

# *Hyvä pedagogiikka - Antirasistinen pedagogiikka*

Josephine Moate

OKLA1019 Oppiminen ja ohjaus 2: Pedagogiikka kaikkien koulussa

Sept 2026

# Tavoitteet:

- Tuntee inklusiivisen kasvatuksen ja **antirasistisen pedagogiikan** perusteet
  - Käsitteitä: antirasistinen pedagogiikka, rodullistaminen, rakenteellinen rasismi
- Osaa soveltaa pedagogisia ratkaisuja yksilön ja ryhmän tasolla tukiessaan **moninaisten oppijoiden oppimista, tasavertaista osallisuutta ja kokonaisvaltaista hyvinvointia**
  - Tunnistaa **opettajan roolin** kaikkien osallisuuden tukemisessa
- Osaa **eritellä omaa pedagogista osaamistaan** ja edistää sen kehittymistä tutkimustietoon nojaten.

## Orientatio

- Katso video inklusiivisesta valmistavasta opetuksesta Helsingissä <https://www.youtube.com/watch?app=desktop&v=t8ceDYfxvTk>
- Tee THL:n sivuilla löytyvä verkkokoulutuspaketti <https://thl.fi/aiheet/maahanmuutto-ja-kulttuurinen-moninaisuus/tyon-tueksi/verkkokoulutus-antirasismista-ammattilaisille> kasvatusalalla toimiville, ks. linkit alta.
- Koulutus- ja kasvatusalalla toimiville
  - [Mitä on rasismi ja rodullistaminen](#)
  - [Mitä on valkoinen etuoikeus ja kuinka sitä voi purkaa](#)
  - [Kohti antirasistista koulua](#)
  - [Miten toimia kun kohtaa rasismia](#)
  - [Saamelaiset – alkuperäiskansana Suomessa](#)



<https://www.twinkl.co.nz/teaching-wiki/inclusive-education>

Kiitos!

Tuomo.e.Virtanen@jyu.fi

# Muistattekko?

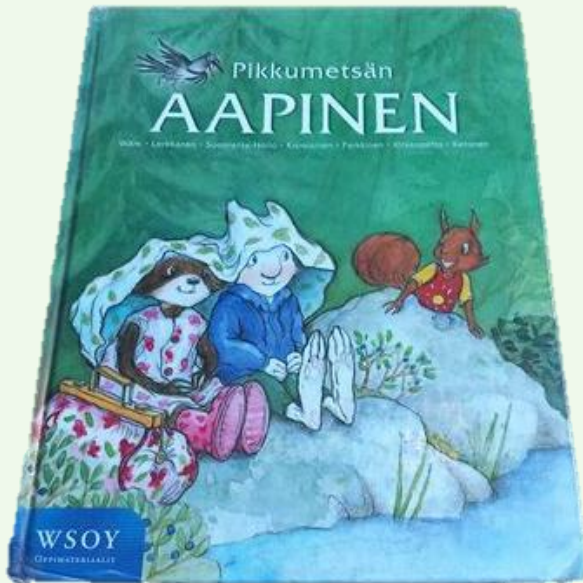
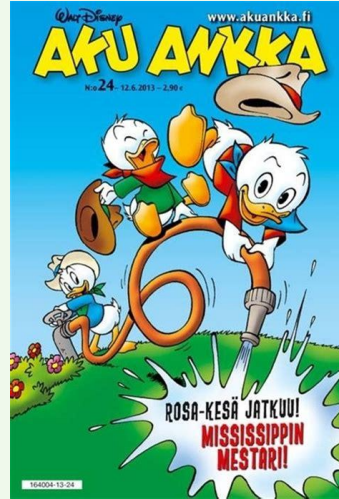
- *Integraatiossa* oppilas siirtyy erityisopetuksesta yleisopetukseen, kun hän on valmis. Välivaihe ennen inklusiota.
- *Inkluusiossa* kaikki oppilaat käyvät koulua yhdessä

Koulun johdolla on käytännön vastuu opetuksen, ohjaukseen, opiskeluhuollon ja oppimisen tuen järjestämiseen liittyvistä ratkaisuista kouluyhteisössä, kaikilla vuosiluokilla ja kaikissa oppiaineissa. Tähän sisältyy myös ongelmien, ja jatkossa myös poissaolojen suunnitelmallinen ennaltaehkäisy, sekä kasvun ja oppimisen esteiden tunnistaminen ja poistaminen koulun toimintatavoista.

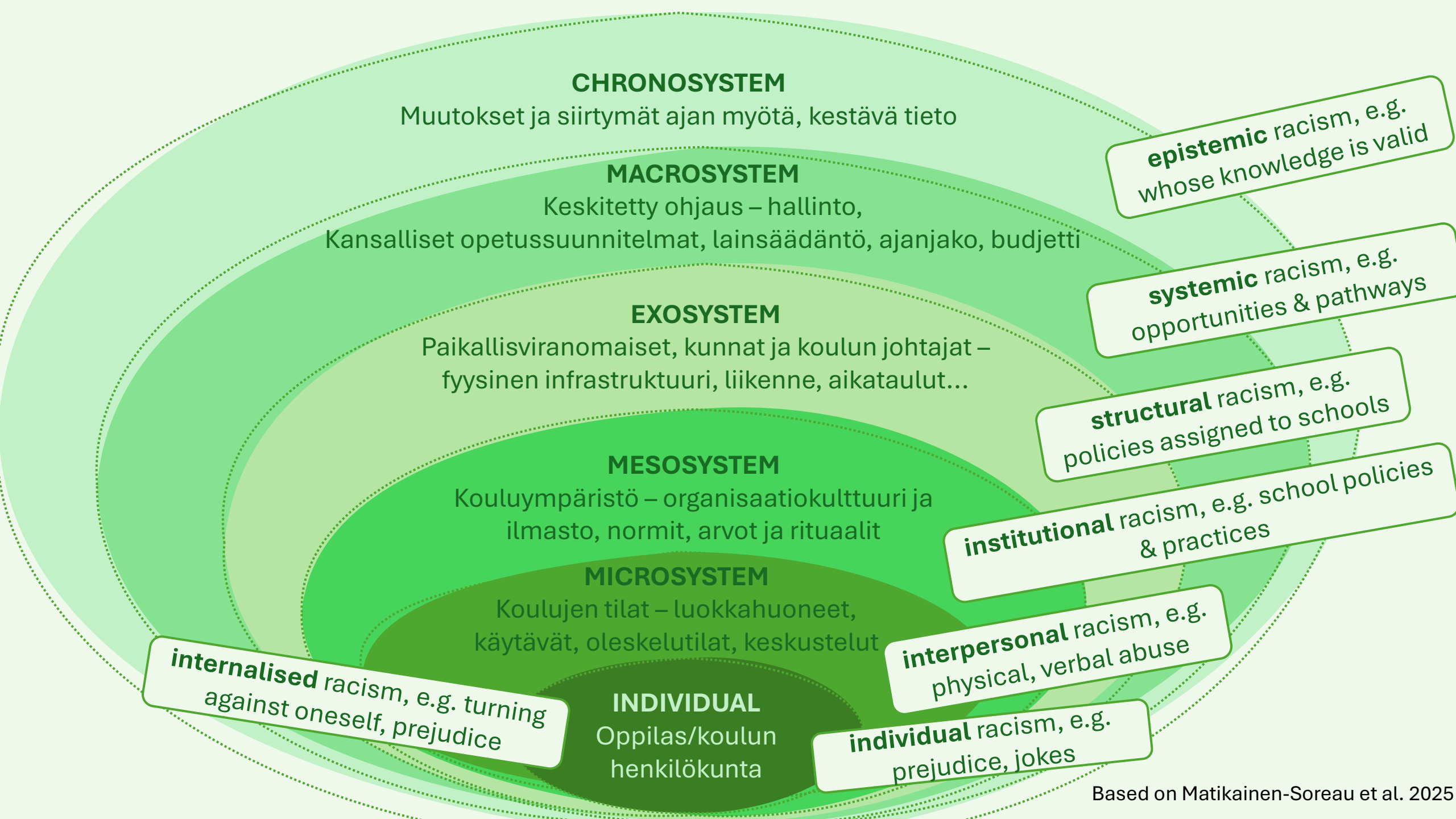
Opettajat vaikuttavat opetusryhmien toimintaan, oppimiseen ja hyvinvointiin pedagogisilla ja myös didaktisilla ratkaisuillaan ja ohjausotteellaan. Opettajan ja oppilaan välisellä vuorovaikutussuhteella on merkitys kouluun kiinnittymisessä.

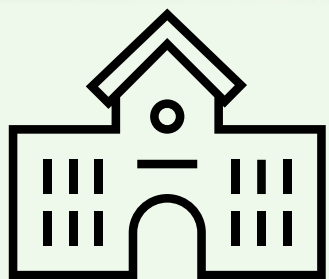
Opettajan tehtävään kuuluu oppilaiden oppimisen, työskentelyn ja hyvinvoinnin seuraminen ja edistäminen, jokaisen oppilaan arvostaminen ja oikeudenmukainen kohtelu, mahdollisten vaikeuksien varhainen tunnistaminen sekä oppilaiden ohjaaminen ja tukeminen. Opettaja huolehtii osaltaan siitä, että oppilaiden oikeus ohjaukseen sekä opetusselliseen ja myös opiskeluhuollollisen tukeen toteutuu.

# Mitä tulee mieleen...?



Mitä on annettu  
näillä  
kokemuksilla?  
Mitä on jaettu?  
Miksi tämä on  
tärkeää – lapsille  
ja opettajille?





Open Access Article

**A Dialogical Exploration of Student Teacher Reflections: From Notions of Insideness and Outsideness to Pedagogical Alongsideness**

by Josephine Moate

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*Educ. Sci.* 2023, 13(2), 209; <https://doi.org/10.3390/educsci13020209>

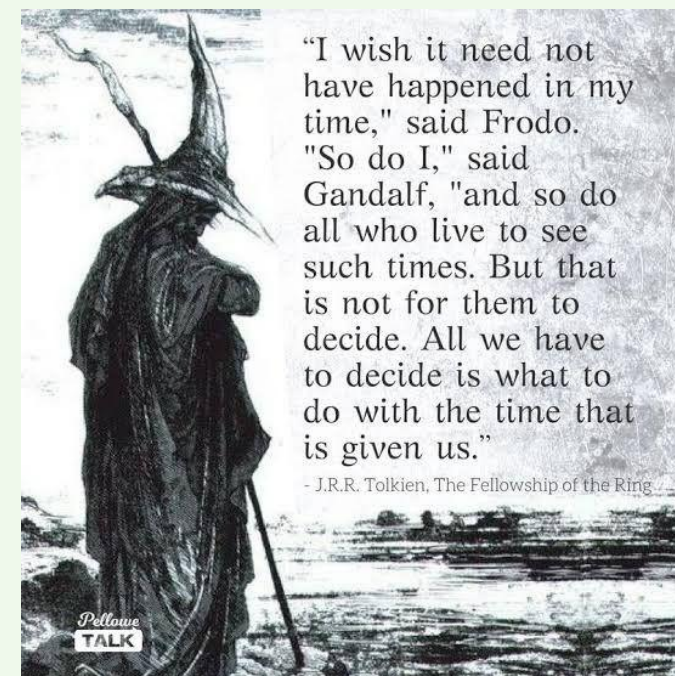
## Being a good neighbour: developing intercultural understanding through critical dialogue between an Australian and Finnish cross-case study

Maria Lobytyna, Josephine Moate & Robyn Moloney

To cite this article: Maria Lobytyna, Josephine Moate & Robyn Moloney (2020) Being a good neighbour: developing intercultural understanding through critical dialogue between an Australian and Finnish cross-case study, *Language and Intercultural Communication*, 20:6, 621-636, DOI: [10.1080/14708477.2020.1810258](https://doi.org/10.1080/14708477.2020.1810258)



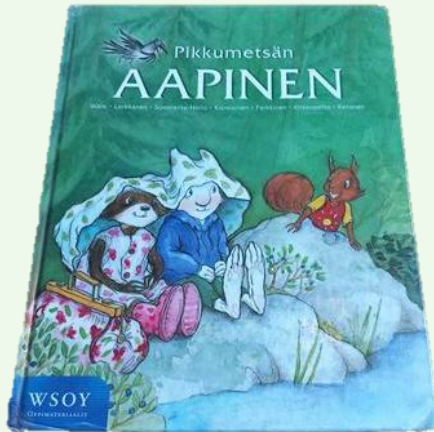
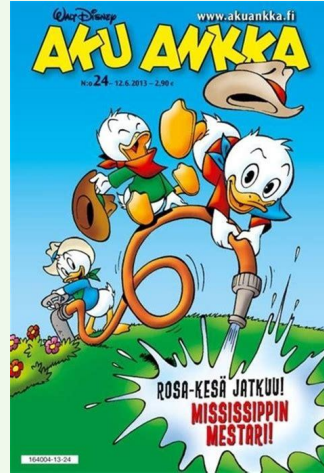
Very hesitant to start moralising. Hopefully offering a pedagogical invitation to you.



# Important background info

- The population of foreign-language speakers has almost doubled in the last ten years making up 8.3% of the total population as of 2021 (Statistics Finland, 2022). In 2018, some 6% of students in Finland had an immigrant background, up from 3% in 2009.
- Amongst these immigrant students, about four in nine were socio-economically disadvantaged.
- Recent PISA results for Finland also show that a disparity ... exists between the reading performances of immigrant- and non-immigrant background pupils (OECD, 2019). **These disparities are not the same in other countries.**

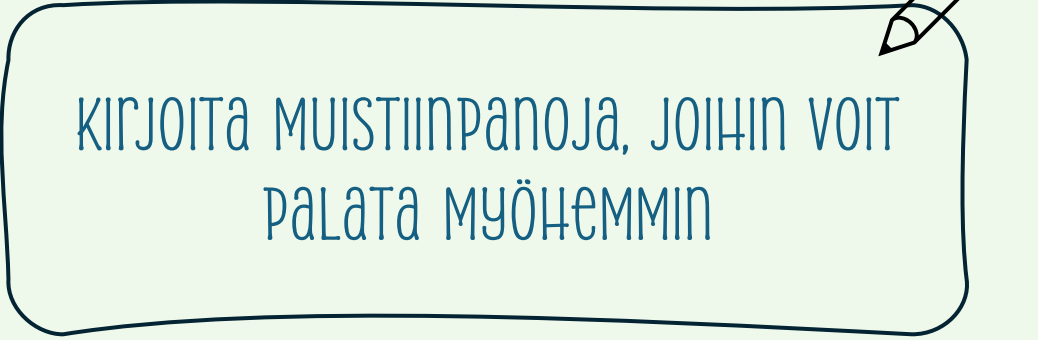
# Why did I ask about ...?



Because these cultural artifacts provide you with a shared starting point, with resources, associations, a sense of belonging, even a way for using language. This isn't all that there is to 'you' but it's a strong enough starting point for me to be able to use as a teacher. My concern is how many children today will have such strong links? My question is how as teachers can we respond?

# Keskeiset käsitteet tänään:

- antirasistinen pedagogiikka
- rodullistaminen
- rakenteellinen rasismi



KIRJOITA MUISTIINPANOJA, JOIHIN VOIT  
PALATA MYÖHEMMIN

Mitä nämä käsitteet  
tarkoittavat opettajille?

- pedagogiikka
- pedagoginen tahdikkuus
- koulutettavuus

# The meaning of pedagogy

- kulkea rinnalla: saattaa lasta oppimispaikkaan (kreikasta paidagōgos) – matka olemiseen ja tulemiseen (van Manen, 2016)
- Kasvattajan (hidas) työ – ja siten myös (hidas) koulutuksen työ – on seurata lapsia tällä matkalla, rohkaisten heitä lähtemään tälle matkalle... (Biesta, 2022: 22)
- Yhteinen matka – opettajat oppivat yhdessä oppilaiden kanssa, oppilaat opettajien rinnalla – pedagoginen yhteistyö (Moate, 2023)
- Matka, joka toivottavasti tekee positiivisen eron sekä sisäisesti että ulkoisesti (Palmer, 1987)



# Pedagoginen kutsu



- Epistemologia [tietämisen ja tuntemisen tavat] pyrkii olemaan etiikka, ja jokainen tietämisen tapa pyrkii olemaan elämäntapa ... tietäjän ja tunnetun, opiskelijan ja subjektin välinen suhde muuttuu elävän ihmisen suhteeksi itse maailmaan ... (Palmer, 1987) ja henkilön suhteeksi itseensä.
- Koulutus tarkoittaa oppijan kutsumista itsetoimintaan... refleksiivisessä, yhteisrakennetussa tilassa, jossa oppilaat (uudelleen)rakentavat oman suhteensa itseensä, itseensä, muita ja maailmaa varten. Tämä oppilaiden toiminta on eräänlainen Bildsamkeit – aktiviteetti, johon oppilaat osallistuvat, on vastaus pedagogiseen kutsuun. Bildsamkeit vaatii opettajia tunnustamaan, että oppilailla on kyky oppia. Kasvatuksessa oppilaita kutsutaan itsetoimintaan opettajien pedagogisen kutsun kautta. (Hardy & Uljens, 2018)
- ... tässä vaarassa on pelissä itse "minä"-hahmon ilmestyminen maailmaan... (Biesta, 2022: vii)

# Pedagogical tact - pedagoginen tahdikkuus

- "pedagogiikka on kykyä aktiivisesti erottaa, mikä on hyvää tai sopivaa siitä, mikä on vähemmän sopivaa tai sopimatonta lapsille tai nuorille tiettynä hetkenä" (van Manen 2015: 35)
- Pedagogiset hetket ovat tilanteita, joissa kasvattaja toimii pedagogisesti vastuullisesti lasten kanssa (van Manen, 2015, s. 18) — juuri se hetki kasvattaja-lapsi-suhteessa vaatii pedagogista toimintaa (van Manen, 2015, s. 35).
- Nämä ovat hetkiä, jolloin teoria jättää tilan – tahdikkuus ohjaa käytäntöä Herbart (1896, s. 20)
- "Tahdikkuus on käytännöllisen tiedon muoto, joka toteutuu – jo opetuksen yhteydessä" (van Manen, 2008, s. 16).

# Liian usein koulutuksessa

‘... Vaikuttaa siltä, että olemme taipuvaisempia toimimaan implisiittiseen ajatteluun kuin pystymme ajattelemaan itseämme eksplisiittisesti toimimaan’

ja

‘Jos emme tiedä mitä, miksi ja miten ..., kasvatamme ajattelemattomuutta, joka lopulta vähentää omaa ihmisyytämme ja ruokkii kulttuurista jakautumista, vaikka se ei olisi tarkoitettu’

(Bruner, 1996: 79)

# The formative power of education



The Zone of Proximal Development cannot be found if as a teacher...

- ... you cannot understand **how people think** unless you take into account the cultural setting and its resources, the very things that give mind its shape and scope. **Learning, remembering, talking, imagining: all of them are made possible by participating in a culture** (Bruner, 1996: x-xi)
- Or you struggle to respect your students – meaning respect ‘to see again’ (bell hooks, 1994)

# Pedagogical invitation – three storied insights

1. From the life of young Roma students
2. From a Lappish Saame school community
3. From work with multilingual, newly arrived students



SUOMEN ROMANIIYHDISTYS RY

FINITIKO ROMANENGO SANKIBA

FINLANDS ROMANIFÖRENING RY

THE FINNISH ROMA ASSOCIATION

# A glimpse into the life of young Roma

Stenroos, M., & Helakorpi, J. (2021). The multiple stories in Finnish Roma schooling. *Social and economic vulnerability of Roma people*, 99-116.

# The different life courses of Finnish Roma students

- Two teachers, one Roma and the other non-Roma, described the different life courses of Roma in Finnish society. The teachers outline challenges they have encountered in their work over several years of working with young and adult Roma people.
- Their insights are helpful as it paints viewpoints that are seldom considered when examining the educational challenges of Roma children in Finnish education.

# A young Roma girl

A young Roma girl starts to make her path to Roma adulthood during puberty. They start to follow the norms, speak and dress accordingly and seek the company of other young Roma. They want to establish their position among the Roma and in practice this means spending time with other Roma. The number of young Roma in one school can be very few, typically in Helsinki one to five Roma in one school. Establishing one's position in the community cannot happen at school, as young Roma are scattered around the cities.

This process becomes a meaningful priority and school becomes secondary. A young Roma works on becoming an adult member of the community to avoid inner group exclusion. Meanwhile this process, from the perspective of Finnish society and the school, looks as if the young Roma is being marginalized from Finnish society. Teachers lack cultural knowledge of this socialization.

Ethnographic interview August 2018

# A young Roma boy

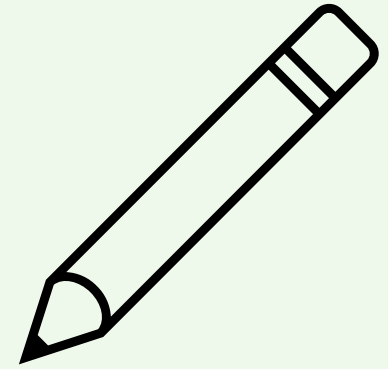
One young Roma said that sometimes he avoided situations with older Roma as he felt he did not know the rules well enough. In front of older Roma people one cannot express issues related to the body, sexuality or romantic relations: these issues are taboo.

Roma taboos often stem from purity norms; a young Roma girl wanting to date a young man needs to 'elope' from the sights of older Roma, and this gesture is considered respect for the elderly, and shames dating practices (Markkanen 2003, p. 124).

# Demands & dilemmas

- Young Roma have to be agentic in establishing their place in the Roma community, it is not automatic but as young Roma establish their position in their cultural terrain, this is often seen as marginalization by mainstream society marginalization
- When a young Roma person becomes part of Roma community, they are expected to follow community norms and expectations. As Roma tend to start families at a relatively early point in life, entering adulthood and involve challenges Finnish peers don't face.
- Roma young people have few peers in the same school. The total number of Roma in Finland is estimated to be 10,000–12,000 - a few thousand are probably teenagers. Understandably young Roma try to establish their place in the community by seeking the company of other young Roma and following cultural norms to belong.
- For children and young people of the mainstream population, school is often a place to socialize, meet friends and find romance. School for Roma children and young people can be a place of loneliness and bullying. With this feeling of otherness it follows that the school does not become as meaningful a social environment for them.

# How to respond to these insights?



Note down thoughts, questions, realisations ... perhaps too soon for answers, but seeds of new possibility



# A story from Lapland

Lanas, M., & Zembylas, M. (2015). Revolutionary love at work in an arctic school with conflicts. *Teaching Education*, 26(3), 272-287.

# Tilanteen luominen – paheksunnan sykli

A reindeer herding village in Finnish rural north. The Lappish villagers are seen as mainstream Finns, just not as “good” ones - somehow deficit, dangerous, or in need of improvement. Education is meant to ‘save’ rural villages that are dying, unsuccessful, unprogressed and socially excluded.

Teachers have aimed for student success in terms that make sense in southern cities: education, steady employment, infrastructure - away from the village and the local perception of a good life: landfullness, community, and nature bound livelihoods. The education available alienates the children from their lives.

Students and parents tried to oppose and resist, but their arguments were denied. School micropolitics maintained existing hierarchies between teachers and villagers, teachers and students, south originated teachers, and north-originated teachers.

Human tragedies and social challenges in the village, such as untimely deaths, financial challenges, substance abuse, and suspected domestic violence, were unacknowledged. Conflicts between parents and teachers created anger and resentment on both sides

# Mitä lapset aistivat

We've had teachers who are against Northern Finland as such – really – they thought us uncivilised and came here to civilize us ... so that it all really depends largely on what kind of attitudes teachers take toward their pupils.

- [What sort of a teacher would you see as one not civilizing you?]

Well of course the kind that would want to understand how we live here and how it is different from bigger places, although, of course, we cannot demand that of anyone, but at least they should not be trying to change us, or like, to try to change the pupils.

(Saku & Oona, interview)

# Koulutusviranomaiset

- The lifestyle in that particular village is feudal. They still carry on with the old ways of living. (Education official)
- It's like the Wild West! It's commonly known and referred to as such in the municipality. (Teacher interview, autumn)
- We haven't given them [villagers] any space; we form a strong barrier ... School doesn't change: it's always the same. So maybe attitudes at home should be checked and school shouldn't be seen as some kind of monster. (Teacher interview, group interview, spring)

# Uusi lukukausi, uusi alku?

- All teachers and assistants had left, except 1 teacher. They left because the number of students dropped and because of 'wanting out of the village'. Some students went to a school in the next town, 50 kms away, or the next school 80 km away.
- Before the semester the parents, students, and teacher expressed a similar anger for past things, fear for what would happen, and frustrated powerlessness to influence it. The teacher was afraid of the villagers' reactions and the villagers were afraid the teacher would harm their children
- Everyone hoped everything would go well but lacked trust in this happening

# Mitä opettaja voisi tehdä?

- **Opettaja päätti jäädä**

- We finally have a teacher who wants to be here. She chose us. She knows us and she's with us. We appreciate that here. (Interview with a father, 4.9)
- Now we just need to make sure that she does not get tired. She'll be alone. We'll need to support her. (Interview with a mother, 5.8)

- **Opettaja ei uskonut olevansa parempi kuin yhteisö**

- I understand that last year I received a sense of security from the work community and 'we are right' attitude. [...] I must 'submit' myself to becoming a servant of the community and to seeking support from the parents. Actually, I find peace in this thought. In the fact that there is no other way but to face the parents, be present with them, listen and understand, and support educational work at home. I realise that I cannot expect others to grow unless I am ready to grow too. (Teacher's journal, 25.8)

- Hän kuunteli:
  - she chatted with and listened to each student giving at least one hour per student.
  - she met the parents and focused on giving positive feedback, listening to their perspectives instead of telling them constantly what needs improvement in their children
  - she wrote their words in her journal and spent time trying to understand
  - she translated listening into visible acts with many 'small' changes:
    - she permitted students to play in the gym; she supported students in making a village newspaper; she asked the students for advice on her car (sincerely); she allowed students to choose where they work; she introduced new, more student-centered pedagogies; she allowed the students to decorate and paint their own desks; she supported the parents in their struggle to keep the school open.
- Hän kiinnitti huomiota:
  - she explicitly making time and space to build meaningful ties.
  - when a crisis occurred, she often replanned lessons on the spot to address the crisis directly and immediately.
  - when she felt that students were developing loving ties, she gave them time and space
  - she deliberately gave positive feedback and valued the children

# Kuulemisen oppiminen:

- The teacher was watching as the students were preparing to go out for the recess. She was thinking aloud: 'I wonder if I should come out too'. Students began shouting 'no! no! no! You just stay in and drink your coffee!' The teacher thought for a while and decided to stay in.
- When we were having coffee and the students were out, she explained to me that she had not interpreted the shouting as a rejection or as students telling her not to do her work but that they ask her to trust them. In the previous years the teachers had only gone out if the students had done something bad, so teachers' going out was, in the context, a sign of distrust.
- She said: 'Now that things are better they didn't want to feel untrusted anymore. They were really saying "Trust us"! so I decided to express trust in a way that the ask.' (Researcher's journal, 1.10)

# Ei helppoa, mutta kannattavaa

- Her pedagogical task was not so much about being competent but being committed. Some colleagues did not appreciate her efforts and healing required time:
  - the murder was still a tender topic in the village and especially for the school children involved in the trauma. The occasional breakouts seemed absurd unless one knew the history. Rather than try to stop breakouts and to exclude the pain from school, the teacher responded to the pain. She gave tasks that relaxed the students such as concretely useful crafts. When needed, she invited individual students to talk with her and to express emotions in a safe environment. She did not try to be a psychologist, but she acknowledged the need for pain to be recognized. Providing a safe space was the better alternative to pain breaking out uncontrollably. She also developed responses to each parent that were respectful and sensitive to their worries.

# Mitä eroa opettajan teoilla oli?

- Loving acts started to become part of the day-to-day, e.g. the school children planned as activity day for the kindergarten children
- Violent breakouts were much less, the school atmosphere changed – even the cook noticed 😊
  - I am still here in [research village] and Happier than ever before. [...]The collaboration with parents works and the children play well together, of course there are the normal rows but nothing special. [...] the future looks good. (The teacher, E-mail 12.1.2012)
  - [...]The spirit in the school is incredibly good! I think about it often, when I remember what it was like earlier, during the ‘insensitive period.’ At the same time I also feel sad that my two older children didn’t have such a warm and student centred beginning to their school career as our third one. We have also worked together successfully to keep a third grade in the school. The future feels good, since municipality seems to have given us peace now. (E-mail 14.3.2012, a mother of three)

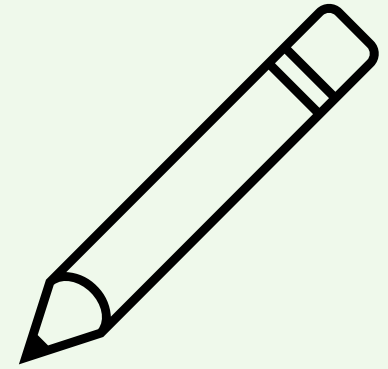
# Entä ero kylässä?

- The relationship between the school and the villagers changed and became warmer.
- Challenges and some pain remained but responses were caring, not angry. The community was no longer divided
- The teacher could not change the history of oppression or the national discourses that legitimized it, or banish difficult emotions, but she responded with pedagogical tact and even pedagogical love:
- One aspect of “doing” love in the teacher’s practices was, thereby, enduring disheartening moments, lack of faith in the process, and lack of knowledge about the outcomes. (Lanas & Zembylas, 2015: 281)

# Pelosta ja epäluulosta tarkoitukselliseen luottamukseen rakentamiseen

- Be intentional and disciplined, reflect and act in positive, pedagogical ways
- Concentrate, slow down and give time and space to build meaningful ties;
- Be patient and reject the current obsession with immediate results and personal gratification
- Explore and develop teaching practices that develop one's emotional power to love
- Affirm the good in the immediate and wider community

# How to respond to these insights?



Note down thoughts, questions, realisations ... perhaps too soon for answers, but seeds of new possibility

New arrivals and community  
members

# Maahanmuuttotataustoisia oppilaita

- Kategoriaan "maahanmuuttajataustainen oppilas" kattaa oppilaat, jotka ovat juuri saapuneet sotavyöhykkeiltä pakolaisina, sekä nuoret, jotka ovat syntyneet ja kasvaneet Suomessa. Lisäksi kategoria ei tee eroa rodullistettujen ja ei-rodullistettujen identiteettien tai eri yhteiskuntaluokkien oppilaiden välillä. Näin ollen oppilaita on valtavasti monimuotoisia ryhmässä 'maahanmuuttajataustaiset oppilaat' (tai 'maahanmuuttajatausta' tai 'ulkomaalaistausta').
- Monet tutkimukset osoittavat, että maahanmuuttajataustaiset oppilaat suhtautuvat koulunkäyntiin myönteisemmin ja pyrkivät korkeammin kuin ilman maahanmuuttajataustaa. Silti suomalaisessa koulutusjärjestelmässä on jotain, joka asettaa maahanmuuttajataustaiset oppilaat haavoittuvaisiin tilanteisiin ja asettaa haavoittuvia oppijaidentiteettejä. ... Tämä 'jokin' on niin voimakas, että PISA:n mukaan Suomessa on yksi suurimmista eroista maahanmuuttajataustaisten ja ei-maahanmuuttajataustaisten oppilaiden suoriutumisen välillä sekä enemmän segregaatiota ja ulkopuolisuuden tunnetta maahanmuuttajataustaisten oppilaiden keskuudessa verrattuna muihin maihin. (Helakorpi ym. 2023: 319-20)
- ... tätä eroa ei tarvitse olla – että muissa maissa maahanmuuttajataustaiset lapset eivät automaattisesti ole järjestelmän pohjalla? (Reinikainen, 2012)

Ali and the Long Journey to Australia



# ALI AND THE LONG JOURNEY TO AUSTRALIA



0:02 / 3:47



# Pohditaanpa hetki...



1. Mikä resonoi sinussa tässä tarinassa?
2. Mitä erityisiä kokemuksia tässä jaetaan?
3. Mitä toiveita ja odotuksia näillä lapsilla voisi olla koulusta?
4. Mitä voimme tehdä opettajina?

# Mitä on antirasismipedagogiikka?

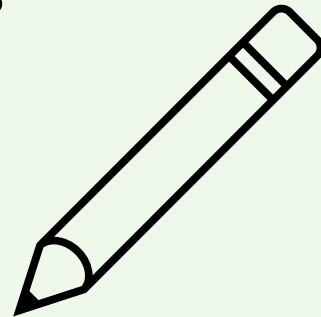
- Itsekritiikki ja itsetutkiskelu
- Koulutuspolitiikkojen ja käytäntöjen tarkastelu rasismiin haastamiseksi
- Haasta rasistiset ideologiat ja rakenteet
- Luo antirasistisia menetelmiä ja pedagogiikkoja
- Paljasta, ymmärrä ja purkaa rasismia
- Kritisoi koulun ideaa antiessentialistisesta näkökulmasta

# So, how to begin thinking and acting better?

- **Recognising the particularity** of different people's experiences is a sign of respect
- **Recognising our shared humanity** – our experiences are not the same, but we can empathise, we can act with integrity & as teachers we can care through the pedagogical invitations to make to students
- ...

# Concepts to **continue** with:

- antirasistinen pedagogiikka
- rodullistaminen
- rakenteellinen rasismi
- pedagogiikka
- pedagoginen tahdikkaus
- koulutettavuus



Where & how have these concepts been present today? How can awareness of these concepts help teachers? How can language and culturally aware practices help?

# 2 FYIs

## SDG4 Seminar 2026 "Equity in Education"

The SDG4 Seminar is an annual international participatory seminar at the Faculty of Education and Psychology, University of Jyväskylä.



SAVE THE DATE!

SDG4 SEMINAR 2026:  
Equity in Education  
18th and 19th November

International annual participatory seminar at  
Ruusuopisto, University of Jyväskylä and online

Jointly organised by



JYU.EDU

### Event information

|                                                                 |                                                               |
|-----------------------------------------------------------------|---------------------------------------------------------------|
| <b>Event date</b><br>18.11.2026 10:30 - 19.11.2026 16:00        | <b>Registration period</b><br>25.5.2026 - 10.11.2026          |
| <b>Event type</b><br>Congresses and conferences                 | <b>Event language</b><br>English                              |
| <b>Event accessibility</b><br>Event space is accessible for all | <b>Event organizer</b><br>Faculty of Education and Psychology |
| <b>Event payment</b><br>Free of charge                          | <b>Event location category</b><br>Other<br>Ruusuopiston aula  |



Pakolliset kysymykset merkitty tähdellä (\*)

Hei kasvatustieteiden ja psykologian tiedekunnan opiskelija! Tämä kysely on osa tutkimusta: **Syrjimättömyys- ja antirasistisuus käytännöt korkeakoulutuksessa – Tapaustutkimus kasvatustieteiden ja psykologian tiedekunnasta.** Kyselyn avulla pyritään selvittämään opiskelijoiden näkökulmaa siitä, miten erilaiset yhdenvertaisuuteen liittyvät aiheet näkyvät opinnoissa ja yliopistoarjessa. Kasvatustieteiden ja psykologian tiedekunnalla on olennainen asema yhteiskunnan yhdenvertaisuuden kehittämisessä, joten haluamme kuulla opiskelijoita ja kehittää toimintaamme sekä opetussuunnitelmia perustuen opiskelijoiden kokemuksiin. Yhdenvertaisuudella tarkoitamme Suomen perustuslakiin kirjattua perusoikeutta, jonka mukaan kaikki ovat samanarvoisia ja ansaitsevat yhtäläiset mahdollisuudet koulutukseen ja palveluihin riippumatta erilaisista taustatekijöistä.



<https://link.webropol-surveys.com/S/DD8931B4347ECD53>

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