

Rauni Räsänen

In Search of Global Learning in Teacher Education

Zusammenfassung:

Dieser Beitrag nimmt die finnische Lehrerbildung vor dem Hintergrund interkultureller und globaler Herausforderungen für Bildung in den Blick. Die Autorin stellt mit dem M.Ed. International Programme einen Lehrerbildungsansatz vor, der im Department of Teacher Education der Universität von Oulu, Finnland, in einem Aktionsforschungsprozess entwickelt wurde, um die Sensibilität bzw. das Bewusstsein von Lehramtsstudierenden für interkulturelle und globale Fragestellungen zu fördern. Es werden die Ziele, Inhalte und Methoden des Ansatzes dargestellt und auf Ergebnisse der Datenauswertung aus den Forschungsprozess eingegangen.

Abstract:

This article discusses teacher education in the Finnish context from intercultural and global perspectives. It describes the M.Ed. International Programme, which has been developed as an action research process in the Department of Teacher Education at the University of Oulu in order to increase student teachers' intercultural sensitivity and global awareness. The aims, contents and methods of the programme are discussed as well as results from the data that has been gathered from the research process.

Finland from a multicultural perspective

Finland has traditionally been considered a monocultural society, which only recently has encountered other cultural groups within its own boundaries. The old ethnic and linguistic minorities are small and their rights have been realised in differing ways. The position of the Swedish-speaking minority has been widely recognised, and Finland has even been used as an example of a country where minorities' linguistic rights are well observed. This is not the whole truth, however; the rights of Roma- and Sami-people still need to be developed in practice, although their legal status has improved considerably. As to new immigrants, Finland has followed a strict policy and has mostly acted as the sending partner: large numbers of Finns have in the past emigrated to Sweden and the USA, for example. In spite of the policy, new cultural groups have gradually entered Finland; the number of immigrants grew from 21.200 to 91.100 in the 1990's. The number seems small but is proportionally relatively high compared to the population of 5 million people in the country. The first refugees of special quota arrived in Finland in the 1970's from Chile, then from Viet-

nam and later from several countries such as Somalia, Bosnia, Kosovo, Iran, Iraq and Afghanistan (Häkkinen/Tervonen 2004, pp. 22–23).

The whole monoculturality of Finland may not be more than a myth if we expand the concept of culture beyond the ethnic dimension or look at the history. The modes of living are very different if we compare the South and the North, cities and countryside, social classes, religions/worldviews, age groups, sexes and professional groups. In the past, Finland has been ethnically, linguistically and politically diverse and international; it has had a special role at the crossroads of Eastern and Western cultures. It has been part of both Sweden and Russia, which must have had an effect on the culture. The creation of an independent state (1917) under harsh conditions constructed strong national identity, which was important in the circumstances, but homogenised the representations of Finnish culture and created clear distinctions between 'us' and 'them' (Räsänen 1998, pp. 32–33). This exclusiveness and monoacculturation lasted long after the nation building, and has only recently been questioned.

Although still relatively few people have migrated to Finland permanently, many study at universities or work for shorter periods of time in big companies like NOKIA. Finns themselves travel, study and work abroad in great numbers. And even if you do not travel yourself or physically encounter representatives of other cultures, the world has in many respects become smaller, with its positive and negative consequences.

All in all, interdependence of regions, cultures and generations is recognised and globalisation has its effects on areas and people whether they live in cities or remote rural areas. Globalisation presents challenges to education as well. Nation states are not the only units determining the direction of educational policies and practices, but they are influenced by international organisations, unions and agencies. One of the key questions in education is how to become sensitive to cultural diversity and overcome the dangers of inequity and injustice in the globalising world.

Challenges of globalisation in teacher education

All teacher education in Finland takes place in higher education institutions, and both primary and secondary school teachers' education is a Master's degree programme. Student teachers have usually 5–6 years' time to gain the qualifications required

in their work. After that they enter the profession, which is exceptional in its coverage: almost all future citizens work with this professional group for more than ten years. Time-wise the possibilities for supporting individual and human development seem abundant although constraints are also many, beginning with the number of students in the group. One aspect, which also makes teachers' work complex, is the paradoxical role as socialisation agents but at the same time as change agents. As Raivola (1993) has stated, in many respects the teacher was born semi-free. S/he was born in a certain culture and environment which constitutes a secure basis for growth but often becomes a prison restricting one's perspectives. The teacher works in the job, which traditionally meant transmitting mainstream values and contents, but which at the same time should prepare for the future, which seems increasingly multicultural and globalised (cf. May 1999).

Looking at the teacher education programmes one has to ask how well they prepare teachers for the multicultural and international reality of today and what could be done to develop the programmes in this respect. Teacher education programmes have long traditions, they are now already, at least in Finland, tight and fragmented into small content areas. To introduce any new contents or perspectives into the old structures seems difficult; the usual result has been that schedules become even more hectic as none of the former elements change, but the new topics are added up on top of the old ones. It is difficult to deny the need of preparing teachers for intercultural relations and global challenges, but the integration of new perspectives into the actual programmes needs commitment and further training of the staff at teacher education departments. Still, courses dealing with global, and particularly intercultural, education have gradually entered Finnish teacher education institutions, and international exchange programmes and research have expanded. The most common approach for taking care of the challenge has been to organise separate courses and theme-weeks without taking seriously the more holistic approaches.

As stated by Nieto (1996) and Banks (1999), global education would mean a change in the whole educational ethos and learning environment: attitudes of the staff, aims, contents, methods, teaching material, evaluation, language policy, counselling and co-operation between school and homes. In teacher education that would mean critical consideration of monoacculturation and encouragement of various perspectives throughout the curriculum, affecting educational sciences, school subjects and teaching practice.

Multiculturalism and need for various perspectives raises also questions about student and staff selection. There are requirements, which must be met by all student teachers, such as motivation to the job, professional ethics and basic skills of the work. On the other hand, one has to consider if there are structural or cultural reasons that favour certain students and prevent others from entering teacher education. The ideals of suitable teacher education candidates can be stereotypical and treat unfairly students from different cultural or linguistic backgrounds. Teacher education can also strengthen mainstreaming rather than question dominant discourses about education, teachers' work, society and world order.

Teachers' socio-cultural competencies

In the planning and evaluation of international teacher education programmes, the same criteria as with any teacher education programme must be applied, and such qualifications as creativity, innovativeness, reflectivity, care for children, and basic teaching skills should be emphasized. In addition, special qualifications for working in multicultural and global contexts must be considered, and their development should be observed as well. In this chapter I will discuss the five competence areas, which have become important in the Finnish context when developing teacher education at the University of Oulu.

Many writers like Bennett, Noel and Nieto emphasise that technical competence is not enough in a fast-changing, interconnected world but teacher education should include the aim of awareness of broader social aspects in addition to the pedagogue's skills (e.g. Bennett 1995; Noel 1995; Nieto 1996). They also point out that such issues as ethnocentrism, power, equality, stereotypes, prejudices, racism and oppression of minorities are rarely found in teacher education agendas. It is seldom evaluated whether mainstream tendencies are justified and how the whole programme would change if the perspective would be less ethnocentric and more inquiry-oriented. Both Bennett and Noel talk about the importance of being confronted by outside views and becoming aware of multiple perspectives (Bennett 1995, p. 262; Noel 1995, p. 270). This aspect is particularly important in a country like Finland which is young as a nation and where unity and similarities have been emphasised instead of diversity and different voices.

The second important requirement for culturally sensitive teacher education is awareness of how our community and background have affected us (Bennett 1995, p. 261; Noel 1995, p. 269–270). This is difficult unless we have encountered others who think differently and we have another culture as a mirror for our assumptions. In this process we must go beyond names and birthplaces, habits and customs to cultural deep-structures, to the beliefs, attitudes, values and traditions that have shaped us. Bennett compares cultural consciousness-raising to cultural therapy which is a process of bringing one's own culture to the level of awareness, which makes it possible to perceive it as a potential bias in social interaction (Spindler et al. 1994). Understanding this helps to be more open to the ideas and values stemming from other cultures and environments – not to see things as black and white, but mostly as historically and culturally developed phenomena.

The third criterion in international teacher education is to develop special intercultural skills and sensitivity. Bennett (1995, p. 263) quotes Gudykunst and Kim (1984) stating that intercultural competence includes intellectual and emotional commitment to the fundamental unity of all humans, but at the same time, acceptance and appreciation of the differences between people of different cultures. Interculturally competent teachers are aware of the diversity of cultures, but they know that cultures are not static but dynamic, and they are conscious of the dangers of stereotyping. They know that if they do not make constant efforts to see the cultural attributes of others and to consider cultures from their perspectives, their own cultural lenses will guide them. Bennett emphasises that key elements in intercultural competencies are informed empathy, respect and

various communication skills. Intercultural dialogue increases understanding of others, and through this we enrich our own self-understanding by trying to consider our customs, beliefs and values from another standpoint.

Particularly the representatives of critical pedagogy distinguish the fourth demand for a teacher of a global village: to develop a commitment to combat inequality, racism, as well as sexism, and all other forms of prejudice, oppression and discrimination through development of understanding, attitudes and social action skills. Bennett (1995, p. 263) argues that acquiring multicultural literacy and appreciation of cultural diversity is not enough to put an end to prejudice, but the emphasis should also be on clearing up myths that foster beliefs about the evilness and inferiority of certain races, cultures or geographical areas. This should include an awareness of institutional and cultural racism and power structures in the world, and one should stress basic human connections and similarities.

In addition to the above-mentioned criteria, there are special pedagogical skills that experts in education need. They should be aware of the various approaches to intercultural and global education, and how the approaches could be implemented in schools, formal and non-formal education. They should be conscious of the basic values, aims, contents, methods, curricula and the requirements set by the global environment. They should realise that intercultural education and education for global awareness is not a technique or a set of methods but a perspective or a philosophy that influences all aspects of education and life (Räsänen 2000).

M.Ed. International Programme at the Faculty of Education in Oulu

In the beginning of the 1990's, the Department of Teacher Education started its comprehensive teacher education reform where both staff members and students were involved (Sohlo 1999). In order to respond to the challenges of globalisation, M.Ed. International Programme was initiated in 1994. It is designed for students who, in addition to education and teaching, are interested in international and multicultural aspects in society. It is a 5-year degree programme that follows mainly the aims and structure of 'ordinary' primary teacher education programme, but pays special attention to intercultural sensitivity and global responsibility. The goal is to utilise the experiences and results gained with this special programme when reforming all teacher education. For practical reasons, as some of the students are not Finnish-speaking and exchange students study with the group, large amount of the studies is in English and the students study the minimum of one term abroad.

Since 1994 20 students have been chosen to the programme yearly. Like in all teacher education selection, the first criterion is interest in education and teachers' work and the skills essential in the profession. However, attention has also been paid to experience or interest in multicultural issues, languages and societal questions. The selection boards have emphasised that they are looking for critical, collaborative and initiative innovators who are interested in the role of education for individual people's but also humankind's future. A minor selection criterion has been to create a group of students that would be multicultural in itself representing various subcul-

tures and experience or interest in different geographical areas. Content-wise about one third of the studies is the same as for other student teachers, one third has the same title but is focused according to the special orientation, and one third of the studies is especially planned for the M.Ed. International Programme-group. Special courses deal with intercultural education, global education (human rights, equality in education, conflict prevention and peace education, theories of knowledge, media education and sustainable development), development education, comparative education and education in different countries. I will below describe in more detail the contents and methods of the programme in the areas where it differs from the 'ordinary' teacher education.

At the very beginning of their studies, after the orientation stage, students take part in the simulation project called ICONS (international communication and negotiation skills), where students representing governments of different countries discuss current world affairs via computers and video. The simulations are preceded by thorough study of the topics and of the respective country and its relation with other states. The students in Oulu have represented e.g. Britain, India and South Africa, which has meant of becoming familiar with the countries and their role and position when negotiating with the world powers about trade, health, education, environment and human rights. The aim of the project is to open up a global perspective from the very beginning and to show the interrelatedness of the different parts of the world, and the need for professional co-operation in various sectors of life. Its purpose is also to initiate societal and ethical deliberations at the initial stages of the programme.

During the first two years students learn about European educational systems and cultures, educational philosophies and policies. The study units include excursions to Russia and/or the Baltic states, some Scandinavian and European country/countries; and the representatives of the respective countries mostly give lectures about their countries and cultures. The mentoring teacher accompanies the students for their excursions but students plan the excursions themselves with the help of the staff. The students are responsible for the activities during the trip and write a report on their experiences and particularly on the topic chosen to be investigated more closely during the trip. The students are offered various possibilities for meeting and discussing with the people from other cultures and particularly with their future colleagues. Erasmus-network offers excellent possibilities for staff and student exchange and networking.

Teaching practice is partly done in the university practice school, which is attached to the Department of Teacher education. The other half of the practices can be planned individually according to the special interests of the individual students and the aims of the programme. In addition to learning the basic skills of teaching, experience about different pedagogical cultures and contexts is considered important. That is why students have worked e.g. in small rural schools, urban schools, refugee centres, immigrant classes, international schools in Finland and in various organisations and development co-operation projects. In addition to guidance before and during the practice, discussions after the working period are viewed essential for individual and shared learning. Well-struct-

tured diaries have proved to be important for the reflection and dialogue. The rich data of real life situations, dilemmas, narratives and encounters forms an excellent source for pedagogical and intercultural learning for the whole group.

Advanced studies in the M.Ed. International Programme include courses in research methods, longer periods of practice and a Master's thesis with a multicultural perspective. The most popular minor subject choices have been English, special education, intercultural education, Finnish as a foreign/second language, leadership and educational management. However, all other alternatives within the range of the home university and other Finnish or foreign universities are possible. The international group has two courses of its own within their advanced studies: Global education and Development and education. Their aim is to turn attention again to the global perspective in education and to provide competences for researching global aspects in education. During these studies students compile a joint publication called *Sharings* on a selected theme (e.g. Equality within diversity, Taking responsibility, Education as consciousness-raising) to practice scientific writing before their Master's theses.

Special attention has also been paid to tutoring, individual guidance and collaborative learning in the group. During the first three years, tutoring sessions run parallel to all other studies. They aim at providing long-term and continuous reflection on global learning experiences and students' professional development in a secure atmosphere. The mentors support the learning processes, develop the programme together with students and collect feedback about its meaningfulness. An important part of these sessions are visits by older professionals with whom to share knowledge and experiences. As a whole, intercultural education and global learning is seen as an approach where cultural encounters, dialogue and reflection are provided throughout the programme.

The themes for Master's thesis are free to be chosen in the field of education, but most of them concern global aspects of education. Some comparative research with students from other cultures has started to emerge. The research topics have included studies e.g. in the following areas: 1) identity, particularly multicultural identity and identity negotiations, 2) cultural encounters and intercultural dialogue, 3) concepts related to intercultural and global education, 4) action research projects on intercultural education, 5) intercultural and global learning, 6) intercultural competences in various contexts, 7) conditions for partnership and mutual learning in development co-operation. The students compiling their Master's theses work in close collaboration with the research group Ethics of education and multiculturalism, which was originally started for doctoral students in autumn 1994 (Räsänen/Sunnari 1997; Sunnari/Räsänen 2000).

Students' intercultural and global learning

The International M.Ed. programme in Oulu has been developed for over ten years and there have been many phases in its development. It has been evaluated internally and externally (Jokikokko/Waris 1999; Tella/Räsänen/Vähäpassi 1999). Each group of students and a new tutor have brought new perspectives into the process. The theoretical foundations have become

clearer, but at the same time more complex, and new questions have arisen. Practice has not been guided only by theory and experiments, but also by the strong traditions of teacher education. Sometimes it has been very difficult to change the old structures although there have been no rational reasons to continue them, which has occasionally been very frustrating. The programme has had some effect also on the contents and structures of the whole teacher education in Oulu, particularly new forms of teaching practice have slowly but steadily increased due to student initiatives and extended international networks. This has brought new perspectives to the focus of discussion and strengthened research on ethical aspects and intercultural education. Feedback about the programme and reports of learning experiences have been gathered through questionnaires, interviews, alumni evenings and evaluation discussions. The focus has mostly been on the special orientation of the programme, but also the competences for teachers' work and educational field have been evaluated as a whole. A comprehensive feedback was collected through questionnaires from the first three groups at the end of their studies and after they had been in the field for one year. The students were asked about the reasons for applying for the programme, their career plans, their definitions for intercultural and global education, and what skills and competences they considered important when working in multicultural and global contexts. They were asked how the programme should be developed, and particularly if the studies had had any effect on their learning.

Almost all students have indicated that their intercultural sensitivity and global awareness have dramatically increased during the education although it has been difficult for them to specify any single reason or situation that would have been most significant in the process. Development of intercultural and global awareness is a long process affected usually by many successive experiences and forms of knowledge, which gradually transform perspectives. Some students have indicated that there is no return from this journey.

Students have singled out several conditions or prerequisites that are favourable for intercultural and global learning. They have been described in detail in various reports, articles or theses (Jokikokko/Waris 1999; Räsänen 2000), so I summarise below only the main findings and then concentrate on a few aspects discussed earlier in this article or emphasised by students.

1. Supportive and safe learning environment and study group where people dare express their own views, beliefs and opinions. Students should feel that they are listened to and respected, that they are given space and voice.
2. Dialogue where people and cultures meet on equal terms. Representatives of different cultures, their expertise and life experiences have had an important role in opening up new perspectives.
3. Encountering representatives of other cultures and working in different contexts.
4. Knowledge and learning contents which force to evaluate and reconstruct one's own views, assumptions and world order.
5. Combining experiences and reflection (individual and shared), knowledge and action, in the learning circles.
6. Discussing the value basis and ethical aspects in intercul-

tural education and the role of education in society and for the future.

7. Tutors and mentors have an important role in inspiring, challenging and supporting the learning process. The caring relationship is emphasised.
8. Learning units should be long and many-sided enough in the central aims and content areas. One of the main problems in teacher education is its fragmented nature, which sometimes makes it difficult for students to concentrate on the essential questions and for tutors to organise deep learning experiences.

According to students, learning is affected by knowledge, affective aspects and action; experiences, reflection and knowledge that gives structure to one's thoughts. Experiences and knowledge that challenge to re-evaluate earlier views and mainstream thinking are considered essential for perspective-shifts and transformation. Attention is also given to some structural factors in teacher education; the tight and inflexible schedule is particularly criticised. The central role given to human relations is particularly interesting at the time when distant learning and virtual universities are developed even in the cases where it would be possible and sensible for the group to meet. The students strongly emphasise face-to-face personal and cultural encounters. The students describe how important it is to study with a group of people who have similar interests, and they speak for warm atmosphere and encouraging attitudes among the students and between the students and their tutors (cf. Noddings 1984; 1998). The role of teachers and mentors is emphasised as inspirers, supporters, encouragers, challengers and creators of the atmosphere. In their learning results students mention all the competence areas discussed above although there are different emphases in the answers and some deliberate more on one or two aspects. Changes have, according to the students, taken place in the following areas: 1) self-image 2) attitudes, values and dispositions 3) professional skills and knowledge 4) relationships with other people and cultures 5) worldview and global consciousness. As to self-concept, they state that they have clearer picture of themselves, they have gained self-confidence and courage. Many of the attitudes have changed but the areas most often mentioned are: becoming more open, flexible, tolerant, reflective, critical and courageous to speak and act according to one's views or what is considered ethically justified. From the professional side they mention the development of one's own philosophy of education, increased knowledge base and skills to teach various subject areas. Most of all, students discuss the changes in the relations with people and cultures. They talk about appreciation, sensitivity, understanding, equity, collaboration, dialogue, awareness of biases and ethnocentrism, empathy, role-taking and many communication skills. They also remind that people should not be regarded only as representatives of their cultures but above all as individuals. The other area where the students recognise big transformations is their knowledge and understanding of the world situation, which according to them has got new perspectives, has become richer and deeper.

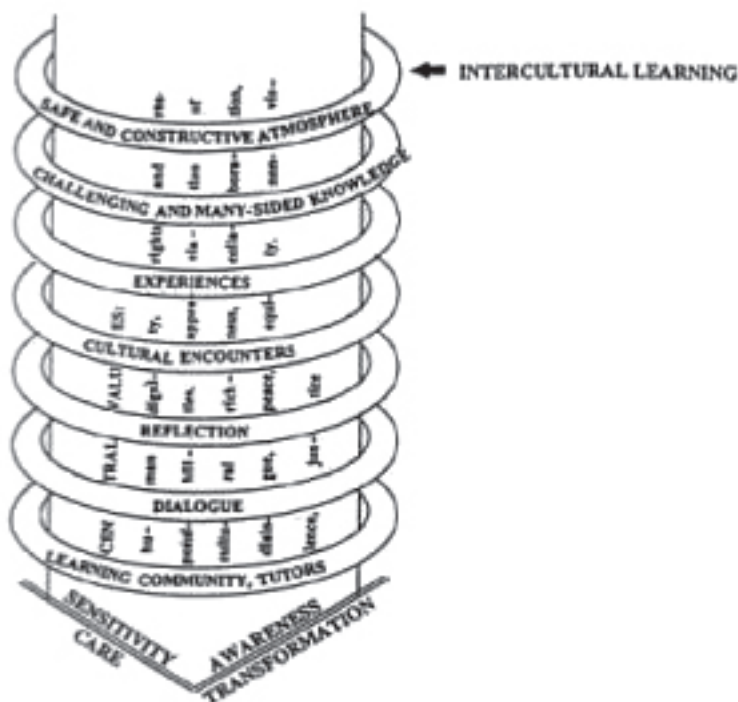
The learning processes might seem impressive on the basis of the above texts. One has to remember, however, that they emerged as clearest content categories when analysing all the answers in the questionnaires. Single students might have

discussed only some of the aspects and areas. There were differences in students' orientations and processes. The conclusions were also based on the students' own views of their learning and the factors they considered relevant in it. The questionnaire and how the questions were formulated might also have had an effect on the answers as well as the interpretations of the article writer. However, the results have not been used so much to evaluate the learning results but to learn about the processes and favourable conditions and to construct a shared understanding of the nature of intercultural education. Combining the students' views, the following preliminary model for global education in teacher education has been constructed. It is not meant to be the final one or even suitable for all environments but a shared meaning structure in Oulu, from where to continue the action research process.

The figure describes intercultural learning as growth towards sensitivity and global awareness, which according to students' descriptions develops gradually due to many successive experiences. The conditions for learning include requirements for atmosphere, knowledge, combining experience and reflection, and above all cultural encounters and human relations. Intercultural pedagogy and global learning is not value-free but is based on such values as appreciation of cultural diversity and human collaboration, human dignity, equity, dialogue, peace, non-violence and justice. The aims include understanding of one's own culture, other cultures and world order, intercultural skills and attitudes, special pedagogical skills and action against discrimination, inequality and injustice. There seems to emerge two main aspects that intercultural learning consists of, need for transformation and ethical concerns. Global learning is change in many aspects particularly in meaning structures and perspectives. But before learning can take place one needs commitment and care about other people, cultures, environment and world's future.

I started my article from the assumption that cultural diversity and globalisation is a societal fact, and interdependence between the different parts of the world will remain or increase. I further believe that people and nations can learn from each other in mutual co-operation. From this viewpoint I consider the present-day schools and teacher education in Finland are too ethnocentric and would need transformations.

Global education should not any more be a right of the few, because intercultural aspects and globalisation concern everyone. People sometimes fear that young people become rootless through international education or they do not know their own culture any more. On the contrary, I believe that global education could make sensitive to transnational tendencies and critical towards cultural hegemony or inequity, depending of course on the aims and nature of education. I have above analysed the foundations, aims and conditions of global education and the many changes needed for its holistic realisation. On the other hand, one has to remember that it is a long-term learning process and one can start somewhere and take small steps towards the aims. The new global situation requires courage and wisdom; it invites to adventure new paths and forces to look at things from a fresh standpoint. Values and ethical reflection form an important compass for the navigation. A lot depends on whether the navigation is led by care and justice or competition, selfishness and indifference.



References

- Banks, J. (1999): An introduction to multicultural education. Boston.
- Bennett, C. (1995): Preparing teachers for cultural diversity and national standards of academic excellence. *Journal of teacher education*, V. 46, 4, pp. 259–266.
- Boulding, E. (1988): Building a global civic culture. New York: Teachers College Press.
- Gerle, E. (1995): In search of global ethics. Lund: University Press.
- Gudykunst, W.B./Kim, Y.Y. (1984): Communicating with strangers: An approach to intercultural communication. Reading: Addison-Wesley.
- Häkkinen, A./Tervonen, M. (2004): Ethnicity, marginalization and poverty in the 20th century Finland. In: Puuronen, V. et al. (Eds.): New challenges for the welfare society. Joensuu: University of Joensuu Press, pp. 22–39.
- Jokikokko, K./Waris, S. (1999): Intercultural growth. A case study of the M.Ed. students and their tutor. Master's thesis. Oulu department of teacher education.
- May, S. (1999): Critical multiculturalism. Rethinking multicultural and antiracist education. London: Falmer Press.
- Mezirow, J. (1991): Transformative dimensions of adult learning. San Francisco: Jossey-Bass.
- Nieto, S. (1996): Affirming diversity. White Plains: Longman.
- Noddings, N. (1984): Caring. A feminine approach to ethics and moral education. Berkeley: University of California press.
- Noddings, N. (1998): Philosophy of Education. Stanford: Westview press.
- Noel, J. (1995): Multicultural teacher education: From awareness through emotions to action. *Journal of teacher education*, V. 46, 4, pp. 267–274.
- Our creative diversity (1995): UNESCO's report on the World commission on Culture and Development.
- Pietilä, H. (2003): Mikä meitä yhdistää: Ihmissyys ja perusarvot. Jyväskylä: PS-kustannus.
- Raivola, R. (1993): Onko opettaja säilyttävän tehtävänsä vanki? In: Luukkainen, O. (Ed.): Hyväksi opettajaksi. Juva: WSOY.
- Räsänen, R. (1998): The present situation and future challenges of multicultural education in Finland. In: Häkkinen, K. (Ed.): Multicultural education. Reflection on theory and practice. University of Jyväskylä. Continuing education centre, pp. 32–42.
- Räsänen, R. (2000): The global village as a challenge for teacher education. In: Sunnari, V./Räsänen, R., (Eds.): Ethical challenges for teacher education and teaching. *Acta Universitatis Ouluensis E 45*, pp. 115–130.
- Räsänen, R./Sunnari, V. (Eds.) (1997): Challenges for growth within boundaries. Oulun yliopiston kasvatustieteiden tiedekunnan tutkimuksia 98.
- Sihvola, J. (2004): Maailmankansalaisen etiikka. Helsinki: Otava.
- Sohlo, S. (Ed.) (1999): On the road again. Views on the development of teacher education in Oulu during the 1990's. Oulun yliopiston kasvatustieteellisen tiedekunnan opetusmonisteita ja selosteita 79.
- Spindler, G./Spindler, I. (Eds.) (1994): Pathways to cultural awareness: Cultural therapy with teachers and students. Thousand Oaks: Sage.
- Sunnari, V./Räsänen, R. (Eds.) (2000): Ethical challenges for teacher education and teaching. *Acta Universitatis Ouluensis E 45*.
- Taylor, E. (1994): A learning model for becoming interculturally competent. *International Journal of Intercultural Relations*, V. 18, 3, pp. 389–408.
- Tella, S./Räsänen, R./Vähäpassi, A. (1999): From tool to empowering mediator. Teaching through a foreign language. Publication of higher education evaluation council 5:1999.

Dr. Rauni Räsänen

is professor of Education at the University of Oulu.