



Development activities on the participation of children's worldview education

Fengyang Chen

2024 Laurea



Laurea University of Applied Sciences

**Development activities on the participation of children's
worldview education**

Fengyang Chen
Social services
Bachelor's degree Thesis
04.2024

Fengyang Chen

Development activities on the participation of children's worldview education

Year	2024	Number of pages	56
------	------	-----------------	----

This thesis aims to establish practical activities for children's participation in worldview education through collecting their feedback. Understanding children's viewpoints on behalf of the community improves their intercultural communication abilities. When combined, these foster a multicultural sense of community.

An Espoo Centre Finnish kindergarten will benefit from this project. My goal is to provide a firsthand understanding of education from a Finnish perspective to other foreign students studying early childhood education or other educators working in kindergartens. To motivate people to apply the traits of their own culture and to hone their professional strengths.

In this thesis, participatory learning and the five levels of participation provide the theoretical foundation for developmental activities. Children's involvement creates a dynamic and developing cultural environment. When developing activities, consider children's participation, and ability to participate. The thesis is a functional work that blends action research with real-world application. Action research is one qualitative research method. As a researcher, I participated in the activities' creation.

I used thematic analysis to classify six significant themes in worldview education from the children's feedback for the three weeks of development activities. They are: 1. Children's own culture and everyday life. 2. Individual interests. 3. Diverse learning abilities. 4. creative methods. 5. Playfulness. 6. Cooperation with parents.

The educator ought to try to foster worldview awareness. A worldview educator values the differences among children and acknowledges the existence of conflicting viewpoints. Ensure that accepting a child's identity when integrating worldview into a child's distinctiveness and development. To encourage lifelong learning, worldview education is sustainable and eventually seeks to assist kids in forming viewpoints that are representative of the community and in assimilating into the local way of life.

Keywords: religious, multicultural, early childhood education, worldview education.

Contents

1	Introduction	5
2	Thesis implementation workplace	6
3	Laws and Policies on Worldview Education	8
4	The theoretical basis of the thesis	11
4.1	Constructive and critical view of Shier's 5 levels of participation	11
4.2	The Participatory Learning Processes.....	13
4.3	Worldview Education	15
5	Type and goal of the thesis.....	16
6	Development methodology	17
7	Development activities implementation.....	19
7.1	Data collections and analysis.....	20
7.2	Cooperation with parents and colleagues.....	21
7.3	First week of development activities.	24
7.4	Second week of development activities	27
7.5	Third week of development activities	30
7.6	Feedback from Children	33
8	Development works evaluation	34
9	Reliability and Ethics	35
10	Conclusion and Reflections.	36
	References	40
	Photographs.	48
	Tables.....	48
	Appendices.....	49

1 Introduction

A component of the Finnish educational system is early childhood education and care (ECEC). It is a critical period in a child's growth and education. It is the cornerstone of continuous learning. A special focus on the "Educare" pedagogical approach, which is based on an integrated technique of care, education, and teaching in Finnish kindergartens. (Finnish National Agency for Education 2024).

According to the Ministry of Education and Culture's 2014 Memorandum and Report, economic and social policies have a significant impact on kindergartens as institutions. Kindergartens have faced a range of tasks from the outset of their existence, which have been emphasized in several ways at various phases of society. (Alila et al. 2014,11).

The kindergarten's primary function in the early years of Finnish society was to make sure that parents could leave to go to work or school. When their parents were at work or school, the kids had a secure place to be. This task is related to social policy. The goal was to promote equal involvement of adults in the workforce and education. Today, protect children by learning opportunities, relaxation and recreation options, and activities suited to their age and developmental stage. Erased differences in children's social and developmental backgrounds and avoid learning challenges. Through the family policy mission, kindergarten promotes the child's overall development, growth, and learning alongside the family. In keeping with this objective, kindergarten also shapes the role of educational policy in society by ensuring that every child's right to education and supervising their learning. Additionally, creates chances for independent learning.

Working in a kindergarten in Espoo, Finland, I saw firsthand the significant role that diversity plays in the backgrounds of the kids. Children with an immigrant background include both those who were born into Finnish immigrant households and those who arrived in Finland from outside, according to Halme and Vataja. I want to develop the second, more inclusive definition of multicultural children, which includes multilingual and multicultural kids in addition to kids from immigrant families (Halme & Vataja 2011).

In the Espoo region, the theme is "Katsomuskasvatus." The word "Katsomuskasvatus" is Finnish. It includes perspective-taking, awareness-building, the development of attitudinal competence, and exposure to a variety of religious sensitivities. Based on the National Core Curriculum 2022, I define the Finnish terminology as "worldview education." (National Core Curriculum 2022, 5) Children's cultural competency, reasoning, interaction, expression, and broader learning can all be aided by worldview education. (Varhaiskasvatussuunnitelma 2022). Religious education and worldview education are not interchangeable. It is a

component of the early childhood and preschool curriculum's general education pedagogical activities. It encourages growing attitudes of respect and understanding for one another, as well as the development of children's cultural and intellectual identities. Entitled all children to worldview education, which is a component of early childhood education, preschool education, and linguistic and cultural awareness.

As a member of the family and a subject with varying linguistic, cultural, and attitudinal traditions, the kid learns this ability in early childhood education to develop a positive family environment and an intense sense of self. This fosters positive relationships with varied and heterogeneous schooling. Every child should take pride in their language, culture, and religion. Within our group, every family has mutual respect and understanding. Together with our kids, I want to develop and discover the vast universe.

Furthermore, in this thesis, I have stressed the importance of increased parent cooperation in worldview education. Due to linguistic or cultural limitations, parents—especially those from diverse cultural backgrounds—need extra understanding and assistance as guardians of their children. More than the parents in the area, they are curious as to whether the kindergarteners' lives valued their own children's and their own culture and language. Knowing the needs of the parents will help us, as educators, better serve the kids and the family. Engaging in communication exercises with parents can also help us as staff members generate new concepts. These fresh concepts enable the planning of events that genuinely foster a sense of acceptance and welcome for families with young children. Additionally, the kids did an excellent job participating in these activities. Creating activities and putting lessons into practice are difficult tasks for a novice teacher. However, engaging in activities with the kids and parents will strengthen the bond between the staff and the kids and help the staff get to know the kids and the family. This is better suited for working. Producing creative or inventive tasks is also natural. I adore these times with the kids, parents, and coworkers because it is all-natural creativity and thinking.

2 Thesis implementation workplace

A kindergarten that speaks Finnish served as the thesis's cooperating partner. It is situated in Espoo within the primary school's building. Our kindergarten has nine groups of children. From 6.30 until 17.00, the childcare is open. Espoo's Finnish Day Care Education 2022 Early Childhood Education Plan serves as the kindergarten's direction. The principles of inclusiveness and sustainable development form the foundation of Espoo's early childhood education, and in our culture, value, encourage, and explore childhood. According to inclusive education, every child has the right to education within the standard school curriculum. Regardless of illness, handicap, or learning challenges, every child should be able

to attend their local school. Our development activities begin with addressing the needs of families and the well-being of children. Together, we build a culture that values the community, gives carers and staff a sense of inclusion, security, and continuity, gives everyone the chance to learn and grow, and emphasizes the diversity of the urban and natural environments in our early childhood education and care settings.

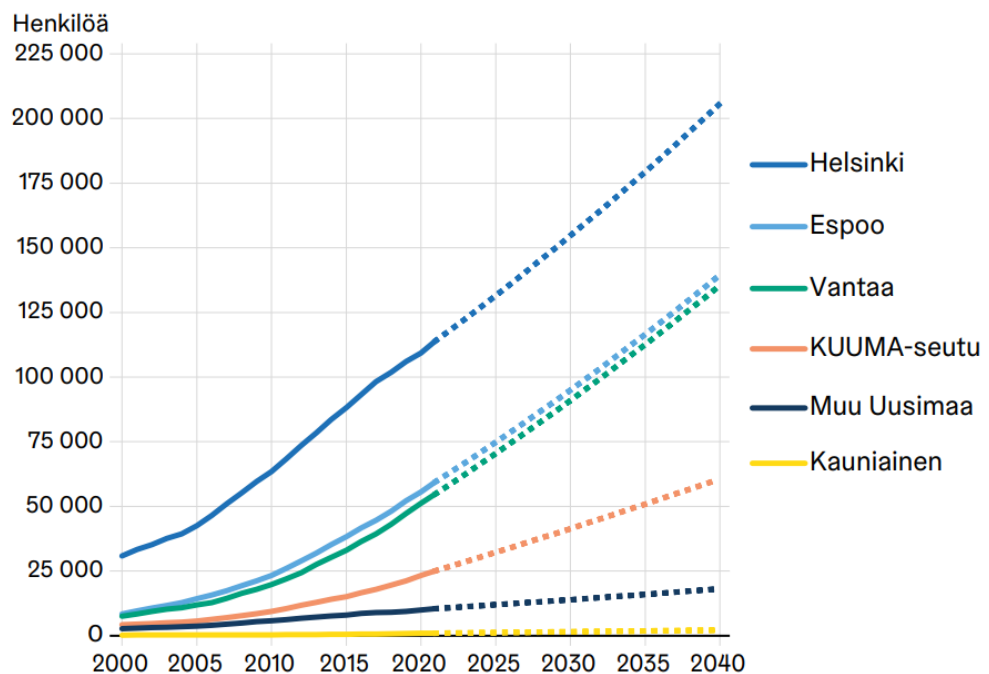
(Varhaiskasvatussuunnitelma 2022,4).

Children's regard for each other is the foundation of healthy friendships. Each group of kindergarten students includes members from a variety of cultural backgrounds. In all groups, the proportion of immigrant children is approximately one-third, on average. More than half of the kids in groups are from diverse language and cultural backgrounds. Additionally, these kids have parents from various ethnic origins. This implies that a child could in three or four languages simultaneously, such as English being the primary language spoken at home, together with the mother tongues of both parents and Finnish in kindergarten. More assistance to support these children's multilingual and Finnish language development. In addition to learning how to communicate in languages and comprehend various cultures that are part of their everyday lives, they also need to become more perceptive learners. Tutoring native Finnish children about linguistic and cultural variety is equally crucial. Another ability that is to their day-to-day existence is the ability to comprehend various religions and customs.

However, one kindergarten's circumstances are merely a microcosm of the entire Espoo region. The City of Espoo has released statistics showing that among Finnish cities, Espoo is experiencing the fastest population growth. Immigration has become more important in Espoo, while natural population growth has declined. In 2022, Espoo saw 3,185 births, 165 fewer than the year before. 7,120 additional foreign citizens moved to Espoo, making up 87.3 percent of the city's population growth. In Espoo, 43,958 foreign residents (about 14.4%) reside. The population of Espoo was 305,274 at the end of 2022. Espoo saw a growth of 8,142 residents, or 2.7%, in 2022. There was a 3,806-person increase in population over the prior year. (Sanna 2022).

According to the province of Uusimaa's foreign-language population forecast for the years 2022-2040 (Uudenmaan maakunnan vieraskielisen 2023,32), as shown in Figure 1, in the Espoo region, there will be close to 100,000 speakers of foreign languages by 2030. The number of people who speak foreign languages is increasing, they are multilingual and bilingual. A concept needs to be made clear because this population projection only offers one native language choice, and many children—especially those born in Finland—have their native language assigned to them from birth by their parents. However, even if the recognized first language is not Finnish, there is a good chance that a child born and raised in Finland will speak both Finnish and Swedish in the future. As a result, it is preferable to

view the population estimates for foreign languages as projections of the immigrant or foreign background population in a more general sense. On the other hand, the language proficiency predictions do show that they are part of the population with a foreign background. Both parents, as well as one of them, were born abroad. (Uudenmaan maakunnan vieraskielisen 2023,32). The requirements of the child have always been the focus of early childhood education in Finland; therefore, it is easy to understand why a theme like highlighted worldview education has emerged given the country's demographics—this is precisely the kind of theme that Espoo kindergartens need right now. It is our responsibility as educators to instill in our students an appreciation for diverse languages, cultures, practices, and faiths, as well as worldviews. This topic is closely related to Finnish society's demands. Finland's population is growing and changing, and it needs more people.



Lähde: Helsingin, Espoon ja Vantaan tilasto- ja tutkimusyksiköt.

Aineistolähde: Tilastokeskus (toteuma), Helsingin, Espoon ja Vantaan tilasto- ja tutkimusyksiköt (ennuste).

Figure 1: Actual number of foreign-language speakers in Uusimaa's region

31.12.2000-2021 and forecast to 2040. (Uudenmaan maakunnan vieraskielisen 2023,32)

3 Laws and Policies on Worldview Education

The Finnish daycare system is a coherent and well-defined legislative system that treats all forms of activity equally, uses the concept of daycare in its legislation, and emphasizes the care and social services for children from a regulatory point of view. From the entry into

force of the Child Welfare Act in 1936 until the entry into force of the Day Care Act on April 1, 1973, the original system emphasized the social and welfare aspects, while the educational aspects took a back seat. In 1996, the Day Care Act was amended to apply to all parents of children of preschool age, not just those under three. The reform also meant that the economic situation and social development made daycare a subjective right. (Alila et al. 2014,12-18).

Children shall be treated equally as individuals and may influence matters that affect them by their development (Suomen perustuslaki 731/11.6.1999). early childhood education laws have changed constantly during the last 25 years. As part of the education and training service system, early childhood education is now under the jurisdiction of the Ministry of Education and Culture and is no longer classified as a social service under the Social Welfare Act.

With the implementation of the Early Childhood Education Act on July 13, 2018, children's empowerment, their involvement in experiences, their respect for their unique linguistic, religious, and cultural backgrounds, and the advancement of their holistic and equitable development are all given more importance. (Varhaiskasvatuslaki 540/2018). According to the Education Act, early childhood education is defined as the entire process of intentionally planned and purposeful childcare, teaching, and education, with a focus on pedagogical elements. Positive learning experiences and diversification of teaching and learning activities through children's play, movement, art, and cultural heritage are the goals of early childhood education. Additionally, emphasis is focused on ensuring that all children have equal access to early childhood education, advancing gender equality, and cultivating an understanding and respect for everyone's linguistic, cultural, religious, and ideological backgrounds in addition to traditional culture in general. Additionally, it helps kids become more cooperative and socially conscious while directing them toward sustainable and ethically sound pursuits. Instill in them a respect for other people and fellow citizens. This will ensure the child's capacity to actively participate in and influence matters that are relevant to them. The law also places a strong emphasis on collaborating with the child's parents or other legal guardians to ensure the child's healthy growth and general well-being. Encourage the parents and other carers of the child to grow. Early childhood education must be organized, planned, and decision-made with the child's best interests as its top priority.

Franklin said, "Tell me and I forget, teach me and I remember, engage me and I learn." (Quoteresearch 2019). The core values of the National Core Curriculum are based on the United Nations Convention on the Rights of the Child, the Early Childhood Education and Care Act, and the United Nations Convention on the Rights of Persons with Disabilities. The Core Curriculum's core values point out the principle that the child's best interests are paramount. The child has the right to be well cared for and protected, considering the views of the child.

and the requirements of equal and fair treatment, upholding the principle of inclusion, and protecting children from discrimination. (National Core Curriculum 2022, 17). Values embody certain things that we think are good and valued, things that are worth pursuing. Values also affect people's well-being. If we feel that others do not respect our values or that things are not going according to our values, it will influence our mood. In multiculturalism, people think differently from culture to culture because the things that are valued and prioritized in different societies are different, and this also affects what we want to instruct our children. Values form the basic structure of the ECEC and guide all early learning activities. According to these values, for example, the mission of early childhood education and care in Finland is to protect and promote a good and safe childhood for children. The core curriculum is based on respect for the child's intrinsic value and the belief that every child is unique. Every child has the right to be heard, seen, noticed, and recognized. Every child is a unique person or member of a community. (National Core Curriculum 2022, 18).

The values in Finnish early childhood education translated into specific and visible goals that guide all programs. And how to promote children's learning and well-being. For example, organize a multicultural working environment. Respect for the intrinsic value of childhood and the right to grow as a human being, healthy and sustainable lifestyles, children's rights, family diversity, equity, equality, and diversity. Organizers of early childhood education must create a multicultural working culture. This is because the values of early childhood education in each Finnish context are seen as concrete and visible goals that guide all programs and reach a consensus on how to promote children's learning and creation. All children should be able to develop their abilities and make choices regardless of gender, birth, cultural background, or other reasons related to the individual, and early childhood education or care centers built on a multicultural heritage by the interactions between the children's carers and staff. (National Core Curriculum 2022, 18).

Based on the needs of the City of Espoo and the high proportion of new immigrants in the kindergartens where we observe children, the City of Espoo has defined themes for the school year. The City of Espoo has defined annual themes for teaching according to its needs. For example, language, culture, and worldview education. According to the Early Childhood Education and Care Act, early childhood education and care services require organizers to prepare a local curriculum plan for early childhood education and care based on the objectives and principles described in the national core curriculum. Article §22, Early Education Act, 540/2018. The local curriculum plan for ECCE may include elements of the core curriculum, but the document interpreted or includes specific examples to ensure that it guides the curriculum and supports the development of the implementation of ECCE and care at the local level. (National Core Curriculum 2022, 6).

According to the Espoo Finnish Early Education Program, children's different linguistic and cultural backgrounds and abilities as a positive enrichment of the community. All languages and cultures are rich and valuable. Our early childhood education activities aim to instruct children and adults to appreciate different language skills and ways of communicating with each other, in addition to learning the richness of the Finnish language. We emphasize the importance of a child's native language and encourage parents to use it at home. At the same time, early childhood education and care actively support children's multilingualism and their learning to appreciate their own and other people's languages, cultures, and beliefs; multilingualism and children's cultural backgrounds must be evident in the learning environment. For example, introducing children's languages in the form of greetings, familiar phrases, or music. Making the languages and cultures represented by the children's group visible through daily themes and celebrations helps to develop a child's cultural identity and self-esteem. Cultural diversity in the design of other activities, such as the purchase of materials and play equipment, and the expression of language, culture, and beliefs in the learning environment should be done sensitively and naturally linked to the lives of the children and families. (Varhaiskasvatussuunnitelma 2022, 68-70).

4 The theoretical basis of the thesis

According to Article 29 of the United Nations Convention on the Rights of the Child, a child's education shall be based on the child's parents as well as the child's own cultural identity and linguistic values. Respect for the national values of the country in which the child resides, the child's country of origin and civilization, and the promotion of the child's understanding of his or her differences. Taught children to understand and respect all nations, peoples, religious groups, and local people. To prepare the child for life in a democratic society and responsible citizenship. (CRC 1990).

Participation, as I understand it, is a learning strategy for co-creating meaning. In a broader sense, it is the process of transformation from a child to a capable and active member of society. It is an important experience for the child to have as a member of society, and they must be able to live with others. By researching children's participation, I could better understand children's capacity vulnerabilities and control issues. In future work, I could improve my working methods.

4.1 Constructive and critical view of Shier's 5 levels of participation

According to Shier's theory, there are five levels of participation, as shown in Figure 2. Required that at least the second and third levels of participation be used in educational practice to promote and develop children's participation. The Pathways to Participation Map

applies to all situations where adults are working with children. Listening to children is the first step. At this level, adults open themselves up to listening to children's voices in their everyday interactions. The adult then creates environments and practices for children to listen to. These practices have become the norm for staff members to actively listen to children's perspectives. The second is to support children in expressing their views and opinions. Adults are open to supporting children's ideas, as well as providing opportunities for children to express their views. The third point is that adults consider the perspectives of children. This means allowing children to express their ideas and opinions. Supported children by the impact their views have on the daily life of the community. Wherever possible, use new practices to make children's ideas visible. The fourth is the children's participation in the decision-making process. The fourth level of this model calls for a reconsideration of rights in society. It is about empowering children to participate in the decision-making process and to consider putting these new procedures and practices into action to form new rules and cultures within the organization. The fifth is that children should be able to share in the rights and responsibilities of decision-making. What this means for adults is to consider adopting the idea that children can join in these practices and, of course, to find new ways of using the rights that children share with adults. (Shier 2001).

We need to look constructively at the concept of participation to avoid misconceptions when discussing children's participation. Early childhood settings can provide an ideal arena for children's participation. However, pedagogical and institutional practices can both facilitate and constrain children's participation, as well as limit their agency. (Smith 2016). For example, it cannot be limited by a child's age or ability. When organizing teaching and learning activities, educators must remember to organize teaching and learning activities to facilitate children's participation according to children's different ages and children's different abilities.

Remember to give children the right to choose and try to design the activities together with the children when planning teaching and learning activities. Children's interest is the best motivator. The development of daily practice in early childhood education and care is based exclusively on children's perspectives. It also supports their ability to express their views and ideas openly. Children's first-hand observations, experiences, and experiences of different environments help them to develop as thinkers (Varhaiskasvatussuunnitelman Perusteet 2022). Observational methods can be used when observing children, but there is no control over children's ideas during the observation process, and children are allowed to share their views on everyday routines. When working with young children, educators emphasize that children have the right to be involved in the construction of knowledge, especially when using empowering methods.

We also need to look critically at participation in practice. Children's embodied agency is conditioned by the teacher's authority, as well as the school's culture and moral philosophy. This means that educators working with young children need to listen carefully to young children to build their confidence in their abilities and competence, which will provide experiential opportunities for young children's agencies. This suggests that it is also a challenge for the teacher to respect the young child to support their agency and enhance their sense of successful learning experiences. The educator needs to ensure that teaching and learning are varied, using different methods to meet the needs of different children. This does not mean that children should be given unrestricted freedom, but a better balance can be struck between children's opportunities for autonomy and the teacher's authority. (Sirikko, Kyrönlampi & Puroila 2019, 298). The key principle of participation is the equal involvement of children and staff at all stages of the program, based on children and staff working and learning together, sharing, and integrating the roles of children and members. Our daily activities highlight this balance. Adults make the final decisions in a child-friendly context. Children's participation and valued experience in all aspects of the activity. Adults decide on safe methods of implementation.

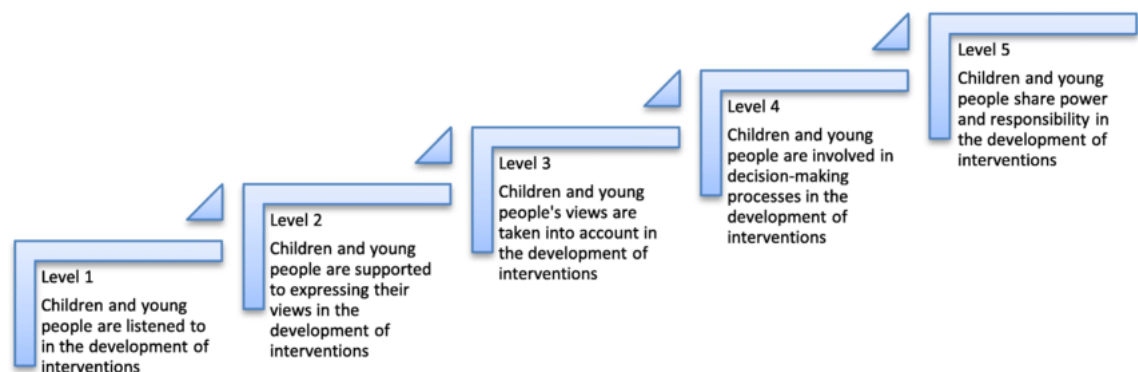


Figure 2: Applied description of Shier's five levels of participation. (Larsson et al. 2018,15)

4.2 The Participatory Learning Processes

The concept of learning in early childhood education is a dynamic process in which children integrate sociocultural and social practices and values through the active construction of meaning (Kumpulainen et al. 2011). According to Vygotsky's socio-cultural theory, learning is a cognitive-developmental journey between the child and society. He stressed that children are products of social communication and that learning is a process of socialization. Because people from diverse cultures think differently and emphasize different things, the focus should be on the interaction between children and adults, as well as the culture in which they live. Education should be planned, developed, and evaluated by both the child's parents and educators. (Vygotsky 1978).

The new learning paradigm does not see children as incapable actors or passive subjects. This learning paradigm emphasizes children as capable actors and positive learning subjects. Children's participation in early childhood education is a multidimensional issue in which well-being and positive competence are the key factors. (Venninen & Leinonen 2012). In Finland, the term 'pedagogy' is considered to encompass the whole educational process in which children's development is supported by policy and practice in formal early childhood education programs that combine "Educare" (i.e., care and education) (Brotherus, Hytönen & Krokfors 1999, 39-40). Learning to belong and learning to participate can be seen as supporting children's participation, as they are learning processes from the child's perspective. Learning to belong focuses on children's identities, motivations, and values and aims to support children's development through these. Developing a sense of belonging, and learning occurs within the child, while motivation and resilience. Finally, participatory learning aims to enhance children's creativity and citizenship, enabling them to share learning experiences and develop their learning (Fleer 2010).

International discussions highlight the phenomenon of participatory learning in early childhood education in Participatory Learning in Early Childhood. In a participatory learning approach, children's participation is an evolving and dynamic cultural environment rather than a fixed and unchanging status quo. In this environment, everyone can influence his or her community. This requires that children's capacity to engage and experience participation through learning and development. (Berthelsen, Brownlee & Johansson 2008). What role does the teacher play today? The relationship between educators and children has always been as important. Early childhood education in Finland has always highlighted a child-centered, adult-led approach. Children's ideas, interests, and needs guide the teacher's work. Teachers bring teaching and learning into kindergarten, and they are facilitators of learning, researchers of practice, developers, and companions in a variety of situations. Children are the subject of learning.

In recent years, children's participation in early education has faced challenges. On the one hand, children do not have equal opportunities to participate. According to Vuorisalo, children do not have the same opportunities to participate, nor do children and educators have the same experiences in their daily interactions. (Vuorisalo 2013). Secondly, the competence and work experience of educators are variable. Roos argued that educators lack the skills to listen to children in their daily practice. (Roos 2015). To increase children's participation, educators need to develop their working and management skills and improve their ability to listen to children. This is especially true for groups of young children such as those who cannot yet speak Finnish well. Promoting children's participation requires high-quality professional skills. The ability to listen to children by observing and understanding unspoken initiatives is crucial (Clark 2005). When educators are sensitive to children's worldviews, children can have rich participatory learning experiences in their educational

lives. Participation in learning is the process of exploring the world through shared experiences with adults in a safe environment. Even routine activities in kindergarten, such as eating, dressing, going to the toilet, and taking a nap, have educational value. During these activities, children work together to learn skills such as waiting, taking turns, respecting, and interacting with others, and personal care.

4.3 Worldview Education

Every child has the right to a comprehensive education. Worldview education is not only for kids from foreign families. Different perspectives and their meanings are evolving; as a result, diversity has taken on the role of multiculturalism, according to Early Education Planning. Diversity is a component of all people, including the Finnish population, not just those who have immigrated. (Varhaiskasvatussuunnitelman Prusteet 2018). From this vantage point, I see multiculturalism as encompassing a wide range of diverse viewpoints, including both religious and nonreligious ones by the community. Respected, understood, and treated everyone's opinions equally. On worldview education, the main topics of discussion are religion and presumptions about the limitations of other religions. Worldview education is not enough in Finnish early childhood education. The Finnish holiday calendar limited to Lutheranism and its customs, serves as the foundation for educational activities in Finnish kindergartens. (Kuusisto 2010).

The foundation of worldview education is the child's comprehension of variety and multiculturalism in their widest sense. Kuusisto claims that children base their thinking and behavior on the moral decisions made by their families, teachers, and other adults. (Kuusisto 2011) Broad attitudes have not been given much consideration in the remarks on diversity and multiculturalism, claims Arniika Kuusisto. (2017,11-29) Children must, on the one hand, comprehend language, culture, values, religion, and viewpoints in addition to those found within the family. The child must understand that these are valued and embraced. A child's ability to build self-esteem may be significantly impacted if they are aware of the norms and values of their family and are not appreciated by the larger community. It hinders their ability to participate in multicultural interactions and develop a sense of self. Furthermore, the conception of childhood allows for the child's variability. (Jankko 2019). Childhood is a phenomenon of age and developmental stage; it is not only childhood. Everyone has gone through a moment in life that they can relate to, and childhood experiences bring people together.

Worldview education places a greater emphasis on accepting individual differences than simply accepting them. Through engagement with the environment and an awareness of their interactions with others, children develop their sense of self and identity. According to Dervin developing a person's identity through their interactions with people is always evolving.

(Dervin 2016). Social characteristics, including gender, race, language, religion, nationality, ability, social class, age, and subculture, all influence an individual's identity. These settings have an impact on a person's identity as well as how he shows himself in various settings. Instead of trying to eradicate differences, worldview education encourages appreciation for them. In the interaction between a child and an adult, it is critical to understand that our core differences are what set us apart from one another and should take priority over our commonalities. (Castillo & Kukkola 2019). Imparted viewpoints while acknowledging and appreciating one another's differences. Building on this, adults behave in a way that shows tolerance for their child's uniqueness and collaborate to create fresh viewpoints that embody the community's shared values.

5 Type and goal of the thesis

The Laurea University of Applied Sciences defines a thesis as a research or development project. Stronger development and support to work-life-balance partnerships. (Laurea University of Applied Sciences. "n.d."). At my workplace, I decided to create a teaching and learning activity for worldview education. This thesis reports on my research on development work. In compliance with the guidelines set forth by the City of Espoo's Growth and Learning Department, I submitted my application for the developmental thesis, which needed an agreement with a work-life representative. Before starting the development work, I obtained permission from the children's parents and submitted my thesis plan to the City of Espoo. (Tutkimusluvat, "n.d.").

This development activity revolves around the theme of worldview education. I work in this kindergarten, and I am familiar with the kids and the requirements of the curriculum. In my thesis, I've created a variety of kid-friendly teaching and learning activities for worldview education. I plan to embark on a global travel project. Three weeks were set aside for the development activities; the first week, I dedicated to Chinese New Year culture, and the second to Finnish culture. The third week we spent in Pakistani culture. In addition to the standard picture support, I employed music, art, sensory rooms, multisensory stimulation, and other techniques to give the kids multiple levels of engagement and to be sensitive to their worldviews, assisting them in experiencing the diversity of languages, cultures, and points of view.

The thesis aims to gather child feedback to construct activities related to children's involvement in worldview education. I want to hear the voices of children to improve the comprehension of worldview education among early educators and their comprehension of the participation capacity of children. I aim to foster a cosmopolitan environment for everyone involved. Honor and value one another's language, culture, and traditions.

While formulating the idea and looking for earlier works, I discovered that numerous information was available on worldview education in Finnish. For example, in this thesis, I cited Finnish sources for information about worldview education. There are not many English-language sources. I hope that this thesis to serve as a reference work on English worldview education. International students studying early childhood education can benefit. It aims to equip them with a fundamental understanding of Finnish worldview education, thereby stimulating their curiosity about early childhood education from a unique perspective.

These activities' development goals are to increase children's participation in worldview education. At the same time, it is important to help educators, especially new educators, and educators from multicultural backgrounds, in the hope that these activities will stimulate their thinking about worldview education and children's participation. Do not limit development activities to the cultures of other countries, but I also introduced traditional Finnish culture. Very much of the children in my group were born in Finland, however, in their own families, they do not have the opportunity to gain experience with traditional Finnish culture and customs.

6 Development methodology

This thesis is a development project. The thesis is in the form of a functional thesis, combining practical implementation and feedback. I combined functional development and action research methods. The purpose of a functional thesis is to organize, instruct, guide, or rationalize practical activities. The result is a concrete output such as instructions, guidelines, or. (Vilka & Airaksinen 2003, 9). As a student at the University of Applied Sciences, I want to develop my skills in the workplace through this process. I want to develop a new range of activities for my workplace to meet the needs of my group in developing worldview education for children. I also need to integrate professional development and research. This functional thesis was acted as an action research project. If development is not combined with research development, it will remain at the action level. By combining the two, it is a continuous action development. (Kananen 2014, 9). Action research is seen as a process of professional learning and development that seeks to find solutions. Action research is research that involves people in real-life working situations. The concept of action research can be used to develop one's work, teamwork, or activities. Action research is particularly suitable for developing group activities (Kananen 2014, 11, 15).

The action research method is not only suitable for group action development, but it is also particularly applicable to work in the field of education. Action research is a qualitative research method in which the researcher participates in the activities being done. It is person-centered, and another characteristic of action research is that it focuses on changing

people's behavior. (Kananen 2014, 14&20). During the implementation of the thesis, as a staff member, I was both a member of the team and a researcher. I engaged in each activity's development process. My developmental work involved functional development to engage children in worldview education. Worldview education is a new field of knowledge in early childhood education. According to a study conducted several years ago, the quantity and quality of worldview education vary considerably (Tainio & Kallioniemi 2019).

Data methods for action research include observation, interviews, written information, and surveys. (Kananen 2014, 78) In this thesis, I collected data by gathering feedback from the children. I used questionnaires from the parents before the program started to find out what they knew and what they expected from worldview education. I also chose to use participant observation. During participant observation, the researcher is physically present. (Kananen 2014, 79-80). Each time during the development of the activity, I was present at the activity to personally observe the children's reactions and to support the children's feedback.

My execution of the activities is based on the five levels of involvement and participatory learning, with a particular emphasis on the children's interactive experiences. The final aspect of participation considers how important it is for every child to have participatory experiences. Our international travel itinerary spans the entire spring and visits every child's country. When kids are active in the process of creating the program or making changes to their surroundings, their initiative grows. For instance, I had a little group conversation with the kids about our shared knowledge of Chinese culture before the start of Chinese New Year's Week. Children's motivation and initiative may rise as a result. It is possible to determine children's interests and raise the possibility that they will participate in the planning of the activities by having regular conversations and listening to them.

I was a researcher in our group at the same time. During the first week of the event, I wanted to share with the other kids about my culture. I agree that the research combines practice theory. I hope to teach the kids more about diverse cultures, languages, and viewpoints. We learned about Chinese culture in the first week and made crafts with dragons. The kids were curious, and we learned how to wish one another a happy Chinese New Year. In my role as a participant observer, I stressed the happiness and group dynamic conveyed in the kids' voices. After each activity, I made a note of my observations, which I then used to help and encourage kids to provide feedback as I gathered it.

Action development is the ongoing approach I use to development work. It is critical to incorporate new techniques and practice reflection into the creation of interactive practice activities. I employ electronic technology in my work to facilitate children's virtual trips. For instance, we viewed videos about Finnish and Chinese traditional cultures. For festivals, I also create little sensory rooms and employ multisensory stimulation to improve the kids'

experience. After each activity, I consider how to improve and develop the following activity, considering the children's input. To accommodate the children's requests, I would alter the schedule. For instance, because the kids were so fond of animals, I had to alter the plan for the Pakistan exercise. To give kids more chances to feel the effect, I included Markhor. This will allow kids to have more power over their own lives and be more involved.

7 Development activities implementation

Liisa and Arto noted that the development of multifunctional foreign languages for children in early childhood education is quite unusual. Before I planned these activities, I read about the integration of language, religion, and culture in Finnish early childhood education.

Multicultural curricula are also inadequate. Support for immigrants is still in its infancy, as is the advancement of Finnish language proficiency. High-quality early childhood education and care are the cornerstones of children's language development, and every setting in daily contact serves as a classroom. The program's content is based on the children's requirements and developmental stage of Finnish language skills. The subjects selected are as relevant to the children's daily lives as possible. Additionally, use a variety of activities, including music, games, images, and novels. The use of images to aid in language acquisition, such as kid-friendly images, is a particular focus. In early childhood education and care, the group work model is another way to enhance language development in day-to-day interactions. (Liisa & Arto 2019, 35-45).

The purpose of my three-week workshop is to examine the diversity of viewpoints, languages, civilizations, and faiths. The kids were guided through activities so they could interact with these components. To increase the children's participation in the activities, various techniques have been employed, along with the integration of art, music, multisensory, and electronic gadgets. The interests and lives of the kids serve as my main source of inspiration, and my developmental activities participate in the kindergarteners' regular routines. The activities performed using a smaller group implementation model are also used in their execution. Every child's involvement increased to the greatest extent feasible.

For the first week of the program, I scheduled a lesson on saying "Good New Year" in Mandarin. Also available was a video depicting a journey to China. We created Chinese dragon crafts. The finished crafts can be played with, or the kids can take the dragon toy and perform the Chinese New Year dragon dance with other children.

To help the kids get used to the theme, I set up a small sensory area for the Finnish summer on the first day of Finnish Culture Week, which took place in the second week of the event. However, considering the range of linguistic development abilities in kids, I also performed

some singing and experimented with the Kantele. In addition, open-ended questions are added to the reading to enhance the experience, teach more about Finnish culture, boost participation, and help kids' Finnish language development.

In the third week, there is Pakistan Week. Activities highlighted Pakistan's natural beauty, and we watched a video to understand the many geographic elements. Using pictorial guidance, we learned how to say various shapes in Finnish during craft time. The kids gained proficiency in the Finnish language and knowledge of some aspects of Islam. We also saw a zoo video that taught us about how people preserve animals. We also discovered that zoos in Finland house animals from Pakistan.

7.1 Data collections and analysis

In this thesis, I developed activities to increase children's participation in worldview education. I listened to the children and got feedback. I collected data by getting feedback from children. I designed picture cards so that children could give feedback by choosing the right picture. Some of the children could already read some words. They could choose some simple words to express their opinions. I collected data by recording the children's feedback. The method I used to analyze the data was thematic analysis. Thematic analysis is the basic analytical method used in all qualitative research. (KvaliMOTV "n.d."). As shown in Figure 3, this is the target map that will be used to collect the children's feedback. I have printed some pictures of colored words in Figure 4 to help children express themselves better. When collecting feedback, I will ask the children the reason.

As a first step, I transcribed the data for each recorded image before analyzing it. I recorded all results in a computer file. The file was 8.93 MB in total and included a questionnaire and images of the children's feedback. I then read each file to familiarize myself with all the content and to make initial judgments about the data. The second step was coding, where I used assorted colors to realistically highlight in the text the different phrases that the children mentioned in their feedback. For example, the children said that they had never seen a mosque and that they liked Chinese clothes, and I marked these phrases with distinct colors. The third step was to look at the codes that had been created, try to produce themes, and categorize them. The fourth step was to write a conclusion to clarify my findings. (Tuomi & Sarajärvi 2018, 104). The thematic analysis method is suitable for investigating the children's feedback data, and my result is to find out the success factors of the educational activities for developing perspectives. Through these activities, I hope to explore children's participation in worldview education. To give educators a deeper understanding of the importance of worldview education in a multicultural context. Especially to give new educators and educators from diverse cultural backgrounds a reference for planning activities.



Figure 3: Target map for collecting Feedback



Figure4: Feedback word. (Kirsi Alastalo 2021)

7.2 Cooperation with parents and colleagues

This functional thesis is a development exercise that can be divided into four parts. As shown in Figure 5, in the concept and design phases, I familiarize myself with the customer group to be served and define the objectives. The appropriate methodology for the development work is chosen. The next step is to develop an action plan, implement it, and commit to the work. The development phase also includes the process of preparing outputs for feedback. (Kostamo, Airaksinen & Vilka 2022, chapter 1.1.) In my development work, this process was used for each activity plan until all activities were completed and the report could be written.

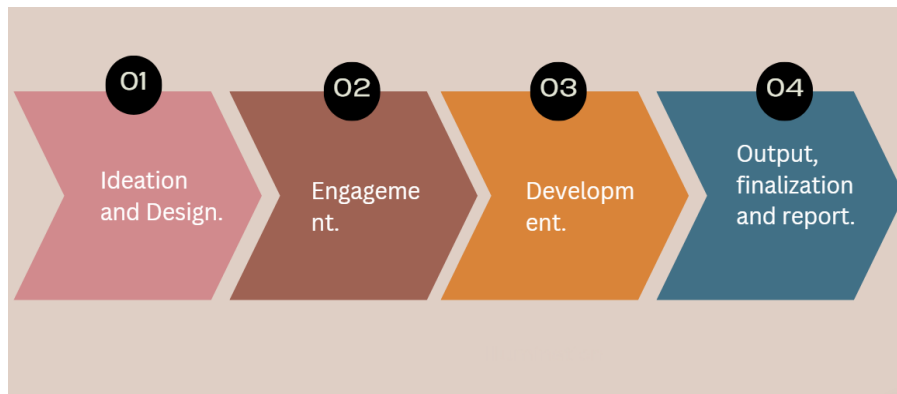


Figure 5: Four parts of functional Thesis

(Kostamo et al. 2022)

In the implementation process, I focused on collaboration with the working partners and the children's carers. The development work was carried out together with the working life partners for the specific needs and the environment in which the development needs were identified. (Kostamo et al. 2022, chapter 1.2.). In my capacity as this thesis' author, I have contributed to the development process by utilizing both my professional and academic knowledge. I've read up on the most recent research on worldview education, become well-versed in my target group's needs, and developed positive working relationships with them. However, because I know my coworkers well, I am very aware of their backgrounds and personal strengths. In our living and working environments, my coworkers and I are open to trying new things and adjusting.

However, because of the range of cultures in our group, I first struggled to identify a decent place to start. However, when I surveyed the parents, I discovered that they welcomed and looked forward to this developmental activity. There were two open-ended questions and seven single-choice items on the survey. It primarily questioned parents about their understanding of worldview education as well as significant principles and expectations related to worldview education within the family. Ten surveys were returned in total. As indicated in Table 1, the questionnaire results revealed that 50% of the parents were willing to assist and participate in the group's activities; 100% of the parents agreed that their children should be exposed to a variety of cultures and languages; and 80% of the parents agreed that their children should be exposed to a variety of religions. During the team meeting, my coworkers and I determined that this project should improve communication between educators and parents.

Children's age.	Parents never heard of worldview education.	Accept children know other languages and cultures.	Accept children know other beliefs.	Parents have a common religion.
90% over 3 years old.	60%.	100%.	80%	80%.

Table 1: Statistical results of Parent Questionnaires



Photograph 1: Breakfast event

Parents and other carers are the representatives and experts of their own culture. We organized a breakfast event, as shown in Photograph 1. I collected the elements needed for this event for diverse cultures, languages, religions, etc. Iserhienrhien believes that pictures are an educational tool. It is the most crucial tool for supporting language teaching and connecting children with the new language they are learning. (Iserhienrhien 2019,22). I also used a creative technique to get the parents' feedback. Rather than composing the questions in both Finnish and English. I used the pictorial support method. This allowed the parents to understand the questions by learning the same way as their children. This was also the way the children and educators communicated most of the time in the group. I hoped to add interest to the activity by making the questions meaningful and allowing parents to give a variety of different answers. By employing the same communication strategy, parents can learn more about how our regular educational activities benefit their children by reducing worry about their children's difficulties in language acquisition. With the parents' consent, we tried a new flavor together when I brought some Chinese treats that the kids had been anticipating. Following these preparations, I used the feedback I had received to create the theme for this developmental exercise, "Travelling around the world." We started with three

adults in the group. To take the children to experience different cultures, languages, religions, customs, etc.

7.3 First week of development activities

Children unconsciously absorb and adjust to the principles, ways of thinking, and attitudes of the society they live in. It is crucial to observe a child's complete developmental journey as well as the many situations and communities in which they grow up. (Poulter, Riitaoja & Kuusisto 2015, 95-126) Kindergarten is an essential social environment in the early childhood education period where children develop their identities and opinions via interaction. (Poulter, S. 2013, 162-176) Stressing the value of early childhood educators including their educational ideas and intercultural competencies might help children create their identities during the interaction process. Examining intercultural competency in the context of an educator's beliefs, expertise, disposition, and abilities might help. (Jokikokko 2010). As to the concept suggested by Biesta, the role of an educator involves introducing novel concepts and experiences to students. Teachers have a responsibility to open new opportunities for their students. introducing the child to everything fresh and instructive. (Biesta 2014).



Figure 6: Espoo's cultural festival calendar

Our team is diverse, and the working atmosphere is open to all members of the group and kindergarten. The most favorable aspect of their own culture is for international employees. However, I must work at using it to my advantage as a new employee. Since the Chinese lunar calendar is used to determine the Chinese New Year, it occurs at a different time each year. In January, the children in my group and I learned about the Chinese New Year in the group's holiday calendar. The cultural festival calendar raises children's awareness of different religions and cultures and promotes multiculturalism in kindergartens and schools. Figure 6 shows the Espoo Cultural Calendar in my group. Espoo is a multicultural city, and the calendar conveys the importance of respecting and considering diverse cultures. (Espoo-info,2023).

When I discussed the calendar with the children in my group, as shown in Figure 6, the children were interested in the Chinese New Year. Some children also told me that their parents had been to China and that they would like to go there too. Some children told the other children about their favorite Chinese restaurant and its name.

My goal was to get more kids involved in this activity. I was able to locate some Finnish videos online. One of the two videos provides an overview of China's language and cultural heritage. A video introducing the customs and activities the kids participate in during the Chinese New Year is also available. I also created a PowerPoint presentation. The kids were engaged in the exercise, and it went well. We looked at a map of China and tried to locate it on a globe. Through a video presentation, which included a virtual tour of a Chinese city, we learned about Chinese culture and language. As we learned about Chinese culture, every child discovered their zodiac animal. The dragon is this year's Chinese zodiac sign. Together, we created Chinese dragon crafts. The kids received their red envelopes with a lucky play coin and a picture of their Chinese zodiac animal on the last day of the week. The two videos are linked below:

Mahdollisuuksien Matkalla "n.d."

Kiinan kieli ja kulttuuri.

<https://www.youtube.com/watch?v=QQRdLk9ODJk>

Yle Areena, Kaisa ja Olli "n.d.". Millainen on kiinalainen uusivuosi?

<https://areena.yle.fi/1-4323682>

Photo 2 depicted the event's specifics. I opted to use a few creative techniques for this event. I utilized the party carousel technique to help children remember the sensations. It can support kids' dialogue skill development. (Dialogikasvatus 2024). Through a variety of sensory inputs, we collaborated to help the kids learn about traditional Chinese culture through these activities. For example, in the video, we considered the colors and attire associated with the Chinese New Year through the visuals. We discovered that everyone enjoys red during the Chinese New Year and that the colors of the season are the same as those of Christmas. In terms of flavor, we talked about the Chinese sweets we had previously eaten. The kids introduced me to their favorite Christmas sweets right away. We also learned how to wish each other luck and say "Happy New Year" in Mandarin. All this week, the kids were involved in something. Another approach was to conduct the craft workshops in smaller groups. This made sure that every child got support and direction. For the kids who were waiting, there were additional programs available. Throughout the program, the educators were content, and we collaborated with the kids to finish the assignment.



Photograph 2: Some pictures of the Chinese New Year activity



Photograph 3: Multilingual apple tree

After the feedback, the children also expressed their wishes. We watched the cartoon video again. We reviewed the Chinese children's New Year activities. We learned about Chinese origami and paper cutting, although the product was not very much like a Chinese window flower. But each child thought that the flowers they had cut were beautiful. We used these flowers to decorate our group's apple tree, as shown in photo 3, our group's multilingual apple tree. The apple tree also had greetings from parents in different languages. Through the feedback activities, I was able to listen to the children's voices and do more activities that

the children wanted, according to their wishes. Making children aware that they can change and decide on our activities is an important way to increase participation.

In real work, the educator takes on the role of a skilled professional who watches and directs the experience rather than being a passive observer. Instructors need to comprehend how to exploit places and circumstances to create learning opportunities. (Dewey 1938). Besides the physical setting, like an institution of worship or museum, the learning environment also occurs in the social and cultural interactions that result from adults and kids having common interests. (Granö, Hiltunen & Jokela, 2018, 5-13). Since the kids and I had already formed fresh cultural bonds and piqued each other's interests via our everyday lives, we worked together to create a new cultural setting for everyone during this trip to China. I was able to help the kids during their workout to build their distinctive memories because I was a strength of Chinese culture in this group. In addition, I construct and explore new linguistic, cultural, global, and worldview experiences with the kids as an educator rather than merely observing them in the traditional sense.

7.4 Second week of development activities

According to the Espoo Early Childhood Education Plan, worldview education is an excellent method to assist children's cultural competence, thinking for themselves, interaction, expression, and comprehensive learning. (Varhaiskasvatussuunnitelman Perusteet 2022). The idea of multiculturalism has also long since given way to the concept of multiculturalism, and perspectives belong to learning and are not just for kids from immigrant or multicultural families. Worldview education's pedagogical qualities are rooted in inclusive education's pedagogical elements and community experiences. Pedagogical perspectives are often understood as different ways of understanding learning, teaching, and interaction. (Van Oers 2008). I placed a strong emphasis on the importance of community and belonging when creating the activities, encouraging the kids to share their knowledge to promote their welfare and sense of security. The second focuses on teaching kids to engage in and have an influence on democracy.

The idea of inhabited space, where human relationships and elements connected to settings and experiences are at the heart, unites the concepts of physical, social, and cultural space. (Sillanpää 2017, 70-79). Space becomes meaningful when people use it in various social contexts. The multisensory room is used to create a novel educational environment. Additionally, the interaction between educators and children serves to boost the kids' participation in a pristine environment.

For the second week of activities, we organized a Finnish culture week. On the first day of the program, I used a multi-sensory approach to create a mini-multi-sensory room. Multi-sensory activities aim to achieve a good state of alertness by providing enjoyable sensory

experiences for learning, imagination, emotion, creativity, building self-confidence, and reducing stress and interaction. Specially designed experience spaces, i.e., sensory rooms, are often used in multisensory activities. (Papunet 2024). I displayed a photograph of the Finnish landscape on a large screen. I have photographed it in Lohja. The picture showed a quiet, typical Finnish summer scene. I played the music of birds singing. I turned off the lights so that when the children entered the room, they would have a strong auditory and visual experience of traditional Finnish summer nature. We had a wonderful start to our second week of classes, the Finnish Culture Week.

We learned together about the Finnish national epic Kalevala, and considering the age of the children, I chose to sing the song “Kalevalamitta” with them. I played the video of the song, and the children put on little hats prepared in advance, just like in the video. The older children, me, and my colleagues could sing together, and the younger ones showed their participation by smiling and clapping. The music and melody worked well to integrate and uplift the children, as they were all able to participate in the activity. The video link for the song is below:

Kalevalamitta, Tuomaksen opetuslaulut.

<https://www.youtube.com/watch?v=t74bPt4xRNE>

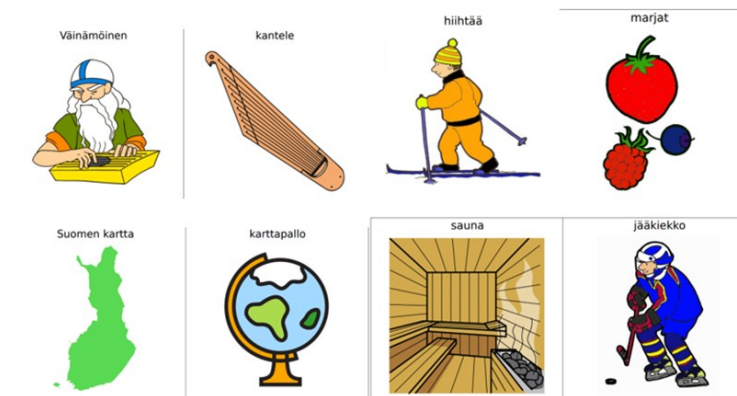


Figure7 : Vocabulary's pictures

(Papunet 2024.)

In Sensory Integration Disorders and Therapy, Ayres mentions music as one of the rehabilitation methods that can help children with sensory disorders. (Ayres 2008). For autistic, sensitive children, music can be an effective way to relax and participate in the kindergarten routine. I also saw a sensitive child's participation in this activity; the child couldn't express it in words, but I could see from her expressions and her state of mind during the activity that she enjoyed being involved in this kind of activity. My colleague also

borrowed the "Kantele," an old Finnish musical instrument, from the school's music room, and each child in the group tried to play the instrument themselves. Touching the strings of the instrument gave the children a different tactile experience. I also used pictures to support the children's language development. Figure 7 shows pictures of the vocabulary used in the activity.

To give the children an insight into Finnish traditions. I brought children's books to the group. I chose *The Kalevala of Dogs*. This book is quite popular in Finland and is a familiar picture book in which there is a wild and free tribe of dogs, then there is a fierce and tenacious tribe of wolves, and in between there is a small and tenacious tribe of cats. The author, Mauri Kunnas, follows tradition but also brings the characters and exciting stories of the Kalevala to children in a new way. During the week, we read these children's books and tried to discuss them with the children, which is a way for educators to understand the world of the child's mind and at the same time to improve the child's storytelling, concentration, and dialogue skills. (Seinäjäki 2024). Children with good expressive language skills can participate directly in discussions. Children whose Finnish is not good can learn more about Finnish history through other children's languages. Children's speech can better motivate them to participate in reading.



Photograph 4: Finnish Cultural Week

During the week, we also discussed many of the children's and teachers' favorite Finnish activities or objects. As shown in photo 4, the children's final work is visible. We cut out our favorite things from newspapers and magazines. The children could choose anything they liked; for example, some children liked berries in summer, others liked Santa Claus. Then we discussed the characteristics of snow and tried to make snow with salt. At the end of the day, we put them all on our group wall. The children were excited to invite their parents to visit,

so I made an invitation card for the art exhibition, which the children were happy to take to their parents when they dressed to go outside on the day. Each child lined up in a very orderly fashion to receive their parents' invitation card. I also invited the parents and children to choose their favorite thing to do, and in the end, the sauna won as a Finnish tradition!

According to the National Centre for Educational Assessment, an interculturally skilled and sensitive educator is to ensure that children participate as themselves. (Repo et al. 2018). I constantly prioritize contacting parents in my practical work. Kids have the right to experience success and receive praise and acknowledgment from their parents. Give kids the chance to share what they have learned and encourage more communication between kids and parents. Giving kids the opportunity to succeed in their education boosts their enthusiasm and involvement. Children's security and general well-being are enhanced by these kinds of activities. Additionally, I have always seen in my work that participatory learning is an exploration process that takes place in a secure setting between teachers and students. To help the kids learn how to participate and contribute. Educators do not have to be artists or language-teaching experts. We just need to be aware of the children's viewpoints, engage with the community, and encourage democratic participation.

7.5 Third week of development activities

In the process of growing up, participation includes the right to autonomy and self-responsibility (Venninen & Leinonen 2012, 31-49). Apart from enhancing self-awareness and self-esteem, children who participate also gain more skills, including empathy, responsibility, ownership, and belonging (Shier 2001). Children's viewpoints, experiences, and capacity to act and communicate ideas and opinions from their earliest years are significant in early childhood education for their capacity to shape their lives and take charge of their education (Karlsson 2012, 17-63). Throughout this developmental activity, I have made use of the children's own cultures and ability to take initiative. It made it easier for the kids to talk to other children about their culture and language. As a result, the child acquires multicultural skills and develops his own cultural identity.

Pellikka highlights that there are other options for early childhood education than the child's family's worldview on the world. There is never a visible viewpoint or religion in worldview education since they are constantly present in separate places of the world. (Pellikka 2017, 150-157). Furthermore, kids should not be restricted or identified as a particular type from the outside. When it comes to worldview education, the child is always viewed first from the perspective of their life attitudes. Nevertheless, cooperation in guardianship is predicated on the perspectives that the family and guardian reflect. Children with Muslim parents, parents who reject religion, and households that embrace a variety of perspectives are examples. Respecting diversity is the first thing I do while developing developmental activities. Through

constant conversation and activities, I planned to delve into the variety of viewpoints in early childhood education. Develop the notions of a broad multicultural identity in children.

In our group, there was one adult and one child, both from Pakistan. On our third trip, we went to experience Islamic culture. That is when I remembered another questionnaire that we had at the joint breakfast, and I got a lot of inspiration from this questionnaire. I used the pictures to ask for information about the children, such as their nationality, religion, special foods, eating utensils, clothing, greetings from their country, and some flora and fauna. From this questionnaire, I learned that the Markhor is the national animal of Pakistan, and it is also known as the "screw-horn" or screw-horned goat. That species was endangered. I found out that there are Markhors from Pakistan in the Korkeasaari Zoo in Finland. With the children, we watched the video provided by the zoo. Korkeasaari Zoo is a familiar place for children, but it is also more interesting from a child's point of view, which quickly engages children in activities. The link to the video of the Markhor is below:

Markhor, Korkeasaari.

<https://www.korkeasaari.fi/elain/markhor/>

During the activity, we talked to the children about the colorful clothes that Pakistani children wear. Together, we also learned the names of these clothes, Salwar and Kamiz, and daily greetings like good morning, thank you, and goodbye. Each time, the Pakistani boy modeled for us in Urdu, and each of us followed him. I could see in the boy's face that he was proud and honored by his language and culture.

We also learned about Islam's religion; we used picture support methods to instruct the children about some of the customs of Islam. For example, we use picture aids to tutor the children about mosques, the Qur'an, and the Islamic way of praying. Jackson stresses the importance of religious and non-religious views and worldviews as part of social education. He argues that everyone is likely to understand religion, including the views of religious adherents and practitioners, and that for religious adherents, the ability to 'understand religion' often complements or contributes to the ability to 'understand religion'. (Jackson 2014). This is because in the early years of research literature on religion and attitudes, children's attitudes were defined in terms of individuals rather than communities. These characteristics are accessed in a child if the person working with the child knows what to look for and is attentive to the time, place, and space in which the child is located. (Hyde 2008).

Early Childhood Education As Finnish society and demography have developed and changed, multiculturalism has become evident in some areas. Early childhood education providers in these areas require a religious understanding that respects community perspectives. For example, in my group, we have a total of eleven different cultures from eleven countries. In

such community cultures, both religious and non-religious children need to develop this religious understanding. Developing a viewpoint that represents not only themselves but also the educational environment or community.

As shown in Photo 12, we used images of religious support during the event. On the last day, we made a small carpet in the style of Islam. The picture support also helped the children learn Finnish vocabulary for different shapes. Daily activities are the best time to support the children's Finnish language development. I am always able to learn and develop language skills with children. I want the children in my group to learn about the diversity of cultures, languages, and religions through similar activities. And to be proud of their own unique cultural and religious background. In my opinion, cultural identity and multicultural communication are not ambitious goals, but as educators with children, we need to maintain this sensitivity to develop the children's community perspective in every little activity or moment of the day.



Photograph 5: Pakistan trip

Educators need to listen to students, be aware of their opinions and cultural backgrounds, help them accept others for who they are, and help them develop empathy. The environment, and especially the degree to which adults can encourage and support children's engagement, has a significant impact on their capacity to form and express thoughts as well as their capacity to take part in decision-making. (Sheridan & Pramling-Samuelsson 2001, 169-194). When a child is taught about his or her culture, religion, and worldview. There is a range of civilizations, faiths, and points of view in the world as it is. The child is the focus of learning and empowered by their experiences, viewpoints, abilities, and knowledge, as is stressed throughout this process. Additionally, educators cultivate and engage in the daily practice of multiple viewpoints learning opportunities with the students. As well as improving sensitivity to worldview awareness. A distinct method of instruction is known as "bottom-up" learning (Spivak 2004,523-581). Early childhood educators should use bottom-up learning to make adults more aware of the variations among children. The goal of cooperation with parents should be to support the child's transition from childhood to adulthood. Taking a morally sound stance on children's differences will motivate adults to act.

7.6 Feedback from Children

First week.	Chinese video.	Chinese crafts.	Chinese zodiac.
Children's feedback.	70%	30%	10%
Second week.	Musical instrument: "Kantele".	Finnish art exhibition	The Kalevala of Dogs.
Children's feedback.	50%	90%	40%
Third week.	National animal Markhor.	Rug crafts.	Video of Pakistan.
Children's feedback.	80%	60%	50%

Table 2: Result from children's feedback

Table 2 is a statistical table of the children's feedback from the three weeks of activities. The children were guided by the expression pictures and activity pictures to choose their favorite activities. A lot of the children chose two or more. This was because they struggled to distinguish the order of favorites. As shown in Table 2, firstly, children's participation could increase when we use novel working methods and choose forms that children have not seen before. The first week of the Chinese video saw positive feedback. Secondly, it is from the children's point of view and interest. They love the Helsinki Zoo, and when they heard about the "Korkeasaari" Zoo, the children were already interested. Again, the lessons were about making handicrafts. Different sensory stimuli, such as tactile and visual stimulation, can increase the children's participation. Finally, from the point of view of cooperation between children and their parents, children are concerned about the evaluation of their families and parents. In our Finnish art exhibition, 90% of the children chose the exhibition as their favorite activity. This is because the process of making art is fun and interesting, and the children are eager to share their results with their families.

The results of the three weeks of children's feedback also reflect the developmental process of our whole program, as each activity builds on and develops from the previous one. The feedback rate has improved with each activity.

8 Evaluation of Development Works

From the parents' expectations of this global trip program, I evaluated and reflected on the development of this worldview in education. To find out about parents' attitudes and perceptions towards worldview education, I used questionnaires. I also used thematic analysis to analyze eight themes of parents' expectations of viewpoint education. They are: 1. equality; 2. ethical values such as tolerance, honesty, and mutual respect. The code 'respect' appeared most frequently. 3. Empathy. Parents expect their children to learn to understand and love others. 4. Diversity of values. 5. Culture. 6. Religion. 7. Children's well-being. 8. Environment.

According to the National Education Evaluation Centre, the use of a variety of methods and access to information helps to consider children's personality traits and divergent backgrounds. (Kansallinen koulutuksen arviointikeskus 2022, 10). When collecting children's feedback, I learned the importance of collecting data in diverse ways. I have emphasized the use of separate ways of interaction and means of listening to children. In early childhood education, it is important to emphasize not only the diversity of methods but also the diversity of children, the reflection of methods, and their relevance to the daily activities of early childhood education and care. For example, the multi-sensory approach I use to give children more opportunities to express their ideas and opinions.

At the same time, the results of the children's feedback show that the children are the actors and researchers. All the methods I use are child-oriented. Regardless of a child's age and ability, he or she is capable of articulating or evaluating his or her own life. Planning and evaluating children's participation in activities is not only about individual approaches or ways of getting children's views but also about how educators understand participation. By looking at the structure of support activities and my actions to promote children's participation, I can consciously support children to express themselves. While ensuring that children's views are taken seriously and given consideration.

The implementation is different because of the children's ages and the different individual abilities of all the children. Indeed, there are sometimes difficulties and pressures in arranging developmental activities. For example, some children with poor Finnish language skills could not understand the content of the books. Some children are not interested in art or need more guidance in completing tasks. It is important to summarize the difficulties and

unsuccessful experiences, as well as seek help from other colleagues or the leader. In the later stages of the activity, I used a smaller group working model. The children were rotated through activities according to three groups.

As shown in the video of Worldview-Conscious School, Worldview-Conscious Teacher (Koulutuksen Arviointikes 2021), a perspective can be a combination of religious, non-religious, secular, or something entirely else. The worldview-conscious educator understands the meaning of perspective. The worldview-conscious educator can work consciously with multiple perspectives, appreciating this diversity and accepting the plurality and contradiction of views. The educator is sensitive and responsive to the children's views, making them part of their identity and development. However, the educator or the child does not have to accept any point of view, but the other child and his or her identity must always be acceptable.

In conclusion, the most important aspect of early childhood education is the development of a sense of perspective. Everyone has their own opinions, but they are not always aware of them. Factors influence the formation of opinions. Opinions throughout life. As educators, we do not need to be familiar with all opinions, cultures, and religions. We must work with children to develop a sense of diversity of opinion, acceptance, and appreciation of different points of view, as well as multiculturalism. It is not necessary to create grandiose programs. Incorporating a sense of perspective into children's daily lives in kindergarten creates a diverse worldview for the whole group. Worldview education is not about introducing exotic flavors or folklore from abroad; traditional Finnish culture needs to be highlighted. The development of the children's Finnish language skills is strengthened by these activities.

As mentioned in this thesis, learning is a developmental and dynamic process of socialization. The goal of worldview education is to help children develop a perspective that is representative of the community, to help them integrate into the culture of the local community, and to promote children's participatory socialization process. This is also in line with the United Nations Sustainable Development Goal 4 to ensure inclusive and quality education and promote lifelong learning opportunities for all. Quality education requires the creation of diverse community environments to ensure that children are equal. This encourages children to participate in high-quality education and lifelong learning. (United Nations 2023).

9 Reliability and Ethics

The basic principle, according to the Finnish Data Protection Act, is to protect the rights of data subjects. (Tietosuojalaki 1050/2018). In the thesis process at the University of Applied

Sciences, paid more attention to the processing of personal data and the protection of research personal data. The Finnish scientific community has reached a consensus on "Responsible Research Behavior and Handling of Suspected Violations in Research Ethics" and TENK's instructions and guidelines for the Finnish scientific and research community. (Tutkimuseettinen neuvottelukunta 2023,8). Must keep research data safe for a certain period, both during and after the research project. After completing the feedback, I saved all projects on my personal computer and set a password for the folder. I locked all consent forms signed by parents in a drawer at home. This ensured that others could not use all documents. I will delete all data from my thesis after one year of publication.

My thesis development activities were responsible research actions; I am honest and open-minded; and I respect the work of other researchers. I followed the guiding principles of research theory to ensure protect privacy. I have protected any identifying, confidential, or ethical information and will not collect personal information. I protected my privacy and data by always asking for a minimum amount of identifying information. I coded data using pseudonyms. I did not collect data that reflects racial characteristics or identify a child as an individual, and I did not mention the name of the kindergarten. Before analyzing the data, I removed all identifiable data, including the name of the kindergarten group.

For research to be ethically acceptable and dependable and for its results to be credible, it must be responsible research conduct. Follow the basic principles of good scientific practice. (Tutkimuseettinen neuvottelukunta 2023,14). The results and interpretations of my thesis are valid only for the research conducted in it. Only report the data and results collected in this thesis. I obtained data from children's feedback on their participation in worldview education in Finnish kindergartens. To obtain a reliable source of results, I thoroughly documented the results, methodology, and data collection. I used different methods for my practice activities and ensured fairness and impartiality in designing and analyzing the data. I received support and assistance from colleagues and my manager, from the idea to the implementation of activities. I also received additional guidance and advice from other colleagues. I communicated in a transparent, impartial, fair, and confidential way. This meant that the results of my development activities were credible.

10 Conclusion and Reflections

According to the data analyzed in this thesis, there are six positive themes in the planning and implementation of the activities. I present them in the form of a poster, as shown in Figure 8. Each of the six themes is equally critical to the practice's success.

The first point is that we need to start with the children's own cultural background and daily lives. Respect the children's own culture and language. This will make the children feel welcome and help them develop a sense of belonging and cultural identity within the group.

Second, children's interests are the best starting point. No matter what our theme is, only starting from the children's point of interest can increase their sense of participation. For example, during the third week of the trip to Pakistan, I struggled with the language, culture, clothes, food, and so many other elements. At last, I thought of Korkeasaari Zoo, which is a popular place for children. The children got excited when they heard the word.

The third factor is children's diverse learning abilities. Developing new activities means considering children's different abilities to learn new skills. Through learning new skills, achieve children's agencies. Children enjoy learning and being able to do different things on their own. (Puroila, Estola & Syrjälä 2012). Children's experience of agency and competence increases as they learn new skills. Positive learning experiences are essential for children to achieve agency (Ruscoe, Barblett & Barratt-Pugh 2018). To experience the learning, the tasks in activities must be perceived by children as interesting and appropriate to their abilities, so that they feel able to complete them. Arts and crafts are a fantastic way to get children to use their creativity in the early years.

The fourth point is about innovative approaches, which emphasize method innovation. I believe that at this stage of early childhood education, we should also consider the forward-looking nature of education. There should be active use, including video photos, and electronic devices. There are also innovative new methods. These visual and creative methods or technologies will encourage children to participate in activities. For example, a mini sensory room will allow children to quickly immerse themselves in the atmosphere of the activity. Expand the understanding of the content of the activity through the stimulation of different senses to facilitate children's ability to express and share their opinions.

Point 5: Playfulness. In activities and tasks, outcomes should be playful. Play is central to the development of children's sense of self and personality, and through play, children can process what they are experiencing and the emotions they are evoking. When playing with others, children experience the impact of their emotions and behaviors on others, and children become aware of their abilities, which increases their self-confidence. (Ojanen, Ritmala, Siven, Vihunen & Vilen 2011).

Point 6: Strengthening cooperation with parents. The child is a family representative, and the parents or other guardians also represent the child's own cultural, linguistic, and religious background. As close relatives, parents or other carers also know more about the child's interests. Inspire the educator to find out more about the child's interests by communicating with the carer. Stimulate more activities. Another aspect that children care about is what

their parents or other carers think. If a child receive affirmation and encouragement from their guardian, they develop more inner motivation, thus developing more of their agency.



Figure 8: Six Themes of Worldview Education.

Teachers are supposed to perform real-life worldview education by complying with the six topics mentioned above. Furthermore, my results align with the theories of earlier studies. To develop a diverse attitude that encourages children's identities, educators would do well to take account of the perspectives that follow, based on the article *Worldviews in Different Contexts*. Activities should support every kid's growth and education while also considering the settings and requirements of the individual children. Activities highlight the group's diversity as a shared quality. Activities encourage kids' participation and natural interaction, which helps to develop a positive view of oneself and an understanding of the child. It is vital to let kids determine their identities because establishing identities merely from the outside is frequently based on prejudices and may affect how kids and adults interact. In addition, parents should participate in the events as frequently as possible to help instructors avoid any potential prejudices. (Paavola & Hakari 2021, 148-164.)

Along with integrating earlier theoretical research, my development work proceeded to expand and enhance practical activities by gathering child feedback and using data to analyze it. My method of operation choice has been verified by my findings. By fusing action research and career progression, one can avoid stagnating at the theoretical level and promote continuous action development. As an active participant and participation observer in

research conducted in actual work settings, I co-created with the children, a new understanding of the worldview representing our community.

References

Printed

Alila, K., Eskelinen, M., Estola, E., Kahiluoto, T., Kinos, J., Pekuri, H.-M., Polvinen, M., Laaksonen, R., ja Lamberg, K., 2014, 11-18. Varhaiskasvatuksen historia, nykytila ja kehittämisen suuntalinjat. Tausta-aineisto varhaiskasvatusta koskevaa lainsäädäntöä valmistelevalle työryhmälle.

Ayres, A.J. 2008. Aistimusten aallokossa. Sensorisen integraation häiriö ja terapia. Jyväskylä: PS-Kustannus.

Brotherus, A., Hytönen, J. & Krokfors, L. 1999. Esi- ja alkuopetuksen didaktiikka, 39-40. Juva, WSOY.

Biesta, G. 2014. The beautiful risk of education. London: Paradigm Publishers.

Castillo, K. & Kukkola, J. 2019. Koloniaalisen subjektin purkaminen ja eettisten subjektifi-kaation prosessien mahdollisuus. Kasvatus 50 (5), 430-445.

Clark, A., 2005. Listening to and involving young children. A review of research and practice. Early Child Development and Care, 175, 6, 489-505.

Dewey, J. 1938. Experience and education. New York: Macmillan Company.

Dervin, F. 2016. Interculturality in education: A theoretical and methodological toolbox. London: Macmillan Publishers.

Fleer, M. 2010. Early learning and development. Cultural-historical concepts in play. New York: Cambridge University Press.

Granö, P., Hiltunen, M. & Jokela, T. 2018. Johdanto oppimisen tilanteisiin ja paikkoihin, 5-13. Teoksessa P. Granö, M. Hiltunen & T. Jokela (toim.), Suhteessa maailmaan. Ympäristöt oppimisen avaajina. Rovaniemi: Lapland University Press.

Halme, K. & Vataja, A. Tammi 2011, 5 and 24. Monikulttuurinen varhaiskasvatus ja esiopetus.

Hyde, B. 2008. Children and spirituality. Searching for meaning and connectedness. United Kingdom: Jessica Kingsley Publishers.

Jankko, E. 2019. Lapsi Suomen evankelisluterilaisessa kirkossa. Diss. Teologinen tiede- kunta. Helsingin yliopisto.

James, A. & James, A.L. 2008. Changing childhood: reconstructing discourses of 'risk' and 'protection', 105- 129. In A.L. James, & A. James, (Eds.) *European Childhoods: Culture, Politics, and Childhood in the European Union*.

Jokikokko, K. 2010. Teachers' intercultural learning and competence. *Acta Universitatis Ouluensis. Scientiae rerum socialium*. University of Oulu.

Karlsson, L. (2012). Lapsinäkökulmaisen tutkimuksen ja toiminnan poluilla, In the paths of child- initiated research and action, 17-63. In L. Karlsson, & R. Karimäki, (eds.) *Sukelluksia lapsinäkökulmaiseen tutkimukseen ja toimintaan*. Jyväskylä: Suomen kasvatustieteellinen seura.

Kananen, J. 2014. Toimintatutkimus kehittämistutkimuksen muotona. Miten kirjoitan toimintatutkimuksen opinnäytetyönä? Jyväskylän ammattikorkeakoulu. Jyväskylä: Suomen yliopistopaino Oy.

Kuusisto, A. 2010. Kulttuurinen, kielellinen ja katsomuksellinen monimuotoisuus päiväkodissa: haasteita ja mahdollisuuksia. Helsingin kaupungin sosiaalivirasto, tutkimuksia.

Kuusisto, A. 2011. Growing up in affiliation with a religious community, A case study of Finnish Adventist youth. *Research on Religious and Spiritual Education*, 3. Munster, Waxmann.

Kuusisto, A. 2017. Negotiating perceptions on worldview, Diversity in Finnish early childhood education and care. Teoksessa A. Hellman & K. Lauritsen (toim.), *Diversity and social justice in early childhood education, Nordic perspectives* 11-29. Cambridge: Cambridge Scholars Publishing.

Kansallinen koulutuksen arviointikeskus 2022. Lasten osallisuus varhaiskasvatuksen suunnittelussa ja arvioinnissa.

Ojanen, T., Ritmala, M., Siven, T., Vihunen, R., Vilen, M. 2011. *Lapsen aika*. Helsinki: WSOY Oppimateriaalit. PAINO PunaMusta Oy, Helsinki.

Pellikka, I. 2017. Katse katsomuskasvatukseen, 150-157. Teoksessa E. Hujala, L. Turja & A. Alijoki, *Varhaiskasvatuksen käsikirja*. Jyväskylä: PS-kustannus.

Poulter, S. 2013. Uskonto julkisessa tilassa. Koulu yhteiskunnallisuuden näyttämönä. *Kasvatus* 44(22), 162-176.

Poulter, S., Riitaoja, A.-L. & Kuusisto, A. 2015. Toisin silmin': Lapsi ja monikatsomuksellisten kasvatuskulttuurien rakentuminen varhaiskasvatuksessa, 95-126. Teoksessa M. Ubani, S. Poulter & A. Kallioniemi, *Uskonto lapsuuden kulttuureissa*. Helsinki Lasten Keskus.

Puroila, A-M., Estola, E., & Syrjälä, L. 2012, 345-362. Having, loving, and being, Children's narrated well-being in Finnish daycare centres. *Early Child Development and Care*.

Repo, L., Paananen, M., Mattila, V., Lerkkanen, M.-K., Eskelinen, M., Gammelgård, L., Ulvinen, J., Hjelt, H. & Marjanen, J. 2018. Varhaiskasvatussuunnitelman perusteiden 2016 toimeenpanon arviointi. Varhaiskasvatussuunnitelmien käyttöönotto ja sisällöt. Julkaisut 16, 2018. Kansallinen koulutuksen arviointikeskus.

Shier, H. 2001. Pathways to participation: Openings, opportunities, and obligations. *Children & Society* 15(2), 107-117.

Ruscoe, A., Barblett, L., & Barratt-Pugh, C. 2018, 63-71. Sharing power with children, Repositioning children as agentic learners. *Australasian: Journal of Early Childhood*.

Salminen, H. & Salminen J. 1986. Lastentarhatoiminta - osa lapsuuden historiaa. Friedrich Fröbelin lastentarha-aate ja sen levittäminen Suomeen. P-julkaisusarja. No 17.

Sheridan, S. & Pramling-Samuelsson, I. 2001. Children's conception of participation and influence in pre-school, a perspective of pedagogical quality. *Contemporary Issues in Early Childhood* 2, 2, 169-194.

Spivak, G. C. 2004. Righting wrongs, Volume 103, Issue 2-3, 523-581. *South Atlantic Quarterly*.

Sillanpää, T. 2017. Muistetun lapsuuden maantiede. Päiväkotimuistot lapsuuden maantieteen ja muistitietotutkimuksen leikkauspinnassa. *Kasvatus & Aika* 11(3), 70-79.

Smith, A. B. 2016. *Children's rights: Towards social justice*. New York: Momentum Press.

Tuomi, J. & Sarajärvi, A. 2018. *Laadullinen tutkimus ja sisällönanalyysi*. Tammi.

Varhaiskasvatussuunnitelman perusteet 2018. Määräykset ja ohjeet 2018. Helsinki: Opetushallitus.

Van Oers, B. 2008. Learning and learning theory from a cultural-historical point of view. Teoksessa van Oers, B., Wardekker, W., Elbers, E., & Van der Veer, R. (toim.), *The transformation of learning, Advances in cultural-historical activity theory 3-12*. New York: Cambridge University Press.

Vilka, H. & Airaksinen, T. 2003. *Toiminnallinen opinnäytetyö*. Jyväskylä. Gummerus Kirjapaino Oy.

Vygotsky, L. 1978. Mind and society: the development of higher psychological processes. Boston, MA: Harvard University Press.

Electronic

Berthelsen, D., Brownlee, J. & Johansson, E. 2008. Participatory learning in the early years. Research and pedagogy. New York: Routledge. Accessed time 25.3.2024.

<https://www.taylorfrancis.com/books/edit/10.4324/9780203883556/participatory-learning-early-years-jo-brownlee-eva-johansson-donna-berthelsen>

Kirsi Alastalo 2021. Palautekierros-lausahdukset.pdf. RyhmäRenki.

<https://ryhmarenki.fi/wp-content/uploads/2018/05/Palautekierros-lausahdukset.pdf>

Convention on the Rights of the Child. 1990. United Nations. Online. Accessed time 27.2.2024.

<https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-rights-child>

Dialogikasvatus.2024. Juhlakaruselli. Juhlakaruselli on eri aisteihin perustuva menetelmä, joka auttaa lasta kehittämään dialogitaitoja. Accessed time 10.1.2024.

<https://dialogikasvatus.fi/material/juhlakaruselli/>

Espoo-info,2023. Kulttuurien juhlakalenteri viestii eri kulttuurien kunnioittamisen ja huomioimisen tärkeydestä kouluissa ja varhaiskasvatuksessa. Accessed time 3.1.2024.

<https://www.espool.fi/fi/uutiset/2023/09/kulttuurien-juhlakalenteri-vestii-eri-kulttuurien-kunnioittamisen-ja-huomioimisen-tarkeydesta>

Finnish National Agency for Education 2024. Early childhood education and care. Accessed time 20.3.2024.

<https://www.oph.fi/en/education-system/early-childhood-education-and-care-finland>

Iserhienrhien, I. 2019, 22. Picture cards and picture handbook for learning English as a second language in day-care. Laurea 2019. Accessed 26th of March 2024.

<https://www.theseus.fi/bitstream/handle/10024/263645/ORIGINAL%20THESIS.pdf?sequence=2&isAllowed=y>

Jackson, R. 2014. Signposts. Policy and practice for teaching about religions and non-religious world views in intercultural education. Council of Europe. Accessed 28th of March 2024.

<https://rm.coe.int/16806cd2f5>

Kostamo, P., Airaksinen, T., & Vilkka, H. 2022. Kirjoita itsesi asiantuntijaksi, Opas toiminnalliseen opinnäytetyöhön. Helsinki: Art House. Accessed time 27.1.2024.

<https://www.elliblibrary.com/reader/9789518849110/preview>

Koulutuksen arviointikes 2021. Katsomustietoinen opettaja katsomustietoisessa koulussa. Directed by Marjaana Kavonius. Accessed time 29.3.2024.

https://www.google.com/search?sca_esv=391f93f6c7aeb7e3&rlz=1C1CHZO_enFI1009FI1009&sxsrf=ACQVn09Dva52ndmxdBWia26tEwQRGaY_rA:171165559976&q=HELSINKI+KATSOMUS&tbm=vid&source=lnms&prmd=ivbtz&sa=X&ved=2ahUKEwjD-YTt3ZeFAxWrGBAIHfo2DcYQ0pQJegQIDBAB&biw=885&bih=551&dpr=1.5#fpstate=ive&vld=cid:98253931,vid:IRygXURxxu4,st:0

Kumpulainen, K., Krokfors, L., Lipponen, L., Tissari, V., Hilppö, J. & Rajala, A., 2011. Learning Bridges. Toward Participatory Learning Environments. CICERO Learning, University of Helsinki.

KvaliMOTV "n.d.", Saaranen-Kauppinen & Puusniekka, Laadullisen tutkimuksen verkkokäsikirja. 7.3.4 Teemoittelu. Accessed time 28.3.2024.

https://www.fsd.tuni.fi/menetelmaopetus/kvali/L7_3_4.html

Larsson, I. 2018. Staland-Nyman, C., Svedberg, P., Jens M. Nygren and Ing-Marie C. Children and young people's participation in developing interventions in health and well-being: a scoping review, 15. BMC Health Services Research. Accessed 13.4.2024.

https://www.researchgate.net/publication/326055460_Children_and_young_people's_participation_in_developing_interventions_in_health_and_well-being_A_scoping_review

Laurea University of Applied Sciences. " n.d." Thesis and graduation, Bachelor's Thesis. Accessed 13.4.2024.

https://laureauas.sharepoint.com/sites/studentEn_thesisandgraduation/SitePages/Thesis.aspx

Liisa, T. & Arto, K. (toim.) 2019, 35-45. Koulujen monet kielet ja uskonnot, Selvitys hemmistöäidinkielen ja -uskontojen sekä suomi ja ruotsi toisena kielenä -opetuksen tilanteesta eri koulutusasteilla, Valtioneuvoston kanslia. Accessed 13.4.2024.

<https://julkaisut.valtioneuvosto.fi/handle/10024/161302>

National Core Curriculum for Early Childhood Education and Care 2022, 5, 6, 17, 18. Finnish National Agency for Education. Accessed time 20.1.2024.

<https://www.oph.fi/sites/default/files/documents/National%20core%20curriculum%20for%20ECEC%202022.pdf>

Paavola, H & Hakari, S 2021, Lapsen katsomuksellisen identiteetin rakentuminen, näkökulmia eri konteksteistä, 148-164 julkaisussa S Poulter, M Ubani, MA LAine & A Kallioniemi (toim), Lapsenkokoinen katsomuskasvatus. Lasten Keskus, Helsinki. Accessed 14.4.2024.

<https://helda.helsinki.fi/server/api/core/bitstreams/5bc93e61-adc7-4151-adbb-4b7d705dd577/content>

Papunet, 2024. Multisensorinen toiminta. Accessed 1.3.2024.

<https://papunet.net/multisensorinen-toiminta/>

Perusteltua katsomuskasvatusta - Miksi? Opetushallitus 2024. Accessed time 18.1.2024.

<https://www.oph.fi/fi/koulutus-ja-tutkinnot/perusteltua-katsomuskasvatusta-miksi>

Quotersearch 2019. Tell Me and I Forget; Teach Me and I May Remember; Involve Me and I Learn. Accessed time 27.2.2024.

<https://quoteinvestigator.com/2019/02/27/tell/>

Sirkko, R. Kyrönlampi, T., Puroila, A-M. 2019. Children's Agency: Opportunities and Constraints. International Journal of Early Childhood 51(4). Accessed time 24.3.2024.

https://www.researchgate.net/publication/336672641_Children's_Agency_Opportunities_and_Constraints

Roos, P. 2015. Lasten kerrontaa päiväkotiarjesta. Doctoral dissertation. University of Tampere. Tampere University Press. Accessed time 25.3.2024.

<https://trepo.tuni.fi/bitstream/handle/10024/96477/978-951-44-9691-2.pdf?sequence=1&isAllowed=y>

Sanna J.2022. Espoo's population at the end of 2023 stood at 314,152 persons according to preliminary population statistics. Accessed time 27.3.2024.

<https://www.espoo.fi/en/population#population-structure-and-population-changes-17442>

Seinäjoki 2024, Lukemisen tärkeys varhaiskasvatuksessa ja esiopetuksessa. Accessed time 2.3.2024.

<https://www.seinajoki.fi/kasvatus-ja-opetus/varhaiskasvatus-ja-esiopetus/tietoa-varhaiskasvatuksesta-2/varhaiskasvatuksen-kehittaminen-ja-hankkeet/lukemisen-tarkeys-varhaiskasvatuksessa-ja-esiopetuksessa/>

Suomen perustuslaki 731/11.6.1999. Accessed time 27.3.2024.

<https://www.finlex.fi/fi/laki/ajantasa/1999/19990731>

Tainio, L. & Kallioniemi, A. (toim.). 2019. Koulujen monet kielet ja uskonnot: Selvitys vähemmistöäidinkielten ja -uskontojen sekä suomi ja ruotsi toisena kielenä -opetuksen tilanteesta eri koulutusasteilla.24.1.2019. Accessed time 27.1.2024.

<https://julkaisut.valtioneuvosto.fi/handle/10024/161302>

Tietosuojalaki. 1050/2018. Accessed time 29.3.2024.

<https://www.finlex.fi/fi/laki/alkup/2018/20181050>

Tutkimusluvut " n.d.", Espoon kaupunki, Espoo-info. Accessed time 13.4.2024.

<https://www.espoo.fi/fi/tutkimusluvut>

Tutkimuseettinen neuvottelukunta 2023, Hyvä tieteellinen käytäntö ja sen loukkausepäilyjen käsitteleminen Suomessa. Accessed time 29.3.2024.

https://tenk.fi/sites/default/files/2023-03/HTK-ohje_2023.pdf

United Nations 2023, The Sustainable Development Goals Report 2022. No.4 Quality education. Accessed time 30.3.2024.

<https://unstats.un.org/sdgs/report/2022/Goal-04/>

Uudenmaan maakunnan vieraskielisen väestön ennuste vuosille 2022-2040,2023,32. Helsingin kaupunginkanslia, Kaupunkitietopalvelut. Accessed time 20.3.2024.

https://www.hel.fi/static/kanslia/Kaupunkitieto/23_08_31_Tilastoja_5.pdf

Varhaiskasvatussuunnitelma 2022. Espoon Kasvun ja oppimisen lautakunta on hyväksynyt tämän asiakirjan 24.5.2022. Accessed time 3.2.2024.

https://static.espoo.fi/cdn/ff/BB4S-bwBvYtaYMZSOQi2fUlxw0ImX-5nIT38QmzqT50/1670918121/public/2022-12/Varhaiskasvatussuunnitelma_2022_saavutettava.pdf

Varhaiskasvatuslaki 540/2018. 22 §n Paikalliset varhaiskasvatussuunnitelmat. Accessed time 27.1.2024.

<https://www.finlex.fi/fi/laki/alkup/2018/20180540>

Venninen, T. & Leinonen, J. 2012. Developing children´s participation through research and reflective practices. Asia-Pacific Journal of Research in Early Childhood Education, 2013 Vol.7 No.1. 31–49. Accessed time 24.1.2024.

<https://www.pecerajournal.com/detail/41383>

Vuorisalo, M.,2013. Lasten kentät ja pääomat. Osallistuminen ja eriarvoisuuksien rakentuminen päiväkodissa. Jyväskylä: University Printing House. Accessed time 24.2.2024.

<https://jyx.jyu.fi/bitstream/handle/123456789/41398/978-951-39-5205-1.pdf?sequence=2&isAllowed=y>

Varhaiskasvatussuunnitelman perusteet 2022. MÄÄRÄYKSET JA OHJEET. Opetushallitus. Accessed time 24.3.2024.

<https://www.oph.fi/fi/tilastot-ja-julkaisut/julkaisut/varhaiskasvatussuunnitelman-perusteet-2022>

Figures

Figure 1: Actual number of foreign-language speakers in Uusimaa’s region.	8
Figure 2 Applied description of Shier’s five levels of participation. (Larsson et al. 2018,15)..	13
Figure 3: Target map for collecting Feedback.....	21
Figure 4: Feedback words.	21
Figure 5: Four parts of functional Thesis.	22
Figure 6: Espoo’s cultural festival calendar.	24
Figure 7: Vocabulary’s pictures.	28
Figure 8: Six Themes of Worldview Education.	38

Photographs

Photograph 1: BreakfPHOTOGRAPHst event.....	23
Photograph 2: Some pictures of the Chinese New Year activity.	26
Photograph 3: Multilingual apple tree.	26
Photograph 4: Finnish Cultural Week.	29
Photograph 5: Pakistan trip.	32

Tables

Table 1: Statistical results of Parent Questionnaires	23
Table 2: Result from children’s feedback	33

Appendices

Appendix 1: Guardian consent.....50
Appendix 2: Questionnaire for parents.....53
Appendix 3: Picture questionnaire.....55
Appendix 4: Poster of Six Themes of Worldview Education.....56

Appendix 1: Guardian consent



Kasvun ja oppimisen toimiala

SUOSTUMUS

Huoltajan suostumus oppilaan osallistumisesta tutkimuksen aineiston tuottamiseen	
<p>Hyvä huoltaja:</p> <p>Viimeinen lukukauteni opiskelemaan varhaiskasvatuksen sosiaalityöntekijäksi LAUREA-ammattikorkeakoulussa. Olen aloittanut opinnäytetyöni. Opinnäytetyöni aiheena on lasten katsomuskasvatuksen osallisuus suomalaisessa päiväkodissa. On mielenkiintoista nähdä, miten heidän äänensä tulee kuulluksi ja miten katsomuskasvatuksen hyötyjä voidaan hyödyntää eri kulttuuritaustoista tulevien lasten kunnioittamisessa toiminnassa. Tässä opinnäytetyössä kehitän toimintaa, jolla lasten osallistumista katsomuskasvatukseen voitaisiin parantaa keräämällä heidän palautettaan. Tutkimukseni ei johda konkreettisiin muutoksiin lasten päiväkodissa.</p> <p>Kerään palautetta kuvatuista. Otan valokuvia palautteesta vain tulosten tallentamista varten. Tutkimukseen osallistuminen on vapaaehtoista. Sen voi perua ilman ehtoja, vaikka se olisi jo alkanut.</p> <p>Pyydän nyt teiltä lupaa siihen, että lapsenne voi osallistua toimintaan. Sitoudun kunnioittamaan luottamuksellisuutta ja käsittelemään tutkimusaineistoa nimettömänä. Osallistuksen lasten nimet ja päiväkotiryhmän nimi eivät tule näkymään opinnäytetyössäni. Vuoden kuluttua opinnäytetyön valmistumisesta tuhoan kaiken aineiston. Espoon kaupunki on jo myöntänyt minulle tutkimusluvan opinnäytetyötäni varten.</p> <p>Näkemyksesi on erittäin tärkeä kehitystyöni kannalta, kerron mielelläni lisää tutkimuksesta, jos teillä on kysyttävää.</p> <p>Ystävällisen Terveisin.</p> <p>Fengyang Chen</p>	
1 TUTKIMUS	<p>Tutkimuksen nimi: Lasten katsomuskasvatuksen osallistuminen suomen päiväkodissa.</p> <p>Organisaatio/yksikkö, johon tutkimus tehdään Päiväkoti</p> <p>Tutkimuksen tarkoitus <input type="checkbox"/> Pro gradu opinnäytetyö <input type="checkbox"/> Lisensiaattityö <input type="checkbox"/> Väitöskirja <input type="checkbox"/> Muu <input checked="" type="checkbox"/> Muu, mikä? AMK tutkinto opinnäytetyö.</p>
2 TUTKIJAN TIEDOT	<p>Etu- ja sukunimi FENGYANG CHEN</p> <p>Sähköpostiosoite</p> <p>Puhelin</p>

	Tutkimuksen vastuullinen johtaja / arvo
3 SUOSTUMUS	Lapsen nimi:
	<input type="checkbox"/> Annan suostumukseni sille, että lapseni osallistuu tutkimuksen tiedotteessa kuvatun tutkimustyön aineiston tuottamiseen <input type="checkbox"/> En anna suostumustani lapseni osallistumiseen tähän tutkimukseen
4 ALLEKIRJOITUS	Huoltajan allekirjoitus
	Nimenselvennys
	Paikka ja aika
5 TUTKIMUSLUPA	Tutkimukselle on myönnetty Espoon Kasvun ja oppimisen toimialan tutkimuslupa. N:ro pvm.

Ohje suostumuslomakkeen laatimiseen

Huoltajan suostumus oppilaan osallistumisesta tutkimuksen aineiston tuottamiseen

Kohdassa tulee olla seuraavat seikat:

- Pyyntö osallistua tutkimukseen
- Tutkittavan informointi tutkimuksen vapaaehtoisuudesta (oikeus kieltäytyä, keskeyttää sekä perua jo antamansa suostumus ilman kielteisiä seuraamuksia hänelle itselleen). Tutkittavalle ei saa syntyä tunnetta osallistumisen pakollisuudesta. Peruuttamisen tulee olla yhtä helppoa kuin tutkimukseen suostuminen.
- Mahdollisen keskeyttämisen tai suostumuksen peruuttamisen vaikutukset tutkittavasta siihen mennessä kerätyn tiedon käyttöön osana tutkimusaineistoa.
- Kuvaus siitä, mitä tutkimukseen osallistuminen konkreettisesti tarkoittaa tutkittavalle sekä osallistumisesta mahdollisesti koituvista haitoista ja riskeistä tutkittavalle.
- Huoltajille tulee antaa riittävästi aikaa harkita antaako hän lapsensa osallistua tutkimukseen.
- Yhteystiedot kenelle suostumusta harkitseva voi esittää kysymyksiä tutkimuksesta.

Tarkempaa ohjeistusta voi katsoa esimerkiksi Tutkimuseettisen neuvottelukunnan (TENK) ohjeista:

[Ihmistieteiden eettisen ennakkoarvioinnin ohje | Tutkimuseettinen neuvottelukunta \(tenk.fi\).](#)

Kohta 1

3

Kohtaan täytetään tutkimuksen tiedot (nimi ja yksikkö, johon tutkimus tehdään sekä tutkimuksen tarkoitus).

Kohta 2

Kohtaan täytetään tutkijan tiedot.

Appendix 2: Questionnaire for parents

Lapsenne ikä:

0-3-vuotias 3-vuotias tai vanhempi.

Oletko kuullut Katsomuskasvatuksesta ennen?

En En ole varma Tiesin.

Oletteko samaa mieltä siitä, että lapsenne pitäisi oppia muista kulttuureista?

Olen eri mieltä Olen samaa mieltä.

Oletteko samaa mieltä siitä, että lapsenne pitäisi oppia muista kielistä tai kirjoitusasuista?

Olen eri mieltä Olen samaa mieltä

Oletteko samaa mieltä siitä, että lapsenne pitäisi oppia eri uskonnoista?

Olen eri mieltä Olen samaa mieltä

Onko perheessänne jokin uskonto?

Ei uskontoa Vanhemmilla on yhteinen uskonto Vanhemmilla on eri uskontoja.

Olisitko halukas jakamaan perheesi kulttuuria, kieltä tai uskomuksia ryhmän muiden lasten kanssa, jos siihen olisi mahdollisuus?

Kyllä Ei

1. Mitkä ovat tällä hetkellä tärkeimmät arvot tai näkökulmat perheessänne?

2. Mitä toiveita sinulla on näkemyksesi kasvatukselle?

Appendix 3: Picture questionnaire



hyvää huomenta



kiitos



heihei



kasvi



eläin



Appendix 4: Poster of Six Themes of Worldview Education



Laurea University of Applied Sciences
Fengyang Chen