCE). Both approaches address the issues discussed so far. Ultimately, I want to refer to as Dower's perspective (2006), although all people are global citizens, GCE is required for raising awareness of it (p.39-44). In my opinion, this statements also applies for education for democracy which has the purpose to make conscious of own rights and responsibilities.
2.1.3 GE as a pedagogical concept

Global issues have been increasingly implemented into the educational system since 1970s which encourages to raise awareness on the globalized society so that an individual can act responsibly and ethically based on critical judgements. Therefore, education for democracy and Global Citizenship Education play a crucial role in achieving this goals. Those concepts are further discussed in the following chapters.

2.1.3.1. GE as an education for democracy

In this section, I describe the nature of education for democracy from different perspectives with the intention of finding my definition of its meaning. Additionally, I want to connect the concept of education for democracy with Carr's and Pluim's study (2014) which incorporates a distinction between a thick and thin understanding. The distinction elaborates the practices within educational settings which has consequently an impact on the behavior and understanding of democratic principles on future citizens.

School is the only institution to support democratic thinking and relevant competencies (Edelstein, 2011, p.128). Also Keiser and Michelli (2005) regard education to be essential for the preparing participants towards a democratic system (p.7). In fact, Bettina Lösch argues that a critically implied political education for democracy can contribute towards a critical outlook on structural, global, political, and socio-economic connections, as it is often stated in relation to GE policies (Lösch, 2011, p.52). Another definition is presented in the study of Carr and Pluim (2014) who believe that education for democracy investigates local connections with regards to global issues, such as racism, environmental destruction and war (p.16). While EU perspectives connect education for democracy with concept of global citizen, as both are perceived as key approaches for well being of a citizen (Raiker & Rautiainen, 2016, p.3). From my own perspective, education for democracy constitutes all three meanings: Critical thinking and awareness of connectedness which contributes to the well-being of oneself and the surrounding by democratic institutions.

However, neoliberal policies endanger education in European and global democracy as there is a great discrepancy between democratic ideologies of Western countries and its actual execution (Raiker & Rautiainen, 2016, p.3). Therefore, guidelines relating to democracy,
human rights, social inclusion and sustainable development must be developed and implemented (Edelstein, 2011, p.129).

Since the meaning of education for democracy varies, I want to discuss Carr's and Pluim's distinction (2014) between the thin and thick approach in the following sections (p.1).

2.1.3.1.1 Thick approach of education for democracy

The thick approach of education for democracy corresponds with the transformative ideals promoted by GE, while the thin approach of education for democracy elaborates largely electoral proceedings. The thick approach views power, equity, and representations of cultural and societal groups critically so that social change can evolve (Carr, 2008, p.118). Consequently, it contributes to the development of awareness as a democratic agent with the goal of achieving social justice (Raiker & Rautiainen, 2016, p.5), thus it plays an important part in the GE policies. In particular, critical thinking and active participation are integrated aspects of a democratic process. Additionally, the thick approach requires the discussion of alternatives democracies in order to encourage forming societal decision towards a support of social justice (Carr & Plum, 2014, p.7; Carr, 2008, p.119). This includes reflecting on one's culture's position and impact within the society by investigating positions of groups which are affected by unequal power relations. Therefore, Lösch (2011) sees the purpose of education for democracy to examine the processes of deconstruction of democracy (p.53). As argued before, the execution of democratic processes has been negatively affected as in decisions in policies are made on an international level. However, I argue that education for democracy contributes to the bottom-up movements of making a establishing democratic processes.

Critical thinking is a fundamental skill, as while own perspectives, power positions and these of others are investigated (Lehner & Wurzenberger, 2013; Keiser & Michelli, 2005). It is necessary to consider various perspectives in order to judge critically (Keiser & Michelli, 2005, p.227). However, they often refer to social and emotional learning as an alternative to a political orientation (Keiser & Michelli, 2005, p.26). Indeed, GE guidelines emphasizes skills of reflection and questioning, especially with regards to difficult and controversial topics within an interactional environment (Kaihari & Virta, 2011, p.101, GEGWG, 2012, p.7). Nevertheless, it can be argued that teaching about controversial topics, in particular based on political dispositions are less implemented into the classroom. It requires to be structured
while addressing the needs and questions of the students without avoiding straightforward questions (Pace, 2017, p.28). Pace (2017) recommends that teachers should have the courage to engage students in conversations on difficult topics, such as refugee policies which are investigated through cooperative work. Indeed, GE in schools encompasses cooperative work as a vital aspect for the understanding of democratic contexts through dialogue and negotiations.

In other words, the thick approach of education for democracy supports the transformative nature of GE towards building of grassroots movements. However, Hahn Tapper's study (2013), which focused on the students' development of understanding towards societal structures and inequalities, showed that the previously achieved transformations diminished in the long run (p.436). Although, all the requirements, such as dialogue or encouragement towards critical thinking are met, transformative results are difficult to achieve. Moreover, considering the fact that in general controversial topics are less approached, especially by less experienced teachers, it is more likely that the thin approach in education for democracy is in place (Mikander, 2016).

In contrast to the thick approach, the thin approach of education for democracy concentrates largely on voting mechanism. Therefore, in the next section, I investigate the thin approach of education for democracy.

2.1.3.1.2 Thin approach of education for democracy

The thin approach refers to the process of elections and electoral politics so that all citizens are represented equally and a political authority is established. To large extent, it involves the teaching of contemporary models of democracy and the responsibility to vote (Carr & Pluim, 2014, p.8; Keiser and Michelli, 2005, p.4). Studies conducted by Carr (2008, 2014) confirm that students reflect rather the thin version than the thick version education for democracy. Active participation is mainly concentrated on voting rather than critically examining political and social institutions. Additionally, findings show that there is a lack of reference to a globalized context (Carr, 2008, p.123). Carr (2008) argues that controversial topics are not profoundly discussed within the approach of democracy, therefore, the conceptualization process is challenging (p.119). However, although education for democracy is less explicitly mentioned in the curriculums, GCE plays an important role.
Previously in my thesis, I have mentioned that GCE is a vital pedagogical strategy evolved from GE policies. The reason is that it is perceived as highly important pedagogy to implement values of GE with the aim is to raise awareness towards inequity and social injustice (Abdi & Schultz, 2008, p.23). Besides global responsibilities, specific competences are emphasized which help to respond to changes in the society on a local and global level (Kaihari & Virta, 2011 p.101). In fact, GE and GCE are often interchangeably used which contributes to difficulties in differentiating the meanings. For this reason I will concentrate to elaborate GCE as a pedagogical concept.

2.1.3.2 Global Citizenship Education

GCE is an integral part of the Finnish national core curriculum which can be detected from primary to secondary education level. As the majority of my participants have been educated in the Finnish educational system, GCE may be a more familiar concept than GE. I have to admit that to captivate the meaning of GCE requires the writing of another Master thesis. However, I attempt to concentrate on the main elements of GCE and its relevance to GE.

For instance, Jorgenson and Shultz (2012) describe GCE as a pedagogical response to global issues therefore many educators are interested into broaden their understanding of this concept which resembles the definition of GE strongly (p.1). Indeed, they admit that the understanding of the concept differs largely to its interpreters, as GE is. GCE is equally connected to universal human rights while promoting a world of diversity and that each human should have an equitable right to social, economical, political and cultural capitals by acknowledging responsibilities and by implying action (Abdi & Shultz, 2009; Davies et al, 2005). This interpretation leads to an acquisition of a particular set of skills and behavioral capacities which are especially promoted by NGOs and by UNESCO (UNESCO, 2015, p.9).

Anew, I want to refer Carr and Pluim (2014) study who make a distinction between the mainstream and critical ideals of GCE in order to elaborate the difficulties in defining the approach. A similar distinction has been approached by Andreotti's in her study (2006) in which she differentes between a soft and critical approach.
A critical approach of critical GCE requires to engage students in challenging the inequalities in power, wealth distributions etc. Consequently, the concept contains a political agenda that addresses injustices on a local and global scale by transformative procedures. Furthermore, a critical global citizen acts responsibly and is concerned with own well-being and the one of others, as well as the planet. It less a concept of membership, but more a ethical conception (Dower, 2006, p.141). This statement can be connected with the section on global community. Indeed, GCE emphasizes components of responsibility and solidarity beyond national borders. It discusses the values of equity and social justice which relate to social change of the prevailing structures of injustice, as every human life matters (Carr and Pluim, 2014, p.2). However, one important aspect of critical approach to GCE, according Carr and Pluim (2014), is that citizens are willing to understand and change injustice and oppressive structures within a society while they review the contemporary issues of injustice (Andreotti, 2016, p.201). One approach are discourses which aim to raise social awareness (Carr and Pluim, 2014, p.4). Discourses about controversial topics can lead to perceive different perspectives and societal positions. For example, teachers ask questions about the underlying reasons of poverty or the relationship between exploiting and exploited groups while connecting it to the lives of the students. As discussed in the thick approach for education for democracy, the key issue is the discussion of controversial topics. The reason why is illustrated through this quote:

“While supporting the need to avoid indoctrination, our concern is that the requirement to maintain balance is unhelpful as perfect balance is probably impossible to achieve. Teachers have to make subjective views about what information to present... Even if the teacher thinks they have presented matters as fairly as possible, others with a different worldview may still judge the presentation as biased. An alternative ... is to be open about the fact that balance can never be fully achieved but counter this by developing in students a critical awareness of bias and make this one of the central learning objectives of the work” (Oulton, Dillon & Grace, 2004, pp.416-417).

Therefore, Carr and Pluim concluded that GCE should offer students to think critically so that they become proactive, thus growing inequalities are challenged (2014, p.5; Abdi & Schultz, 2011, p.47). However, while critical GCE raises fundamental questions on the roots of global injustice, a mainstream approach derived from national citizenship is more common which the following section explains.
2.1.3.2.2 The mainstream approach of GCE

The mainstream perspective of GC resembles to a national citizenship education which prioritizes status and civic virtues (Carr & Pluim, 2014, p.3). According to Carr and Pluim (2014), status can be understood as the right to vote which has been administrated by state or nation (p.3). However, if global citizenship prepares for an individual with skills, knowledge and specific competences to the global market, it is an institutionalized version which means that it consequently contributes to social inequality (Jorgensen & Shultz, 2012). Therefore, Jorgensen and Schultz (2012) argue that GCE becomes increasingly institutionalized while elaborating a large number of consensual educational goals (tolerance, respect, peace, etc) rather political and social foundations of political actions (p.16). In practice, social injustice is less addressed, instead the consequences of economic advantage and disadvantage are discussed without analyzing power relations (Jorgenson & Shultz, 2012, p. 16; Eis & Moulin-Doos, 2017, p.56). As a result, democratic principles of GCE are undermined. Additionally, GCE requires to be implemented over a longer period of time and beyond formal educational institutions in order to achieve transformational change (Jorgensen & Schultz, 2012, p.2). Indeed, Eis and Moulin-Doos (2017) question whether any form of social education has the power to change society (p.57).

Another possibility is to discuss GCE as a form of identity or belonging according to Carr and Pluim. It is widely agreed that the understanding of own identity as well as its affiliations within a social context is an important aspect in establishing social justice (Hahn Tapper, 2013; Freire, 1998, p.59). However, this conceptualization is firmly criticized by Williams (2002). She argues that citizenship as identity is based in the emergence of the modern state related to the concept of national sovereignty. But she advocates the idea of citizenship as as being a member in a community of shared fate, similar to ideas of Dower (Williams, 2002, p.209). In this respect, multiculturalism plays a significant role in mainstream GC due to the rising demographic changes in every corner of the world. For instance, Kaihari and Arja (2011) argue that the understanding of own cultural identity contributes to raise an social awareness and understanding of other cultures and global responsibility (p.100). However, within educational systems, the national identity may be rather promoted. The reason why is that GCE from a mainstream perspective resembles strongly national citizenship which expresses privileges of a certain group whose purpose is to help the "less fortunates". If GCE should contribute to equity and social justice within a transformational framework, it requires...
to create a deeper understanding of interconnectedness of global relations on a political and cultural basis. This way it would correspond stronger with the aims of GE.

2.2 GE in Finland

With previous sections, I have demonstrated how GE plays an important role from a macro perspective and within education settings, therefore, I will discuss in this section the significance of GE in Finland. My intention is to review the historical development of Finland with regards to GE. Accordingly, I will first concentrate on how different agencies incorporate development campaigns and principles of GE in various areas of the public sector. Secondly, I will elaborate more specifically the integration of GE in the Finnish National Core Curriculum for basic education by revisiting the pedagogical concepts of education for democracy and GCE.

2.2.1 GE in Finland from a macro perspective

GE is not only an integral part of the Finnish educational system, but also its values based on equity and social inclusion are acknowledged widely by the Finnish society due to Finland's historical development. Cosmopolitan values are an integral part of GE and Finnish history. According to Hargreaves and Shirley (2012), Finland expresses a high degree of cosmopolitan open-mindedness in comparison to other countries despite suffering century long oppression by its neighboring countries (p.67). The reasons are various, thus I will discuss them in the following section by reviewing historical, political, and educational progression.

The economical, social and socio-cultural demographies changed drastically after the breakdown of the Soviet Union in Finland. However, Finland's development and recent history are generally marked by change which the relatively young country has to face. The last 200 years are marked by Swedish colonization, Russian annexation, German occupation and a civil war (Andreotti et al, 2015, p.248). After the WW2, the Finns wanted to move forwards from external oppression and poverty which led to the emergence of a strong social
consensus. The approach of “consensus” is strongly integrated in the Finnish political system in which all political parties despite their different ideologies and policies, political parties have to agree with each other to certain degrees in order establishing governmental policies (Bergman & Strøm, 2013, p.41).

Furthermore, projects based on social security and national ethnics contributed to class elimination which among others was achieved by means of education. According to Raiker and Rautiainen (2016), the extension of the compulsory basic education in the 1960s can be considered as a contributor to the development of the Finnish welfare state with the aim to promote equality within the society (p.10). Indeed, Hargreaves and Shirley (2012) describe Finland as a “dream country” which evolved within a short period of time towards successful and innovative knowledge economy (p.66).

However, Andreotti (2015) criticizes the idea of the social consensus in Finland. She explains that it is built on elimination of internal disunity by fostering of national homogeneity (p.249). Mainly, as the cultural assimilation of the biggest Finnish ethnic groups, Sámi and Roma, are less elaborated in relation to the Finnish dream of equity (Pyykkönen, 2015).

Nevertheless, Finland began to export its dream of civilization, at first by missionaries, as it became a well-functioning egalitarian state without applying violence (Andreotti, 2015, p.249). In 1990s, after the breakdown of the Soviet Union, Finland had to join the international agenda to explore other economic possibilities (Andreotti, 2015, p.250). Consequently, the borders were opened to initiate the process of internationalization and international involvement. Meanwhile, Finland evolved to a large contributor in supporting developing countries and regards UN policies as important layouts for national policies (NSCCE, 2004, pp.26-28).

In general, Finland has a strong connection to UN which emphasizes the goal to work for solidarity (NSCCE, 2004, p.79). Therefore, various agencies focus on translate UN principles and policies in practice. In Finland, particularly the Ministry for Foreign Affairs has led to raise public awareness in development of GE as related to development initiatives in public spheres and in educational sectors (NSCCE, 2004, p.37). The government promotes actively awareness of Finland's Development Cooperation Programs (NSCCE, 2004, p.28). Moreover, the Department for International Development Cooperation of the Ministry for Foreign affairs has been regarded as an important actor in implementing the principles of GE in Finland (NSCCE, 2004, p. 39). Other ministries, such as the Ministry of Labour, which is responsible for immigration and refugees issues, involves not only integration, but also promotes
tolerance. The Ministry for Trade and Industry is responsible for climate change strategies, such as raising awareness, while the ministry of environment is responsible for information about Kyoto Protocol negotiations. All those aspects are connected to GE values and policies (NSCCE, 2004, pp.37-40).

Different agencies collaborate in order to support GE in Finland. The Finnish UN association provides training, workshops, material and web based education services (NSCCE, 2004, p.68). Another significant agent in supporting GE is KEPA: Service Centre for Development Co-operation. It collaborates with Finnish NGOs as well as with other agencies connected to GE. Additionally, it produces information about training and administers advice about issues regarding democracy, human rights and globalization (NSCCE, 2004, p.43).

Moreover, according to Peer Review Report, although GE plays a significant part in the public sector, also the initiatives within the private sector have increased. Corporate social responsibilities are considered to support global equity (NSCCE, 2004, p.75). For example, Finn Watch (NGO and Ministry of Finnish Affairs advanced this initiative) supplies information about companies' performance with regards to human and labour rights, environment, developmental and social consequences. Admittedly, GE is supported and promoted in various agencies and ministries in Finland.

The reasons for the strong support, are Finnish values which are highly focused on law-abiding citizenship, commitment to social groups, awareness of social positions and identity, as well as patriotic spirit (Sahlberg, 2015,p.170). However, Andreotti (2015) explains that the development of those values are guided by homogeneity policies (p.250). Therefore, the practical development of a global perspective and attitude remain challenging as it can be observed within the political system. The popularity of populist parties, despite GE's efforts of creating a global community, has risen in Finland. The reason, as Vecchione et al (2015) explain in their research, is that voters prefer political parties which attempt to preserve their values (p.86). Time of loss of national sovereignty and uncertainty evolved through the process of globalization, the preserving of the “Finnish” national identity is highly valued and emphasized by “perussuomalaiset” (True Finns Party). In fact, perussuomalaiset make use if similar rhetorics as GE policies do, which are focused on the sense of community and values, but the “Finnish” values and community has a more tangible meaning than the “global” ones. The success of the populist party is evident. However, considering the statistics of Finn's voting behavior, the party of True Finns generates a high percentage of voters, who are male, unemployed and have a lower level of education in comparison to other political parties.
(Tilastokeskus, 2015, pp.21-23). Additionally, the statistics of overall elections demonstrate a low participation of younger voters (18-24yrs). The trend of decreasing interest, especially among young citizens, in political institutions, governments, and scholars is confirmed by Rätilä and Rinne (2017). The consequence is a loss for democratic legitimacy and loss of a legible generation.

Therefore, education is starting point (Vecchione et al, 2015, p.88). Martin Scheinin (2007) discusses the need of particular skills and capacities that equip individuals for the future (p.9). He considers education containing a significant role in learning about equality and human rights. Raiker and Rautiainen (2016) argue that the education system should contribute to the development of character and behavior, as well as knowledge and understanding of social and democratic structures, which means they can change their opinions about political representatives (p.43).

Undoubtedly, GE focuses on the educational setting, which is firmly integrated into the Finnish educational system. The next sections concentrate the emergence and importance of GE in Finnish education. Firstly, I will present a short history of Finnish school in order to illustrate the gradual implementation of GE in the Finnish National Core Curriculum. Then I concentrate on the examining Carr's and Pluim's theory (2014) on education for democracy and GCE in Finnish schools.

### 2.2.2 GE in Finnish schools

Education has been recognized as significant factor towards social and economic transformation shortly after WWII. However, in the 1950s, only children from towns or large municipalities received education which ended after six or seven years (Sahlberg, 2015,pp.19-20). Therefore, the primary purpose of postwar Finnish educational policies concentrated on the provision of education for all children and the development of individual and holistic personalities of the students (Sahlberg, 2015, p.20). However, equity of education was not fully achieved and was further debated until the next phase of educational reform. In particular, Finnish values, such as equality and equity, became a main concern for political authorities. By 1970s, the peruskoulu, a comprehensive school, established by various stakeholders, ranging from politicians towards civil society movements, was introduced
The political support was a significant contributor to founding of the comprehensive school reform and its values which were based on equality, efficiency, and solidarity (Sahlberg, 2015, p.29). The *peruskoulu* implemented the idea of social just society which fostered the enrollment of children regardless their socioeconomic background (Sahlberg, 2015, p.28). The philosophy of the school was based on the belief that all pupils are capable of learning, if they effectively supported. However, the process did not occur smoothly as school councils became highly influenced by different political direction in an experiment called *radical democratic experiment* which resulted in severe tensions between different agents. When the experiment was abandoned, teachers withdrew to discuss politics in any form in the classroom (Raiker & Rautiainen, 2016, p.11). This is an important aspect as in particular pedagogical strategies, as education for democracy and GCE, require a political dimension of global issues.

Meanwhile, the issue of diversity began to be appreciated, while the schools were ought to represent democratic structures according to John Dewey's Philosophy of Education (Sahlberg, 2015, p.30). In general, according to Sahlberg (2015), OECD and EU guided Finnish educational policies (p.8). Another reform was implemented by the 1980s and 1990s with the focus on individual needs of the students and decision power was administrated to local municipalities. Most importantly, teachers, together with principals, parents and communities was responsible for providing the best education (Hopkins & Tarnanen, 2016, p.74). In line with facing of the economic challenges of the 1990s, Finnish education focused on the development of creative problem solving and raising knowledge and skills to respond to the needs of the Finnish economical and technological industry (Sahlberg, 2015, p.156). Additionally, Finland decided against standardization process supported by Global Education Reform Movement (GERM), although it promised to ensure better quality and successful education (Sahlberg, 2015, p.152). Contradicting the GERM, OECD debated that schools containing autonomy in curricula performs better. By 2001, the PISA results named Finland as the highest-performing nation of OECD. Therefore, the core initiative of Finnish educational reform around 1994 was to transfer the autonomy to municipalities by involving them and schools in process of national core curriculum. Moreover, instead of competition, schools were encouraged to interact and cooperate with each other nationally and internationally. The consequence was the emergence of the Aquarium project which emphasized decentralization and the development of a stronger school identity (Sahlberg, 2015, p.46).
By 2003/4 GE was further integrated into the next curriculum phase which required the students to face the challenges of a globalized world towards a sustainable future by developing a critical awareness. The perspectives of GE were reflected in which democratic principles towards an active participation as a citizen of the global society play a major role (Jääskeläinen, 2016, p.104). The focus was set on development of awareness. By 2005, the Ministry of Foreign Affairs and Ministry of Education established a GE Committee which submitted an action program to develop a Finnish GE national strategy (NSCCE, 2011, p.13). “Global Education 2010”, GE national strategy, was published in order to appoint national objectives (2007). Consequently, a project called Education for global responsibility was introduced with a focus on teacher training, polytechnic education, the youth sector and civic society in order to support the goals of GE (Jääskeläinen, 2016, p.108).

In 2010 the FNEB and the Finnish Ministry of Foreign Affairs established a common project called As a Global Citizen in Finland with the focus on global citizenship (Jääskeläinen, 2016, p.106). While the CIMO (Finnish agency for International Mobility) published a booklet “Strategy 2020: Towards a Globally Minded Finland” with goal to contribute global mindfulness by addressing cultural, social, and economic issues (Andreotti et al, 2015, p.252). However, global citizenship was central topic of Finland symposia in Espoo (2011, 2014) which contributed further to the meaning of GE (p.19). Additionally, the ethical orientation of GE has gained on importance, as Elo and Shabrokh (2011) describe it as a means of uniting humanity by common values as stated in Universal Declaration of Human rights (p.84). A competence approach has been elaborated and integrated into the core curriculum of 2014. Additionally, within the 2012-2016 curriculum reform based on dialogue, meaningfulness, authenticity, interaction, and joy of learning emerged as the main key concepts (Jääskeläinen, 2016, p.110).

The previous section has elaborated the development key values within the Finnish society and educational system. Social justice and global citizenship, which emphasize the interdependence between local and global world, are an integral part of the Finnish education. However, due to the radical democratic experiment in the early 1970s, political views and interests have been eliminated publicly from the educational scenery which impacts the implementation of a political dimension of GE.

Nevertheless, the importance of active citizenship, a sustainable lifestyle (which relates to economic growth and diminishing resources), intercultural competences, and ethics are integral parts of the Finnish educational system (Jakobsson, 2011). However, Jacobsson (2011) also argues that even though the concept of democracy is less applied in schools, it is
an important place to create democratic structure and understanding of its meaning for the world (p.114). Therefore, participation is an important aspect in GE in the concept of democracy and citizenship. For this reason, both concepts, democracy education and GCE, are elaborated in the next sections as they represent essential components of GE in the Finnish education system.

2.2.1.1 Democracy education in schools

Considering the importance of democracy in education based on John Dewey's theories as integral philosophical guidelines in Finnish educational setting, it can be assumed that learning about democracy is prevalent in Finnish schools (Raika & Rautiainen, 2016, p.3). Indeed, designing the curriculum involves the participation of various agents while Finnish education system has the overall potential to establish good structures for involving students due to its philosophical foundations derived from Dewey's beliefs (Hopkins & Tarnanen, 2016). However, the practice of democracy is not translated on a practical level which I will demonstrate this aspect in the following section. Additionally, I will discuss the democratic deficiencies the Finnish educational system experiences which ultimately influence the implementation of GE on a transformative level.

Despite the fact that the quality of education was defined by teachers and other educational representatives in 1980s, education served as a medium to encounter changes of social, political, and economical surrounding. Indeed, scholars such as Hopkins and Tarnanen (2016) argue that educational systems have become increasingly neoliberal, as the main focus is directed at standards, economic efficiency and the need for social inclusion (p.69). The problem is that neoliberal ideologies do not necessarily represent social, political and economical equality. With respect to schooling, PISA-results and the GERM policies have been used as guidelines of showing the excellence of an educational system. As argued in previous section, Finland avoided GERM policies while in the Finnish educational system alternative approaches. However, what do the alternative approaches look like in connection to democratic principles at school?

Considering the planning of the curriculum, although the process of establishing a curriculum is supported by democratic procedures which involves teachers, parents and other citizens who are willing to participate in commenting the draft versions online, but authorities' advice
is predominately accepted (p.75). The democratic process at the level of the students does not appear much more comforting either.

Due to the sudden halt of the democratization experiments in the 1970s, the highly politicized school councils were abandoned with leaving limited space for political discussion (Rautiainen, 2012, p.10). Accordingly, the empowerment of collaboration of student councils is often not the case in Finnish schools. Instead, acceptance and obedience to uncritical patriotism are more common (Flutter, 2016, p.33). Of greater importance is that in June 2010, the ICCS study, which elaborates civic knowledge, showed that Finnish 8th grades contained the highest knowledge was the highest in the world, but participation was one of the lowest (Suoninen et al, 2010). The Finnish school system is largely characterized by passiveness and little interest into politics according to Rautiainen and Räihä (2012). Rautiainen states one reason for passiveness may be that despite the establishment of pupil unions, only a small number pf pupils participate who are already otherwise active in the community. Additionally, he criticizes that pupil unions only receive responsibility in arranging celebration days, such May Day, etc, while no decision power is given in other concerns, such curriculum development or school policies (Rautiainen & Räihä, 2012, p.11). Also Harinen and Halme's (2012) study on the well-being of children in a Finnish elementary school has shown that children’s voices are rarely involved in educational practices, even though the article 11 and 12 of YK:n Lapsen oikeuksien sopimus (children rights’ contract) specifically addresses this aspect (YK, p.11; Harinen & Halme, 2012, pp.69-70).

Additionally, this type of school culture is reflected in spacial arrangements. Many classrooms in Finland are designed with table at the front while the students mainly face the teacher (Raiker & Raitiainen, 2016, p.46). In other words, the students are subordinate to the teacher.

In conclusion, the Finnish educational system appears to represent democratic structure by involving at least officially the learning community of educational authorities, teachers or interested citizens. However, children themselves are less engaged in the democratic procedures concerning them within schools. They do not feel empowered for change but are ought to accept existing conditions. With regards to democracy and power relations, the concepts of inequality remain intact and unquestioned. The grassroots movements, as intended by GE policies, are a utopia, as the pupils remain passive by absorbing the general school culture. Overall, it can be argued that the thin approach of democracy is practiced as the political dimension have been reduced (Ellis, 2016,p.33). However referring to activeness
of pupils within a community, GCE addresses this issue strongly, thus I elaborate it in the next section.

2.2.1.2 Global Citizenship Education in Finland

Besides education for democracy in Finland, GCE has received a growing attention by various educational bodies which has been discussed in different Symbiosia. The importance of the concept of a global citizenship can be derived from past educational developments. For this reason I will discuss the formation process and practical application of GCE in Finnish schools.

Since the implementation of the comprehensive school in 1970s, international education (which is also known as GE) has become an integral part of curricula in Finland which expressed values of peace, equality, environmental studies and respect for cultural diversity as recommended by UNESCO (Räsänen, 2008, p.27). Although, the terms changed, for example multicultural education has became evident with the focus on identity and knowledge of others culture, these values and objectives of GE were emphasized in the FNCC (2004) (Räsänen, 2007, p.37). However, the Peer Review Report (2004) recommended that a significant objective of the Finnish curriculum is ought to strengthen pupils' cultural identity and to elaborate his or her position as a responsible citizen within Finnish society and within the globalizing world (NSCCE, 2004, p.50). Accordingly, the Ministry of Education introduced the program for GE In Finland called Global Education 2010. This led to a stronger implementation of GE into FNCC. Therefore, by the time the new FNCC was introduced in 2014, GE as a primary framework was elaborated in the Finnish schools. Noticeable is that the focus was set on “becoming a global citizen” as discussed in Espoo Finland Symposia (2011, 2014). In 2014 the main key aspect of the Symposia were equality and equity in the education of global citizens and global responsibility which was implemented in the FNNC (2014). It was expressed as following in the Finnish Curriculum for Basic Education, “basic education leads the foundation for global citizenship that respects human rights and encourages the pupils to act for positive change” (Finnish National Board of Education, 2015, p. 16).

Indeed, FNNC strongly advocates a competence and identity approach in Finland. In respect to GCE, the purpose to build a cultural identity through development of social awareness towards own cultural heritage as well as other cultures and global responsibility (Virta &
Kaihari, 2011, p.100). However, the interpretation of the meaning of GCE within a Finnish context remain equally open for discussion as much as GE. For instance, Virta and Kaihari emphasize strongly democratic and civic competence or civic literacy, while Jakobsson stresses active citizenship, sustainable lifestyle (which relates to economic growth and diminishing resources), intercultural competences, and ethics (2011, p.114). In general, the global citizen's ethic is achieved by reflection and discussion so that an ethical orientation emerges (Elo & Shabrokh, 2011, p.83). As I had previously discussed education for democracy, Raikanen and Räihä (2012) argued that although the Finnish education experienced various innovation processes towards raising civic knowledge, passiveness of students remained. It can be argued that nowadays GCE focuses stronger on civic competences which make a connection between skills, knowledge, values, attitudes, and behavior (Halinen, 2011, p.77). Consequently, this approach is believed to generate competent actions based on ethical foundation and support activeness of the students by establishing a particular skill set (Halinen, 2011, p.77). Halonen describes it as civic competences which embraces following skills: Self-knowledge and responsibility skills, expression and manual skills, working and interaction skills, thinking and problem-solving skills, participation and influencing skills (Halinen, 2011, p.78). Also, other competences, such as intercultural, environmental, and economic competences, have been addressed (Jääskiläinen & Repo, 2011). This type of approach towards global citizenship receives a character of entrepreneurship which equips the students with competences to participate on the global market.

The possible participation on the global market has raised the importance of global citizenship in Finland, a project called *As a Global Citizen* was realized in 2010-2011, which emphasized global citizenship as a competence approach, as developed by DEAR (Hartmeyer & Wegimont, 2016, p.18). It was highly based on the implementation of sustainable solutions and intercultural interaction through dialogue and cooperation with local and global agents. Its goals was to find “ways of participating in building a world of greater justice and sustainability that are suitable for children’s and young people’s experiences” (Jääskeläinen, 2011, p. 6). Additionally, the project was also supported by workshop seminars, in which the perspectives of the children were heard and addressed. The students' voices to be acknowledged in special seminars, but considering research made by Harinen and Halme (2012) reveals that this hardly the case in practice. Regardless, with the help of this project, GCE was affirmed as a possibly pedagogy for the future Finnish national core curriculum. However, at a closer look at the FNNC for basic education, the Finnish cultural background continues to be emphasized. Consequently, the relation to the “other” culture remains a
continuing aspect which contributes to inequality rather than challenging it (Andreotti, 2015, p.246). It is important to notice that policies and frameworks regarding GE or GCE are provided by the NGOs of the Western sphere containing western ideologies and rhetoric rather than global perspectives which can be recognized in the frameworks of “national“ Curriculums. The superiority of the Western world remains emphasized while other countries, especially the Southern world's achievements and historical backgrounds are less investigated. As a result, a liberal-humanist view is sustained which means that empathizing with other cultures is the outcome, but not a critical outlook on own cultural power positions and its impact on other societies (Andreotti, 2016, p.201). Additionally, Andreotti (2015) states that socio-political and historical aspects are often ignored in relation to GE and GCE which contributes further to misconceptions (p.250).

Nevertheless, GCE has faced a similar faith as education for democracy, as Pudas (2015) research on GE in Finnish schools showed. The goal of her research was to investigate the teacher's perceptions on GE and to which extend GE was implemented in the daily classrooms. Her results demonstrated that GE was perceived as an extra strain to the teachers' workload as it was often organized into theme days (Pudas, 2015, p. 177). GCE requires additional time in planning and organizing necessary activities, which as has been also identified as main challenge of the As a Global Citizen in Finland (Repo, 2011, p.50). As GCE is one strategy of GE, it consequently means that educators require more information, knowledge and skills to feel confident to succeed in incorporating it into the classroom.

While investigating the topic of GE, it becomes quickly clear that teachers are crucial driving factors to develop the necessary competences, skills and knowledge of their students (Riisanen, Kuusisto & Kuusisto, 2015, p.446). Moreover, they have the responsibility to debate social injustice and inequalities caused by own (Finnish, European, Western) culture on other cultures, as they provide the necessary learning material and learning methods. The meanings of GE, education for democracy and GCE, are largely shaped by the teachers' understandings and their perceptions. Indeed, the teacher's task is to address students' perceptions about their local and global surrounding while supporting their development as active and responsible citizen of the world.

However the previously discussed pedagogies of GE have not only shown difficulties in being conceptualized but also their practical execution faced severe challenges. Overall, different agencies of the Finnish educational system have invested time and effort into turning GE into reality in Finnish schools, but it seems to show unsteady results in success. As Anna-Kaisa Pudas (2015) explored working teachers, my aim is to address the perception of preservice
teachers, as teacher education contributes heavily to the personal growth of a teacher. As Gaudelli (2016) states, only a teacher who sees his-/herself as global citizen can guide students towards global citizenship (p.121). Therefore, the next chapter focuses on the teacher education regarding GE in general and in Finland.

2.3 Teachers as Global Educators

In the previous chapter, I have identified the educational sector as a crucial agent in order to raise awareness of global issues and democratic principles. It can be argued that teachers hold the power and responsibility to make their students aware of the goals and values of GE. Whereby teacher education supports the development of potential teacher towards a knowledgable and critically aware citizen (Rautianen & Raiker, 2016, p.43). However, GE as concept within teacher education is less emphasized or implemented despite its significance (Merryfield, 2000; Gaudelli, 2016). Therefore, my first aim is to discuss the GE in teacher education and which factors contributes to become globally aware teacher. Secondly, I will elaborate the implementation of GE in the Finnish teacher education and its process which I ultimately connect with the purpose of this research.

2.3.1 The meaning of teacher profession in GE

Previously, I have discussed the different perspectives and meanings of GE on a global scale and within the Finnish context. The concept has transformed from being largely justice campaigns towards established pedagogies in educational sectors. In Finland, projects, such as As a Global Citizen project incorporated GE values by giving the possibility of dialogue, intercultural interaction while creating connections to the local and global community. However, in every project linked to GE on an educational scale, the teacher and school administration are the driving force. Therefore, it can be argued that those agents determine the success of GE from a bottom-up perspective. Hereby, I want to explore the meaning of teacher profession with respect to GE while particularly concentrating on teacher education, as studies show that it has a strong impact on the teacher's growth as a person and professional (Merryfield, 2000; Niemi & Nievgi, 2014).
As Bourn (2016) states, teacher's profession is more than just a job, but it is based on moral implications which influences the society and the world (p.68). Also other educators argue that the role of the teacher exceeds the task of merely transferring factual information (Jääskiläinen, 2011, p.116; Freire, 1998, p.30). Critical reflection to improve own practice, leadership qualities, or caring are important values and competences for teachers to introduce GE in the classroom (Rautiainen & Raika, 2016). However, Olsen and Vincent (2002) criticizes that in-service training and professional development of teachers in relation to GE and GCE has been overlooked, although teachers contribute heavily to the process of establishing a smaller version of democratic structures within their classrooms and school (p.113).

Indeed, with regards to GE and GCE, teachers are expected to be aware of global issues and be able to teach it, but they often struggle with the abstract terminology and wide definitions which causes confusion and apathy (Ellis, 2015, p.75). With regards to misunderstandings, Standish (2014) refers to the idea of vertical (theoretical) and horizontal (everyday) knowledge which means that GE and relevant terms appear to be based on theory without being conceptualized and beyond everyday experience (p.169).

Additionally, if GE is incorporated as an approach in the classroom, teachers usually adopt the moral version of global citizenship which varies between a mainstream and a critical approach (Goren & Yemini, 2016, p.834). Consequently, teachers' perceptions are largely shaped by their experiences within an multicultural context which often emphasizes the importance of understanding “other” culture while power relations are less addressed (Goren & Yemini, 2016). It appears that the soft approach of GE is executed, if the any effort is genuinely made to do so For instance, Ellis (2015) urges teachers to question superficial or mainstream cultural understanding, self-centered interdependence, or economic growth with a more ethical orientation towards social justice, equity, sociopolitical activism and sustainability of global resources (p.79). However, the challenge is to change own conception of teacher role from being limited to the classroom and believing in making a difference as a collective. It is also a process which requires commitment, openness, and understanding of school leadership (Fairman & Mackenzie, 2014, p.78). In other words, a teacher must push for change must knowledgable, committed, self-confident, caring and critical aware of policies and practices of educational system and the world order (Apple, p.229). In order to support this assets, one solution is to increase self-reflection, critical thinking, and an open-minded disposition already in the teacher education.
The reason why is that being critical of one's own perception and knowledge should not only be applied to teachers, but extend to students in the classroom (Freire, 1998, p. 36; Raiker & Rautiainen, 2016, p.43). Additionally, awareness of the surrounding increases and the teachers and preservice teachers experience transformation at first hand which can lead to active participation and social engagement. Those are the qualities of GCE teacher, as Bourn (2016) states it, and contribute to professional and personal development (p.67). One element of active participation is to acquire knowledge about global issues, social justice and processes of change (Bourn, p.67). Also analysis of globalization and anti-globalization processes can serve as important teaching tools, so that that teachers become increasingly aware of political implications and injustice (Ellis, 2015, p.62). With this kind of knowledge, self-confidence can grow in order to discuss controversial issues and power relations within the educational community (Freire, 1998, p.85). Hereby, teacher program institutions play an important role which provide opportunities for experience, dialogue, and critical thinking are given (Bourn, 2016, p. 73; Fairman & Mackenzie, 2014, p.61).

Indeed, Raiker and Rautiainen (2016) explain that teacher education is a primary developer of students' skills in critical reflection and analysis. (p.1). However, teacher education facilities do not always support this development. For example, Apple (2011) argues that there is a need for change in teacher education in order to view global realities of unequal powers critically (p.229). While the teacher acquire skills to help communities in learning, they become themselves critically aware. He also highlights the importance teacher as a researcher to be able to view theoretical, empirical, historical and political traditions critically in order to develop understanding of contemporary issues (Apple, 2011, p.230).

The problem with higher institutions is that, as Raiker and Rautiainen (2016) elaborate, that the immersion of neoliberal policies which treats knowledge as a controlled product and trade it competitively (p.2). Indeed, the modern university strives for being acknowledged internationally in order to gain fundings. At the same time transforming graduates into global citizens has become a desirable goal to underline the process of internationalization (Caruana, 2014, p.85), which is also confirmed by Jorgenson and Shultz (2012). Additionally, the competition among the universities should not be underestimated, as the emerging competitiveness to create global citizens, who respond to the needs of the world, leads to inequalities and inconsistencies of implementing GE approaches. One reason may be that internationalizing institutions create a brand of themselves so that fundings can be attracted by developing the global “workers” (Jorgensson & Shultz, 2012, p.14). However, Jorgenson and Shultz (2012) criticize that especially GCE serves as a tool to access the global market, because Western positions in relation to the rest of the world is less critically viewed (pp.4-5).
Despite that, an internationalizing process is supported by international student mobility and GE/GCE programs to increased international appearance.

On the one hand, international student mobility programs, which relate to cosmopolitan values, can contribute to the intercultural understanding of the students due to lived experiences (Caruana, 2014, p.85). I have argued that multiculturalism is an important aspect of GE and other pedagogical policies which are focus of various university programs. However, on the other hand, social segregation among groups of the home country and international students often prevails with the consequence that little intercultural understanding is achieved (Caruana, 2014, p.86). For that reason, engagement and dialogue are crucial factors so that the development of cultural sensitivity is supported. The question is whether the majority of students are involved in this process, or only the ones who are already interested, as I have elaborated in education for democracy. This assumption is confirmed by Jorgenson and Shultz (2012) who argue that international student mobility is form of prestige depending on economic, cultural and social attributes, which is only contained by a fraction of students (p.13) with the minority in dialogue or social mobility programs involved, power inequalities are practiced instead of diminished.

Furthermore, although Shultz (2011) concentrates in her study mainly on GCE at internationalized universities, I draw a comparisons to GE in teacher programs of internationalized universities. She concluded that students are predominately equipped with competences and skills in order to compete in the global world which I have discussed this very often the case in relation to GE, but it does not necessarily engages with controversial topics. Moreover, individual capacities, such as self-reflection and reflexivity, are emphasized which can create a contrast to the collaborative message of GE. Furthermore, intercultural competences, a basic foundation of GE, are challenging to attain even if the students encountered with people of different background, as it not inevitably transform inner dispositions (Shultz, 2011, p.15; Andreotti et al, 2015).

Additionally, as mentioned earlier, only a fraction of students participating in student exchanges or GE courses, what does it mean for the rest of the students which are not involved or interested in those areas. The majority of teachers will be teaching in class, but to which extend are they prepared to do so as a global educator? Of course, it can be argued that self-reflection, which is particularly practiced in teacher degrees, make a decisive factor. Therefore, I will concentrated in the following on these elements, but I link it closer to the Finnish education teaching degrees, which connects closer to my research questions and purpose of this study.
2.3.2 GE in Finnish teacher education

The previous section has shown that the teacher profession contains moral implications as teachers are the agents who responsible to prepare students for the future. Teachers are expected not only to provide a certain set of skills, knowledge, and competences, but they also contribute to the foundation of ethics and values. Indeed, teacher programs increasingly shape the values and ethical understanding of teachers, as a professional and as a person, by supporting critical thinking, self-reflection, and intercultural understanding, in the form of student mobility programs, GE programs, and research-based learning. Although GE is strongly promoted in the entire Finnish educational sector, the question is whether preservice teachers have the opportunity to develop an understanding of the goals and values promoted by GE guidelines. Therefore, in this section my intention is to explore the teacher education programs.

Räsänen (2008) discusses the idea that it is the responsibility of education to prepare for the challenges of global issue (p.26). A project called “Education for Global Responsibility” emphasizes the importance of role of Finnish universities, with special regards to teacher education, in GE (Kaivolo & Melen-Paaso, 2007). In Finland, eleven universities provide teacher education which attracts a high number of applicants (Sahlberg, 2015). One intention of teacher education is to develop personal pedagogies based on Freire's ideas of a teacher being a cultural agent (Raika & Rautiainen, 2016, p.46). In order to to form this kind of pedagogies, authentic research experiences are ought to support the growth of professional competences (Niemi & Nevgi, 2014, p.131). Basically, preservice teachers learn how to justify their decisions and actions (Seikkula et al, 2015, p. 394). In other words, entrepreneurship education plays a major factor at Finnish universities, especially in teacher education departments, which is based on raising awareness, creating desired skills and competences (Seikkula et al, 2015, p.393). For instance, acquisition of critical reflection and taking ownership of creating knowledge actively by performing inquiries (portfolios, diaries, thesis) are frequently practiced. Moreover, research-based learning should create opportunities for dialogue and reflection on the contemporary world which also leads to GE (Niemi & Nevgi, 2014, p.32). For example, it can be argued that active self-reflection processes, such as conducting researches, diaries, etc. can contribute to a shift in understanding other cultural surrounding with respect to social inequalities. On the other hand, preservice teachers are highly influenced by the mainly ethnocentric Finnish education and continue a tendency towards a neutrality and objectivity which influences the teacher
students' abilities to go beyond own cultural premises and shapes their understanding of their cultural surrounding (Rissanen, Kuusisto & Kuusisto, 2015, p.454). Consequently, this is the breaking point of a full implementation of GE values into the Finnish teacher education. As Räsänen (2008) argues although GE (in the form of international education) has been introduced into the Finnish universities since the 1960s, however, the ethnocentricity in Finnish Teacher education prevails with little effort to change the conditions (p.30). For example, power equality, stereotypes, racism and other controversial topics are rarely incorporated into the lectures, besides the concept of GE has been translated mainly into separate courses. Admittedly, the article is 10 years old, therefore, the question whether change has occurred by now. In order to narrow down by research, I primarily concentrate on the preservice teacher at the Oulu university. For this reason, I investigate GE with respect to the institution, whereby I do not want to generalize my findings to other institutions, but my intention is to understand to which extend GE policies can be found in Oulu.

Since the 1990s, the Teacher Education Department of Oulu University is a member of the UNESCO Associated School Networks which implemented global perspectives and global ethics. Additionally, intercultural and global education have been joined into a collaborative experiment, which is contemporarily called ITE (Intercultural Teacher Education) (Räsänen, 2008, p.33). The 5 year long program focuses on the increase on ethical sensitivity and global awareness by joining Finnish-speaking, Non-Finnish-speaking and exchange students in the classroom. Additionally, students are required to study abroad for at least six weeks. However, goals and values of GE in other teacher department has been less successfully implemented (Räsänen, 2008, p.35), which is affirmed by Peer Review Report 2011. Teacher education requires further development in Finland (O'Loughlin & Wegimont, 2011, p.18).

Indeed, at Oulu university, a small fracture of pre-service teachers receive an education specifically focused on global education and global ethics. However, all teachers are social agents which contribute to the future of their country by transmitting values and ideologies. Therefore, the purpose of the thesis is to investigate the perceptions and understanding of pre-service teachers at university of Oulu regarding GE and their commitment to teach students accordingly.
3. Methodology

The purpose of the study is to identify the perception of student teachers, who are studying at the university of Oulu, on GE. The research is based on a qualitative approach which specifically applies the inquiry of phenomenography. The data collection tools are semi-structured interviews. In this chapter, I will discuss my role as researcher, the research design, while I specifically explain the characteristics of phenomenography. Moreover, I will elaborate the circumstances of the interviews and participants in this chapter.

3.1 Role as a researcher

In a qualitative inquiry, it is important to maintain a neutral position towards the conceptions of the participants, but as Lichtman states, this is only possible to a certain degree (2013, pp.21-22). However, it is an inappropriate conduct to express any judgements or evaluate the comments during the interviews and the report. Therefore, I treat the opinions and perspectives of the participants as valuable assets to my study. In other words, I tried not to interfere with the statements by criticizing or appraising them. However, I have to acknowledge that as student teacher and as a “unexperienced” researcher I might have unintentionally expressed my own views on different issues, such environmental degradation or the contemporary political situation. One reason was that I was acquainted with some of the participants, as well as I belong to the ITE program. Ultimately, those factors had an impact on the way the interviews were executed, namely as in the form of a conversation. Regardless, as an insider researcher, it was important for me to keep reflectivity on my own bias when constructing the interview, analyzing the data and discussing the results to secure the trustworthiness of the study (Xu & Storr, 2017, p.1). I did so by examining my own bias on GE and acknowledge that the participants' perceptions may be entirely different. Additionally, I examined the different parts of the study and the interviews various times in order to understand what the participants means. This process is also known as bracketing. Moreover, my reasoning is documented in the research in order to clarify my interpretations and ethical considerations.
Nevertheless, a full objectivity cannot be accomplished entirely, as the research's data analysis and interpretation are highly influenced by the researcher's own experiences and perceptions. Therefore, my own experiences and perspectives had certainly an impact on my interpretation of the views of participants on conceptualizing GE, as I had to make sense of the participants' meanings which was also affected by the fact that the interview was conducted in the English language. English was neither the participants' nor mine mother language. Therefore, in the course of the interviews I learned to inquire what the participants anticipated with certain expressions, such as *right and wrong*, but this ability developed with practice.

Overall, I am sure that a different researcher would have made other choices in conducting the interviews, analyzing the data, or focusing on different subtopics. Nevertheless, the study contributes a small piece to a pool of knowledge which is done with clear conscience.

### 3.2 Research design

Overall, GE plays an important role at the Oulu university, although Peer Review of GE in Finland (2011) argues that GE is not sufficiently integrated into the universities' teaching programs which can ultimately have an impact on the implementation of GE in the Finnish classrooms. However, at the university of Oulu various teaching and research departments are involved with GE, such as EDGE (Education, Diversity, Globalisation, and Ethics) and ITE (Intercultural Teaching Education) programs, which are specifically linked to concept. EDGE concentrates mainly on development education and sustainable development which also integrates a cross-cultural dialogue and research-based (teacher) education. While in the ITE program, the students are inquired to reflect on the challenges of global issues. Within this degree, teaching qualifications can be acquired. In other teaching degrees, a multicultural education course is offered to the teacher students which is concerned with teachings in multicultural classrooms.

Indeed, the intention of my thesis is not to investigate the degrees from each other, but to elaborate the individual teacher students perception of GE. In other words, I want to discuss their differences in understanding GE. For this reason I chose qualitative research as an adequate method to answer my research question.
Firstly, within the framework of qualitative is that the individuals discuss their lived experiences which may relate to sensitive issues (Drew, Hardman & Hosp, 2008, p.187). Indeed, qualitative research emphasizes the importance understanding of social factors by investigating explanations or stories given by the participants (Barbour, 2008, p.11; Hatch, 2002, p.7). In particular, how a concept is understood is significant for my study (Barbour, 2008, p.12). As GE has been identified as a challenging approach to be defined and to be explained, the holistic knowledge from a subjective view is crucial for the thesis. With the means of a qualitative research, I want to give the participant the opportunity to voice their concerns regarding the subject matter which could be useful for GE lecturers at the university.

In this study, semi-structured interviews have been applied, the reason why is that the participants can elaborate their thinking process. For example, questionnaires might be have been less suitable for participants, as there is a danger that the participants may be tempted to look up the meaning of GE from literature, instead of discussing it in own words. Additionally, with the help of the interviews the participants and I, as the interviewer, are able to clarify meanings, as we may have a different understanding of words, such as values, with various meanings due to different perceptions and experiences.

Additionally, qualitative research emphasizes a inductive approach, which means that the patterns and relationships towards the investigated phenomenon are discovered in the participants' explanations (Hatch, 2002, p.10). This factor also applies for the data analysis in phenomenography which is concerned with an inductive categorization in order to identify abstract themes (Dall'Alba & Hasselgreen, 1996, p.65).

3.3 Phenomenography

Phenomenography is often used as a research method in educational studies with the purpose of investigating the understanding of learners' on a specific concept due to its holistic approach (Richardson, 1999, p.57; Yates, Patridge & Bruce, 2012, p.96). This is the reason why I thought it to be suitable to my research study. It can be argued that phenomenography makes a connection between the understanding of individual perceptions and experiences and their surroundings by retaining information about variations of those experience (Dall'Alba & Hasselgreen, 1996, p.11). However, as far as the perception of the collective is concerned, I
have to acknowledge that my research only embraces a fraction of the possible perceptions towards GE, as only nine participants have contributed to it.

Additionally, phenomenography gives the opportunity to gain knowledge which can contribute to societal change. Admittedly, many other research approaches do so equally, only with difference that phenomenography specifically concentrates on emphasizing various possibilities of understanding a concept. Indeed, my focus is not only to elaborate upon the different perceptions, but also to understand why those perceptions differ. For my research, this inquiry is important as it takes into account the interrelationship between students and their learning environment. It gives an insight on how the students see the teachings of GE and its importance in their lives as teachers and as individuals. The perceptions are differently constructed based on the individual awareness, as the understanding is developed by noticing aspects according to its importance of the individual (Yates, Patridge & Bruce, 2012, p.97). This aspect I will discuss further in the next section as part of an epistemological perspective.

With regards to GE, the approach contains academically various definitions and connects to vast of of terms, therefore, it is a complicated concept to discuss. However, by investigating the perceptions of the students, they express their own understanding of GE from the view of their lived experiences. Consequently, GE translates into concrete and practicable concept away from an abstract and partly unapproachable meaning. Overall, phenomenography adds qualitative aspects to conceptualizing an understanding (Yates, Patridge & Bruce, 2012, p.97).

However, it is crucial to acknowledge, that a conception changes in the course of time. Additionally, the interview only catches a fragment of the concept expressed by the students. Dall’Alba and Hasselgreen (1997) argue that the elaboration of an understanding is contextual which means that a deeper understanding of GE can evolve at later stage, even in the form of reflection after the interview or after completing the degree (p.27).

Regardless the flaws of a phenomenography study, I believe that as an inquiry method which explores the students' experiences and perceptions of GE the best so that it can contribute positively to the practices in this area.

3.4 Epistemological and ontological foundations of phenomenography

Ujlens (1996) discusses the idea that memory, perception and expectations cannot be separated from each other (p.114). In other words, each individual experiences reality
subjectively which constitute the foundation to make sense of the world (Dall’Alba & Hasselgreen, 1996, p.115). This describes an epistemological stance which encompasses the idea of non-dualist view of human awareness by revealing a constructivist character of inquiry (Yates, Patridge & Bruce, 2012, p.98), as each participant has a unique background and their own way of perceiving their surrounding. Alternatively stating, the reality (or a phenomenon as in my study) can be perceived differently by its experiencer. The reason why is that the participants become aware of different aspects individually which contribute their conceptualization of the phenomena. For example, one participants recognizes the importance of multiculturalism in GE, while another participant emphasizes a sense of caring towards its surrounding, whether locally or globally. Consequently, experiences, the background, and memories can lead to specific awareness patterns. GE or multicultural education are integrated at an academic level, but the participants make sense of it individually. However, as both approaches are taught to the individuals, their perceptions may absorb similar shapes. As Richardson (1999) explains, reality is not only constructed individually, but also on a collective basis (p.65). Thereby, the purpose of phenomenography is to investigate exactly those different meanings which are considered to produce a collective consciousness of GE (Yates, Patridge & Bruce, 2012, p.98)

The ontological aspects of phenomenographical inquiry are equally non-dualistic. As such, in contrast to traditional positive paradigm, when the individual and the world are understood as two different matters, phenomenographists view both entities in relation with one another (Yates, Patridge & Bruce, 2012, p.98). Richardson (1999) argues that a phenomena is substantially differently experienced by human beings, while the existence of this phenomena depends on the ability of being experienced (p.66). However, I believe that the phenomena exists whether experienced or not, which can be argued that my stance, is realistic. Although, the perceptions of the participants can be regarded as subjective, thus a an epistemological perspective, I argue that the all the experiences combined together lead to an idea of reality. Altogether, the participants describe the essence of GE.

Additionally, Richardson (1999) makes a difference between “first-order” experience and “second-order” knowledge. The first one refers to the observation of an object, the second one inquiring the experience of the object. As results, all experiences with regards to the phenomena are logical and of value. Therefore, the participants elaborate a second-order perspective on how they perceive GE which exposes a human perception on the context.
3.5 Participants

The sample consisted of teacher students from different programs in order to reduce bias by concentrating on a specific teaching program. One participant was educated in the TAIKA programs (Arts Orientated Primary Teacher Education), three participants were interviewed from ITE (Intercultural Teaching Education), one participated in Early Childhood Education, and three participants originated from Primary Basic School teaching program, while one participant was specified to subject teaching. The different teaching programs had the purpose to obtain various perspectives. Although, all teaching programs contains similar elements, they concentrate on different educational trajectories. Also, the students of all programs (besides early childhood education) are required to complete Bachelor's and Master's studies in order to be qualified as a teacher in Finland. As far as the gender was concerned, eight female students and one male student attended the interview. Additionally, I have to mention that the original names of the participants have been altered so that the anonymity is maintained.

With respect to the requirements of the participants, they required to have experienced GE in some kind of form or had some understanding about the concept. Length of studying teaching varied from 2 to 5 years which was another requirement for my research. The reason why I eliminated the first year students was because I thought they may have less mature experience and persona as a future teacher.

Finding participants was a challenging process, as I am as a student of foreign background not involved in Finnish speaking courses, therefore, I had to search for various means. The means ranged from social acquaintance, randomly inquiring at the premises, and asking help of other teachers. I also contacted teacher students on various social platforms, but I did not receive any response. I assume one reason for the lack of reaction was that the interviews were held in the English language and the concept of GE might have been perceived as difficult to relate to. The plan was to involve ten participants from different teaching programs at the university of Oulu. However, only ten participants volunteered in my study. Unfortunately, my last participant changed its mind to participate shortly before the interview, which any participants had the right to at any stage of the research process.

In general, the potential participants were informed about the purpose of my study, the data collection methods, and terms of confidentiality beforehand. The last two participants were located by a teacher. I received their emails and explained to them my research more in detail. Although those were not the requirements, it is worthwhile to mention that all participants attended a Finnish school prior to the university studies or had Finnish heritage. Also all
participants attended a student mobility programs between one to 3 months, while some participants lived abroad for a longer period of time.

The interviews were arranged to the preferences of the participants, such as timing and location. Consequently, all interviews were recorded at the university, as it offered a familiar and neutral place, during the daytime lecture hours.

### 3.6 Data collection: semi-structured interview

A semi-structured interviews is the primary tool to gather data in a phenomenographical study (Yates, Patridge & Bruce, 2012, p.102). The goal of an interview is to gain as a researcher the understanding of the interviewees' perceptions of a phenomenon through an open dialogue (Richardson, 1999, p.69). Consequently, the participants received the opportunity to discuss their thoughts which can evolve during the interview (Patton, 2002, p.341). This is the reason why I chose a semi-structured interview as my primary data-collection tool. In the interviews, the participants reflect on their experiences (Dall'Alba& Hasselgreen, 1996, p.36, Hatch, 2002, p.94). For instance, in my study the participants discussed their understanding about the concept of GE from their own experiences and self-constructed meanings. Another reason why interview as a data collection tool is suitable for this research is because the participants had the chance elaborate the abstract terminology. Also, if there were difficulties in understanding a term, I could rephrase or give further explanations.

Furthermore, the interviews in my study were structured into three themes with open-ended questions in order to maintain consistency and a conversation flow (Atkins & Wallace, 2012, p.89). The first part concentrated on the participants' studies at the university, including study program, perception of the program at each participants' current stage. The reason why was that I wanted to get acquainted with the participants' backgrounds and also with how the participants perceive GE in their own studies with to respect to global issues without directly connecting it with term GE. The second part contained open-ended questions relating to global issues, such as cultural, political and environmental aspects. The third part related directly to phenomenon of interest including questions concerning: perception of GE, values, challenges, and examples of practical applications of the concept.

Additionally, I utilized prompts if the participants were unsure about the terminologies (Patton, 2002, p.392). As I have mentioned before, the participants were not native English
speakers, therefore, occasionally they made use of the Finnish language. Besides the language barrier, I had to verify that they understood the meaning of the questions and the various terms.

The overall aim of the interview was to investigate the participants' different perspectives on GE, however, realizing the differences with interviews as data collection tool can be a challenging process. The reason why is that people are more likely to “hold” a concept, therefore when “describing” it can be difficult to elaborate own thinking (Dall'Alba& Hasselgreen, 1996, p.26). Indeed, many participants had admitted that the concept feels like a very huge topic that cannot be easily described. The participant had only a very short time to choose their wording and clarify their thinking about the concept that it might their descriptions may different from “inner” understanding of GE.

The location and the timing of the interview were chosen by the interviewees while the university premises were selected as the main location. The interview time lasted between 30 until 45 minutes. As a data collection device, a recorder was used in order to transcript the data accurately. However, the disadvantage of audio-recording is that the participant becomes more self-conscious (Atkins & Wallace, 2012, p.90). Indeed, this aspect could be observed in the study as the voice of the interviewees changed by activating the recorder. However, the audio-recorder contributes to the confirmability of the study which I will discuss further in the section of trustworthiness of my study.

3.7 Data analysis

The main purpose of the phenomenographic data analysis in this research is to expose the different conceptualizations of the participants regarding GE by categorizing them with the help of an inductive approach (Collier-Reed and Ingerman, 2013, p.246; Yates, Patridge & Bruce, 2012, p.103). Although, Yates, Patridge and Bruce (2012) argue that techniques to analyze the data can be various (p.103), I chose to conduct the analysis according to phases suggested by Marton (Dall'Alba& Hasselgreen, 1996, p.60). This process involved transcribing the data, categorizing into themes with the aim of demonstrating an outcome space, the overall meanings of the concept (Collier-Reed & Ingerman, 2013, p.252; Yates, Patridge & Bruce, 2012, p.104).
One of the first steps is to transcribe the data of theme interviews from the audio-recorder to
the computer. In order to raise the familiarity with data, I re-read the information and revised
it several times. In addition, I highlighted the possible themes during this phase with colors
and added own remarks to the comments of the participants, in order to gain a better
understanding of the participants' overall perceptions. This process is known as initial colored
list.

The next step was the division into themes derived from the conversations. Marton and Pong
(2005) describe this process as the identification of the structural aspect which means to
verbalize the various meaning units. However, many of the meaning units resembled each
other, therefore, I had to review them with original transcript, in order to identify the
differences. This process is also known as re-contextualization (Bengtsson, 2016, p. 12-13).
Although, I have already began to categorize the answers into potential themes from an early
stage, this phase lasted the longest, as it involved coding process by arranging a colored initial
list, adjusting it, re-read the transcript and categorize them further into concepts. In other
words, I had to categorize the themes into different levels: the first level determined the
second level level which led to the third level. Amore detailed descriptions is giving in section
4.1.

Ultimately, a hierarchical categorization, as required in phenomenography has led to the
outcome space. In other words, I attempted to identify meaning units and various patterns by
selecting specific quotes, thematizing and comparing them with each other. In particular,
understanding the deeper aspects of the dialogue was a complex procedure. For instance, the
participants discussed their understanding of the concept in different parts of the interview.
One reason may be when that they were better articulate their thoughts in the course of the
conversation.

Moreover, I have to admit that during my writing process, I modified the themes, as I gained a
better understanding about the participants' meanings. As I am not a native English speaker, I
struggled with finding the terminology which ultimately evolved at a later stage. Anew, I
examined the categories of my initial list and modified it accordingly.
4. Findings

This part of the thesis concentrates on summarizing the results. The research shows that the participants generated different understandings of its concepts. Nine individual interviews have been conducted and analyzed in order to elaborate the differences of their perceptions on GE. The consequence is the emergence of the outcome space which I will explain more in detail. Additionally, I will display my findings with the help of the outcome space which addresses the student teachers' experiences and perceptions on the concept in question. In other words, how they make sense of it.

4.1 The Presentation of Findings and the Emergence of Outcome Space

This section demonstrates the trustworthiness of my research which concentrates on clarifying my methodology process with a particular focus on the development of the outcome space. My intention is to justify all the categories by explaining this process.

In addition, I have included an overall table which demonstrates the development of the outcome space after the process of transcribing, coding and categorizing (Tab 1). Additionally, a more detailed description of the outcome space will be given in the following sections which addresses the formation of the categories and illustrates the findings through the quotes of the participants.
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<th>1st Level of categories of description</th>
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<td>Acquisition of social skills to cherish cultural differences</td>
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The outcome space emerged through the combination of the three categories of description of the third level, which is derived from other subdivisions. The three categories of descriptions are: **GE as an educational philosophy, as a multicultural, social approach, and as transformational methodology**.

The first step was to identify the themes under which the participants’ answers could be grouped. However, many of theme units appeared to overlap with each other, as they showed large similarities in their titles. Therefore, I investigated further the content of the statements of the participants in order to identify the differences. For example, when the importance of dialogue in the concept of GE is discussed, participants such as Päivi elaborated upon discussions with students:” *I learned how to explain there are some people, who are multicultural people, I got I know how to väättellä, I can discuss the things, I can't say exactly what I did there*”. The quote shows that discussion is an integral part of GE or multicultural education, however, the difference can be perceived in its relevance to controversy, as Pekka

<table>
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<tr>
<th>acquiring cultural social skills</th>
<th>Support knowledge of cultural differences</th>
<th>Taking own responsibilities actions</th>
<th>Need to change empowerment</th>
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<tr>
<td>Support experiential learning</td>
<td>On the social environment</td>
<td>Helplessness</td>
<td>Changes as challenging process</td>
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<td>Passiveness</td>
<td>Dependent on social environment</td>
<td>Proactivist framework</td>
<td>Transformational methodology</td>
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<td>Reactivist framework</td>
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"Hey, I remember we were talking about this view, that the immigrants were a threat. A discussion with Finnish people in a break. And I was shut down, cause they started to get really mad to the point, that, they were not shouting, but they were using their loud voices, so I realized, there is no point of having this discussion, so I was like, you are right, I am totally stupid."

The dialogues in Päivi's case appeared to have been conducted in straightforward manner without experiencing strong contrasting opinions, as opposite to Pekka's case. Additionally, the discussions seem to be of a theoretical nature which are less internalized, as she does not remember strongly the content.

The same process of grouping based on identifying the similarities and differences was applied in the establishing the second level of categories in which the categories were further reduced to **way of life, proactivist framework, cultural relativist approach, theories of action plans, reactivist amd institutionalized multiculturalist approach**.

The third stage of phenomenographical analysis consisted of grouping the broad second level categories into even broader categories. Those third level categories represent the main findings of my study which compose to the outcome space of my analysis. The outcome space is the result of the phenomenographic inquiry in which the different categories connect to each other. They demonstrate the participants' perceptions of the concept whereby each participant express a different focus point. My task was to identify the variations within the perceptions of the participants.

In order to explain the process in more detail, I want to discuss the formation of the categories further in the following paragraphs, while presenting my main findings.
Table 2 - GE as an educational philosophy

Table 2 demonstrates the categories which led to the emergence of the GE as an educational philosophy.

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<tr>
<th>1st Level of categories of descriptions</th>
<th>2nd Level of categories of descriptions</th>
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<tbody>
<tr>
<td>Upbringing</td>
<td>Way</td>
<td>Educational philosophy</td>
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<tr>
<td>Lived experience</td>
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<td>Caring of the world</td>
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<td>Possibilities to self-development</td>
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<tr>
<td>Themes: human rights education; multicultural education</td>
<td>Theories of action plans</td>
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<tr>
<td>Knowledge based concept on globalized themes</td>
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<td>Plan based on global issues</td>
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<td>Integrated to specific subjects</td>
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In the descriptions of the participants on GE, various themes units emerged. For instance, GE was grouped as a lived experience, or as an upbringing because of quotes as the following: ”It was not like the teachers would say, now we would do global education... It comes within, so that is kind of invisible and you don't really see it happening”. Hereby, Barbara emphasized the idea of GE being more profound than a lecture. For her, the concept transcends into her life.

Additionally, I inquired from the participants if their perception of GE varies if they think of the word “globaalikasvatus” (global education). Surprisingly, their perception obtained a different angle as Kati stated ”Education for me is like happening in school, it is instituted thing and the Finnish kasvastus (upbringing) is like happening anywhere, if I have children in future, globaalikasvastus is like I can do it at home. Closer to myself.” Also Johanna stated:
“globaalikasvastus is different, when I think global education, I think koulutus (education), but kasvatus (upbringing) is more broader, koulutus is about teaching things, kasvatus is bringing up things, it broader than that. It shows a much deeper connection with the person you try to kasvattaa (to bring up), it is not only about giving knowledge about something but also about making them learn how to be how to be behave as a person. Maybe not how to think but still it is larger to know things”. In this cases, GE means exceeds the formal educational system, but the English word affects the participants' understandings.

Also Kaisa expressed a similar view “you can't exactly translate the Finnish word kasvastus, because if you say education, it can mean a like up-bringing which is done by parents, and then it can mean only a more academic stuff in school , but if you say kasvastus then I don't know, personally for me it has less academic feeling it is more general upbringing of the child, ....there are bit different, I don't know if changes the definition, if you say kasvastus, then it is more about the overall, maybe it changes a little bit. When you hear GE it sounds, that it is something done in the school, but of course if you go deeper, you can also understand that it can be at home”. This statement is important as it leads to to the formation of the second level category way of life. Those participants elaborated upon GE as process which exceeded the formal educational system, although they experienced or became more aware of the concept GE during their studies. Additionally, their perceptions were based on experiences, as being a foreigner in another country, being a scout at younger age, or parental influences. Those participant perceived the concept as a way of living while it is being slowly internalized “It (GE) is not like we learn how 2+2 is calculated. It comes within, so that is kind of invisible and you don't really see it happening, while we learning it“, as Barbara emphasized. Or when Kaisa explains “when I hear the term GE it brings to my mind about the idea of caring of this world, that all share together”.

As a result, other themes included with respect to GE, caring of the world, possibilities to self-development. GE has been understood not just being taught as a subject, but that it also relates to a way of living. Therefore, this attitude encompasses the idea of being larger than particular set of knowledge or skills.

However, other participants viewed GE as more theory-based approach which responded towards global issues located within the educational system, as Mervi quoted ” It was maybe 2nd year, I don't remember that much, but it was maybe mostly talking , but we had at least, I remember on lecture it was about children literature, and how things are there, I think that was one of most interesting, that is the only I remember. There were maybe good themes there, but not much practical stuff”. Other participants gave similar statements. When
addressing GE, some participants divided GE into themes by referring to human rights, multicultural, or environmental education which led to the category a division of themes. For instance, Kati stated: “GE could be really large and seem about themes what is happening in our world.”. Consequently, the second level category was summarized as theories of action plans.

Other theme units in this categories involved use knowledge based concept on globalized themes and plan based on global issues integrated into specific subjects to foster GE. The reason why is, for instance, participants, such as Kati and Mervi, addressed GE has knowledge as a core attribute, which yielded the first level category knowledge based on globalized themes. For example, Mervi stated: “I have not been studying about GE, more about my own vision, it is like, you go sustainable, cultural stuff and environment, but I don’t know much more about it, but I think that it is includes different themes”. Kati connects GE to a an information-based approach: “It would be like all the information I got from Internet like books and stuff it is like it's like for all the news and information I get all around the world at this moment”. Or as Päivi related to Icon “It is like you play something Icons, I know about that, that it is actually interesting”. In fact, Icons is a course based on experiential learning in which students are divided in different virtual ministries, such defense, environmental ministries, etc. of a country not related to the students. The main task is to make proposals to benefit own country which must be approved by ministries of other countries (as students of other universities around the globe). This course is only specifically offered to students of intercultural teaching education.

Conclusively, both categories of the second level were combined which formed the category of GE as an educational philosophy of life which differs in the extend of GE being a part of the lives of the participants or an educational approach within a learning institution.

Table 3 - GE as a multicultural, social approach

The table 3 shows the various levels of categories which contributed the description of GE as a multicultural, social approach. All participants referred to multiculturalism within the framework of GE. In particular, seeing other perspectives, respect and tolerance have been named frequently as important attributes, which are firmly integrated in the concept of GE. Those references led to the formation of the second level categories of description which were divided into a cultural relativist approach and institutionalized multiculturalist approach.
Table 3 - GE as a multicultural, social approach

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<th>1st Level of categories</th>
<th>2nd Level of categories of descriptions</th>
<th>3rd Level of categories of descriptions</th>
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<tbody>
<tr>
<td>Acquisition of social skills to cherish cultural differences</td>
<td>Cultural relativist approach</td>
<td>Multicultural social approach</td>
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<tr>
<td>Understanding own cultural positions as a teacher and as a person</td>
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<td>Embrace differences</td>
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<tr>
<td>Importance of values based on social position</td>
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<td>Importance of values as idealistic outlook</td>
<td>Institutional multiculturalist approach</td>
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<td>Helping others</td>
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<tr>
<td>Managing cultural differences by acquiring cultural social skills</td>
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<td>Support knowledge of cultural differences</td>
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In particular, the category description *importance of values* played a significant role when referring to GE. In fact, the majority of the values were based on respect and tolerance. However, a difference could be perceived whether own social position within the society within own environment, for example as a Finn, was viewed critically, while the others expressed values which still gives the impression of segregation. For example, Päivi stated:”like be yourself and let the others be yourself, respect each other and respect each other's cultural background, what they do”. Clearly, values such as respecting each others' cultural background is an important issue in the contemporary society. In particular, Valeries statement is interesting: “I feel uneasy when we talk about that everything is so global, that is pro-diversity, I am interacting with other cultures and that, but I would like to talk about how we are also a part of diversity. To some we are the other culture, it is not about be friendly to the refugees, but it is about learning from them and they learn from us, not doing putting us versus them.” It emphasizes the difference between institutionalized multiculturalist approach and cultural relativist approach, while she expressed a more cultural relativist perspective.
With regards to institutionalized multiculturalist approach, at the first level of categories, themes such as helping others, acquisition of social and cultural skills to manage cultural differences, support knowledge of cultural differences were emphasized, whereby the second level category of description “institutionalized multiculturalism” came to being. The reason why is due to the frequent references of “them, they” (referring to students of various cultural backgrounds) which were partly viewed as a challenge to face. This statement emphasizes the own dispositions to others “The values like helping others, especially people like who in a less fortunate position, this kind of stuff.” This statement constitutes the idea that the awareness and basic knowledge of multiculturalism is present, but it gives the impression that GE relates to a tool to be able to deal with different cultures in the classroom. For instance, Valerie has noticed a problem regarding the attitude of to the teacher and teachers' students: “some other teachers or teacher students do not feel the same way as I do. They feel like mixing the kids in a class will be a challenge and it would be too hard for them. If they give enough time so that the student speak Finnish, they think they spend their time on that and it takes off the time of the other students. You have to remember that is a student who speaks Finnish is no more valuable than the other who does not speak Finnish. If they are children, they have to learn the language fast, but they need to be helped and be taught. If you have Finnish speaking students who has disabilities, you have to help them, so why would you not to help the students who has hard time learning Finnish”. Valerie understands that not the potential students are the challenge, but own dispositions define the teacher's accomplishment. In fact, she seemed to be able to embrace differences beyond cultural or other differences.

Another aspect which has been stressed by various sources is the need for specific cooperative and other social skills with respect to GE, in particular they appear to assist to manage cultural differences. For example, Tanja discussed cultural skills: “like this cultural skills, that you learn, that there are different cultures and you learn to think and you recognize, that you looked at things at your cultural perspective, but there different point of views”. Similar ideas were elaborated by other participants. Evidently, the participants are aware of other cultures and show interest in cultural encounters, however, it is difficult to see how they relate themselves as cultural beings within this context, for example, as previously mentioned in Valeries idea of diversity.

In addition, the notion of GE as a support for cultural knowledge was been equally frequently commented on, as Päivi stated: “I can pay attention ..and take as teacher I would know about their backgrounds, I would know about the traumas, I know, what I can do, what I should
Similar idea was expressed by Tanja who struggled with insecurities as she felt for not receiving enough knowledge in order to work in a multicultural classroom.

Those problems are also partly encountered within the category of cultural relativist approach, but they are perceived as severe: “Teachers are in such important positions to be able to give back, different doesn't mean being less than you, even just like the basic concept: not everything is black and white, there is right and wrong answers, there are different answers.” Barbara continued: “if you encounter another person, then you able to widen your perspective, for example this thing can be done otherwise, this thing has two sides, so that is like the most important part of GE”. Kaisa expressed a similar description of GE “making connections with other culture, respecting each other, and yeah cherishing this cultural richness and this kind of stuff”. Those aspect led to the establishment of the first level of category description: Understanding own cultural positions as a teacher and as a person, cherishing cultural enrichments, whereby social skill and critical thinking skills can contribute to those outcomes. In addition, embrace differences can contribute to gain a profound cultural knowledge about oneself in relation to other cultures.

However, Pekka articulated a critical view regarding interaction with other cultures and GE within own program, while questioning own cultural disposition as a Finn on a political and social basis which is a crucial part of GE in relation to social justice: “I think everything that was taught to us little a bit of colonist point of view.” when referring to Finnish culture “Finnish identity is very broad, it can include many identities, not just one idea, to be Finnish. And also the fact that, there are those identities, and it doesn't matter and it is ok to have different identities, and all the identities should be equal not that somebody starts to think we are better... this is also this thing with the Finnish identity we have idea that we perfect,. There we don't have the grounds to judge other people”. Furthermore, he continues “They (foreigners in Finland) were thinking about taking advantage of the system. Finnish people concentrate too much on the immigrant aspect not on the Finns who are doing this as well...I feel like the Finns are packed together and they don't want to have to do anything with multicultural people or know what multiculturalism means.”. In his opinion GE is “.... to go beyond somebody try to get some culture into you and try to accept your own culture”. A similar perspectives was expressed by Johanna: “It is no all bad, that we are all so national I think it should also emphasisize that we are like this, but it is not just one mould that the Finnish identity is very broad, it can include many identities, not just one idea, to be Finnish. And also the fact that, there those identities, and it doesn't matter and it is ok to have different identities for others, and all the identities should be equally when somebody starts to think
we are better." I refer to this direction as cultural-relativism which involves a critical view on multiculturalism at the university and with respect to GE.

It can be also argued that cultural skills play an important role in cultural relativist approach. However, hereby they are addressed from different perspectives. As Johanna discloses: “GE is not only about giving knowledge about something but also about making them learn how to be how to be behave as a person”. As the participants connected GE with shaping social and cultural skills, I acknowledge the category in both second level of category description. The execution of the social skills depends on the inner dispositions, whether skills are used as coping strategies to cultural diversity or as tool to integrate cultural enrichment.

Table 4 - GE as transformational methodology

Table 4 contains the process towards emergence of GE as a transformational methodology which is the last category of the third level description. The emergence of this category is based on the second level description of categories: proactivist framework and reactivist framework. With the term proactivism I refer to as taking initiatives and responsibility for own actions, while reactivism is an immediate response to circumstances or physical environment. Being aware of global issues plays an important role in both frameworks, but the response towards them can be enacted differently.
Table 4 - GE as transformational methodology

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<th>3rd Level of categories of descriptions</th>
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<tbody>
<tr>
<td>Taking own responsibilities actions</td>
<td>Proactivist</td>
<td>Transformational methodology</td>
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<td>Need to change empowerment</td>
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<tr>
<td>Support experiential learning</td>
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<td>On the social environment</td>
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<td>Helplessness</td>
<td>Reactivist</td>
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<td>Changes as challenging process</td>
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<td>Passiveness</td>
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<td>Dependent on social environment</td>
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Indeed, all participants discuss GE as a possibility to raise awareness of local or global issues, as stated in the Maastricht Declaration “education that opens people's eyes and minds to the realities of the world”, as.... states “you learn to see the world in a different ways”. However, the participants differ to which aspects exactly awareness should be raised. For instance, the Maastricht Declaration is concerned with increasing justice, equity, and human rights. However, the participants focused strongly on two aspects: environmental and multicultural awareness. Additionally, by which methods awareness is raised shows variations among the participants.

For example, dialogues and discussion are important with respect to GE, as I have mentioned before. Their difference is based within the impacts with respect to the transformational character of GE, as Barbara stated: “But if you encounter another person, then you able to widen your perspective, for example this thing can be done otherwise, this thing has two sides, so that is like the most important part of the global education”

Within the proactive framework, the participants felt encouraged to search for dialogue possibilities while addressing controversies in lectures and beyond. Those participants took own initiatives to find other possibilities to widen their mind, as additional courses, they actively searched for own solutions how to support their knowledge. Additionally, they were strongly aware of the lack of controversy and addressed the issues. Other themes derived from the first level description of categories support the idea of proactivist framework which are:
taking own responsibilities and act on it, need for change, empowerment, exercising experiential learning, and being less dependent on the social environment.

Those categories can be recognized in Johanna's statement about GE “the understanding to people to have a better inside what is going on, so perhaps it could tools to affect things and to realize what could one person or a group of people do to the society”. The comment contains the need for change and empowerment. It contains the idea that already one person can be sufficient to induce small changes within own society. Pekka has similar ideas, but he relates GE to larger picture, as he relates GE to equity and equality “I guess for me global education is first of all is to get access to education (equal rights), that is global education, that everyone, no matter where in the middle of Antarctica, you should have the right and access to education. I think education should have the same quality around the world”. He believes that every human has the right to education despite their location. Also here, GE is connected with the goal of transforming the educational systems. Mostly, the participants agreed that GE supports the idea that existing behaviors must be and can be changed, however, the answers varied on how this change can be accomplished.

The reason is that various participants link the concept with transformative elements which can potentially lead to changes of own and others' perspectives to the world. As Johanna saw it , “I think GE, the aim would be somehow to help to understand what are the realities of the world today, what is going on in the world and how does it all work, and maybe also the understanding to people to have a better inside what is going”. She referred to to gain a better understanding of the global challenges on a local and global scale. However, the transformational process can be only mobilized if for example the participants themselves believe that they are a part of this process. Therefore some of the participants referred to experiential learning.

For instance, As Kaisa relates to an interactive environment as following: “of course, through different projects, doing stuff with children, where the children can actually do something practically themselves, not only researching information, but actually doing something for example, having visitors to come to the school, and tell themselves what they do, I think this would quite good ideas, something concrete, not only a reading about stuff, although those is also an important part, actually do something”. In fact, she advocates the idea that GE should encourage experiential learning which is in line with values, fostered skill set, and transformative nature of GE. Overall, it can be argued, that each of the participants found an individual way of integrating GE into the classroom according to their understanding in order to encourage active behaviour based on values, such as tolerance and respect, as some of the
participants stated. Kaisa explained “Children tend to learn more when they are active, when they do things, this is when they realize that their actions have consequences, so the they can learn through doing”. Indeed, Kaisa emphasized the importance of teaching responsibilities based on reflecting on own actions.

Surprisingly was that even Pekka, who enjoyed more intensive studies in GE, stated “I feel clueless about it,...if I integrate something I wouldn't even call global education, something new that Pekka came up with”. The statements show the participants' dilemma to describe the concept on a practical level which could indicate that GE is more linked to a theoretical concept rather than a practical one. One reason for the different perspectives can be that the more participants are active themselves to attain necessary information and connect it more to their own experiences, it is easier to implement the concept into their teaching. Also Mervi has a vague idea about what GE means in practical terms, therefore she compares it to scouting in order not only to establish a practical use of GE, but also to relate it to own life “Those things (environmental problems, multiculturalism, and human rights) have been discussed in different courses, but not as huge GE, but those values are much familiar to me in scouting. In scouting because it is there one goal to teach and support the children to become active citizens” as she adds:“you learn about how your choices affect it is more like change life.”

Johanna has a similar idea, however, she connects GE with her own studies. “The topics (of GE) should be more discussed and there should be more lectures on it, and perhaps even this not very popularized ways the word is shocked topics, like lectures should people a little bit. The aim is not scared people or to make them prejudice, but somehow to make them more wake up to the situation, maybe educate in the different form of, not like now to write essays, but also there could some kind of projects that could put the students to situations where they have for example handle global issues or try to talk through the issues, or simulations of reality or some sort of game, things like that, so that they could realize how complicated it is, and how many things are involved and show sometimes it seems impossible to have any solutions because there are so many different interests involved.” Indeed, Johanna criticized that GE is not practiced sufficiently within the teacher programs.

Overall, those participants elaborated the importance of “doing” something in order motivate children to explore their environment and create own understanding of their surrounding based on their knowledge and experiences. They are less dependent on an outward source for action, but they perceive themselves as the active agents which makes GE possible. They take ownership in carrying out the concept. As Pekka elaborates “By following global education,
you make sure that everybody. That is global education helps and pushes to motivate teachers and the system to improve, otherwise.”

The grouping of the the reactive framework are expressed by helplessness, change as challenging, and passiveness, as Tanja describes: “I think I would like to have much more information about it, like also how you could talk about these things in ..... with the kids, what you have to recognize yourself and all the stuff, little about those things and I am really interested about it (GE), but I feel I like to know much more.” Although the interest is there and other known opportunities are mentioned, own initiatives to inquire knowledge appear to be missing.

Additionally, being influenced by the social environment is a crucial factor within this framework with regards to implementing GE in the school environment, such as Tanja continued “where you work in a team, you don't work there alone, and you can't never know, what kind of team worker you have completely, different kind of values and thinking, even though of course there are some values that you all have to have and it is like if there are some difficult situations, there are some conflicts or something”. Also Päivi perceived a conflict situation with the parents in teaching about multiculturalism: "the kids, they don't have anything, they don't think, they don't have any prejudices, but they learn them from their homes, so it is like in school, the kids like, the teachers, even though the teachers try to be open as possible and fight against, try to teach the children to be as open-minded, then the parents say this is stupid or I don't like it... it's really difficult to let the kids to learn something about foreigners something, telling about themselves”. The statements show insecurity about integrating multiculturalism into the classroom. Although the need for it is recognized, the influence of the social environment generates a strong pressure. After all, positive relationships with the parents and the surrounding are crucial for the own well-being.

Another relation to the social environment is elaborated by Kati who discusses the participation in refugee programs (offered by the university) which could serve as an alternative to broaden own perspective and understanding of the changes within the local community: “I don't have friends which are active in this area, then I am not so interested so much myself. So I usually, I like take part in things when I know people already”. Evidently, her social surrounding (such as friends) have a deep impact on her decision whether to engage in certain activities or not. It gives the impression that she does not feel empowered on her account or feels the interest in participating in those programs which could contribute social interaction with people of different cultural backgrounds on a local level, because others do not favour it. However, an interesting observation was the high interest in student exchange
programs in order to widen own perspectives. In particular, within the framework of institutionalized Global Citizenship Education, student exchange programs play an important role as they serve as to widen perspectives on other cultures and oneself as a person. This aspect can lead to transformational changes, as awareness of different perspectives can be raised. However, it can be argued to which extend, it contributes to a transformational process.

In fact, Päivi weighed her choice between attending by attending refugee programs and attending student exchange program: “From the uni this was this kind of, you can do all this stuff with the refugees, then there was like, you have to. They wanted to that you have to do it like half a year with them, like not all the time, but really like to commit to that, but then, I left to Luxembourg to do my intern for 3 months.” The statement gives the impression that it is easier to go abroad rather than attending programs at home, although both concept should have an impact on widening cultural understanding and supporting self-development. I do not intend to devalue the positive of student exchange programs, especially considering Johanna's comment: “Not only that they would gain some knowledge on some culture, but they would also learn about themselves and the survival in another culture and stuff like that and they could be bring this to the teaching as well, especially as Finland and the classrooms are getting more international then I think if the teacher has experiences from different cultures it would be easier to deal with multicultural classrooms.” Hereby, I want to direct the attention on “survival in another culture”, this aspect implies that the students have to be out-of-the comfort zone in order to experience the benefits of becoming aware of different perspectives and conditionings.

Indeed, GE contains a transformational character while the approach is largely connected by the participants with change. However, the participants perceive change differently. Whether a participants connects GE as proactive or as a reactive framework can determine to which extend traditional perspectives are challenged. However, especially for preservice teachers the process of integrating new ideas, as proclaimed in GE, might be experienced as a difficult process. While being dependent on physical environment, change might be difficult to achieve.

This section demonstrated the development of the outcome space in order to strengthen trustworthiness of the research study. I explained the similarities and differences between the different categories and levels of descriptions which are connected to the outcome space. In addition, I presented my findings, however, in the next paragraph, I will will discuss them in further detail.
4.2 Discussion

The aim of my research was to describe the varied perceptions of student teachers on GE. Their perceptions are based on their ontological and epistemological assumptions which are manifested in the variations of their understanding of GE. In other words, the participants make sense of the approach by connecting it with own experiences which demonstrated various conceptualization: GE as an educational philosophy, as a multicultural and social approach, and as transformative methodology.

Another aspect which I have included in the discussion is the participants' relation to the benefits and challenges of GE. Although, those aspects do not emerge from the outcome space, they constitute an important part of the participant's understanding. Additionally, I believe that GE within own teaching program plays a significant role in forming the perceptions. Therefore, I will elaborate on this topic in my discussion.

4.2.1 Perception on the concept of GE

First of all, I want to discuss GE as an educational philosophy. Clearly, GE was strongly associated with education, as with formal educational institutions. One reason is that the term contains the word “education” which gives the general impression of GE as an pedagogical concept with the purpose to be implemented into the classroom. Indeed, GE is largely associated within an educational framework as it receives the most attention regarding different educational policies (Krause, 2016, p.153). Additionally, GE has been argued to have strong roots in theory-based knowledge, as Standish (2014) emphasizes, which causes difficulties to connect to everyday knowledge or experiences. The consequence is that individuals experience frustrations in conceptualizing the concept on a personal level which can result in negative associations.

As a matter of fact, all the participants initially perceived the concept from a theoretical perspectives. One reason why was likely to be the abstract terminology and the fact the concept itself was not familiar with participants. Additionally, I believe that the participants partly remembered the topics they have discussed in lectures in this regard. Moreover, I cannot exclude the possibility that the terms relating to GE have been explored prior to the
interviews. The reason for my assumptions is that the participants applied similar expressions, such as *open eyes to realities*, at different occasions.

Overall, the study demonstrates that the abstract terminology led to difficulties to connect to the approach. A surprise was also that students of the ITE program, whose programs specifically concentrated on global challenges, experienced the similar negative affiliations regarding the terminology when discussing GE compared to the teachers of other teaching degrees. Furthermore, the impression was given that GE can be taught as separate subjects which implies the idea that GE is disconnected from the everyday experience and situated in the domain of theoretical approaches. A consequence of this discrepancy is that the concept will face challenges being translated into practice which ultimately threatens the ideas of global citizenship and execution of social justice, as discussed in sections 2.1.2.1 and 2.1.2.2.

In addition, the study shows that the focus on the collection of themes and abstract terminology can make feel the teacher or global educator overwhelmed and frustrated, as discussed by Ellis which can lead to disinterest (2015, p.75). A similar result was perceived in Pudas (2015) doctoral in which the teachers viewed the organization into themes as a strain to the teacher's work. The consequence was an increased apathy towards the concept. In my study, some participants felt equally insecure about their knowledge, as they expressed the concern that they did not receive sufficient information within their degree while comparing it to other degrees, such as ITE. For example, Icons or the ITE has been mentioned by few teacher students which appear to them to connect to global issues more profoundly. In this case, some participants perceived GE tied to a subject rather than as a holistic approach. They connected human rights education, environmental education, development education, etc. with GE which is based on large pool of information. The participants did not feel confident in containing this knowledge which ultimately influenced their perceptions to which extend the approach is executable. However, the focus on themes in GE is based within NGO's politics which have promoted different action plans in and outside of educational frameworks (Krause, 2016, p.152). Nevertheless, Lehner and Wurzenberger (2013) concluded that the collection of themes makes it difficult to find a common ground for GE which leads to the different understanding of the concept. This is no wonder, as GE emphasized those themes while defining its concept (O'Loughlin & Wegimont, 2002, p.13; Jääskiläinen & Repo, 2011, p. 78). Indeed, there are divided opinions on which kind of knowledge is necessary, whether it relates to academic knowledge or cultural knowledge and which purpose. As Standish (2014) states that acquiring knowledge is not sufficient, if it evolves only within educational institutions, as it changes as fast as the world changes (p.175). Also the ICCS study in 2010 demonstrated that knowledge does not lead to participation (Suoninen et al, 2010).
It is undeniable that the knowledge about human rights or inequality with regards to cultural and social environment are beneficial and crucial for a global educator, however, this knowledge must be connected with own lives and understanding (Standish, 2014, p.175).

Regardless the initial difficulties, some participants reviewed the concept from a lived experience which based on student exchange programs, intercultural contact, or even scouting. Clearly, the GE within other institution, whether youth organizations or homes play a big part in the participants' lives and understanding on GE, therefore, integration of GE on the macro level demonstrates positive influence. Consequently, they connected GE to wider understanding beyond the formal educational institutions. They felt that GE is about learning and a way of living which is not limited to a subject or theme, therefore they were not dependent so strongly on academic knowledge. For example, the GE was not only a tangible lecture, but was experienced through other people by interacting and communicating with them. This is the reason why those participants actively searched for contact with other individuals of same and other cultures. They detached themselves from theory, instead they attempted to explain their understanding based on a realistic events and interactions. In my opinion, those participant felt closer to practicing GE in everyday situation. They gave the impression that GE was not a far reached concept, but it was happening at a local level, whereby global issues, such as equality, were examined carefully and critically. Consequently, they were more self-conscious of own perspectives, power, and self-development possibilities. Additionally, those participants experienced less difficulties in explaining GE. In other words, GE was not only doable, but also a lived approach. Consequently, it can be argued that for some of the participants GE remained within the spectrum of vertical (theoretical) knowledge, while other participants have acquired horizontal (everyday) knowledge which makes them connect the concept with own lives (Standisch, 2014, p.169). All in all, a discrepancy between theoretical and lived perception on GE can be observed.

Nevertheless, it is important to acknowledge that the perception of some participants' changed when the Finnish term was used. In this respect, GE became “something closer to home”. Consequently, GE became larger than a pedagogical approach, instead it was connected with upbringing. In other words, GE changed from being perceived as a “big” theoretical concept, into an approach to be practiced and experienced at home. The language made a difference as the word global is not as common used in Finland as it is in English, which has been confirmed by Standish study (2014, p.170). Overall, it means to relate to whole world, but depending on the language, it can be perceived within a different context. In this case, some
participants experienced a change in their perceptions towards GE. They connected the concept with the understanding of local and global issues as a holistic form which can be applied from own homes.

Nevertheless, the discrepancy between the theoretical knowledge and lived experiences which also influences other the following categories: GE as a multicultural and social approach and as transformational methodology. Therefore, it can be argued the better GE is connected to own lives, the better it is conceptualized and translated into own lives.

Another important aspect to which the participants associated GE was the perceptions as a multicultural and social approach. One reason is that the increasing diversity has been noticeable in the Finnish classroom. Moreover, the growing refugee crisis and related global issues have become apparent daily on a local and global basis. However, Finland has never been a homogenous country due to the existence of other minorities, such as Roma or Sámi (Pyykkönen, 2015), only one participant mentioned explicitly those minorities. In general, immigrating cultures were discussed. Therefore, I wonder to which extend awareness is raised towards minorities, such as Sami and Roma, and related injustice issues. Clearly, the number of foreign-born citizens has increased in Finland in the last decades which ultimately affects the various institutions, such as schools. As a result, the participants expressed their concerns and uncertainty of how to address cultural differences within the classroom based on the recent immigration influx.

In fact, policies of GE concentrate strongly on the need of embracing multiculturalism and disposing of stereotypes and prejudices which is translated into different pedagogical strategies, such as GCE (GEGWG, 2008, pp.22-23). Additionally, the majority of the participants attended a multicultural course which has directed the participants' attention on the growing diversity within educational institutions. Shultz and Abdi (2008) discuss this aspect as “transnational responsibility” which concentrates specifically on understanding other cultures from a critical perspective (p.47). This involves being aware of not only other cultures, but also own cultural identity so that raise social awareness is raised (Jääskiläinen & Repo, 2011, p.100). Indeed, during the interviews, values such as understanding other cultures were emphasized, however, the participants expressed a difference how diversity is perceived and to which extend power relation perspectives are analyzed. As a result, I applied the terms institutionalized multiculturalism and a cultural relativism.

When discussing institutionalized multiculturalism, I refer to idea of perceiving other cultures from a humanist view. For example, some participants perceived GE as a form of managing concept which can support them in approaching multicultural classrooms. As discussed
before, some of the participants felt insufficiently equipped with knowledge in global matters, but also they felt unequipped with skills to interact in a multicultural classroom. In particular, terms like helping others or managing others have been mentioned. Indeed, the study of Goren and Yemini (2016) addresses the issue of “helping” other cultures, while it criticizes the fact that own cultural power positions are viewed less critically. Also Andreotti (2006) addressed the relation to the “other culture” as taking responsibility for others which does not necessarily contributes to address social inequalities, as the superiority over another culture is maintained (p.47). In fact, this aspect can be recognized in Pluim and Carr's study (2014) in which they refer to mainstream global citizenship education, as described in section 2.1.3.2.2.

While other participants demonstrated traits of cultural relativism. For example, they displayed a more critically orientated dispositions towards own cultural position in relation to others. Referring back to Andreotti's study (2015), she discusses the idea of empathy being able to see other's perspectives and of visiting being able to learn from others. For example, some participants perceived themselves as part of the diversity while working in an environment of different cultures. Other cultures assisted them in widening the perspective and evaluating social injustice issues within own environment. For them, GE was perceived as an cultural relativist approach which supported them to take advantage of the cultural diversity. However, they viewed themselves and their educational surrounding critically while expressing the need to learn with and from others. At the same time they have a fair understanding of own cultural identity in relation with others which is line with Kaihari and Arja's (2011) argument that knowledge of own culture is beneficial to understand others (p.100). In other words, the participants were open for new ideas, while GE could support them by letting go of prejudices and open-up to other possibilities. Additionally, they addressed the issue of oppression regarding cultural and linguistic issues and homogeneity within own degrees whereby they actively searched for different means within and outside the educational institution to discuss their prepositions. Moreover, they talked less about not being in control, but they actively searched for answers and solutions on interacting with social environment. They appeared to be more confident, or empowered to act as global educators.

Regarding the increasing diversity within educational institutions, there is no doubt that children of different background (as new-arrived immigrants) may require more help in understanding the Finnish language and culture. Derived from the concerns of the participants, I argue, that some of them feel that multiculturalism is less an enrichment, but it is a challenge or a problem which requires knowledge and (in this case) social and cultural
skills to approach this “problem”. Within GE, some participants recognized the idea of pedagogical response towards “multiculturalism” which provides a particular skill set. However, this is not out of the ordinary, as GE is frequently viewed as a response strategy to address emerging global issues. Standish (2014) discusses various skills ranging from learning skill (critical thinking, problem solving) to personal, social and emotional skills (cross-cultural understanding, responsibility to and respect for others). In fact, according to Shultz and Jorgensson (2012), many of the skills are ought to prepare the individual for the global market which ultimately contributes to social inequality. Additionally, it is worthwhile to mention that Standish (2014) with respect to global skills are not skills but attitudes, behavior, and dispositions (p.180). It can be argued that the dispositions had an impact on forming the perception with regards to GE in the area of multicultural interaction. Indeed, some participants give the impression that they distant from other cultures which has been discussed by Pekka who had the feeling that Finnish people do not want to interact with people of other cultural backgrounds. This disposition can be also recognized in other aspects. For instance, if the preservice teacher feels as a reactive agent to “handle” multicultural identities, it may lead to negative perceptions about oneself and as a teacher within a multicultural environment. With respect to cultural aspects, they were affected by their social environment, while they attempted to maintain control. With lack of knowledge and social or multicultural skill set, they may feel less of control and less of confidence. Furthermore, those dispositions are not solely tied to educational institutions, but they may have impact on the the interactional procedures outside the schools. For example, if other cultures are viewed as challenge within the classroom, this perception may be lived similarly in everyday life.

Another aspect which is frequently mentioned with respect to GE is the idea of pro-activism is an aspect valued which is ought support participatory action in the community (GEGWG, 2012, p.25). Individuals, who are proactive, are not only open for change, but they can perceive GE as a catalyst for change which is inevitable needed for the future education. Hereby, I want to elaborate the transformational character of GE, which I identified as a possible methodology.

As a result, GE as a transformative methodology has gradually emerged from the participants' descriptions. The term methodology encompasses the idea of various methods or principles being employed in order to support a transformational development. The guidelines of GE (GEGWG, 2012) specifically refer to methodology as realities of the world which refers to realities of learner, local and global society (p. 29). In other words, it relates to the understanding of different surroundings, for example, as a teacher, you should have knowledge about the needs of your learners in order to support the development of a sense of
belonging and self-confidence. The consequence is the establishment of a safe environment for possibilities of democratic dialogues about concept such as justice or equity with the aim to foster critical thinking (GEGWG, 2012, p.30). Another consequence is the learner becomes aware of its responsibilities and acts upon which ultimately supports the idea of bottom-up policies of change towards a justice world, whereby taking action is one of the main focus points. Although, strictly speaking, the purpose of methodology is not find solution, in case of GE the solutions are sought together for a better common future (GEGWG, 2012, p.14).

All in all, the participants agreed that GE encourages critical thinking which can potentially bring change to the future. Additionally, the participants expressed the importance of experiential learning and proactive doing in order to contribute to active participation within and outside educational institutions. It has been argued by those participants that it contributes to a better understanding of the local environment which can be ultimately exceeded to the global surrounding. This aspect is also discussed in GEGWG (2012, p.23), as an interactive learning environment should increase self-confidence and learning from each other. However, the perceptions varied on the methodology.

Within my finding two categories have emerged: GE as reactive and as a proactive framework.

Within the reactive framework, I refer to GE as a response mechanism which depends on external circumstances. As discussed before, some of the participants felt insecure about own abilities to face a multicultural classroom based on the assumptions that particular knowledge and skills are required to do so. Therefore, they perceived GE as a framework which can support insecurities and act as response approach towards immediate global issues, such as the growing diversity.

Additionally, it can be argued that within the reactive framework, the participants based ideas on GE on conditions, circumstances or feelings. This may be the reason why helplessness was frequently expressed or why multicultural classes felt as a challenge. In addition, teacher programs was viewed as not sufficient, as not enough or adequate knowledge about global challenges was given. The responsibility of gaining adequate knowledge appears to lie in others. The consequence was that those participants appeared to feel less empowered to act as a changing agent themselves and dependent on their physical and social environment. As I have addressed Andreotti's study about different dispositions regarding cultural understandings, I wonder to which extend, dispositions play a role in this regard. For example, whether participants are externally focused or internally focused which ultimately affects the perception of the concept. With externally focused, I refer to as connected to
perceiving oneself as less in control of external stimuli. In contrast, the term internally focused contains the idea that the person is in charge of own environment, while being confident as agent of change. In other words, the person feels more empowered. This aspect can contribute to act more proactive and search for ethical understanding. However, there are divided opinions on the meaning of active participation. For example, whether it is sufficient to be aware of global issues (Olsen & Vincent, 2002, p.22) or it constitutes action so that change is enacted on an ethical foundation (Rydén, 2007, p.111).

For instance, when referring to raising awareness, dialogues have been perceived as important. In general, discussions within GE guideline are encouraged as they support critical thinking so that misconceptions can be addressed (GEGWG, 2012, p.23). However, my findings showed that dialogues have been not experienced as profound by some of the participants due to the lack of controversial topics. Indeed, Pace (2017) suggests teachers require to be able to engage students in difficult topics so that being critical extends to the students (Freire, 1998, p.36). The question is to which extend participants were exposed to controversial dialogues of different perspectives so that they are encourage to think critically. Although, GE guidelines emphasize skills of reflection and questioning on controversial topics within an interactional environment, the study shows that often this is not the case (Jääskiläinen, 2011, p.101; GEGWG, 2012, p.7). Consequently, transformative processes may not be enacted which undermines the idea of grassroots movements towards encountering global issues (Lehner & Wurzenberg, 2013, p.360; Krause, 2016, p.158).

However, a positive observation is that interaction generally is sought, but the question with whom? With same-minded individuals? As Pekka has argued, interaction with different-minded people was not only difficult, but also he observed a physical separation between different cultures or teacher degrees within the classroom of university courses. It can be concluded, although intercultural interaction is practiced, it might not have the desired effect due to “self-centered” reasons.

Indeed, transformative learning is a crucial aspect of GE with goal to question the oppressive structures based on cooperation and dialogue (GEGWG, 2012, p.13). Within this process, change of attitudes and feelings towards establishing equality and social justice is preferred. This aspect would support the thick approach of democracy in education, as discussed in section 2.1.3.1. In other words, empowerment of the citizens plays a significant role, so does the knowledge about democratic structures. However, a surprising fact was that the participants did not discuss those aspects which leads me to the conclusion that those topics are not sufficiently elaborated within the participants' immediate environment, although, the
The idea of GE is to support people to learn and to take responsibilities while inserting changes at local and global levels, especially with regards to social injustice issues. The study shows a need for a more political approach. As the transformational process can be only mobilized if for example the participants themselves believe that they are a part of this process. This idea of changing traditional thinking can be already translated within own local sphere, such as the classroom, by addressing f.e. national teaching strategies. If pre-service teachers do not feel empowered, they may face difficulties in introducing change, such as GE into the classroom.

Clearly, GE faces various challenges as they have equally addressed by the participants. However, the participants showed high interest in the concept due to its beneficial characteristics which I will discuss in the following section.

### 4.2.2 Benefits and challenges of GE

Benefits and challenges with respect to GE crystallize through the previous part of discussion. Evidently, personal dispositions had an impact on the perception on the challenges and the benefits of GE, in particular the social environment played a significant role for the participants. All participants agreed that GE shapes values which are beneficial and necessary for the contemporary society. For example, the values concentrate on acceptance of oneself and other. It is clear that other cultures play a significant role in the participants life. For example, the refugee crisis has been discussed in other parts of interviews. Indeed, the discussed values can not only support multicultural environment in the classroom, but also they benefit the sustainable goals of GE. Open-mindedness towards people of other cultures, as well as global issues, self-respect and respect for others, and social and environmental responsibilities are the core values of GE (GEGWG, 2012, p.24). The values which shaped by the concept of GE sound very ideal and it reminds me of general humanistic perspective and of cosmopolitan nature. However, I wonder whether values can be imposed on other cultures which do not share the same values.

Additionally, the participants identified various skills which are can be beneficial from a social perspective. They highlighted the importance of cooperative and interactional skills which applied to people within own culture and of other cultures. Cultural skills have been addressed several times which are based on understanding, respecting, and caring about
people of various cultures. Both aspects, values and skills, are firmly integrated into GE policies or any other strategies connected to the approach, such as the “Strategy 2020: Towards a globally minded Finland”. However, Andreotti et al (2015) argue that this kind of conceptualization is based on abstract terminology and ignores the possibility of other-minded who do not cherish other cultures as they feel own national identity or values in danger of diminishing (p.251). In other words, although acquiring cultural skills and executing humanistic values are important within and outside an educational framework, remaining critical and addressing the complexity of different issues beyond idealistic ideas can lead to a more ethical and responsible actions (Andreotti, 2006, p.49). Additionally, the idea of special skills shows characteristics of institutionalized GCE discussed in Shultz study (2011) which connects to neoliberal ideas of acquiring skills and knowledge to be able to compete locally and globally. Of course, skills, knowledge, and values are important for change of existing conditions. Therefore, it has to be said that both perspectives do not necessarily oppose each other.

Even though the participants identified various beneficial aspects of GE in the classroom as well as in the personal development as a teacher and as a person, equally challenging issues were discussed. In particular, social surrounding, as well as not believing in own abilities and lack of resources affected the perception on GE negatively.

Firstly, the majority of participant perceived challenges with respect to GE in other people's attitude. For instance, when referring to the multiculturalist classes, some participants were concerned with acknowledgement by the parents, co-workers, etc. It can be argued that the effort of teachers towards establishing values of openness or respect can possible lead to conflict situation with parents who express different views, which is not a desirable outcome. In this case, two factors are in play, external and internal factors. The external factor are parents who are not necessarily comfortable, while the internal factor is being afraid of possible conflicts. Indeed, GE contains values and thinking process which may not be in line with other teachers, as GE intends to change traditional perspectives. However, especially for novice teachers the process of integrating new ideas, as proclaimed in GE, might be experienced as a difficult process.

Despite GE being incorporated in the Finnish Core Curriculum, Pudas (2015) has shown that teachers have difficulties to connect to practical side of GE (p.145). In her study, the concept is being viewed as important and essential concept, but she identified a discrepancy between belief of its importance and systematic implementation of GE (p.146). However, the success of implementation depends on teachers which must have an understanding of GE, as acting as
global educators. As Gaudelli (2016) remarks, if a teacher does not perceive itself as global educator, s/he might be not able to guide their students towards becoming a global citizen (p.121). In other words, a responsible global educator requires to demonstrate own initiatives to find actively solutions for the challenges without feeling a sense of helplessness, or the participants experiences an overwhelmingness by external influences, such as other people's attitudes. However, if the participants do not feel empowered to face challenges, they may experience challenges to establish an transformative environment within the classroom or own surrounding to support a world of social justice and equality. A danger in this assumption is the emergence of self-centered interdependence which Ellis (2015) argues that it acts as an obstacle towards approaching social justice, equity, etc. (p.79). Interdependence refers to the idea that we share meaningfully with others our thoughts and learn from each others. However, I received the impression that “I need to, I can, …” has been mentioned frequently by the participants without connecting “we”. This does not imply that the participants do not share the ideas or learn from each other, however, it appears that, for example, if the own values are not accepted (such as the GE values), the consequence to search for individuals who agree. Conclusively, this kind of process does not comply with the idea of consensus. Consequently, there is a need of leadership qualities which are based cooperative work (Rautiainen & Raika, 2016). Although, cooperation and interaction are highly emphasized within the framework of GE, namely interdependence, acting as an individual characteristics is predominately in the interviews.

Surprising was that the resources have not been a large concern. The project *As a Global Citizen in Finland* depended on various resources which were of financial and time investing nature. The participating teachers were concerned with the planning and organization of implementing GE into the school curriculum. Additionally, financial support were materialized in order to organize meetings, counseling, and materials. In my opinion, not every school receives the same support, or not every teacher is able to gather similar enthusiasm for his/her own projects, from a financial or psychological perspectives. As mentioned in the previous paragraph, one of the large challenge may be other people's attitude. However, to my surprise limited resources have been discussed by only two participants which thought immediately about suitable solutions for the challenge as they continued to elaborate the concept.

Overall, GE is highly value-laden which has been frequently acknowledged by the participants. In particular, in connection with multiculturalism, tolerance and respect towards people of other cultures has been viewed as in important. Otherwise, fostering of skills which
are based on social interaction, as well as cultural skills were emphasized. In other words, there is clear orientation towards social and emotional learning instead of a political orientation, as Keiser and Michelli (2005) have discussed (p.26). Additionally, the participants of my study demonstrated the importance of awareness and responsibility to the local and global surrounding and actions which supports transformative character of GE. On the other hand, values, skills and also knowledge were favoured so that learner can participate in a globalized society which is presumably guided by neoliberal policies. It is clear, that educational institutions, especially teaching programs influence the development of perceptions regarding GE largely which was addressed by the participants. Therefore I will, discuss the topic in further detail in the next section.

4.2.3 Experiencing GE in own teaching programs

Raiker and Rautiainen (2016) recognize the responsibility of teacher education programs teacher as a primary developer of students' skills in critical reflection and analysis (p.1). However, the practice might correspond with this idea, as Apple (2011) argues that viewing global realities of unequal powers critically are not practiced sufficiently (p.229). The participants made different experiences with GE whose conceptualizations of the approach was partially affected by their teacher program and from personal backgrounds. Overall, the teacher programs in Finland are based on the philosophy of Freire (1998) which encourages values such as respect, ethical responsibilities, and democratic (or critical) thinking (p.85). Regardless, references to injustice problems have been less addressed. Indeed, I recognize characteristics of mainstream or soft approach of GE.

Additionally, GE within the studies appears to be unequally applied, as the teacher students experienced different form of GE within the own degree. At this point, I want to distinguish between the different degrees. EDGE and ITE studies integrate the concept of GE deeply, many of the themes of GE are critically discussed. Other teacher students familiarize themselves with the concept largely due to the course of multicultural education which has been only recently introduced to the wide ranged teaching programs. According to the guidelines of GE, discussions are supposed to support the reflective and critically thinking by recognizing different views and practice to find common solutions (GEGWG, 2012, p.21). Pace (2017) recommends that also teachers should have the courage to engage students
in controversial conversations, such as refugee policies which are investigated through cooperative work, as this leads to a better understanding of democratic ideas. However, the participants argued, this was often not the case, although the majority of the participants related to discussions and dialogues to foster critical thinking within their degrees. Moreover, the teacher degrees are based largely on research based learning whose purpose is to create opportunities for dialogue and reflection (Niemi & Nevgi, 2014, p.32). It takes place in form of conducting researches, diaries, etc. which can contribute to a shift in understanding of other cultural surrounding with respect to social inequalities by an active self-reflection process. However, some participants experienced research-based working and dialogues as less engaging and impactful, especially in connection with GE.

In addition, I inquired about the participants' perception on GE beyond the multicultural course or specific GE courses within ITE program. The participants experienced their courses, for example, as the minors, to be very homogeneous and national-orientated. Various participants criticized that not only her lectures concentrated strongly on Western perspectives, but also there is a certain lack of critical thinking. For instance, such as in arts, diversity or any other global concerns were not integrated. National perspectives were largely implemented, even if other countries cultural affiliation were studied, they mainly contained the predominant cultural aspects, such as in the English speaking countries. Rissanen, Kuusisto and Kuusisto (2015) have addressed this problem, they argue that the mainly ethnocentric Finnish education has a negative influence on contributing to the students' understanding of cultural aspects. Also Andreotti (2015) has argued homogenous policies are enacted in practice, while the theoretical policies may promote diversity and critical thinking, it is not translated into practice. Consequently, ethnocentric policies are largely maintained within the teaching programs despite the integration of GE (or previously related to as international education) which means that issues such as power equality, stereotypes, racism and other controversial topics are rarely incorporated into the lectures unless in separate courses. Only few of the participants referred to social justice issues or viewing critically the position of dominant culture (as the Finnish one) towards other minorities or other cultures outside of the Western sphere. This also affects the idea of global citizenship, and confirms assumption, that it is difficult to view beyond own cultural positions and perspectives.

Another reason for the objectivity in the Finnish educational systems, I believe, are the developments in the 1980s, therefore, addressing political affiliations are a sensible subject (Raiker & Rautiainen, 2016, p.11). Hereby, I do not want generalize or speak for each department of the university or all universities in Finland, however, the majority of the participants did not refer intensively to the political dimension of GE. In fact, some
participant felt uncomfortable to discuss politics within an educational framework, as it be
offending to other people, as the awareness of political dimensions is considered as
transformational cornerstone for changing injustice and unequal circumstances. The reason
why is that it is an integral part of active participation towards change which can be expressed
locally and globally.

In fact, the participants generally felt that university did not offer sufficient information or
possibilities on practicing GE within the institution. As argued before, the participants can
take own initiatives to obtain relevant information or knowledge of their interest which could
contribute to their knowledge, as some of them choose to do so. However, the dominant
perspective on GE was a concept which is strongly theoretical with little practical possibilities
of applications which did not encourage to inquire alternatives.

Another important aspect of GE is the fostering of interactional activities. In general, ITE
students attend lectures with exchanges students or students of other degrees, while the
teacher students of other teacher programs have less the opportunity to do so. I have to add
that the Teacher degrees for Finnish primary teacher or early childhood education teachers
are largely conducted within a primarily “Finnish” environment. In other words, the Finnish
students do not generally attend courses with exchange students or any other students of
different backgrounds. This issue has been addressed by various participants and perceived as
a disadvantage in terms to cultural interaction. Therefore, I wonder which methods are used to
increase multicultural interaction. Unless, they attend English-speaking classes which is
optional. As discussed before, even if the students were mixed together with different
nationalities or cultural backgrounds, it did not necessarily led to successful exchange of
discussions which could have a transformational effect. Caruana (2014) describes this
situation as a social segregation. Consequently, it means that the multiculturalism or
multicultural interaction remains to large extent a theoretical approach, while homogeneity in
the courses is maintained. The only possibility to wide own perspectives and practice
multicultural interaction is to participate in student mobility programs. Indeed, in my study
the participants chose this option. However, exchange programs usually are organized to other
universities or facilities in which a common language (such as English) is spoken. The
question is to which extend the students communicate or interact with home students (others
than exchange students) or with ordinary people (non-students) in other countries.
Nevertheless, when living abroad, even for a short time, self-confidence can increase, but the
question is to which extend the understanding about the lives of the people in other countries,
the culture, the politics, is increased, if the country's language or to which extend, critical dialogue is encouraged and practiced or even desired.

The reason for my questioning is despite the fact that the university also offers possibilities to work with refugees in the refugee centers, participants preferred not to participate in this courses for various reasons, such as lack of time. Therefore, I wonder if student exchange programs serve as international “experience” with regards to receiving attention from potential employer rather than as enrichment of cultural understanding. All in all, the interactional possibilities are limited which anew do not support necessarily the development of multicultural interactional skills.

It can be argued that few courses have a deep impact on the students thinking, but they are not necessarily mandatory, but they seem are attract students who already show critical views. In other cases, the teacher itself may play as a significant role model. Otherwise, the participants sought themselves for intercultural interaction (as outside of the university's premises), they applied for courses (not mandatory), and they received education by teachers who were enthusiastic about global issues. Nevertheless, in other courses of the studies, they experienced a Western or national focus based largely on theoretical knowledge. Therefore, I wonder about teacher students who do not seek the voluntary options, as to which values they exposed, whether they can act as global educators.

### 4.3 Conclusion

The study showed that all participants showed an awareness of the global issues around them, while in particular the focus was directed at the growing multiculturalism within Finland. Overall, the participants demonstrated a sense of caring and responsibility towards their surrounding. Both aspects, awareness of global challenges and responsibility, are significantly promoted by GE, and regarded to “open eyes towards the realities of the world”. Therefore it can be argued that GE plays a role within higher educational institutions and within the Finnish society.

In general, it was interesting to see that one approach generates various perceptions while the participants demonstrated focus on different aspects of GE. According to the preservice-teacher participating this study, it can be concluded that there is a discrepancy between
theoretical knowledge and lived knowledge which ultimately affects the understanding of the concept. Evidently, the abstract terminology within the approach is influential on how it was perceived. In other words, as long as the participants could connect the different concepts such as values, awareness, interactions with own personal experiences, they felt less reluctant to discuss the concept and conceptualize from own experiences. Therefore, it can be concluded that there is a need for clarification and a more conceptual approach so that the GE translates into a practical understanding.

However, the study also shows a strong focus on the multiculturalism, especially with respect to the need of acquiring social and cultural skills to be able to interact with people of different cultural backgrounds. Overall, this aspect can be considered as a positive development considering the growing diversity within the country. In particular, in this area GE has been perceived by the participants as a beneficial approach. However, this specific focus reminds strongly on cosmopolitan ideas which elaborate common understanding and common values based on liberalhumanist perspective. The reason may be because of the strong presence of NGOs within Finland, as well as those values are highly promoted within and to some extend outside of the educational institutions. The question is whether cosmopolitan values should be considered as an ultimate goal due its idealistic nature. For example, Western ideas of values may not comply with values of other cultures which to be acknowledged in order to avoid unnecessary emotional conflict situations and frustrations. However, the high concern with diversity shows that the participants are aware of the impact of globalization and feel a need for change of the contemporary structures.

Nevertheless, a concerning observation is the lack of political dimension of GE. The participants largely connected the approach to an emotional and social-based concept while political aspect have been less addressed. Issues regarding social injustice and inequalities have been mentioned scarcely. Therefore, it is to wonder to which extend those aspects are discussed conceptually within the educational framework and to which extend they are part of the participants' lives. Consequently, if the participants' have not become aware of this problematics how can they act and think critically about the legacies and processes of cultures to contribute to sustainable and democratic future? Ultimately, this questions the transformational nature of GE on a macro perspective which is concerned with idea of bottom-up policies. The study shows that the transformational learning processes require to receive further attention, as they are criticized by the participants.

Additionally, challenges of GE are elaborated within a pedagogical context and concerns were raised by the participants due to its soft-approach characteristics. For example, the lack for
application of controversial topics has been frequently addressed which is another indicator for mainstream GE. The reason why is that engaging with controversy is a cornerstone of GE in order to foster critical thinking and raising awareness of different perspectives. Instead student exchange mobility programs were discussed as a form of increasing intercultural understanding and social awareness, however, local opportunities were less acknowledged. Therefore, it can be argued whether the reason for choosing exchange programs are primarily based on experiencing different cultural perspectives or on an opportunity to increase a "global" skill set based on neoliberal perspectives. Additionally, the study demonstrated that the implementation of GE into the teaching program is unequal and inconsistent which can be largely associated with an mainstream approach of GE. This factor could be observed between the ITE teacher students and teacher students of the other programs.

Conclusively, it can be argued that teaching programs shape the understanding of teacher students on different concepts. In this case, GE appears to to adapt the nature of a mainstream or soft approach of global citizenship education which concentrates on elaborating skill set for the global market. Already the the impact of the current teaching strategies have been questioned by the participants, even though dialogues and research-based learning as further methods to support transformational learning are implied. Instead other means to “widening the perspectives“ and increase multicultural interactions are sought, such as student mobility programs. Although the aim of research-based inquiries is to create knowledge and develop autonomous working by justifying actions and decisions, the participants elaborated the need of more practical inquiries and for more academic knowledge related to GE.

Overall, the study demonstrated the concerns and the needs of the participants which were manifested in the different perspectives on GE. Indeed, the participants displayed awareness of their global issues and responsibility while emphasizing cosmopolitan values. However, they also expressed frustrations and lack of empowerment. Yet, it can be concluded that GE is an important part of the teaching program, as a pedagogical strategy and personal philosophy, as global issues are addressed. However, the study also shows that there is a need for a political dimension which is necessary to maintain democratic structures based on an ethical orientation.

GE constitutes a large potential towards introducing changes in a time of political, social, and cultural change, but it requires to adapt a more critical characteristics in order to fulfill its goals and principles so that the traditional way of thinking are addressed.
5. Additional considerations

In this section, I want to discuss future researches which contribute to the understanding on the impact of GE. Additionally, I elaborate limitations of this research, the trustworthiness of the research and ethical considerations.

5.1 Implications for future researchers

The study provides an overview of the varied perceptions generated by teacher students at the university of Oulu. Further research can be conducted in how to re-shape perceptions, in other how to support transformational learning. It appears to me that dialogues and essay writings have not been experienced as a transformational method. Therefore, more research in this area requires to be accomplished in order to understand transformational learning.

Additionally, in my discussion and conclusion I have not referred strongly to the macro environment of GE, as well as the democratic aspects. The reason why is that form the interviews those aspects have been less articulated, and in my opinion they require a special focus. I would suggest a narrative study which would elaborate those aspects further.

Also different methods have to be explored how to connect the GE more on a practical level, as the teacher students felt it to be challenging to relate to GE in their own lives. Furthermore, future studies can obtain on the perceptions of teachers who teach GE. For example, they think about its impact on the students and what kind of challenges do they experience with regards to GE.

Moreover, it would be also interesting to conduct a similar study on other universities in Finland and in the Finnish language, as it has shown to create a language barrier between the understanding of interviewees and their descriptions.

Apart from university as a research ground, further research can be conducted in Finnish schools, as to which extend GE has been implemented in the primary educational institutions. Although Anna Pudas (2015) researched GE on the grounds of the GE 2010 program in the
Finnish basic educational schools which involved a mixed research methodology. However, an phenomenographic study of the teacher's perception will contribute to the understanding the proceeding of GE in schools.

5.2 Limitations

In this section, I would like to discuss the various limitations which have affected my research study, such as the low number of participants, the language barriers, and the abstract terminology in more detail.

Firstly, the sample consisted of only nine participants from one university, therefore, generalizations have to be met with caution, if at all. Although, the participants' perceptions are important and demonstrate the challenging development and implementation towards building a caring society who addresses injustice global issues, this small group cannot represent all the teacher students locally or globally. The purpose of the study was to identify the varied perceptions of a sample of teacher students on GE which was ultimately achieved. The phenomenon (GE) is experienced subjectively, in other words from an epistemological perspective, thus it cannot be generalized. However, within the participants dialogues, the true “essence” can be discovered which contributes to the understanding of GE.

As second obstacle I consider the language. The interviewees were to large extend Finnish native speaker, while the interviews were conducted in English. The language discrepancy has affected the construction of meanings and understanding of the questions. Therefore, I wonder if the descriptions of the perception would have differed if the entire interview was held in Finnish. Additionally, some of the answers were difficult to understand, as the English proficiency of my language skills and interviewees showed limitations. However, besides the language barrier, I should have also focused on further explanation regarding terms, such as community, equality and etc., as those meanings may be vary between the researcher and the interviewees.

Another limitation is that the interviews exposed a small part of the participants' thinking and understanding which was largely contextual and circumstantial. GE is wide and complex concept, while the participants had a limited time window to express their thoughts and reflections while giving the interviews. Therefore, it was difficult to understand what kind of perceptions the interviewees truly hold. Another concern of mine is that the participants elaborated what they believed I wanted to hear. For instance, many participants referred to the
themes of GE, such as human rights, equality etc., or even realities of the world which resembles strongly to the official definitions of GE. Indeed, I have addressed this issue before the interviews by asking the participants to avoid to search for the right terms. However, I believe that some of the participants were nervous and uncertain about the term "GE", therefore, they wanted to gather more ideas about this approach. It can be also argued that some of the mentioned terms may not be internalized or experienced by the participants themselves, but they are memorized from lectures. In order to address this kind of predicament, questions such as 'why?' or 'how come' should have been asked more frequently. However, I have learnt from this process to avoid novice mistakes, such as those, in the future.

5.3 Trustworthiness of the research

In qualitative research, the understanding and experiences of the participants and the researcher's interpretative abilities determine the trustworthiness of the qualitative research (Creswell, 2007, p. 202). Collier-Reed, Ingerman & Berglund (2009) discuss the importance of trustworthiness in phenomenography as an alternative to validity, reliability, and generalization of the quantitative research (p.339). Lincoln and Guba (1985) introduced credibility, dependability, confirmability, transferability as a foundational line for trustworthiness in qualitative research. In contrast to a quantitative research, which is based on conventional aspects, such as validity and reliability, qualitative researchers embrace a more “open system” (Collier-Reed, Ingerman & Berglund, 2009, p.340). They regard qualitative research as a holistic approach to strengthen the research results (Collier-Reed, Ingerman & Berglund, 2009, p.340). In the following paragraphs, I connect phenomenography with Lincoln and Guba's conceptualization of trustworthiness of a qualitative research.

Lincoln and Guba (1985) argue whether a truth value can be achieved in order to strengthen trustworthiness of a report (p.294). They concluded that this is not possible, as viewing the reality can take different perspectives (Lincoln & Guba, 1985, p.294). However, the credibility of an inquiry can be supported by presenting the data analysis in a such way that it proves the outcome. However, issues of dependability become apparent, in particular during data collection, data transcription and analysis. For the data collection, I applied a voice recorder in order to establish an accurate transcript according to the participants' wording.
Furthermore, I have explained the process of data analysis in the relevant section. Additionally, I have constructed an outcome table which illustrates the different categorization steps so that the development of the differences in perception can be recognized. Lincoln and Guba (1985) view this form as an inquiry audit (p.317).

Another method to confirm the trustworthiness of an inquiry is to achieve similar results, if the same methods are applied to gain and analyze the research material. However, with regards to phenomenography this is challenging process, as other researchers hold different knowledge and perceptions about the phenomena and inquiry processes (Collier-Reed, Ingerman & Berglund, 2009, p.343). Indeed, an important aspect is the degree of the researcher's familiarity with the inquiring subject, to which the goal of the study were met, and the ability to discuss the data (Collier-Reed, Ingerman & Berglund, 2009, p.343). With regards to my study, I have attempted to understand the conceptualization of GE through various literature, whereby many studies confirm a disunity in meaning of the concept. I connected GE to Finnish historical development and the importance of GE in this country, as well as I involved the GE in the Finnish educational system and the university level. Therefore, I believe that I have answered my research questions to describe the different perceptions of the participants regarding GE. This leads as to the transferability of my research.

Transferability is concerned with whether the research means to generalize the results (Lincoln & Guba, 1985,p.316). As only nine participants have attended my study and the fact that phenomenography does not usually aim to generalize. Consequently, generalizations are careful to be made, however, the perceptions of the participants' are valid and demonstrate to which extend GE has influenced within their educational career.

The last element for establishing trustworthiness is confirmability which can be executed by the means of a reflexive journal or audit recording (Lincoln & Guba, 1985, p.318). The interviews have been recorded. Additionally, as a researcher I attempted to be reflexive during the process. I wrote down my own assumptions about GE and I tried not to force my perspectives on the participants. I engaged in this process by examining the practice, the process and my roles as researcher while conducting the study. My progress is documented in the research in order to clarify my interpretations and ethical considerations.

As phenomenography concentrates on the different perceptions on a phenomena, pure objectivity should not play a primary role. The main focus is to investigate the participants' experiences, descriptions, and understanding of GE. I believe that I have been successful to achieve this.
In summary, trustworthiness is an integral part of qualitative research as it embraces critical, performative potential and contributes to collective learning. On the one hand, new knowledge is constructed which elaborates further the perception of phenomena. On the other hand, a research can lead to transformations and actions based on the attained knowledge (Collier-Reed, Ingerman & Berglund, 2009, p.345). Consequently, my study can contribute a fragment of knowledge on the concept, as the participants perceive it, therefore, I hope to have achieved my goals.

5.4 Ethical considerations

As qualitative researcher, I acknowledge my ethical responsibilities towards my participants and research quality. Overall, the guidelines of ethical conduct have been ensured in this research (Silverman, 2013, pp.161-162). Most of important factors of ethical principles have been executed, I acquired informed consent as I was concerned with the protection of my participants' rights, anonymity, and confidentiality (Lichtman, 2013, pp.52-52).

Firstly, while approaching potential participants, I avoided to make them feel pressurized to attend my study and they had the right to leave the interview or withdraw their attendance at any time of the process. Thus, all interviewees participated voluntarily in the study. Moreover, they were informed about the research purpose and its intention so that they can decide for themselves if the study was suited for them. Additionally, all participants were required to read and sign a consent paper. As they were student teachers, full of age and were capable to comprehend the nature and purpose of the study (Drew, Hardman & Hosp, 2008, p.58). Consequently, consent from guardians was not required. As mentioned before, all interviews were conducted at the Oulu university so that the privacy of the participants was not unnecessarily intruded. Moreover, participants' anonymity and privacy was guaranteed so that no identifying information was generated within the research paper (Lichtman, 2013, p.52; Tangen, 2014, p.680). Although, I used names in my study, the real names are changed so that their identity remains concealed.

Admittedly, one of my strongest ethical concerns was that I intrude the participants' personal lives as the data collection was conducted through interviews. For this reason, I had the responsibility to ensure that the provided information did not expose any intimate personal comments, for example such as confidential experiences or other sensitive data. As with the
use of interviews as a data collection methods, a danger persists that in the course of the conversation, the participants become more relaxed, and reveal more about themselves than intended.

As the purpose of this data collecting method was to attain informations relating to own understanding, opinions, and behavior, it is important to avoid the responses, stereotyping or use any discriminatory language (Creswell, 2007, p. 44). Therefore, I had to be aware not to make evaluative judgements and be aware of own bias during the entire process. Overall, I attempted to make the participants as comfortable as possible during the interview and remain objective myself (Drew, Hardman & Hosp, 2008, p.66).

Another ethical concern is the research quality (Tangen, 2014, p.682). I have discussed my role as researcher however, time pressure to finalize the research and interpret the results correctly have been on my mind (Drew, Hardman & Hosp, 2008, p.76). Overall, I have invested the necessary time and I content with the results.
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