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Moral Education in Concepts of Pre/Primary and Secondary Education. Comparative Study of the Azerbaijani and the Finnish Contexts.

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In the recent three decades, the holistic development of a child reactualised and became vibrant phenomenon. To comply with this, Europe developed a new educational approach and many countries attempted to follow it. Since the end of the last century, Azerbaijan and Finland implemented series of educational reforms with an attempt to adopt the contemporary Western educational model.

As an integral part of the child development, the formation of a child’s moral identity gathered heavy disputes around it. The overwhelming majority emphasized the significant role of schools in promoting moral values. While the alternative perspectives denied the mission and influence of schools and justified the secular education leaving the moral development of a child on the shoulders of the families and religious institutions.

This research explored the Azerbaijani and the Finnish perspectives towards moral education through the educational concepts and particularised the focus on the pre/primary and secondary schools. The purpose was to uncover the extend of consideration of moral education in Azerbaijani and the Finnish schools and discover similarities and differences in the approaches of two different cultural contexts.

As data, 21 Azerbaijani and 9 Finnish official documents, comprising acts, decrees, and laws on education as well as curricula for the respective educational stages were collected from the reliable Internet sources. Data were examined using the thematic document analysis method.

Results showed that in Azerbaijani education, more significance was given to national values and their protection. The aim of Azerbaijani education was to develop a patriotic, respectful, responsible, and loving personality and citizen with the competitive spirit, while the Finnish education put more emphasis on equality, responsibility, trust, and respect with the perspective to prepare a respectful, trustful human and ethically responsible member of the society. Pursuant to the growing interest towards the Finnish educational system, these findings may be a good resource for the Azerbaijani curriculum designers to reconsider the moral perspectives in the concepts. It may be a unique source for the Finnish counterparts to review the Finnish educational concepts in the light of the comparison of two different cultural contexts.

Avainsanat – Keywords

Moral Education, Values, Document Thematic analysis, Curriculum, Azerbaijan, Finland,
To my children
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1 Introduction

“No respect, no morals, no trust - welcome to modern Britain”. This is the headline for the article by Jeff Randall, who wrote: “On the way to the train station each day, I trudge past a trail of sweet wrappers, sandwich boxes and drink cans, discarded on the grass verge by children walking to school” (Randall, 2009). Under the photo for this article he added “Litter on our streets points to a deeper corrosion of respect in our society”.

It is inarguable reality in most countries across the world and it is not merely respect that has undergone corrosion; responsibility, honesty, humility, gratitude, and the like, valuable and necessary today, are largely neglected by the societies as well. Thinking that children leave the trash on their way to school, it questions the role of school. Whether it overlooked to educate children morally focusing on their academic development to excel in Mathematics, Sciences, and Logics in order to fit into the modern economic system principles that promote competition, racing for better and “the stronger is the first” ideal. “Education is an encounter between the human beings, not between the robots. That kills education”, stated Gert Biesta, a professorial fellow in educational theory and pedagogy, in his speech “Schools of Tomorrow” (HKW 100 Years of Now, 2017).

Until few decades ago, separation of religion and schools led the latter to gradually exclude moral disciplines and codes from the curriculum (Starrat, 1994). The problematic consequences both in academics and behavior of the children urged the decision makers rethink about curriculum and bring back dismissed component (Ryan, 2019). Nowadays, some of the European countries, such as, Great Britain, Sweden, Denmark, Norway, Germany, and Switzerland launched a new approach to include religious education to the school curriculum with some courses about life skills, ethics, and civic education and this trend grew to the European level (Jödicke, 2013, p.105, Sakarahano, 2013, p. 225).

Over the two – year period of my studies in UEF, I familiarized myself with the Finnish educational systems and organizations and found out that the Finnish education stands on trust and responsibility. I grew an interest to explore in depth the perspectives of the Finnish education on moral education. As a school teacher from Azerbaijan, I observed the differences
in the attitudes and approaches of the Azerbaijani and the Finnish schools and assumed that this difference may be applied to the formation of the moral identity of children as well. Creswell notes that “philosophical assumption are typically the first ideas to develop a study” (2007, p. 16). Granted that, I decided to launch a study in the light of comparison of each country’s perspectives. The research in hand compared the Finnish and the Azerbaijani curricula as well as laws, acts, and decrees that concerns to education. The study examined the manifestation of moral values in the educational concepts, identified the roles of responsible agents in promoting values, and uncovered the primary goal of both countries towards the development of the child on the basis of moral education. Considering the educational reforms both countries implemented in recent decades, one of the main reasons of the research was to measure similarities and differences between the new approaches of each country.

Over the course of study, the research has been inspired by Biesta’s thoughts about philosophy of education and tightly supported by the theories and models of moral education. The terms “moral values”, “respect”, “value education”, “equality” defined the core direction of the research allowing me to embark on an inductive course and make deductive conclusions. In this paper, the study is introduced by the quick overview of the moral education history, the Azerbaijani and the Finnish education systems, curriculum development, and current perspectives on moral education and followed by a presentation of data selection procedures and a description of qualitative analysis of the themes chosen as an appropriate methodology for this study. At the end, a set of recommendations for the curriculum designers are provided.
2 Concepts and Definitions

Although the terms morals and ethics are frequently perceived as the one single concept and used interchangeably, the scholars draw a distinctive line between them. Derived from the Latin (mos, moris - customs, manners, character) (encyclopedia.com), morality is defined as “conformance to codes of conduct of what is right or wrong and act accordingly” (Qoura, n.d., p.4) which is largely identified by the individual beliefs. Derived from Greek (ethos - usage, character, and personal disposition) (encyclopedia.com), Ethics is defined as social norms and principles set by the group of community or society that individual should conform (Qoura, n.d., p.5). In this study, moral values are referred to as values identified by the individual’s own will in social interactions at schools, while by ethical values expectations, duties and responsibilities as good social members are meant. Based on the approaches, there exist different term variations for promoting moral values as “character education” (Encyclopedia of Education, 2019), Ethics education (Encyclopedia of Educational Philosophy and Theory), “Values education” (Encyclopedia of Educational Philosophy and Theory). “Moral education – is defined as helping children and young people to acquire a set of beliefs and values regarding what is right and wrong” (Encyclopedia of Cross-Cultural School Psychology, n.d.). In this context, moral education, is defined as the Azerbaijani and the Finnish school mission and vision towards promoting moral values through teaching and learning moral and ethical concepts, virtues as well as ensure their manifestation in pupils’ personal and social lives. The study addresses the term curriculum that is defined as “a description of what, why, how and how well students should learn in a systematic and intentional way” (UNESCO International Bureau of Education, 2013, p.16). In this context, it refers to the concepts for each educational stage and particular subjects of Azerbaijan and of Finland. School is addressed as the academic learning setting encompassing pre – school, primary and general secondary stages for Azerbaijan and early childhood education and care, pre – primary, basic and general upper secondary stage for Finland.
3 Background Information

This chapter takes a brief historical overview of moral education and presents arguments about the necessity of moral education in today’s society. Moreover, it provides a view of current education systems and the moral education in Azerbaijan and in Finland.

3.1 Moral Education over the History

Morality and moral values have always been one of the central concerns of human development. Moral education dates back to ancient periods of civilization when the major focus was on boys (Manchester, 1968). In ancient Egypt, for example, they were trained by repeatedly writing wise aphorisms and instructions of their fathers until mastering them. The pedagogical purpose of it was acquiring the knowledge of living principles. In India, eight – or ten – year – old boys were sent to teachers until their 25 to learn diligence and resilience. Enriched with moral norms and consistent practices, they were developed into compassionate, trusted, and friendly men. Meanwhile, in Greece, it embarked from the early childhood at home and later at schools; however, unlike the aforementioned examples, it was primarily based on threatening and strict punishments. At schools, moral education was incorporated with lyrics and music with the purpose to enable harmony and rhythm in life (Manchester, 1968).

The next period of moral education is tightly integrated to different religions and manifested in historical chronology from early years of new era until the middle centuries. Over the period, until the latest decades, schools shifted to secular education leaving moral education to become the mission of religious institutions and families (Ryan, 2019, Starrat, 1994). However, the decades’ declines in academics and behavior urged the schools reconsider morality to be a part of school education (Ryan, 2019).

3.2 Necessity of moral education

Moral crisis in a society

Nowadays, the prevalence of individualism over community, rights over duties, autonomy over authority, happiness over salvation, self – esteem over self – sacrifice, and cost - benefit analysis over conscienteness largely disenfranchised civic and religious vocabulary; as well as the ability of discussing true love and justice, sacrifice and humility (Nord and Haynes, 1998). Privatization and individual interests led towards vulnerability to empathy and common interests of communities and societies that more and more dramatically occur in today’s world.
In this respect, Hand holds an emphatic view by exploring deep roots of moral instability. According to his perspective, infinite materialistic satisfaction, altruistic encouragements, and unwillingness for competitions are more likely utopic factors and one can hardly achieve them in the world we are living (Hand, 2014).

**School and Society**

Thinking about the links of contemporary deterioration of moral spirit, indisputably, the developing atmosphere of the children becomes vital question. When defining both organizational units, Dewey relates society and a school with regard to the common aims and directions, (1900). Given that, he sees the schools as a living and learning settings which would enable children to find meaning for their own interests by regular and consistent modeling rather focusing on academic knowledge (Dewey, 1900).

Similarly, Noddings and Kuehn oppose the current school principles and argue that they should not necessarily put emphasis on subject matters and prepare future social members viewing to the world from their limited individualistic spectrum but rather open up a broader horizon where they could skillfully care about their own immediate family as well as wider community as loving and loveable people (Noddings, 1995, Kuehn, 2011) or balancing individual freedom and responsibility to “for the common good of the community” (Starrat, 1994, p.12). Thus, *practise grown – up – ness in the communities of virtue* (HKW 100 Years of Now, 2017, Nord and Haynes, 1998).

Furthermore, Dewey argues that ethical principles should be the same for life both in and out of the school (1909). In light of tight involvement in social life, he suggests the schools to provide the opportunity for the child to identify their relations to society and to take responsibility to prepare children to the society (Dewey, 1909). Nonetheless, modern schools prepare children for their future career, for survival in the demanding atmosphere of economy world as Biesta states:”One sad fact about contemporary education is that it was turned into worldwide competition” (HKW 100 Years of Now, 2017).

### 3.3 Moral education at school

**In Curriculum**

Biesta views the curriculum as a significant means of connection to the world and considers it “the heart of education” (HKW 100 Years of Now, 2017). As the conception of education, it
identifies the direction of education and foundation principles of the educational policy. Dewey argues that the curriculums are designed and updated by the “modifications in the society” (1900, p.20).

From the perspectives of the moral education, handful researchers advocates the inclusion of moral education in school curriculum. As such, Crittenden justifies, if not demands the inclusion of moral education in school curriculum (1981). He considers that moral education should be either a particular subject or constitute part of the content of school subjects commenting that the former may probably trigger the negligence of other teachers’ responsibility for this mission. Hand’s standpoint is slightly different as he argues to develop a curriculum in morality not about morality (2014). The point of departure is that, teachers should necessarily maintain mature understanding in order to be able not to instruct, but to translate these codes of conduct to the learners. Hence, moral education should be manifested both in the separate subject curriculum as Crittenden advocates (1981) as well as in other subjects’ contents.

In general schoolwork

Credited by versatile viewpoints, it may be argued that the involvement of schools in moral education is inevitable (Crittenden, 1981, Nord and Haynes, 1998). At this point, Crittenden emphasizes the possible effectiveness of indirect and informal learning of morality which is ensured through the consistent encounter manifested in teachers’ approaches and schoolwork (1981). He argues that as the children spend majority of their daytime at school, schools should necessarily engage any activity to morality. Although “historically, the mission of schools has been to develop in the young people both the intellectual and the moral virtues” (Ryan, 2019, para.1), the contribution of schools to the latter was suspected by certain parents and teachers. Though they accepted the importance of moral education, they did not think schools should necessarily take over this responsibility (Starrat, 1994). Perhaps, this opinion emerged from the fact that schools are not sole and the primary setting for moral education.

Children are thought to be the products of family culture, family codes and principles (Kohlberg, 1975). Granted that, the moral education has become a critical issue and been the primary concern of schools partly because family status has changed dramatically. As such, there is a growing number of parents striving to make career and run for their materialistic interests having little if not any time to spend with their children. At this point, it is a disappointing fact that single – parent families are increasingly becoming the common case in
societies which considerably affect value–based family principles (Kuehn, 2011). Kohlberg in his empirical study revealed that in America and India, parents with morals of higher stages have morally advanced children which is believed to be realized through discussions about moral issues between parents and children as an “exposure to the next higher stage reasoning” (Kohlberg, 1975, p.675). Missing moral discussions, children become deprived from moral values necessary for their moral judgement. Consequently, cheating, bullying, humiliation, discrimination, dishonesty and the like become ruling cases happening at schools and in communities that raise the necessity of moral education (Kuehn, 2011).

3.4 Responsibility for moral education

There is a common consensus that “the moral education of children is a matter of deep concern to everyone from parents to civic and religious leaders” (Encyclopedia of Education, 2019). Given that, it is the collective agreement that requires each actor understand their role and act accordingly. As such, the negligence or dismissal of one’s responsibility more likely threatens the holistic development of a child.

Because behavior and manners of adults significantly affect children moral formation, teachers in this position make a fundamental impact through facilitating “good reasons for it” (Hand, 2014, p.531). Many scholars stress the role of a teacher as a model and argue that “if teachers are to influence students to live as authentic persons”, who genuinely take an initiative to act ethically, then teachers should model this behavior themselves and stand for that (Starratt1994, ch.9, p.132, Kaur, 2015, Nord and Haynes, 1998). In this perspective, Kohlberg extends teachers’ responsibilities upon direct influence through discussing moral matters that may lack in the families (Kohlberg, 1986).

Taking all these into account, Hand argues that the agents responsible for moral education should develop children ready for the world’s common moral norms so that after leaving the school they would not only accept and conform into societal codes and principles without challenges but also contribute with full moral commitment to the society (Hand, 2014). To succeed in it is possible through regular and consistent modeling teaching, experiencing, celebrating and practising (Nord and Haynes, 1998).

From that standpoint, the underestimation of this mission relying merely upon a child to develop in a natural flow and to conform into the ethical principles and rules of the society is
overwhelmingly wrong. Moreover, eloquent indoctrination of moral values that comprise merely vocabulary of morality and its concepts is equally mistaken alternative. Kaur draws upon this important point and argues that teaching moral values is easier rather to train a student to internalize it and behave accordingly (Kaur, 2015).

**Religion and culture consideration**

Issues of morality touch an individual’s the most fundamental beliefs (Encyclopedia of Education, 2019). The advocates of secular schooling regard the moral education retrieval as the hidden way of promoting religion at schools. To ease this tension and alleviate controversy, moral education was termed as “character education” and interpreted as cultivation of good habits and positive character useful for democratic society (Encyclopedia of Education, 2019). Consequently, the movement led to the eradicating of religion simply because it contradicted to the principles of character education (Nord and Haynes, 1998). In fact, religion has always been the main source for moral education in terms of standards and norms set commonly for both conservative and liberal worldviews. Notwithstanding, until recent two decades, the preference was given to social ethic rules and principles defined by the constitution (Nord and Haynes, 1998).

In this regard, while having relationship and communicating with people of different cultures, social actors, matured themselves under this ethical rules and principles, tend to demonstrate a culture – sensitive approach and willingly behave with the understanding of connectedness of culture and personal lives (Starrat, 1994). Since the value accepted as a moral standard in one culture possibly may contradict those of other cultures. Meanwhile, Kohlberg rejects this culture – neutral principle and concludes that core values are the same for all cultures, one being *universal justice* (Lickona, 1976).

### 3.5 Education system and the Perspectives on Moral Education in Azerbaijan

In Azerbaijan, education is managed and monitored mainly by the Cabinet of Ministers and Ministry of Education (World Data on Education, 2010/11). Regardless cultural, racial, language, and religious background, the education system of Azerbaijan provides free education to everyone as their rights. The general education begins at the age of six and comprises two compulsory, primary (grades 1-4, ages 6-9) and general secondary (grades 5-9,
ages 10-14) as well as comprehensive secondary (grades 10-11, ages 15-16) stages. At the age of 5, children may receive pre-school education (see figure 3.1).  

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<tr>
<th>EXECUTION TERM FOR AZERBAIJANI EDUCATIONAL PROGRAMS (CURRICULA)</th>
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<tr>
<td><strong>PRE - SCHOOL</strong></td>
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<td>age 5, 1 year</td>
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Figure 3.1. Execution Term for Educational Programs (Curricula)

Since Azerbaijan gained independence in 1991 (it is the former soviet republic in the Soviet Union), it has reformed its education system in several steps in order to meet the international standards, particularly Western model. Hindered by the known Nagorno Karabakh conflict during 90s of the last century, the process embarked in a new more significant reform period in the early 2000s in two phases, between 2003 – 2007 and 2008 - 2014. Based on “modernization”, the reforms aimed to found a new education system opposed the Soviet principles that was predominantly teacher – centered and subject – driven. Overall, through these reforms, Azerbaijan established a new approach to the content, methodology, and outcomes of the education.  

Azerbaijan leads a secular educational policy which means education and religion functions separately and the latter is not taught at schools as a subject. At the beginning of this century, the religious governmental authorities launched debates around the religious education with moral education perspectives and proposed the inclusion of religion in the school curriculum as a particular subject and the proposal was rejected by the Ministry of Education by the fact that the nature of the educational system was secular and such initiative was against the Azerbaijan’s image in Europe (Jödicke, 2013, p. 105). However, introduction of the religious topics through the subjects of “History”, “Life Skills”, and “Literature” was allowed. The

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2 See also Karimova U., Kazimzade E., & Silova I. (n.d.). Redefining Education Quality in Azerbaijan: The Role of Teachers in Curriculum Reform
second initiative took place in September, 2011, however, no decisions has been achieved yet (Jödicke, 2013, p.106).

Despite this, moral values, especially national moral values, patriotism, love towards the motherland and own nation are overwhelmingly supported and set as requirement to promote them from the early years of schooling (Azərbaycan müəllimi, 2018). The national values, such as, family ethics, tight connection to ancestry and motherland, respect to adults, keeping the word (trustworthiness), justice, braveness are considered as national heritage and it is accounted as everyone’s responsibility to preserve them (Azərbaycan müəllimi, 2018).

3.6 Education system and the Perspectives on Moral Education in Finland

The education in Finland is controlled by the government, Ministry of Education and Culture, and the National Board of Education; as well as local authorities, such as, municipalities maintain the responsibility for organizing schooling and designing local curriculum. Similar to Azerbaijani policy, each child has the right for free, publicly - funded education regardless their origin. It is distributed across pre – primary (age 6), basic (grades 1-9, ages 7 -16) and general upper secondary stages (grades 10-12, ages 17-19). Basic education is delivered in primary and lower secondary stages as a single structure and it is compulsory. Newly adopted early childhood education and care is also included in the education system of Finland (see figure 3.2.).

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<th>IMPLEMENTATION PERIODS OF FINNISH CURRICULA</th>
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</tr>
<tr>
<td>Age 0-5</td>
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Ages 7-8 Grades 1-2 Ages 9-13 Grades 3-6 Ages 14-16 Grades 7-9

Figure 3.2. Implementation period of the Finnish Curricula.


National core curriculum was first designed in 1970 for basic education. Since that year, series of reforms have taken place including the latest in early 2000s. The efforts predominantly
aimed to conform Western ideal; however, the distinctive feature of the Finnish system was in its direction towards reduction of test-based evaluation and establishment of a flexible evaluation system on the basis of equity and equality. Current national core curriculum entails the mission, values, and structure of education and it is updated every ten years. In line with objectives, teaching and learning conception it describes contents of general learning and particular subjects, methods and school culture. The assessment and evaluation criteria of learning documented in the Finnish curricula aim to guide and support the pupil.³

![Figure 3.3. Transversal competences. The Finnish conception of holistic development of a child. Source: Kauppinen, J. (2017). "Curriculum in Finland". National Board of Education.](image)

In Finland, the education is designed on the principle of holistic development of a child with an aim to develop a good citizen (Tiiri and Toom, 2019, p.762). The reformed concept lays on the seven transversal competences (see figure 3.3.) with the strong inclusion of moral values. The system is based on trust and responsibility and relies on the proficiency of teachers (Finnish National Agency for Education, Ministry of Education and Culture, 2017. p.10, Qoura, n.d., p.15). Since 1998, teachers follow the ethical codes comprising dignity, truthfulness, fairness, responsibility and freedom (Tiiri and Toom, 2019, p.762). They are expected to adopt the values and behave accordingly. Moreover, they are expected to acknowledge particular values

for particular subjects (Tiiri and Toom, 2019, p.762). Currently, due to demand for multicultural teaching, the pedagogical activity focuses on developing intercultural and ethical sensitivity (Tiiri and Toom, 2019, p.762).

The education is not secular in Finland. In the Basic Education Act (chapter 13.1) of Finland, it is stated that each pupil shall receive religious education on the basis of the religion of the students who constitute the majority in the learning group and it is organized in the negotiation with religious community (Sakaranaho, 2013, p.231). It also states that the pupils who do not belong to this community may participate in this type of education on the will of the parents (Sakaranaho, 2013, p.231).

4 Theoretical Framework

4.1 Moral Development Theories

Since moral development constitutes a significant part of the holistic growth of young people, this research at hand encountered a need to address several theories that best explained the approaches of two target countries to moral education manifested in the educational documents. The theories were selected on the basis of their field of studies that have been particularly explored. Despite the fact that selected three theories on three different dimensions denied each other (Crain, 2010), in this research, these juxtaposed theories went hand – in – hand together, complementing each other whereby giving the research a thorough insight. Founded by John Dewey, evolved by Jean Piaget, and enhanced by Lowrence Kohlberg Cognitive Developmental Theory, Bandura’s Social Learning Theory, and Bronfenbrenner’s Ecological theory jointly shed light on the research at hand. Each theory is briefly viewed and the basic principles are presented in the following chapters.

4.1.1 Cognitive Developmental Theory

This theory was proposed by different scholars, such as J.M. Baldwin (1906), Hobhouse (1906), McDougall (1908), J. Dewey (1909), J. Piaget and J.H. Tufts (1932), G.H. Mead (1934), Harvey, Hunt, & Schroeder (1961), Kohlberg (1964), and Bull (1969). Among these variations, Dewey, Piaget, and Kohlberg had the most popular views that drove wide range of discussions around them with both proponents and critics (Lickona, 1976).

J. Dewey holds the position of promoting real values at schools - the moral ideas that are valid in the real society (Dewey, 1909). He designated three levels of moral development: pre –
moral or pre – conventional, conventional and autonomous. On the first level he explores moral development through the biological and social development of the individual whose reflection is guided by the group criteria on the second level and becomes independent on the last level (Kohlberg, 1975).

J. Piaget focuses on the internal interest of children upon which they structure their own growth. Depending on the stimulating character of the problem, they construct their thinking development stages. In other words, they transform their thinking abilities from the lower stage to the next, more improved one as they encounter problems that are novel and interesting for them (Crain, 2010). According to his viewpoint, adults hinder children’s “natural curiosity” of learning by their guidance and supervision (Crain, 2010, p.222). He argued that in the young ages, children’s judgment is primarily based on the cause and consequence principle, while in the growing years, it is shaped into intention – based judgment (Kohlberg, 1975).

Kohlberg’s six – stage cognitive developmental theory emerged upon the phases resembling those of Dewey’s and Piagetian: pre – conventional, conventional and post – conventional (Kohlberg, 1986, Crain, 2010) and two stages are identified for each (see figure 4.1).

![Figure 4.1: Kohlberg's cognitive developmental theory.](Source: Owlcation. com. (2018). Lawrence Kohlberg’s Six Stages of Moral Development)
On the pre–conventional phase, similar to Piaget’s approach, he defines the first stage as *punishment and obedience orientation*. At this stage, the child tends to perceive the matters with unconditional obedience to adults’ rules since he or she sees them as authorities with power. Kohlberg defines the second stage as *instrumental–relativist orientation* (Kohlberg, 1986) while in Crain it is phrased as *Individualism and Exchange* (2010, p.160). According to Kohlberg, children transform their perception of punishment towards the consequences of the wrongness and instead of obedience or disobedience, they judge punishment upon fair treatment, in other words, upon “if you scratch my back, I’ll scratch yours” principle (Crain, 2010, p. 160). Kohlberg called this phase pre–conventional simply because he thinks that until this stage the perception of children has not been formalised as a member of a society.

On the conventional level, he presents two more stages - *good interpersonal relationships* (Crain, 2010, p.162) and *maintaining the social order* (Crain, 2010, p.162). Kohlberg believes that on this phase, children already view at morality in a more critical manner and grow positive interpersonal feelings. While at the third stage, the interpersonal relationships cover narrow area, as for example, families or immediate surroundings, they embrace wider sphere at the fourth stage, encompassing communities. At this stage, social membership is already concerned by the children (Crain. 2010) and they think from “a fully-fledged member-of-society” perspective (Colby et al., 1987a, p. 17, as cited in Crain, 2010, p.162). On the last, post–conventional level, Kohlberg determines another couple of stages - *social-contract, legalistic orientation* (Kohlberg, 1976) and *universal–ethical–principle orientation*. Though Kohlberg maintains social order principle for the stage 5 as well, the subjects’ reactions differ from the perspectives of the stage 4 individuals. As such, stage 5 people begin to question whether the society they live in is *good one*. They are said to take a “prior-to-society” perspective (Colby et al., 1987a, p.20 as cited in Crain, 2010, p.163).Thus, this stage is based on the independent pursuit of the good society that might be beneficial for all; in other words, they look for democracy. However, Kohlberg thinks even democracy is not the highest level people need to achieve and he considers *justice* to be an ultimate goal to strive towards and it should necessarily be universal breaking down individual walls (Crain, 2010). He describes stage 6 as “theoretical stage” justifying that merely a few number of individuals’ perception can rise up to this level (Crain, 2010, p.164).
Overall, according to Kohlberg’s viewpoint, the developmental hierarchy is not the product of biological or social development individual encounters. Rather, it is the growth produced by thoughts and reflections. At schools, for example, it may be realized through regular discussions with students on topics about moral values and morality utilizing Kohlberg’s well–known “Heinz dilemma” and alike paradoxical situations ((Encyclopedia of Education, 2019, Crain, 2010). Depending on the reflections, the development of moral thinking may vary and not correspond logical development. As for the roles of biological and social factors, they might merely stimulate and impact on perceptions and critical thinking.

The analysis of this theory allows to credit Peter’s classification of moral development functions which, in my opinion, corresponds to the developmental stages of Kohlberg’s (Crittenden, 1981). As such, he defines “distinguishing” function - when moral values are specifically identified, “judicial” function – when application of rules and principles to appropriate situations becomes determined, “executive” – when decisions come into play, and “legislative” function - when knowledge and understanding of morality is applied to adjust the rules and principles (Crittenden, 1981, p.218). Granted that, individual is more likely to move up sequentially as he or she develops knowledge and skills in this sphere.

Considering the hierarchical development of the child’s thinking and moral reasoning, the design of the curricula and the the schoolwork towards the promoting moral values may be aligned with the conceptions of this theory.

4.1.2 Social learning theory

Alongside with the developmental theories, several approaches have been emerged that explored moral education from the environmental perspectives. In contrast to Kohlberg and his predecessor’s theory, “social learning” (see figure 4.2) theory was developed by his contemporaries that rejected most of the concepts in the cognitive - developmental theory.

Though Bandura, as one of the leading environmentalists, criticizes Kohlberg’s theory, he admits that his own theory entails cognitive processes as well. However, opposing developmental theory, he proposes imitation and modeling as the main source of learning and labels it as observational learning (Crain, 2010).
He categorizes it as, *no-trial learning* when knowledge and skills are acquired through direct imitation; *vicarious reinforcement* - learning through observing the consequences of other’s behavior; *symbolic modeling* – learning through observing the television, book, and other media heroes (Crain, 2010). Bandura identifies four components of observation and argues that without them learning is more likely impossible. These are attention, retention, motor reproduction, and reinforcement of the processes (Crain, 2010). Whereas, he believes that in order to achieve the perfect learning, one should possibly ensure the maintenance of four complementary components in a sequential order, as such, paying attention to other’s behavior, remembering them using certain set of symbols, and reproducing new behavior utilizing motor skills may not probably be sufficient until rewarded or punished consequences are acknowledged (Crain, 2010).

One of Bandura’s profound contribution to the learning conception is his study on *socialization* in the light of culture (Crain, 2010). He argues that the punishments and rewarding of a child upon socially - accepted behavior is utilized in all cultures (Crain, 2010). He puts an emphasis particularly on aggression and cooperation and believes that conditioned with punishments and
rewards, children of all cultures may or may not demonstrate unacceptable behavior of aggression and cooperation; however, they may not inhibit acquisition.

In a narrow sense, young people’s perceptions on socially accepted behavior is initially established on the basis of their parents’ punishments and rewards and imitation is followed accordingly (Crain, 2010). At this point, he drives attention to gender – sensitive imitation and considers it as a necessary factor. Among the parental behavior models, he explicitly favours generosity and claims the profound impact of parents’ empathy on, support of, and cooperation with others on children in terms of imitation even with their short period of experience (Crain, 2010). He believes in the effectiveness of the indoctrination of accepted behaviour at home as well; however, in contrast to direct modeling it is ensured by the longitudinal exposure (Crain, 2010).

In line with increasing socialization, Bandura combines independence and self – regulation and believes one can internalize modeled and taught behavior regulating with self – punishment and self – award emerged from the observation of others, more significantly, of peers (Crain, 2010). Consequently, the demonstrated behavior goes through the preliminary evaluation based on the internalized models. Bandura defines it as self-efficacy appraisals (Bandura, 1986, ch.9, as cited in Crain, 2010, p.213). Depending on the degree of success, it may motivate or demotivate an individual. Given this, he identifies four types of stimulus that affect motivation. He argues that reiterated own actions with achievement or failure (actual performance), success of other’s with almost equal abilities (vicarious experiences), external encouragements (verbal persuasion – pep- talks), and resilience - dependent interpretations (psychological cues) are more likely impact on the self - confidence (Crain, 2010).

From the perspective of the child’s reactions to rules and principles, Bandura’s viewpoint is somewhat similar to that of Kohlberg’s. Like developmentalists, he supports the idea that the child actively makes inductions from the rules and principles. Whereas, in contrast, he emphatically highlights the role of the surroundings disregarding natural interests and argues that “models influence the kinds of concepts children learn” (Crain, 2010, p.215). He claims the significance of support and guidance of adults and considers modeling and direct teaching as the primary way of learning and setting the behavioural standards (Crain, 2010). Given that, Crittenden connects this factor to moral education and argues that a child may become a moral agent merely through a longitudinal learning process (1981). Human beings do not grow into
moral agents; they do so only through a long process of learning (p.211). Therefore, he expresses his concerns about the inclusion of artificial intelligence in the private lives whereby jeopardize social learning and modeling.

Opposing Kohlberg, he even doubts about, if not completely denies the existence of the internal interest as well as absolute sequence of developmental stages (Crain, 2010). As such, he argues that internal interest is more likely the product of rewards rather than genuine inclination; as well as modeling tends to alter the sequential order of development. Instead, he justifies the long – run effect of periodical and consistent external performances that entail deliberate and purposeful manners and behavior to transfer to young people. Consequently, they may become habitual actions exhibited naturally (Crain, 2010).

In a nutshell, despite the controversies with cognitive- developmental theory, in practice, it aligns with it. As such, adults and their behavior tremendously affect child’s actions and overall develop their own identity on the basis of the adults’ modeling. It is indisputable fact that, children from different families display different behaviour.

4.1.3 Bio-ecological theory

Bio - ecological theory may be viewed as a sequence of social theory in this context. Having been developed by the American scholar Bronfenbrenner, this theory gained the popularity among the child’s learning theories. At the core of this concept stands circled structure depicting four systems in each growing from the most immediate environment to the largest one (see figure 4.3). Bronfenbrenner labels them as micro-, meso-, exo-, and macrosystems respectively (Bronfenbrenner, 1981, p.22).

Microsystem embraces the environment that consists of home, classroom and other surroundings where the growing individual lives and acts most. This system embraces all the activities, interactions, and relationships that child encounters on a daily basis. As such, bilateral interpersonal relations ensure the progress of a person reinforced by the relations among the people in the same settings. Given this, the microsystem is featured with three aspects: task engagement, interconnection, and positional role. The perspective is highlighted in Dewey’s curriculum development principles as well (1913, 1916, 1931 as cited in Bronfenbrenner, 1981). The symbolic interpretation of this is given by Kurt Lewin who
generated an equation based on the individual vs environment interrelations: \( B = f(PE) \) (Lewin, 1935, p.73 as cited in Bronfenbrenner, 1981).

Mesosystem as the next larger circle in the whole structure is the domain of transsetting interconnections among microsystems that a developing individual attends (Bronfenbrenner, 1981). Since the content of the mesosystems is liable to change and be enriched by adding new settings over time, these interconnections are broadened and obtain new forms as well. The events taking place in one setting may directly affect to the happenings in another setting. As for example, in the process of home – school collaboration, home culture, parent’s attitude towards education, parent – child relationships significantly impact on the schoolwork. Thus, the operation of mesosystem is conditioned with reciprocal cooperation (Krishnan, 2010). Given that, Brofenbrenner proposes four types of interrelations: "multisetting participation,"
indirect linkage, interseting communications, and interseting knowledge” labeling the growing individual as “a primary link” and others as “supplementary links” (Bronfenbrenner, 1981, p.210).

Similar to Mesosystem, Exosystem comprise interconnections among settings as well, however, without the direct participation of the primary link, in other words, in the absence of the growing person (Bronfenbrenner, 1981, Krishnan, 2010). Bronfenbrenner believes that the events happening even outside the settings, where a child does not live or act, have profound impact on his or her the development. As an example to this settings, Bronfenbrenner lists workplaces of the parents, schools or classrooms of siblings and so on, so forth (Bronfenbrenner, 1981). Krishnan adds that even schools’ special education policy as well as policies on religious, racial and cultural backgrounds should be considered as essential influencing exosystem factors in the development of a child (2010). As the third larger circle, exosystem embraces both micro and mesosystem affecting all who operate in these systems; hence, “impacts the wellbeing of all those who came into contact with the child” (Krishnan, 2010, p.8).

Finally, the utmost circle that encompasses all aforementioned systems is the macrosystem shaped by the cultures distinctive by their political, economic, and ideological principles. In other words, the settings of the same nature and the same structure do exist in all cultures; however, they operate differently depending on the specifics of each culture (Bronfenbrenner, 1981). Krishnan explicitly describes the general image of culture – specific situations and consequences of these aspects, as for example, she argues that the number of single parent families might be greater in the countries where laws are less strict about the family bonds whereby income, family life, and social wellbeing of a child growing in such families may be dramatically affected and somewhat burdened. At this point, she drives attention to the possible difficulties migrating families, especially, their children may encounter in new countries of residence (2010). As an outer layer, it affects all the settings in exosystem, mesosystem, and microsystem.

The bioecological theory comprises of the four components: process, person, time and context each of them contributing to the development of the child from the variety of perspectives. However, among them, ecological contexts dominantly occupy more importance than others
The reason why Bronfenbrenner called his theory bioecological is that he considers the development of a child a process of reciprocal interrelation of biological growth and ecological transition in systematic structure described above (Bronfenbrenner, 1981).

One of the Bronfenbrenner’s crucial ideas which is pertinent to this study is that he claims the schools to be an essential setting for the preparation of a child to adulthood for his or her future life, which is similar to Biesta’s grown–up–ness theory. Given that, he proposed the so-called *curriculum for caring* the purpose of which “would be not to learn about caring but to engage in it” (Bronfenbrenner, 1974b, 1974c, 1978b as cited in Bronfenbrenner, 1981, p.53). The idea was supported by the developmentalists, such as Dewey and Kohlberg as well (see section 4.1.1). Bronfenbrenner claims that the documentation of the events and activities taking place in the classrooms is crucial for social and academic policy and it should not necessarily be curriculum (Bronfenbrenner, 1981).

### 4.2 Moral Education Models

To supplement presented theories, several models of moral education have been sought for this study. As a result, six models of moral education were considered applicable to this study, the results of which are discussed in compliance with them. The models are designed in the consideration of three significant principles of morality – *caring, judging, and acting*; as such, “mobilize feeling, guide thinking, and sustain action” (Hersh, Miller, and Fielding, 1980, p.12).

#### 4.2.1 Rationale building model

As an architect of this model, Shaver takes three main principles of morality into account giving priority to judging. Having less attention to a student as a decision-maker, the direction of his approach is towards a teacher’s decisions; hence, encouraging teachers to focus on moral education (Hersh et al., 1980).

#### 4.2.2 Consideration model

The focus and the subject of consideration model is somewhat different from the Rationale Building Model. Among three principles of morality, caring is the central point of this model which targets student’s learning to care. McPhail, the founder of this model, argues that in terms of sensitivity, persons do not much differ and genuinely possess this value. What the
schools should do is to promote moral education on the basis of consideration of others’ needs (Hersh et al., 1980).

4.2.3 Value clarification model

Similar to rationale building model, judgment holds the central position in value clarification model as well. However, while the former centralized teacher judgement, the latter emphasizes students’ independent judgements depending on their likings disregarding the judgement on right or wrong. In this perspective, the teacher more likely plays merely the role of a facilitator (Encyclopedia of Education, 2019). This approach holds an egocentric view which stresses self-awareness and self – caring rather resolution of moral conflicts. This model gained more popularity among schools with respect to other models as this type of approach support students to identify such values that serve their own security and goal achievement; thus, neglecting to critically analyze the values (Hersh et al., 1980).

4.2.4 Values analysis model

This negligence is fulfilled in Values analysis model which comprise of the systematic procedure of moral decisions giving little if not at all emphasis on caring and acting. It is more widely used by secondary social studies teachers. Through this model of moral education, students are supported and guided to follow the steps of making decisions, thus developing their judging (Hersh et al., 1980).

4.2.5 Cognitive moral development model

The cognitive moral development model fortifies the approach of values analysis model by enhancing judgmental abilities of students through creating controversial situations and evaluate students’ reactions on dilemmas which might be varied by the stage of moral development defined by Kohlberg, the chief designer of this model. According to him, these stages are common for everyone to go through and reach the highest level, however, depending on the obstacles occurred by surroundings, this development may be incomplete. Nonetheless, the development is absolute involving mutual relationship of the individual and the society as well as recognizing rights. Given this, the model is evidently more comprehensive that embrace a larger scale of morality considering all three principles of it albeit with more preference of judging (Hersh et al., 1980).
4.2.6 Social action model

Social Action Model focuses on citizenship and supports the theoretical and practical works of educational programs developed for promotion and evaluation of the effect of citizenship on community or in a broader sense in the society. As an objective, it changes the perspectives of the school curriculum towards social problems and promotes researching, discovering and resolving skills and abilities of students. Apparently, acting is more emphatically addressed in this model when ability of putting theoretical knowledge into practice is counted the primary goal. In other words, participation and involvement in the community work on the base of the course work is an essential part of the curriculum (Hersh et al., 1980).

4.3 Alternative theories

Traditionally, alongside with proponent theories on a certain matter, opposing views always exist. While moral education is argued to be the primary responsibility of schools (Bronfenbrenner, 1981), the alternative views suggest to minimize, if not to entirely exclude it from the school curriculum. Among such viewpoints, this study has given a space to epistemological, individualist, social, empirical – evaluative and structural theories appropriately with the solutions provided by their founders (Chazan, 1985).

4.3.1 Epistemological theory

This theory justifies the opinion that the schools should teach merely scientific matter of facts and evident, publicly - acceptable knowledge. The epistemologists reject the importance of moral education and consider it “illegitimate” (Chazan, 1985, p. 94). This perspective is predominantly reflected in Wilson’s, Bereiter’s studies who doubt about the equal weight of science and morality, including religion (Chazan, 1985). They confirm their speculation with the arguments that morality is private and more individual matter rather a generally – accepted area. Therefore, promotion of moral values and morality may result in disagreements among parties. Hence, Bereiter claims that instead of molding a child into a desirable member of the society, the task of education should necessarily be accomplishment of scientific knowledge and skills, whereby the child would be able to mold himself or herself (Chazan, 1985).

4.3.2 Individualist theory

This theory puts emphasis on the priority of independence of a young person and opposes the promotion of morality at schools. According to individualists, it may seem as growing persons are forcefully engaged in involuntary activities of value development jeopardizing
their autonomous and voluntary choices of own morals (Chazan, 1985). They see moral education as a threat to the internal morality and evaluate it as an impediment for personal moral development. Instead, this theory gives the preference to desires and feelings considering them true values for each individual; as well as inner skills and abilities of coping with problems (Chazan, 1985). Therefore, this theory advocates the position to encourage the schools to focus on the uncovering and promoting these skills and abilities. As a solution, individualists suggest *de – schooling of society* and *power avoidance*. Both propose transformation from teaching to learning giving an individual more authority to power themselves (Chazan, 1985).

4.3.3 Socialist theory

In contrast to aforementioned theories, socialists do not deny the implementation of moral education completely and they hold more softened position. As such, their subject of criticism is predominantly the traditional capitalist perspective of education that leads the schoolwork towards preparing “labour force” for the future society by manipulating social relationships (Chazan, 1985, p.97). According to this approach, schools should target on reconstructing their educational principles with much emphasis on morals directing a growing child’s learning in accordance with his or her desires. At this point, this perspective resembles individualist approach which gives the priority to emotions and desires as well. Whereas, the perspective is more extended encompassing social and economic values considering networking a major tool for identifying the desirable way of learning (Chazan, 1985).

4.3.4 Empirical evaluative theory

After a longitudinal study of moral education at schools, the scholars of the new approach conclude the schoolwork as “waste of time” (Chazan, 1985, p.99) and label their theory as *empirical evaluate theory*. Based on the empirical evidences, they justify their speculations on the ineffectiveness of moral education at schools. Since they view at morality as a complex phenomenon, they do not consider sufficient and efficient neither time spent on moral education, nor the preparedness of teachers in this respect (Chazan, 1985). In other words, this approach sees the development of morals impossible at school. Given that, the advocates suggest solutions as to completely avoid teaching and educating morals; instead, to give preference to those aspects that schools developed in and are able to transfer well (Chazan, 1985).
4.3.5 Structural theory

Nurtured by the idea about the manipulative nature of the schools generated from the empirical studies, this theory criticizes dominant atmosphere of schools holding the belief that they were deliberately founded to impose on children to become dependent on the rules and principles dictated by adults. As such, “hierarchy, teaching authority, seating procedure, sanctions and punishments, examinations and compulsory attendance” regarded as manipulative tools (Chazan, 1985, p.100). In a broader sense, formal curriculum has little to do with educating, whereas it is controlled by the authorities who have more power over education. In this respect, the holders of this view speculate the work of schools towards moral education to be satisfactory that correspond empirical evaluative theory. Like other alternative theories, structural theory proposes solutions for the issue it describes. The first solution is adjusting the structure of schools towards becoming more independent which is, according to Chazan, less likely to achieve. Whereas, the second solution is to decrease the authoritative operation of school personnel to those areas where children may encounter less subjugation; thus, both solutions suggest reestablishment of the whole school structure (Chazan, 1985).
5 Research Questions

The research is followed up by an attempt to pursue an answer to the central research question and supportive sub-questions in order to attain the pivotal purpose of this study:

How is moral education conceptualised in the official documents that constitute the overall concept of pre/primary and secondary education in Azerbaijan and in Finland?

1) To what extent is moral education reflected in the Azerbaijani and the Finnish concepts for pre/primary and secondary education?
2) Who has the responsibility for promoting moral values in the Azerbaijani and in the Finnish pre/primary and secondary schools; what are their roles?
3) Who do the Azerbaijani and the Finnish pre/primary and secondary schools aim to prepare?

Additionally, based on the findings obtained from the compared data, this research targets a practical implication recommending the promotion of moral education, particularly, at schools, in order to complement the potential of holistic development of an individual and consequently, minimize the increasing risk of degeneration in modern society.
6 Data and Methodology

This section begins with the restatement of the research purpose followed by the research design as well as the description of data collection and methodology supporting data analysis steps.

6.1 Research Design

The main purpose of this qualitative research was to in-depth explore the Azerbaijani and Finnish official educational documents in order to gain an insightful view about the place of moral education in the concepts ensuring education at schools in Azerbaijan and in Finland. The research was designed and embarked in a progressing linear order (see figure 6.1) on the basis of the qualitative method that was opted to be appropriate to the purpose and the selected data.

Corresponding to Creswell’s rationales in his “Qualitative Inquiry and Research Design”, it suited to delve into the concepts and identify the extend of morality and moral values in education in a more detailed manner (2007). In light with that, themes were generated for elaborate interpretations of documents, since apart from systematizing and describing the data, thematic analysis provides explicit interpretations of multisided aspects of the research topic produced by the meaningful patterns as well as reveals the relationships among categories (Boyatzis, 1998, Given, 2008).

At this point, focusing on documents itself, as Merriam supports (1988, as cited in Bowen, 2009), aimed at reaching the utmost relevance and at the same time fortifying the validity and reliability of the research. Since the content of the official documents compiled by the legislative organs and educational authorities, regarded as skilled professionals by Cohen et al. (2007), entails more insightful information. Moreover, they are more likely exempt from the researcher’s stereotypical and biased view and undergone less “subjective interpretation”, if not at all (Fereday and Muir-Cochrane, 2006, p.82). Holding the nature of curriculum which, according to Cohen et al. (2007), is an ideological selection, the study primarily focused on curricula analysis. The texts in them provide systematic and comprehensive overview of the issue enabling the study to wear the empirical mood.
6.2 Data Selection

This section reveals the details of the selection and accessibility of targeted documents as well as presumptions and real encounters when reaching them.

In document analysis, “data collection” is not the appropriate term to use as documents do already exist. Instead, the term “data selection” is more suitable when the selection is carried out according to the purpose and the questions of the research (Bowen, 2009).

The list of Finnish official educational documents was proposed by the supervisor who suggested to compare the equivalent documents of those for Azerbaijani schools. “Careful attention to the phenomenon under study” (Fereday and Muir-Cochrane, 2006) required to investigate both legislative and executive documents that covered decrees and acts as well as curricula documents (p.82). Upon his recommendation, it was straightforward to reach English versions of some Finnish documents which were publicly available online. Owned by the Finland’s Ministry of Justice, the website https://www.finlex.fi as an online database legislative and other judicial information of Finland provided the texts of Acts and Decrees either as an online page or as a PDF document. It provided the English versions of Acts and Decrees. I used
online versions of the curricula for the analysis and obtained them from the official website of the University of Eastern Finland (UEF) library, https://www.uef.fi/en/web/kirjasto.

However, the English versions of the SEC(F), the Act on General Upper Secondary Education (ASE(F)) and the Decree on General Upper Secondary Education (DSE(F)) were not available on the website. Since there were not both paper and electronic versions of the National Core Curriculum for General Upper Secondary Education (SEC(F)) available in the university’s (UEF) library. Another challenge occurred when I searched for the English translation of the ASE(F) and DSE(F). On the website of Finlex, there was not available texts in English and my email requests and phone calls to the Ministry of Education and Culture, more specifically, to the department of general upper secondary education and vocational education and training ended without any results. Eventually, I purchased the SEC(F) from the Ellibs bookstore and used unofficial translations of the ASC(F) and DSE(F) relying on the English versions of available decrees and acts specified for other levels of education.

Depending on the structure of education stages and educational policy in Azerbaijan, the official documents related to education in Azerbaijan relatively differed from those of the Finnish. At the beginning of this phase, when I carefully searched for the equivalent documents on the Internet, I presumed the challenges I may encounter which was inarguably based on the familiar- to- me somewhat negligence of foundation principles the Azerbaijani education system was grounded on. I contacted acquaintance teachers specifically working in public schools, as private schools in Azerbaijan follow different international programmes and do not work with national curricula, except Azerbaijani language syllabi; as well as teacher trainers working in the Azerbaijan Teacher Development Centre (ATDC), the organisation that works closely with the teachers of Azerbaijan public schools and prepare them professionally offering professional development sessions and training. The suggested materials were about the curricula, not the curricula themselves. Therefore, I decided to access the education authorities who would certainly ensure the access to the exact sources with high degree of reliability and validity. Although the access as well went through several stages until I reached the right person (the director of the Educator's Professional Development Center of the Azerbaijan Republic Education Institute at the Ministry of Education of the Azerbaijan Republic), the result was very satisfactory, as she provided me with several links to, for example, online curriculum journal archive, to the documents of Ministry of Education, rich with all officially - documented materials. The materials were in Azerbaijani language. As a native Azerbaijani
whose mother tongue is Azerbaijani (there are still Azerbaijanis in Azerbaijan whose mother tongue is Russian), I utilized the raw data in their original language and used the original excerpts or converted them in English (me) during interpretation and presentation of findings.

The volume of the Finnish materials, particularly, of the National Core Curriculum for Basic Education (BE(F)) and SEC(F) was considerably large and all the subject curricula determined the respective stages were included in them. In order to correspond the data of both countries, I included subject – specific curricula in the list of the documents for analysis. Altogether the data were managed from the list of the documents comprised 9 Finnish and 21 Azerbaijani official online documents retrieved from the official websites (see appendix 1).

6.3 Qualitative Data Analysis

This section describes the thematic method used for analyzing studied documents. I first outline the preparation phase, defining key issues that consumed significant time when deciding on the data analysis tool. Then I discuss each step of the procedure in a detailed manner; familiarization with and examination of the raw data, generation, identification, and definition of pre- and post- analysis codes and themes, reviewing themes as well as bridging and corroboration of emerged codes and themes refined in a retrospective and iterative manner.

Thematic Analysis

Throughout the analysis stage, Terry and his colleagues six – phase thematic analysis model guided me (Terry, Hayfield, Clarke, and Braun, 2017). Due to the miscellaneous nature of the Azerbaijani documents that I collected from the variety of sources, I raised an assumption about the Finnish documents to take less time with respect to their accurate structure and I gave priority to the Finnish documents to study first. Since the volume of the Finnish materials were rigorous, I intended to use a digital qualitative analysis tool as “the use of software has very much become standard practice in many forms of thematic analysis” (Gibson and Brown, 2009, p. 128). TAMZ analyser was the opted one that suited MacBook format, the laptop I utilized during this research. However, I encountered challenges when I needed to insert the raw data. Since the copying of the data was impossible, the tool did not recognize the format of the screenshots I took and my efforts of finding solutions failed. Consequently, the whole analysis of the data proceeded manually, following the sequence of thematic analysis described in the figure 6.2.
The pre-determined themes and coding frame (Terry et al., 2017) as well as the systematic design of the curricula set in structured divisions such as general objectives of the education for definite stages, underlying values, transversal competences, objectives of particular subjects, content, assessment and evaluation criteria, somewhat accelerated familiarization process. Moreover, following the same principles and concepts for each stage of education or across the subjects of all grades eased the process of determining the location of the same semantic patterns that frequently observed. Depending on these aspects, I used both scanning and scrutinized examination of the data avoiding negligence or poor reading to escape the rest of the analysis to suffer (Terry et al., 2017). The books were opened by Adobe Digital Editions 4.5 that hindered copying and pasting relevant texts and I managed them through screenshots adding memos as supportive notes that Cohen et al. described as an important part with significantly high potential of information for “data collection, analysis and theorizing processes” (Cohen et al., 2007, p.470).

The following paragraphs describe the steps of thematic analysis the research proceeded.

Phase one: “Familiarisation is about intimately knowing the dataset – this facilitates a deep engagement with the data” (Terry et al, 2017, p.23). Despite the huge size of the raw data, my curiosity on the topic motivated me to scrutinize the relevant patterns supported by the immediate notes in order to increase the efficiency of the first exploration stage and the time spent on it. After familiarizing myself with the first curriculum utilizing the code book where I included the list of codes, I raised an awareness of the general structure of the curriculum design and grew the knowledge about the content of curricula where potential patterns more frequently observed, whereby I developed the skill of careful scrutiny and scanning accordingly. For improving the effectiveness and credibility as well as ensuring I have

Figure 6.2. Phases of thematic analysis
sufficient information, I compared excerpts and my personal notes before stepping to each phase. Due to the format of the downloaded Finnish material, it was impossible to get the whole pages in big chunks of patterns, therefore, I used their screenshots. Whereas, with Azerbaijani documents, this was not the case and I was able to use colour coding on the original raw data using my priori codes while for the Finnish data that was possible on my memos with SEC(F) being and exception (see figure 6.3 and 6.4).

**Figure 6.3. Raw data from PsC(F).**

**Figure 6.4. Raw data from GEC(A).**

At the end, the first impression about the whole database were managed. The figure 6.5 exhibits some statements retrieved from GEC(A) and SEC(F).
9. ÜMÜMİ TƏHSİLİN SƏVİYYƏLƏRİ ÜZRƏ TƏLİM NƏTİCƏLƏRİ

9.1. İbtidai təhsil üzrə ümumi təlim nəticələri

ünssiyyət qurmağı, əməkdaşlıq etməyi, komanda, kollektiv tərkibində fəaliyyət göstərməyi; sədə mədəni davranışı, şəxsi gigiyena və zəruri təhlükəsizlik qaydalarına əməl etməyi; öz hüquqlarını müdafiə etməyi, başqasının hüquqlarına hörmət etməyi; insanlara, tobiata, şəxsi və dövlət əmlakına, başqasının əməyinə həssas, qayğıkeş və ədalətli münasibət göstərməyi; Azərbaycan xalqının əxlaqi-əmən dəyərləri, təbiətə, şəxsi və dövlət əmlakına, başqasının əməyinə həssas, qayğıkeş və ədalətli münasibət göstərməyi; "Həyat bilgisi" fənni üzrə Şagird:
öz hüquqlarını dərk etməsini, başqasının hüquq və azadlıqlarına hörmətlə yanaşmasını, insanlara, tobiata, şəxsi və ekologiyaya həssas və qayğıkeş münasibət nüayış etdirir, həmin məsələlərə bağlı şəxsi fikirlərini bildirir; mənəvi keyfiyyətlərin (düzlük, adalətlilik, humanistlik, rəhmdillik) mahiyyəti barədə məlahizlərini şərh edir, şəxsi əchitində bu keyfiyyətlərə amal etdiniyini nümayiş etdirir;

9.2. Ümumi orta təhsil üzrə ümumi təlim nəticələri

milli, əxlaqi-əmən, hüquqi, etik, estetik dövrələrə, vatandaşlıq mövqeyinə, liderlik keyfiyyətlərinə malik olduğunu nüayış etdirməyi; problemlərin həllində birgə fəaliyyət göstərməyi, kollektiv iş prosesində özünün və başqasının fəaliyyətiini qiymətləndirməyi;

"Həyat bilgisi" fənni üzrə Şagird:
öz hüquqlarını dərk etməsini, başqasının hüquq və azadlıqlarına hörmətlə yanaşmasını, insanlara, tobiata, şəxsi və ekologiyaya həssas və qayğıkeş münasibət nüayış etdirir, həmin məsələlərə bağlı şəxsi fikirlərini bildirir; mənəvi keyfiyyətlərin (düzlük, adalətlilik, humanistlik, rəhmdillik) mahiyyəti barədə məlahizlərini şərh edir, şəxsi əchitində bu keyfiyyətlərə amal etdiniyini nümayiş etdirir;

SEC(F)

- Upper secondary school education promotes equality and equity as well as well-being and democracy (p.27).
- Each upper secondary school is a community allowing people with diverse linguistic, worldview and religious backgrounds to recognise mutual values and principles for good life as well as to learn to cooperate (p.28).
- The students are encouraged to state their opinions, participate in deciding on joint matters as well as to act responsibly in communities and the society (p.38).
- Transparency, caring, and mutual respect are emphasised in the interaction of the community (p.40).
- The students are guided to understand and respect the right to their own language and culture as protected under the Constitution (p.77).
- Instruction encourages the student to recognise and discuss ethical questions, conflicts, and tensions from a number of viewpoints. It encourages the students to become involved and act for a more just and sustainable society and world with more respect for human rights.”(p.87).
- The objective of the course is that the student learns to act ethically and constructively in interactive situations (p.165).
- In teaching and learning, physics is applied in diverse contexts, which is also a way to promote the educational equality and equity of students.”(The same sentence was for the Chemistry syllabus memo) “The instruction guides the students in taking responsibility for their own actions as well as the environment.” (p.458).

Figure 6.5. Familiarisation with the data
Phase two: “Generating codes is the systematic and thorough creation of meaningful labels attached to specific segments of the dataset – segments that have meaning relevant to the research question” (Terry et al., 2017, p.25). In light with aforementioned comments, I added new codes to the list of the initial codes compiled on the basis of my initial knowledge and certain literature review. In order “to determine the applicability” of the code set (Boyatzis, 1998, as cited in Fereday and Muir-Cochrane, 2006) and increasing the quality through examining “coding reliability”, testing on one of the documents- national core curriculum for early childhood education 2018 has been conducted (Terry et al., 2017). The figure 6.6. illustrates the priori and empirical codes (Gibson and Brown, 2009) emerged after the familiarization phase.

<table>
<thead>
<tr>
<th>priori codes</th>
<th>empirical codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>trust</td>
<td>sincerity</td>
</tr>
<tr>
<td>respect</td>
<td>fairness</td>
</tr>
<tr>
<td>responsibility</td>
<td>togetherness</td>
</tr>
<tr>
<td>democratic citizen</td>
<td>honesty</td>
</tr>
<tr>
<td>equity and equality</td>
<td>good life</td>
</tr>
<tr>
<td>moral values</td>
<td>ethically responsible member of the society</td>
</tr>
<tr>
<td>ethical values</td>
<td>dignity</td>
</tr>
<tr>
<td></td>
<td>humanism</td>
</tr>
<tr>
<td></td>
<td>empathy</td>
</tr>
<tr>
<td></td>
<td>telling right from wrong</td>
</tr>
<tr>
<td></td>
<td>justice</td>
</tr>
</tbody>
</table>

Figure 6.6. List of priori and empirical codes

Phase three: generating themes comprise analysing codes, merging them into bigger semantic chunks or clustering them (Terry et al., 2017). At this stage, the careful and iterative reading and “thorough examination” (Bowen, 2009) of the codes revealed overarching themes through data - driven inductive approach (Boyatzis, 1998, as cited in Fereday and Muir-Cochrane, 2006) as well as deductively using set of codes, preconceived themes (Caulfield, 2019), and empirical codes in the hybrid form (Fereday and Muir-Cochrane, 2006).

Phase four: Terry et al., argue it is rarely possible to attain finalised and comprehensive schema from the first themes (2017). In order to have more accurate systematization, I reviewed the
themes as the next step of the thematic analysis “based on the research questions and theoretical framework” (Fereday and Muir-Cochrane, 2006, p.83) and corroborated the most relevant themes under the three distinct themes. Granted that, Cohen, Manion, and Morrison justify this approach by stating that organising data in accordance with the research questions is an effective way to enhance the accuracy of the studied issue and maintain coherence of the research (2007).

Phase five: Examination of the topic in two different contexts (Finnish and Azerbaijani) required the course to take in three perspectives: commonalities, differences, and relationships (Gibson and Brown, 2009). With an effort of maintaining the relevance to the research questions and the overall aim of the research, I managed to define and name the themes as the next stage of the thematic analysis in compliance with the most salient similarities and differences between Azerbaijani and the Finnish data. At the end of the analysis process, final themes and the subthemes were labeled (see figure 7.1).

Phase six: As the final phase, the data was interpreted in compliance with the themes described above and the produced report is presented in the Section 7.

6.4 Ethical Considerations, Reliability and Validity

Ethical consideration
Research ethics require the researcher to be sensitive throughout the whole research process (Creswell, 2007) and keep accuracy, honesty, and truthfulness (APA, 2017, p.3). Generally, qualitative thematic analysis examines interviews, narratives, field notes, dairies and the like which are obtained from individuals. Since the study in hand did not address individuals and database comprised publicly – accessible official documents only, no consent and anonymity for confidentiality were considered in this research. However, the sources of these materials were carefully provided (see appendices 1 and 2) and the original texts of the raw data were stored without any modifications. Moreover, attempt was made to avoid any misleading information and to persist in consistent transparency.

Reliability
In document analysis, reliability of the study may be measured by the time spent on it and the length of the document pages (Hodson, 1999, p.51). In this study, the number of the pages of the analysed documents is included in the appendices 1 and 2 and the time of the study
embraced 8 months comprising the phases presented in figure 6.1. With regards to my bias about this topic which dominated at the beginning of the study, I presumed may threaten the validity of the research. Therefore, I tried with best of my abilities to argue merely upon the data and the findings revealed as the result of reiterative analyses.

Hodson argues that the significant part of the work for improving reliability is realised during the data collection phase of the research (1999, p.52). As mentioned in the section 6.2., I referred to my research supervisor’s recommendations for finding the reliable source for the Finnish documents and reached the Azerbaijani educational authority to provide me with the official documents of the Azerbaijani educational concepts. The number of pages of the documents were very big. Since it is considered as a critical “indicator of the depth of observations” (Hodson, 1999, p.53), I had to challenge myself during data analysis phase. Due to the abundant information retrieved from the data, I had to reiteratively examine and recode it with an effort to comply with the research questions. By doing so, I gained the opportunity to get a clearer picture of the data that ensured to significantly minimise my bias and improve the quality of the study (Hodson, 1999).

Validity

The validity of the study may be evaluated from the angle of the congruence among theory, concepts and data (Hodson, 1999). In this research, the information from the data of both countries complied with the theories and models (see section 4) identified by the research questions and applied in accordance with the perspective of the research. By consistent comparison of the data from each country, I was able to obtain somewhat similar views which assured the validity of the research and ensured further progress of the research. In terms of the usability and the applicability of the research, it might be good resource for the both counterparts to analyse moral education in the comparison of two different cultural contexts. However, it should be noted that the research is highly subjective product and the same data may be viewed differently by other researchers. Consequently, an entirely new research may be presented.
7 Findings and Discussion

This section presents the findings of this research that revealed the Azerbaijani and the Finnish perspectives towards moral education in pre/primary and secondary stages of education as well as discusses similarities and differences between them. Driven by Cohen et al.’s (2007) claim that supports the idea to categorize data in accordance with the research questions, three themes emerged underpinning the answers for the research questions provided in this section (figure 7.1). The first theme presents the findings of the manifestation of moral education in the concepts of pre/primary and secondary education in Azerbaijan and in Finland. The second theme reveals the agents that are responsible to promote morality and moral values in pre/primary and secondary stages of education in Azerbaijan and in Finland. Finally, the third question focuses on the ultimate goal of the pre/primary and secondary education in Azerbaijan and in Finland with regard to the development of the young generation as a human-being as well as a member of a society. Hence, the answers to the research questions are sought to attain the main objective of the study through the themes respectively.

Each theme is labeled pursuant to the research questions. The findings of the themes in the documents of both Azerbaijan and Finland are viewed sequentially and compared by salient features emphasizing promotion of moral education. The excerpts, defined codes assist the findings throughout the discussion.

Figure 7.1. Themes of the research questions
7.1 Manifestation of moral education in the concepts of pre/primary and secondary education in Azerbaijan and in Finland

This section provides an answer to the first research question: *To what extend is moral education reflected in the Azerbaijani and the Finnish concepts for pre/primary and secondary education?*

Depending on their conceptual nature, the Azerbaijani and the Finnish curricula are designed in an organized structure that are distributed into separate sections (Appendices 3 and 4). The laws, acts and decrees of these two countries related to the educational stages are structured by chapters and articles (see LGE(A) as an example). Granted that, four main categories were identified in order to reveal the areas of the documents that manifest the moral education: mission statements, core principles, content areas and learning outcomes. In order to ensure visibility and clarity of the findings, the Azerbaijani (Table 7.1, 7.3, 7.5) and the Finnish (Table 7.2, 7.4, 7.6) data are presented and referred to separately.

*Table 7.1. The categories of Azerbaijani document areas that manifest moral education.*

<table>
<thead>
<tr>
<th>Categories of the Azerbaijani document areas that manifest moral education</th>
<th>Develop respect and love for</th>
<th>Responsibility</th>
<th>Develop active citizenship</th>
<th>Religion and moral development</th>
<th>Show sensible and caring attitude</th>
<th>Conform into ethical norms</th>
<th>Ensure equality and equity</th>
</tr>
</thead>
<tbody>
<tr>
<td>National and international values</td>
<td>Human, their rights and freedoms</td>
<td>Environment</td>
<td>Cultural values</td>
<td>process</td>
<td>promote</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
</tr>
<tr>
<td>Mission statements</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
<td>ABC(A)</td>
<td>LR(A)</td>
<td>ABC(A)</td>
<td>PmMTC(A)</td>
<td>ABC(A)</td>
</tr>
<tr>
<td>Core principles</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
<td>LR(A)</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
<td>LR(A)</td>
<td>ABC(A)</td>
</tr>
<tr>
<td>Content areas</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
<td>LR(A)</td>
<td>PmMTC(A)</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
<td>LR(A)</td>
</tr>
<tr>
<td>Learning outcomes</td>
<td>ABC(A)</td>
<td>PmMTC(A)</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
<td>LR(A)</td>
<td>ABC(A)</td>
<td>LGE(A)</td>
</tr>
</tbody>
</table>

Note: CC(A), FAC(A), ITC(A), MC(A), MTC(A), PhC(A) did not contain any information about the promotion of moral values.
Table 7.2. The categories of Finnish document areas that manifest moral education.

<table>
<thead>
<tr>
<th>Categories of the Finnish document areas that manifest moral education</th>
<th>Develop respect for</th>
<th>Responsibility for</th>
<th>Develop citizenship</th>
<th>Good Life</th>
<th>Justice</th>
<th>Ethical codes</th>
<th>Equality and equity</th>
<th>Humanity</th>
<th>Truth and Trust</th>
<th>Significance of religion</th>
<th>Positive interpersonal skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>Human and their rights</td>
<td>Life</td>
<td>Cultural values</td>
<td>Environment</td>
<td>Survival skills</td>
<td>ethically responsible member of society</td>
<td>democratic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission statements</td>
<td>ECC(F)</td>
<td>SEC(F)</td>
<td>GD(F)</td>
<td>BE(F)</td>
<td>SEC(F)</td>
<td>GD(F)</td>
<td>ECC(F)</td>
<td>GD(F)</td>
<td>ECF(F)</td>
<td>ECF(F)</td>
<td>SECF(F)</td>
</tr>
<tr>
<td>Core principles</td>
<td>ECC(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
<td>SEC(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
<td>SECF(F)</td>
<td>BE(F)</td>
<td>SEC(F)</td>
<td>BE(F)</td>
<td></td>
</tr>
<tr>
<td>Content areas and learning outcomes</td>
<td>PpC(F)</td>
<td>BE(F)</td>
<td>SEC(F)</td>
<td>PpC(F)</td>
<td>BE(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
<td>BE(F)</td>
<td>SEC(F)</td>
<td>BE(F)</td>
<td>BE(F)</td>
</tr>
</tbody>
</table>

7.1.1 Mission statements

Mission is defined as “shaping the identity, the purpose and direction of the organization” (Papulova, 2014, pp.13-14) and a mission statement as a statement that gives a sense of uniqueness to the purpose (Sheaffer, Landau, and Drori, 2008, p.49). The mission of education and the schools as an educational domain is directed towards the development of a child. In this context, the mission statements of the analysed documents are viewed particularly from the perspectives of the moral development of a child.

*In Azerbaijani documents*

According to the Education Law of the Azerbaijan Republic (EL(A)) and the Law on General Education of the Azerbaijan Republic (LGE(A)), the mission of general education was to develop learners with the spirit underlain by the national and the international values (EL(A), article 4.0.2, LGE(A), article 7.2.3). Complying with the laws, *love and respect towards and protection of national and international values* defined the purpose of educational stages and the particular subjects. As such, the State Standards and Programs for Preschool Education (PsC(A)) dictated developing love and respectful approach towards national and moral values of Azerbaijani people and those of other nationalities as one of the missions of the preschool education.

"the establishment and development of love towards own motherland and a sense of respect towards own nation, language, religion, state symbols, national and moral values of Azerbaijani and other people” (PsC(A), p.10).
It was defined as “patriotism” (BC(A), p. 144, PcMTC(A), p.144) and “humanism” in the purpose statements of the subjects, and stated as the mission in line with active citizenship and respecting others.

"The main purpose of the teaching and learning the subject of “History” (“Azerbaijan History”) in the general education schools consists of developing the schoolchildren towards communicative, thinking, and juridical culture by building habits and skills of patriotism, active citizenship, respect towards other nations and universal humanistic values […]” (GHC(A), p. 141, AHC(A), p.135).

Likewise, developing respect towards human, their rights and liberties was considered hand in hand with responsibility, sensible and caring attitude towards environment and cultures in the mission statements of noted subjects and were elaborately manifested in LGE(A) and EL(A). Overall, these two laws identified the main goals of Azerbaijan education towards the promotion of values necessary for the growing young people.

“To develop personality and a citizen who will understand the responsibility before Azerbaijan state, respect national and international values, traditions, human rights, and freedoms, be loyal to Azerbaijani ideals, and think independently and creatively” (LGE(A), article 7.2.1., EL(A), article 4.0.1.).

In Finnish documents

With respect to the Finnish educational documents, it is determined that in Finland, education aims at the holistic growth of a child predominantly focusing on humanity and membership in the society (BEA(F), p.1, National Core Curriculum for Basic Education (BE(F), pp. 31, 232, 427, 704). It promotes equity and equality giving priority to it in education and manifests itself in the mission statement of the National Core Curriculum of the Early Childhood Education and Care (ECC(F)), Government Decree (GD(F)), Basic Education Decree (BED(F)) and the Basic Education Act (BEA(F)). As such, equal and equitable treatment constitutes the foundation of overall education.

“The aim of education shall further be to secure adequate equity in education throughout the country. (BEA, p.1).

“The mission of ECEC is to promote holistic growth, development and learning in collaboration with their guardians. Early childhood education is a service that promotes equity and equality among children and prevents social exclusion” (ECC(F), p.19).

“According to the Act on Early Childhood Education and Care, the aim of early childhood and care is […] provide all children with equal opportunities for early childhood education and care, promote gender equality as well as help the children develop their capacity to understand and respect the general cultural heritage and each child’s linguistic, cultural, religious, and ideological background; […]” (ECC(F), p.19).
Complying with the aims of education stated in the Act on Early Childhood Education and Care (AEC(F)), ECC(F), and GD(F), the Finnish education is established on “respect for life, human rights and sustainable development as well as the inviolability of human dignity” starting from the early stages until the end of the schooling (ECC(F), p.29, BE(F), p. 23, SEC(F), p. 26).

“The objective of general upper secondary education is to support the student’s balanced mental, physical, and social growth and to promote respect for life, human rights, sustainable development, the environment, and cultural diversity. In all activities of the educational institution, education shall actively support equality and equity. (GD, p.725).

Additionally, the educational tasks of the subjects extensively illustrate this mission. As such, included in SEC(F) and BE(F), the subjects of “Religion” and “History” aim to promote respect towards human rights from the perspectives of different religions and worldviews as well as “Social Studies”, “Ethics” profoundly depicts the ultimate goal given in aforementioned comments.

“The objective of the teaching and learning in history is that the student is capable of forming a worldview in which human rights, equality, and democracy are valued, and is able to act as a responsible citizen promoting these values” (SEC(F), pp.511, 711).

“The task of the instruction of ethics is to guide the pupils towards becoming independent, open-minded, responsible, and discerning members of their society. The goal is fully-fledged democratic citizenship in the globalizing and rapidly changing world” (BE(F), pp. 232, 427, 704).

Furthermore, it is developed in bidimensional direction in Finland. As such, “respect for cultural heritage, other people as well as each child’s linguistic, cultural, religious, and ideological background” are defined as a purpose of education in ECC(F) to be promoted in the Finnish schools.

“[…]provide all children with equal opportunities for early childhood education and care, promote gender equality as well as help the children develop their capacity to understand and respect the general cultural heritage and each child’s linguistic, cultural, religious, and ideological background; […]” (ECC(F), p.19).

Justified by this principle, the task of early education is defined as the guidance of a child towards understanding the effect of his or her actions on other people and surroundings that enables him or her to make positive choices in their own actions (ECC(F)). This aspect is
followed throughout the growing years, as for example, the objectives of the “Geography” subject in SEC(F) dictates:

“The objective of the course is that the student […] knows different cultures and appreciates their diversity as well as respects human rights” (SEC(F), p.451).

In line with that, the pursuit for good life constitutes an essential part of the mission of education realized through particular subjects. As such, the mission of the “Ethics” is to develop pupil’s ability in this respect which is periodically realised across the growing school years.

“The main task of the subject of ethics is to promote the pupils’ ability to pursue a good life” (BE(F), pp. 232, 427, 704).

7.1.2 Core principles

The mission is associated and underpinned by the fundamental principles that support the realization of the goals. In the educational concepts, the core principles reflect the approaches of the basic and the secondary education and identify strands of child’s development.

In Azerbaijani documents

Pursuing moral values in the core principles, I observed them exhibited in LGE(A), EL(A) under the umbrella term “humanism”. Yet alone this principle addresses an array of moral values as the basis for educational policy.

"The key principles of the national policy on education are as follows:
Humanism – Recognizing as a priority the national and universal values, the unrestrained development of the individual, human rights and liberties, health and security, virtues of care, respect, and tolerance for the environment and the people” (LGE(A), article 3.1.1., EL(A), article 3.0.1).

Preschool period of pupils is considered as foundation for developing knowledge and skills whereby pupils get prepared for the future life. Granted that, positive attitude, compassion, caring, mutual support, empathy, conflict resolution are carefully considered in the Azerbaijani preschool curriculum in terms of socio- emotional development of the child (PsC(A), p.18). In this regard, the document highlights communication as a crucial social tool that ensures interpersonal relationships, respect to grown – ups, and mutual understanding (PsC(A), p.18).

In order to ensure efficient and effective behavioral and educational development of children, equality in education is accounted as everyone’s right and particularly mentioned both in the
laws and the curricula for the educational stages. As such, LGE(A) (article 3.1.2.), EL(A) (article, 3.0.3.), GEC(A) (p.119), and PsC(A) emphasise creating equal opportunities for education as one of the fundamental principles for the child development.

“Creating equal opportunities for realizing common teaching and learning outcomes is one of the main principles in pre-school curriculum” (PsE(A), p.14).

Respect towards national and international values, human, their rights and environment dictated in the mission statements are reinforced by the core principles of the laws and the subject curricula, as for example, GHC(A) puts forward the necessity of “respect to human rights, democratic values, history and cultures of nations, national moral values, and towards the motherland” (p.142). Similar statements are observed in the articles 22.4.4. and 23.3.6. of LGE(A). While EL(A) emphasises respect for the dignity of learners and teachers.

“To ensure that the organization of the educational process at educational institutions is based on respect for the dignity of learners and teachers, and that any type of physical and psychological violence against the learners is avoided” (EL(A), article 11.1.6).

In Finnish documents

The fundamental values, such as, equity and equality, respect for life and human rights are determined are defined as the core principles in compliance with the mission of the education and lay the foundation of the education in pre/primary and secondary schools in Finland that are predominantly emphasised in the general principles and the mission statements of operational culture of the schools.

“Early childhood education and care is based on respect for life, human rights and sustainable development as well as the inviolability of human dignity” (ECC(F), p.29).

“Basic education is built on respect for life and human rights. It directs the pupils to defend these values and to appreciate the inviolability of human dignity” (BE(F), p.23).

The underlying values are established on the grounds of best interests and opinions of the child that follows the value clarification model of moral development that promotes self- caring rather considering others (Hersh et al., 1980). Furthermore, the relationship between the adults and children is built on mutual and respectful communication which “lays the foundation for good care and nurture”(ECC(F), p.34). Empathy, trustworthiness, justice, and recognition of and deference to life are at – the - core principles of early childhood education and care, pre/primary, basic as well as general upper secondary education in Finland.

In the early years, the core principle is to give knowledge about human rights and familiarize children with their rights in compliance with UN convention on the Rights of the Child as well
as ensure the opportunities “to be heard, seen, noticed and understood” (ECC(F), p.29). Whereas, in the middle years, the task is not merely raising an awareness but also developing respect towards these rights through instruction that protects “child’s rights to care and development, to be heard and respected” (BE(F), p. 20). Ultimately, based UN convention on the Rights of the Child, the task in the last stages is more complex and comprehensive as stated in the National Core Curriculum for General Upper Secondary Education (SEC(F)).

“Upper secondary school education is founded on key human rights conventions, such as the UN Convention on the Rights of the Child” (SEC(F), p.26).

"The educational ideal of the upper secondary school comprises the pursuit of truth, humaneness, and justice. Upper secondary school education develops competence on values by dealing with the tensions between the publicly expressed values and the reality. The education is based on respect for life and human" (SEC(F), p. 26).

As such, the objectives of compulsory courses determined for senior stages of the Finnish education embrace human rights, human dignity, and familiarization with the human right documents that develop pupil’s ability to apply them in his or her actions in various contexts (SEC(F)).

The underlying values of teaching and learning of these subjects are determined in the alignment of these aims. For example, “Social Studies” in upper grades puts emphasis on democratic principles of “social responsibility, respect for human rights, freedom of opinion, and active citizenship, as well as appreciation of work and entrepreneurship” (SEC(F), p.531); “Ethics” is founded “on the conception of humanity”.

“The instruction of ethics is built on a conception of humanity which places emphasis on people being capable of leading a free and equal, active and goal-oriented life” (SEC(F), p.601).

7.1.3 Content areas

There exists variety of definitions of content; yet, depending on the nature of the content of the examined documents in this study, I will refer to the one that means “the essence of a communicated message or discourse, as comprehended or received by its intended audience” (Business Dictionary). Since the documents dictate the mission statements and the fundamental principles to disseminate the purpose and the directions of the organisations (in this context, pre/primary and secondary schools), the content areas of the documents clarify and specify these directions. The content of the analysed documents consists of the specific sections about
the content of the educational legislation, educational stage and the particular subject as well as other parts of the documents that characterize the subjects or describe the educational policy.

In Azerbaijani documents

From the perspectives of the moral approaches, EL(A) (11.1) states the requirements for the content of education that highlights competitive spirit, communicative skills and modern requirements as well as building the education on the basis of the respect for the learners’ dignity. Additionally, it specifies the content areas for each educational stage. As such, preschool education (18.1) should ensure the development of sensitive attitude towards people and environment, basic general education (19.2) should cultivate national and international values and ensure the growth of citizen perception based on the civic values. Based on this foundation, general secondary education (19.17) should develop respect to national and international values, human rights and tolerance. It reveals the fact that the content should necessarily be compiled in accordance with the mission statement and the core principles of education.

Generally, Azerbaijani curricula mostly consist of sets of standards in the content areas. For example, the content section of PsC(A) describes the skills and abilities of a child developing in the process of preschool education. In terms of moral education, much emphasis is laid on the child who demonstrates simple speech ethics (2.1.3.) and conformity with social norms (2.3.1.) during preschool education; as well as he or she communicates with respect and resilience (4.4.). At this point, GEC(A) (2.2) counts the consideration of age, physiological, psychological factors when designing the content of education and focuses on the development of a personality who might be a useful and productive member of the society. Given that, the content standards of each stage and the particular subjects are briefly summarised in GEC(A).

As such, the promotion of moral values are predominantly observed in the content standards of the subjects of “Azerbaijani language” and “Life Skills” for the primary stage (10.1) that reiterate respect others’ human rights and freedoms, sensible and caring attitude towards the environment to be presented by the pupils. Similar values are promoted at the secondary stage (10.2), particularly, through the subjects of “Literature”, “Chemistry” and “Life Skills”. The content of the subjects is explicitly described in the subject curricula, as for example, the content of AHC(A) associates with its mission statement and generalizes the formation of national, social moral values through this subject which is expanded in the upper educational
stages (p.136). Meanwhile, the content standards of the “Life Skills” subject may be evaluated from the perspectives of the ethical norms, its relationship with social development, with religion, and with environment. As such, in the fifth grade, the student

“[…] 3.1.1. evaluates communication as a moral need
3.2.1. differentiates factors affecting morality and behavior
3.2.2. explains the significance of moral responsibility (before the nature, society, state, and the family)
3.3.1. compares similar and different features of the religious beliefs” (p.142-143).

As can be seen from the excerpt, the approach is purely cognitive when no action is taken which complies with the Crain’s argument (2010) about Kohlberg’s theory that deals with moral thought, not with the moral behaviour. The student evaluates, differentiates, explains, and compares moral issues which shapes the pupil’s thinking about the morality. Preferably, the pupil should be involved in direct moral action in order to develop in - morality behaviour.

The content of other subject curricula, such as, GC(A) dictates sensitive and careful approach to the environment, GHC(A) ensures adoption of systematic information about moral cultures, and TC(A) promotes good family manners and behaviours.

_in Finnish documents_

Since the pupils’ learning outcomes designed in compliance with the content of the curricula, the results of the content areas and the learning outcomes were identical. Therefore, the content areas of the Finnish documents and the learning outcomes of the learners are presented in the same section.

The content areas of the documents revealed overwhelmingly large data in terms of the moral education which is referred as ethical education. Transveral competences (see figure ...) that comprise the basis of the Finnish educational concept are explicitly viewed and described in the content area in the association of the moral values that constitute integral part of the transversal competences. Frequently, they are described interconnectedly. To be more precise, the competence “Taking care of oneself and others, managing daily activities, safety” (T2) is associated with the competence of “Thinking and learning to learn” (T1), where pupils’ behaviour and attitude towards others are defined as “putting themselves in the place of another person”, “considering others and environment”.

“Knowledge and ability also means that individuals and communities are capable of making decisions based on ethical reflection, putting themselves in the place of another person, and consideration based on knowledge. The perspective of ethics and aesthetics guide the pupils to think what is valuable in life. General knowledge and ability manifest themselves in our attitudes to ourselves, other people, the environment and information, in the ways we act and in our willingness to take action. Educated persons strive to act correctly and show respect for themselves, other people and the environment...An effort towards self-regulation and accepting responsibility for our own development and well-being are also part of general knowledge and ability” (BE(F), p.23).

Similarly, “Competence for the work, entrepreneurship” (T6) is interwoven with “Participation an influence, building the sustainable future” (T7).

“The value basis of the teaching and learning of social studies emphasises the basic premises of democracy, such as equality, social responsibility, respect for human rights, freedom of opinion, and active citizenship, as well as appreciation of work and entrepreneurship” (SEC(F), p.531).

The promotion of equity and equality is emphasized in the content areas and frequently referred to almost in all the curriculum documents. As such, the content areas of ECC(F), PpC(F), BE(F), and SEC(F) mention and define equality and the strategies of promoting them.

“A learning community promotes equity and equality. Members of the community are encountered and treated as equals, independently of any personal characteristics. Equality does not mean that everyone is the same. Equal treatment comprises both safeguarding everybody’s fundamental rights and opportunities for participation and addressing individual needs” (BE(F), p. 45).

“Physical education promotes equality, equity, participation, sustainable way of living, team work skills, taking others into account, and togetherness among all students” (SEC(F), p.628).

In the alignment with equal study opportunities and welfare services in Finland, equality and equity constitutes the content of underlying values of general principles in teaching and learning, in accessibility of guidance and support as well as a topic of discussions and certain subjects. The curriculum states that equality does not mean all are identical (BE(F)). The pupils are promoted to demonstrate fairness in their attitudes towards peers and grown – ups and teachers demonstrating fair treatment model the pupils and monitor their learning and assessment. These principles are followed and guided during technology use, physical activity, as well as science subjects. Pursuant to Government Decree, equality and equity are reflected across curriculum and in all activities (GD(F)). The aim is to raise an awareness about equality in order to appreciate it as well as develop skills by practising daily.
Moreover, as a part of (T2), the concepts elaborately describe the rights of the children, democracy, responsibility, and the ethical norms that are promoted, cultivated and evaluated during the education process.

“Children have the right to express themselves, their opinions, and thoughts. They also have the right to be understood in the different ways they are able to communicate. Every child has the right to good instruction, caring, and encouraging feedback[...]. Each child has the right to experience togetherness and belong to a group” (ECC(F), p.29).

“The responsibility for the environment and nature as well as uniqueness of life are discussed in teaching and learning” (BE(F), p.230).

“The value basis of the teaching and learning of social studies emphasises the basic premises of democracy, such as equality, social responsibility, respect for human rights, freedom of opinion, and active citizenship, as well as appreciation of work and entrepreneurship” (SEC(F), p.531).

The religious knowledge and attitude towards different religions is promote from the early years of education and the ethical growth of the pupil is considered in the alignment of the religious education whereby development towards adulthood consistently supported through over the period of the comprehensive education.

“In teaching and learning, the pupils explore the societal and political impacts of religions and the freedom of religion, and learn to identify and analyse themes in science, media, art, and popular culture. Life questions belonging to humanity and current ethical problems are reflected on in teaching and learning. The subject of religion provides the pupils with the resources for the growth towards adulthood.” (BE(F), p. 697).

Meanwhile, the purpose of promoting good interpersonal and interaction skills in Finnish ECEC centers corresponds to Kohlberg’s third stage – interpersonal concordance (Crain, 2010) which perhaps is rooted from the fact that the Finnish education system is based on humanistic and democratic principles and avoids the award-punishment principles (Kohlberg, 1975).

The aims of the early childhood education and care referred to in this Act are to: […] develop the child's interpersonal and interaction skills, promote the child’s ability to act in a peer group, and guide the child towards ethically responsible and sustainable action, respect of other people and membership of society;” (AEC(F), section 3).

The interpersonal relationships is conceptualised in the Finnish documents as the growth from the most inner level starting in ECEC to the outer level that corresponds to bio-ecological theory (Bronfenbrenner, 1981). Interaction with the personnel in ECEC (microsystem)

“According to the Act on Early Childhood Education and Care, the aim of early childhood and care is […] safeguard an approach that respects children and stable interaction relationships between the children and the ECEC personnel […]” (ECC(F), p.19).

“The objective of the teaching and learning in ethics is that the student respects and is able to justify principles and practices promoting human rights, positive intercultural encounters, social and global justice as well as building a sustainable future” (SEC(F), p.603).

“The aim of sustainable development is to guarantee for present and future generations opportunities for a good life on local, regional, and global level” The objective is that the student is familiar with human rights and able to reflect on the promotion of human rights in culturally and philosophically diverse communities” (SEC(F), p.96).

At the end of certain teaching and learning period, the ability of a student is assessed in order to evaluate the moral knowledge and performance of a student by the assessment criteria designed in compliance with the general objectives and the content of a given education stage as well as those of the particular subjects.

“The pupil is able to describe what taking responsibility for oneself, for other people, and for the nature means and to explain what it means in his or her actions” (BE(F), p.432). (Note: assessment criteria for the subject of “Ethics”, grade 6)

Accounted that, recognition of significance of moral values in his or her life, the ability of reflecting on the moral perception, of explaining core concepts of ethics, and of describing the responsibility for others and the nature as well as consideration of them while making decisions are set as the criteria proving that the moral development of a student is achieved on a sufficiently high level which is assessed with the numerical grade of eight.

7.1.4 Learning outcomes

Learning outcomes are defined as statements specifying knowledge, skills and abilities adopted at the end of the definite programme (Oxnard College, n.d). Cedefob (2017) describes the usability of learning outcomes in defining the levels of qualifications, setting the qualification standards as well as influencing teaching methods, learning environments and assessment practices (p.14). Granted that, learning outcomes are commonly conceptualised in accordance with the goals and the content of the teaching and learning so that logical and meaningful organisation of the teaching and learning would be successfully realised. In terms of the teaching and learning moral values, the learning outcomes determined for the pupils of the
Azerbaijani and the Finnish pre/primary and secondary education embrace morality issues and describe the learning achievements of the pupils with the consideration of them.

In Azerbaijani documents

For the Azerbaijani preschool children, the outcomes of the moral education consist of understanding and demonstrating social and moral values, respect and tolerance towards others, and speech ethics (PsC(A), p.19). While for the next stages, GEC(A) specifies the learning outcomes according to each stage. As such, at the end of the primary stage, the pupil should be able to communicate, cooperate, demonstrate simple manners, defend his or her rights and respect those of others. In line with that, he or she should demonstrate sensitive, caring and just attitude towards people, nature, and properties. Developing with these qualities, they should be able to display their knowledge about these values at the end of the general secondary stage and strengthen them in the upper secondary stage (pp.119-120).

The pupil’s learning outcomes for the particular subjects are manifested in the specialised subject curricula where he or she is expected to display his or her knowledge, skills and abilities in certain fields. Among subject curricula, results of promoting moral values are exhibited in the learning outcomes sections of AHC(A), PEC(A), TC(A), LSC(A), LC(A).

“At the end of the V grade the pupil appreciates physical cultural resources and moral values of Azerbaijan” (AHC(A), p.139).

“At the end of the VII grade the pupil evaluates developmental stages of culture and the influence of religions in the development of national moral values” (AHC(A), p.141).

PEC(A) emphasise moral values predominantly during active movements and team work when the qualities of morality and willingness are targeted to be developed. The learning outcomes in terms of moral education are determined from the variety of perspectives in different educational stages. In the basic stage, the student is expected to regulate his behaviour during team work in accordance with the ethical norms. In the secondary stage, to demonstrate rewarding moral qualities, willingness, humanism, responsibility, and acceptable behaviour during active movements and team work (pp. 141-143). In the last stage, all these qualities are conditioned with cooperation and communication (pp.148-149). Analogously, LC(A) specifies the learning outcomes for each educational stage separately.
“On the general secondary level (V-IX grades), the pupil demonstrates the skills of tolerance, objectivity, and justice during the discussions of fictions” (LC(A), section 1.1).

“On the upper secondary level (X-XI grades), the pupil evaluates the content and the idea of the fictions in the context of socio–political and moral – ethical values existing in the period of their creation” (LC(A), section 1.1).

Pursuant to the content standards of the subjects, the pupil evaluation of good manners in the family and at school are manifested in the learning outcomes section of TC(A) for the V and VI grades respectively (pp.144-145). At this point, LSC(A) takes moral education into account almost in all grade levels.

“At the end of the V grade, the pupil evaluates communication as moral need and differentiates factors affecting morality and behaviour, […] explains the significance of moral requirement and differentiates religious beliefs” (LSC(A), p.142).

“At the end of the VII grade, the pupil demonstrates skills of using communication principles and justifies variety of moral qualities with examples, […] evaluates his or her moral responsibility before nature and society and explains the influence of religious and moral values in the development of cultures” (LSC(A), p.144).

“At the end of the VIII grade, the pupil evaluates common features of interpersonal relationships, the significance of duties and responsibilities in the development of morality, demonstrates understanding of moral responsibility before the Motherland and the state as well as evaluates the role of religious moral values in the formation of rules that support living together in the society” (LSC(A), p.146).

“At the end of the IX grade, the pupil displays tolerance in the intercultural and interreligious relationships, […] demonstrates understanding of moral responsibility before the humankind” (LSC(A), p.146).

The approach manifested in the learning outcomes displays the work towards shaping child’s moral thought and moral behaviour (Crain, 2010) with the consideration of their cognitive development. Pursuant to Kohlberg’s moral developmental theory (see figure 4.1), the perspectives of the moral education are conceptualized with the purpose to realise them in reality. More precisely, the child gradually expands concrete logical thought (Kohlberg, 1975), built in younger ages through the exposure to knowledge about moral values in adolescent years, when entering the moral reasoning stage and develop analysing, deducing and decision-making skills (Kohlberg, 1975). This hierarchical integration (Kohlberg, 1975) is more visible when the knowledge gradually expands and develops towards deep thinking and making judgements.
7.1.5 Summary of the section

*Most salient similarities between the Azerbaijani and the Finnish perspectives*

In a nutshell, regardless incompatibility of Azerbaijani and Finnish documents in terms of the design, the content and overall attitude towards education of both countries and the promotion of moral values is described as an integral part of the education that begins from the early years and is accumulated throughout the school years.

Alongside with academic knowledge and skills, the morality and moral values are profoundly disseminated through the tasks of education that ensure equality in education, respect for environment, surroundings, and human rights. Equal opportunities for education are recognized for each person regardless race, gender, age, nationality, socio-economic and political status.

Moreover, responsibility for own actions, for respecting others is manifested in the concepts of both countries’ mission statements and underlying values for each educational stage. The relationship of religions and moral development are equally considered in both parties. Similar view is manifested in teaching and learning ethical codes of conduct and instructing to regulate behavior, attitude and manners in accordance with the ethical norms. Both countries give significant space to the development of active citizenship and membership of society as well as promote sensitive and respectful approach to cultures. These similarities are confirmed by the same perspective that aimed to design education in accordance with the Western model of education.

The approaches of the both countries supports Kohlberg’s cognitive developmental theory that develop child’s moral identity in accordance with the cognitive development which is evident by the design of the age-appropriate strategies that expands child’s moral thinking and transforms it to child’s moral action over the process of his or her development.

*Most striking differences between the Azerbaijani and the Finnish perspectives*

However, the structure of the curricula is significantly different. As such, most Azerbaijani documents, primarily subject curricula are concrete comprising mainly concise content standards and learning outcomes with little space given to characteristic feature of the subject
and its purpose statement that lack for several subject curricula, including GEC(A). Compared to the Finnish documents that elaborately and explicitly describe the mission, perspectives and strategies of promoting moral values, Azerbaijani documents present brief and general statements about moral education.

In Finnish schools, the moral values are promoted and manifested almost through all the subjects, except “Maths” that uses the term “value” as well, whereas, it bears purely mathematical conception. Nonetheless, moral values have limited space in Azerbaijani concepts and they are not included in CC(A), FAC(A), ITC(A), MC(A), MTC(A), PhC(A). Significant space is given to moral and ethical issues in the content fields of two fundamental subjects of “Ethics” and “Religion” in the Finnish documents which are not included as subjects in Azerbaijani curricula. Encompassing all education stages, the subjects of “Ethics” and “Religion” examine, discuss and evaluate knowledge and abilities about worldviews and culture, principles of ethics, human rights, humanism and a sustainable future. Over the course of teaching and learning, the pupils are expected to explore moral issues elaborately and gain ample opportunities to think and analyse through support and guidance with the ultimate aim of becoming a member of a society who has knowledge of his role and in compliance with it, is able to make right choices in his or her actions as well as rectify the wrong ones in different situations.

In line with the common values for both countries, the Azerbaijani and the Finnish perspectives towards developing values somewhat differ. To be more precise, Azerbaijani concepts dictate promotion of respect towards national and international values, patriotism, while the Finnish general education emphasises trust, honesty, and good life. In most areas, Azerbaijani documents generalized promotion of moral values as “shows respect to moral and spiritual values” which hindered balanced comparison.

7.2 Responsible agents for moral education in Azerbaijan and in Finland

Responsibility may be regarded as role expectation in a certain position that dictates "how the holder of the position is to act and how others are to act toward her” (Bronfenbrenner, 1981, p.85). Considering adults as primary actors of promoting good manners and positive behavior, this section addresses to the second question of the research: Who has the responsibility for promoting moral values in the Azerbaijani and in the Finnish pre/primary and secondary schools: what are their roles?
This was one of the reasons for the initiative to conduct the research in hand since the initial knowledge about the Finnish education system was that it is based on trust and responsibility. Albeit I have not met this statement in its exact form in the Finnish curricula or in the laws, acts, and decrees, the content of documents provided me with ample evidences to prove this statement.

The documents of both countries identified contributors to the promotion and the development of moral qualities in young generation. The roles of 1) educators, 2) parents and 3) the general schoolwork engaging all education participants are viewed as categories of the second theme and data findings are presented respectively.

7.2.1 The role of educators

In order to promote moral values, teachers are required to consistently display caring attitude “about the moral tone of the school community” (Starrat, 1994, p. 136).

<table>
<thead>
<tr>
<th>Categories of the responsible agents and their roles in moral education in Azerbaijani pre/primary and secondary schools</th>
<th>Caring attitude</th>
<th>Sincerity</th>
<th>Responsibility</th>
<th>Respectful attitude</th>
<th>Conform into ethical norms</th>
<th>Trustfulness</th>
<th>Active citizenship</th>
<th>Possess moral values</th>
<th>Justice</th>
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<tr>
<td>Modelling</td>
<td>PsC(A) LGE(A) GEC(A)</td>
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<td>Home-school collaboration</td>
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<td>Use of communication</td>
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<td>Discussions</td>
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<td>Practical learning</td>
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Note: The subject curricula did not contain any information about this theme.

In Azerbaijani documents

In Azerbaijani concepts, “responsibility” was more largely observed defining the duties of caregivers, teachers, pupils and other education providers. Additionally, they were provided in a more organized and systematic manner in particular sections and corresponding divisions.
where the responsibilities of educators and learners are commonly specified. As such, LGE(A) and EL(A) define the responsibility of an educator for instilling respectful and caring attitude embracing “independence, Constitution and laws, state attributes, history, culture, a language, customs and traditions of the Azerbaijan Republic, values of Azerbaijani people as well as international values, society and environment”

“The rights and duties of the education providers in the general education field are the following […] to transfer senses of respect and care towards the independence of Azerbaijan Republic, Constitution and laws, state attributes, the history of Azerbaijani people, culture, language, customs and traditions, national and international values, society and environment (LGE(A), article 23.3.6, EL(A), article 33.3.4).

Similarly, both laws identify the qualities that the educator should necessarily bear: “to observe ethical rules, pedagogical ethics and norms, to preserve teacher dignity” (LGE(A), chapter 23.3.8, EL(A), article 33.3.5). As curricula are designed on the basis of the laws of education, the description of the teacher’s qualities is manifested in them as well. As such, GEC(A) depicts these qualities embracing “cooperation, justice, and responsibility” (chapter 6). In case of violating these principles and ethical norms, the pedagogical agent is bound to terminate his or her pedagogical activity for a year as stated in LGE(A).

“The pedagogical agent cannot deliver pedagogical activity for a year in case of termination of job contract due to violating the ethical norms determined by the responsible authorities” (LGE(A), article 27.3).

With regard to their attitudes towards their pupils, teachers should respect learners’ “honor and dignity”, hinder developing “harmful habits” and any violence towards them (EL(A), article 33.3.6, article 33.3.7). In order to develop active and independent citizens for the society, teachers have duties to cultivate patriotism in line with qualities mentioned in LGE(A).

“To instill in pupils active citizenship, educate them in the patriotic spirit and prepare them for the independent life and labour work” (LGE(A), 23.3.7).

It is organized from the early years of education and the role as well as expected behavior of pupil’s immediate surroundings are strictly dictated in respective curricula. For example, in the pre – primary stage, the responsibility of creating respectful atmosphere lays upon the caregiver who has duties to instill respectful and caring attitude towards surroundings and human rights as well as develop a sense of responsibility in pupils; as such, they are to show respect to his or her own and other teachers at school as well as to all humanity. At this point, bilateral respect is to be demonstrated so that the opinions of pupils are to be accounted “when planning and realizing activities” (PsC(A), article 2.2).
Pursuant to Azerbaijani curricula, children’s behaviour is largely affected by the context where they live and act that confirms the social learning approach (Crain, 2010, p.206). In order to develop socially and emotionally healthy children, the actors in these contexts deliver paramount significance. Therefore, the educational concepts encourage teachers, caregivers or other pedagogical actors to take the responsibility of *modeling* to follow rules of ethical behavior and ethical norms. In this respect, caregivers in Azerbaijan are to “create models of conflict resolution and problem solution and teach them to children” (PsC(A)). In order to ensure the “retention process” (Crain, p.206), the behavior of the teacher should be consistent and repetitive which is taken into account in Azerbaijani preschool education.

“be sensitive, responsible and caring towards children; accept and support to value family culture; build cooperation with families; create an respectful atmosphere free from negative thoughts, keep consistency in organization of opportunities for interpersonal relationships, build and teach conflict resolution skill models” (PsC(A), p.52).

**In Finnish documents**

**Table 7.4. Responsible agents and their roles in moral education in Finnish pre/primary and secondary schools**

<table>
<thead>
<tr>
<th>Role of Responsible Agents</th>
<th>Consideration of others</th>
<th>Identifying right and wrong, good and bad</th>
<th>Responsibility</th>
<th>Respectful attitude</th>
<th>Confirms into ethical norms</th>
<th>Truthfulness</th>
<th>Active citizenship</th>
<th>Equality</th>
<th>Justice</th>
<th>Good interpersonal relationships</th>
<th>Empathy</th>
<th>Relationship between religion and ethical perspective</th>
<th>Peaceful atmosphere</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modelling</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Encouragement and support</td>
<td>BE(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Guidance</td>
<td>BE(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
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<tr>
<td>Cooperation</td>
<td>BE(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
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</tr>
<tr>
<td>Home-school collaboration</td>
<td>BE(F)</td>
<td>ECC(F)</td>
<td>BE(F)</td>
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<tr>
<td>Use of communication means</td>
<td>BE(F)</td>
<td>BE(F)</td>
<td>BE(F)</td>
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</tr>
<tr>
<td>Discussions</td>
<td>BE(F)</td>
<td>BE(F)</td>
<td>BE(F)</td>
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</tbody>
</table>

Analogously, the Finnish concepts indicate the modeling role of the school staff in terms of attitudes towards other people, diverse cultures and worldviews with slight term differences as in the documents they are defined as *personnel*. As such, they model “friendliness and good manners” (ECC(F), p.39). Moreover, the natural inclination of a child to imitation is carefully
accounted in early childhood education and modeling interaction and proper language use are incorporated in the concepts as a part of good manners (ECC(F), BE(F)). Matured with firmly – established values and attitudes, the grown – ups at school deliberately or naturally translate them to the pupils.

“[…] It is important for the personnel to acknowledge that the ways in which they act and interact with others are communicated as a model to children who adopt values, attitudes and customs prevalent in their early childhood community” (ECC(F), p.42).

“The school culture affects those who are within its sphere, regardless of whether its significance and impacts are recognized or not. The manner in which the adults act is transmitted to the pupils, who adopt values, attitudes and customs prevalent in their school community. For example, models of interaction and language use as well as gender roles are passed on to the pupils” (BE(F), p.41).

In addition, Act on ECEC sets supporting and guiding the pupil to instill such ethical and moral values as “truth, goodness, beauty, justice and peace” as responsibility of the personnel preconditioned with the understanding of their necessity which entails respecting diversity as well (ECC(F), p. 29). In early stages, the transversal competences (see section 3.6) are reinforced by the teachers’ approaches, support, and their proficiency in using the learning environment “in education, instruction and care” (ECC(F), p.37). At this point, education provider may be considered as the main decision – maker that complies with the rationale building model (Hersh et al., 1980).

In the growing years, new working methods are implemented in order to enhance self-regulation skills where teachers share their role of “planning and evaluating their working methods” with their pupils; thus, improve a sense of responsibility for their learning and the schoolwork (BE(F), p.51).

7.2.2 The role of parents

In Azerbaijani documents

EL(A) defines the role of parents as well. As such, it lays the responsibility upon them for the “protection of rights” of their children as learners as well as ensure favourable conditions for their “physical, moral and intellectual development at early age” (articles 34.1.3, 34.2.1). Moreover, they are responsible for complying with the guidance of child upbringing set in the education law. At this point, significance is given to the socio – emotional growth which is
largely influenced by home contexts. Hence, the aim is to achieve the “moral maturity” of their children (LGE(A), article 24.2.1).

Parents also play a role of model that demonstrate socially – accepted behavior and manners to transfer to their children. Taking this factor into account, Azerbaijani curricula identify parents as important actors in the development of their children considering their social and emotional well-being. Additionally, the duties of teachers defined by the education laws that incorporate the child’s development in “humanistic, patriotic and respectful spirit” refer to parents as well which dictate they should share the same goals in terms of holistic growth of the child (LGE(A), article 24.2.2). The realization of the process starts from the beginning of the early education where both parties jointly support the child’s growth “sensitively and responsibly” considering family culture (PsC(A)). Hence, appreciation and support take the child towards becoming reflective and matured in his or her future actions.

In Finnish documents

The role of parents in teaching and learning and particularly in moral education is defined in separate sections in Azerbaijani documents while the Finnish documents lack these. Instead, their role is understood from the content that describe home-school collaboration. The role of the parent is passive in this context; however, it does not affect the teacher’s role and predominantly complies with the mesosystem of the bio-ecological theory (Bronfenbrenner, 1981, p.22).

“Upper secondary schools shall cooperate with the students’ homes in the provision of general upper secondary education. The point of departure for the cooperation is open and equal interaction and mutual respect.”(SEC(F), p.43).

“Collaboration between guardians and personnel brings continuity and security in the children’s lives. Open, respectful and equal encounters are key on agreeing on the goals of the child’s early childhood education and care” (ECC (F), p. 27).

7.2.3 General schoolwork

In Azerbaijani documents

Since the roles of two parties accounted as crucial, much emphasis is laid on the cooperation among school members to be a reinforcing element of moral development. In the preschool, caregivers share the common schoolwork in cooperation and collaboration with teachers.
Therefore, they as well are to take responsibility for ensuring cooperation in accordance with Azerbaijani documents that comprise preschool education concept. The caregivers of the pre–school education stage ensure “interpersonal relationship, respect towards adults, mutual influence and understanding” through the exposure to multiple types of common activities (PsC(A)). Furthermore, they build cooperation with their own students on the basis of mutual respect as well as respect towards their dignity and liberal rights (PcE(A)).

In parallel, home-school collaboration is a context that provokes and shapes socio-emotional growth of the pupil. PsC(A) considers “cultures and relationships” crucial factors in this process and listed the approaches that should be necessarily accounted between parents and caregivers. To be more precise, by taking cultural backgrounds of children into account, both parties should “behave sensitively, responsibly, and caring” and “organize continuous conditions for mutual relationships” (SEC(A), p.52). Moreover, family values should necessarily be respected and considered during interpersonal relationships as well.

By means of communication, Azerbaijani educators involve the pupils in different activities whereby to develop “positive attitude, benevolence, mutual support, compassion, and conflict resolution skills” based on the norms of social environment they live in (PsC(A)).

In Finnish documents

Since the significant educational reforms started in 1970s, teachers, as moral models, changed their ethical roles from religious and moral models into principled professionals in Finland (Rissanen, Kuusisto, Hanhimäki, and Tirri, 2018, p. 66). In order to increase the effectiveness of modeling (see section 7.2.1), the Finnish teacher reinforces the pupil’s involvement in cooperative work “for practicing interaction and self-expression skills” and they strengthen it through appreciation and consideration of his or her opinion; thus, improve the social skills built on trust as well as the skills of sharing rules and agreements from the young ages (ECC(F), p. 39). In the noted concept, it is mentioned that children learn better through imitating the actions of others which confirms Bandura’s argument of “learning through observation, mentally coding and imitation” (Crain, 2010, p. 206).

“Among other things, learning occurs when children observe and examine their surroundings as they imitate the actions of others”(ECC(F), p.32).
Conditioned with openness, “trust, equal interaction, and mutual respect”, home – school collaboration is emphasised in the schoolwork of all educational stages in Finland (ECC(F), p. 34, General Upper Secondary Education Act 629/1998 (ASE(F)), section 2). The belief of its effect is on the “security and continuity in the pupil’s life” and their “well – being” (ECC(F), pp. 23, 27, PpC(F), p.23). At this point, the responsibility of building this communication lays on the education provider and may be extended beyond the school walls.

“The education provider is responsible for developing the cooperation conducted with guardians. This cooperation starts with the building of trust and with equal interaction and mutual respect of participants. Prerequisites for cooperation are that the pre-primary education personnel take the initiative and interact personally with guardians” (PpC(F), p.35).

“Respectful and trusting attitudes towards other groups of people and peoples are reinforced in all activities also by means of international cooperation” (BE (F), p.34).

Pursuant to bio-ecological theory (Bronfenbrenner, 1981), I refer to these excerpts and dare to argue that at the Finnish pre-primary stage, the pupils develop their morality and are exposed to moral values still in a more narrow environment – between home and school (mesosystem, Bronfenbrenner, 1981). Whereas, in basic education stage, the interaction develops into the larger system – macrosystem and pupils are encouraged to be a part of international cooperation. Moreover, this cooperation is realised between the child and personnel which is stated reinforces interaction skills and builds trust.

“The use of communication means enhances values education as stated in BE(F); as such, implementation of different types of media and social networking influence in building value systems and ensures “peaceful atmosphere” (BE(F), p.699). Hence, it is considered one of the paramount means to grow the pupils into personalities and social agents.

Another initiative is organization of discussions on relevant topics in order to acknowledge the importance of values for the secure life and well – being (ECC(F), p.23).

“The significance of values education is highlighted in a world where information communicated by multiple forms of media, global information networks, social media and peer relationships shape the value systems of children and young people.
Discussions of values with the pupils guide the pupils to recognize values and attitudes they encounter and to also think about them critically. The pupils are supported in building their personal value systems” (BE(F), p.23).

This resembles Kohlberg’s *moral dilemma* (Kohlberg, 1975) when critical thinking on moral values allow pupils to develop their skills of moral judgement. According to the concepts, the discussions are delivered not only in the classrooms with the students, but also between teachers and parents in order to identify common goals for the child (PpC(F)). Depending on the educational stages and the ages of the learners, the purpose of discussions may differ, as for example, in ECEC it is organized to “ensure the participation of all members of the community” in order to build trust and friendship among them as well as “to develop ethical thinking skills” (ECC(F), pp. 29, 44). While in the middle years of education, when the pupils have considerably developed their linguistic knowledge and abilities, teachers deliver “discussions on value - based phenomena” (BE(F), p. 535). Based on the exploration of texts in language classes the aim is to explore moral issues. Moreover, they comprise the teaching methods not solely language lessons but also found in the content fields of the subject of “Ethics” in both basic and general upper secondary education stages that support reflection on “respecting others, equality, cultures, and worldviews” as well as develop “self-expression skills” and “self – efficacy” of the pupil (GSE(F), p. 602, BE(F), pp. 235, 431); thus, being a significant part of promoting moral values.

“Discussions are an important part of the instruction” (BE (F), p. 699).

“Through reflection and discussion, the subject of ethics develops the students’ general knowledge and ability related to cultures and worldviews, judgement, situational awareness, respect for others and equality as well as conversation, listening, and self-expression skills” (SEC(F), p.602).

Furthermore, the actors of moral development support are sought from surroundings, other adults that function in the common schoolwork. They are participating in the process of building a school culture.

[...]Visits and visitors may be utilized in the instruction whenever possible. Individual or group projects may be realized, also between different syllabi of the subject and crossing the boundaries of individual subjects” (BE(F), p. 699).

Thus, the commitment of the school culture is not taken for granted, instead, compared to home-school cooperation, it is equally important for the child which is measured through modeling, language use, and attitudes.
The school culture must support commitment to the goals and objectives and promote the realization of the shared underlying values and conception of learning in schoolwork. The basic precondition for developing the school culture is open and interactive discussion that is characterized by respect” (BE(F), p.41).

The role of the Finnish personnel, parents and other legal responsible actors are identified as support and guidance in compliance with encouragement and reinforcement. These approaches are realized through experiential, functional and communal learning enriched with narration, fairy tales, stories, songs, plays, visual arts and drama (BE(F), pp. 420, 431)

“[..]The objective is to express the diversity of religions and worldviews in a respectful and appreciative manner. Topics are explored through experiential, functional and communal learning. Advancing the conceptualization of the learning topics and reflecting on the concept together is important[..] (BE (F), p. 699).

“Diverse physical activities and motor skill exercises support the development of thinking and learning (T1). The development of memory, imagination, and ethical and aesthetic thinking is supported with fairy tales and stories, games, nursery rhymes, songs, play, different art forms, and diverse interaction” (BE(F), p.171).

7.2.4 Summary of the section

Most salient similarities between the Azerbaijani and the Finnish perspectives

In a nutshell, the concepts of both countries declare the duties of the Azerbaijani and the Finnish teachers and caregivers as educators of moral qualities primarily as models. Having developed in themselves moral and ethical values essential for pedagogical agency, educators should understand the necessity of these values and pay particular attention to the manifestation of these values in their own manners and behavior in order to pass them to their pupils and ensure the growth and the maintenance of moral spirit in them.

The documents of both countries repeatedly mention about the responsibility of educators for moral development in the alignment with the need for enhancing the responsibility of the pupils for their own actions and manners enriched with what is positive, good, and right. In order to deliver this mission and ensure moral spirit to be accumulated systematically and comprehensively, age – and level – appropriate teaching methodology and strategies are chosen. Cooperation, collaboration, and communication are predominantly manifested in the documents of both countries as primary strategies of the moral agency. As such, the cooperation should be observed among teachers and caregivers, teachers and students as well as among students and other pedagogical staff. In both countries’ documents communication
is described as a key method for direct transferring and developing moral values in students which is realised through variety of ways, such as discussions, the use of media and social networking as well as direct participation and involvement. Last but not least, home – school collaboration is emphasized as the core strategy of the schoolwork.

Most striking differences between Azerbaijani and Finnish perspectives
First, the most striking feature was in the language use. In Azerbaijani documents, the roles are set as duties and responsibilities, therefore, the data puts forward a sense of strict atmosphere that teachers and parents should necessarily conform. It drove my attention that in the Finnish documents, the role of the teachers are primarily expressed as “teacher guides, supports, and encourages”. In my opinion, moral values are best cultivated through positive approaches.

Second, the Azerbaijani documents (LGE(A), EL(A), and PsC(A)) clearly identify the roles of the parents, while it is not evident in the Finnish documents though they extensively describe home – school collaboration and explicitly present the role of a teacher in this interpersonal relationship.

Last but not least, none of the Azerbaijani subject curricula illustrate the particular role of the subject teacher in the particular area. Nonetheless, it is broadly manifested in the content areas of each subject in the Finnish documents. Nevertheless, it should be noted that the role of moral agents is largely an issue of hidden curriculum which may be regarded as a silent message “transmitted through the ways people interact as professionals” (Andarvazh, Afshar, and Yazdani, 2017, p. 200). Moreover, moral mission is more likely not a sole conduct but rather the matter heavily influenced and, in more cases, controlled by the cultural and structural factors (Priestley, Biesta, and Robinson, 2013, p.195). Therefore, it would be unfair to argue about the roles of the Azerbaijani subject teachers in this respect.

All in all, since morality is hardly achieved in one attempt, rather accumulated through consistent and continuous exposure, which includes instruction, encouragement, participation and involvement, it would be wise for the “good teachers, good reflective teachers” (Biesta, 2010, p.10) to consistently work to develop themselves morally.
7.3 Azerbaijani and Finnish Perspectives on Moral Person

The clearly determined educational purpose identifies the goals for the students to achieve that influence the curriculum design and pedagogy (Biesta, 2010). Upon this argument, the study in hand explored the purpose of the Azerbaijani and the Finnish education in pre/primary and secondary schools to promote moral values and morality in students.

This theme provides an answer to the third research question: *Who do the Azerbaijani and the Finnish pre/primary and secondary schools aim to prepare?*

7.3.1 Azerbaijani perspective

*Table 7.5. Azerbaijani perspective of the developing a moral person in pre/primary and secondary schools.*

<table>
<thead>
<tr>
<th>Categories for the moral person the Azerbaijani pre/primary and secondary schools aim to prepare</th>
<th>AHC(A)</th>
<th>BC(A)</th>
<th>EL(A)</th>
<th>GBC(A)</th>
<th>GEC(A)</th>
<th>GC(A)</th>
<th>LGGE(A)</th>
<th>LSC(A)</th>
<th>LC(A)</th>
<th>PEC(A)</th>
<th>PcMTC(A)</th>
<th>PsC(A)</th>
<th>TC(A)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democratic</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Respectful</td>
<td>X</td>
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<tr>
<td>Conforming into ethical norms</td>
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<td>X</td>
<td>X</td>
<td>X</td>
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<td>X</td>
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<tr>
<td>Considering others</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Responsible</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Caring</td>
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<td>Sensitive</td>
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<td>Just</td>
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<tr>
<td>Tolerant</td>
<td>X</td>
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<td>X</td>
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<td>X</td>
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<tr>
<td>Trustful</td>
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<tr>
<td>Patriotic and loving</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<td>X</td>
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</table>

Note: ALFC(A), CC(A), FAC(A), FLC(A), ITC(A), MC(A), MTC(A), PhC(A) did not contain any information about this theme.

When defining the developing learner in the Azerbaijani pre/primary and secondary schools, moral values significantly occupied a space in their educational concepts. Overwhelming majority of the documents revealed that the primary goal of the Azerbaijani education was to develop a personality and a citizen with the qualities necessary in today’s world aligned with
the moral values that constituted crucial aspect of this development. GEC(A) explicitly specifies it as learning outcomes of the learner while stepping along the educational stages. To be more precise, at the end of the primary education in Azerbaijan, student is expected to respect the rights of others, at the end of the secondary education, they should develop a sense of citizenship and bear leadership qualities and subsequently, at the end of the comprehensive education, they have to appreciate rights and freedoms of the citizens.

The same document takes the moral and aesthetic values in line with the market economy-oriented knowledge and skills with the perspective to develop a learner into a productive and useful member of a society.

“The content of the general education ensures the development of the learner’s worldview and the personality, mastering the knowledge and skills in accordance with the requirements of the market economy, the promotion of the learner’s cognitive, physical, moral, and aesthetic growth, and their development into a useful and productive social member” (GEC(A), p.1).

This guarantee is reinforced by the learning outcomes that are manifested in GEC(A), GHC(A), PcMTC(A), LSC(A), and LC(A) from the versatile perspectives. As such, in the primary stage, as the learner’s ability to present moral and ethical values in the simple form (GEC(A), p.5), in the secondary stage, as the learner’s ability to exhibit behaviour enriched with national, moral, juridical, ethical, and aesthetic values (GEC(A), p.6), as a need to get all the citizens morally prepared (PcMTC(A), p.144), as a content standard for the learner to state opinion on the moral qualities and exhibit them in his or her behaviour (GEC(A), p.8) as a characteristic feature of the subject to mature a learner and enable them to evaluate conflicts and issues raised in the literary works as well as main socio-political phenomena from the perspectives of the moral values (GHC(A), p.140, LC(A)), and as a learner’s ability to evaluate the role of moral values in the development of togetherness in the society (LSC(A), p.145).

**Democratic**

The laws of Azerbaijani education (EL(A), article 4.0.1., LGE(A), article 7.2.1.) disseminated its goal of developing a person in the pre/primary and secondary schools by stating that the pupil should be developed as a citizen respecting the democratic principles of Azerbaijani people. This was one of the main principles of the state educational policy stated in EL(A).

"Democracy – Cultivating the learners in the spirit of free thinking, expansion of the power and academic independence to organize and administer education under state-
social basis, increasing the autonomy of educational institutions” (EL(A), article 3.0.2.).

Granted that, EL(A) stated the requirement for the content and the organization of education “to participate in operations and development of democratic institutions and to become an independent, creative personality and citizen” (article 11.1.2.). Taking this into account, GEC(A) dictated the ability of evaluating citizens’ rights and freedoms and holding the position of citizenship as a learning achievement at the end of the general education (pp. 5-6). As well as subjects of history - AHC(A) and GHC(A) conceptualized the developing a citizen and democratic values as the primary principle of the respective subjects.

“Teaching and learning the Azerbaijani history in general schools serves to develop a personality who possesses deep and comprehensive knowledge, skills, and abilities, high intelligence, broad worldview and is eager to improve it as well as a citizen who is based on his or her ancestry, traditions and customs, and national values, who attains deep knowledge about honorable history, who loves his or her family, motherland, nation, and is eager to honor them” (AHC(A), p.135).

In this respect, preschool education presented a range of active learning strategies to develop democratic worldview (PsC(A), p.161).

Respectful

The same documents put forward the goals of the Azerbaijani education that promoted respect predominantly towards Azerbaijani people, own language, religion, state attribute, human rights, national and international values (PsC(A), p. 10, LGE(A), article 7.2.1., article 23.3.6., artcile 24.2.2., EL(A), article 4.0.1., article 19.2., article 19.17., AHC(A), p.135, GHC(A), p.141, ), others (LGE(A), article 3.1.1., article 22.4.4., EL(A), article 3.0.1.), their opinions and thoughts (AHC(A), p.135, GHC(A), p. 141), their dignity (ELA(A), article 11.1.6., 32.5.2.), and the environment (LGE(A), article 3.1.1., article 23.3.6., EL(A), article 3.0.1.).

” In the field of general education, the duty of the educator is:
[…] to transfer to learners respectful and caring attitude towards the independence of the Azerbaijan Republic, its Constitution and laws, state attributes, the history, culture, language, traditions and customs, national and international values, society and environment” (LGE(A), article 23.3.6.).

“In the general education schools, the main aim of the subject of “Azerbaijani history” is to develop […] respect towards other nations, international humanistic values, […] others’ opinions and thoughts […] (AHC(A), p.135).

“In the field of general education, the duty of the learner is:
[…] to be respectful to pedagogical staff, other participants of the pedagogical process and all people” (LGE(A), article 22.4.4.)
“the duties of the learner is: 
[...] to respect the honor and dignity of the pedagogical staff” (EL(A), article 32.5.2.).

“the state principles in the education field humanism- take national and international values, the independent development of the personality, human rights and freedoms, health and security, respect and care towards the environment and human beings, tolerance and resilience as priority (EL(A), article 3.0.1.).

Conforming into ethical norms

Displaying manner and behaviour in accordance with the commonly – accepted codes and principles was expected from the pupils significantly at the end of the identified period of educational stage. Pursuant to EL(A) (article 32.5.5.), PsC(A), GEC(A), PEC(A) and TC(A) set this aspect as a duty or a learning outcome. As such, in the pre-primary stage, pupils are taught simple speech etiquettes that include polite words as well as behaviour that conform into social norms.

“uses simple speech etiquettes (“yes”, “no”, “how do you do?”,” good bye”, “thank you”)” (PsC(A), p.24).

(Note: there are casual and formal forms of “yes” and “no” in Azerbaijan)

“aligns his or her activity in accordance with the social norms (in-group rules, ethical manners in the team)” (PsC(A), p.28)
“At the end of the primary stage, the pupil should be able [... ] to follow simple ethical behavioral rules” (GEC(A), p. 5).

TC(A) took the biological development of the learner in line with the surrounding environment when considering the formation of knowledge about ethical norms and behavioral rules.

“At the end of the V grade, the pupil comments on the formation of ethical behaviour and communication rules in the family” (TC(A), p.144)

“At the end of the VI grade, the pupil comments on the formation of ethical behaviour and communication rules at school” (TC(A), p.145).

Considering others

According to GEC(A), the pupil should be able to act together with others in conflict resolutions and appreciate own and others’ actions as a learning outcome at the end of the general education (p.6). In the alignment with respectful approach to others’ thoughts and
opinions, the pupil is taught to understand others in different situations, feel empathy, and cooperate with them through the subject of history.

“In the contemporary world, the schoolchildren is required […] to feel empathy to those in difficult situations regardless the social conditions and approach to them sensitively, cooperate in teamwork, gain success by properly analysing situations around them, and display tolerance. In this respect, history as a subject provides a wide range of opportunities” (GHC(A), p.141).

Complying with GEC(A), PEC(A) promotes cooperation in common activities and alignment of pupils’ own behavior with those of classmates which is stated as learning outcomes.

“Acts in the frame of the existing rules corresponding to classmates’ activities” (PEC(A), pp.143-144).

“Displays cooperation during common activities” (PEC(A), p.148).

**Responsible**

Responsibility is one of the essential qualities Azerbaijani education set as a purpose to promote at schools. According to Josephson, it means being conscious about own actions and decisions as well as their impact on others (2002). It is understood in Azerbaijani documents as reciprocal process between educators and the pupils, between schools and families, and among the members of the society. The entire process aims at translating this value from responsible adults to children who are to respect and display good manners when appropriate.

Education laws conceptualise a learner as a developing responsible personality and a citizen which primarily should exhibit responsibility before the Azerbaijani state LGE(A), article 7.2.1., EL(A), article 4.0.1). Moreover, the learner should understand the responsibility before themselves, their families and the state.

“The duties of the learners are as follows:
[…] to acknowledge their responsibility before themselves, families, society, and the state” (EL(A), 32.5.4.).

Since the content of the business (in this context, education) should comply with its purpose (see section…), the requirements for the content and the organisation of the education in the concepts were designed complying with the mission of education that targets on the responsible personality and a citizen.

“take on responsibility and develop creative personality and a citizen who possesses the qualities of participating in collegial decision-making process and in the democratic foundation activities and development” (EL(A), article 11.1.2).
Pursuant to the laws, this requirement is conceptualized in the subject curricula as content standards and learning outcomes which means responsibility is promoted through and across the subjects.

“to refer to state traditions and participate in the building of the independent state of our country as a conscious and responsible citizen” [core principle], (AHC(A), p.135).

“displays responsibility during team and individual activities” (PEC(A), pp.147-148).

The discipline and the individual responsibility before the Motherland are promoted through the subject of “Pre - conscription of Military Training” and the service in Azerbaijan Armed Forces is advocated as a sacred duty.

“acknowledge the citizenship duty and responsibility for the protection of the country.
Get acquainted with the military life and acknowledge the duty, right, and the responsibility of the soldier” (PcMTC(A), p.145).

It is promoted throughout the school years stepping from one educational stage to another and from one grade to another, as for example, LSC(A) in the lower grades enable the student to recognise their moral duties before the society and the nature and in the upper gardes to evaluate the importance of duties and the responsibilities before the Motherland and the state (LSC(A), pp.144-145). Hence, all these principles are underpinned by the primary mission of Azerbaijani education to grow citizens and personalities.

**Caring**

It is defined as the *heart of ethics* by Josephson (2002). It is one of the skills Azerbaijani pupils are expected to adopt and exhibit when encountering the environment, people as well as demonstrate it towards state property and human labor. Referring to the analysed educational concepts, the child in Azerbaijan is taught to be caring from the early years of education. In pre-school stage,

“Such moral qualities as positive attitude, kindness, caring, mutual support, compassion, and conflict resolution are developed through socio – emotional growth” (PsC(A), p.18).

At the end of the primary stage, the child should already be ready to exhibit caring attitude towards human-beings, nature, personal and state properties and others’ hard work which is predominantly promoted through the subjects (GEC(A), p.5, p.12, LSC(A), p.121, BC(A),
Care to environment promoted through the subjects designed in accordance with the LGE(A) (article 23.3.6).

“Through the subject of “Chemistry”, the pupil demonstrates sensitive and caring attitude towards the environment” (GEC(A), p.12).

**Sensitive**

Similarly, this value is reinforced from the pre-school stage and ensures the development of children’s sensitive attitude towards nature and people.

“As an initial step of education, pre-school education ensures […] the formation of sensitive attitude towards nature and human beings in accordance with the interests of families and society”(EL(A), article 18.1).

At the end of the comprehensive stage, as the outcomes of teaching and learning, sensitivity of the pupils towards national and international values is measured as an achievement. In the content area of the subject “Life Skills”, caring attitude of pupils is indicated to be assessed periodically. Frequently, sensitivity is sought in the alignment with “caring” that both serve to instill the pupil’s empathy towards their environment embracing human beings, nature and other living beings. Therefore, both are associated and occupy the same domains in the documents. In accordance with GEC(A), socio – emotional growth of pupils on the basis of social community norms creates preconditions for the development of caring, kindness, and benevolence and education providers are considered steering actors.

**Just**

GEC(A) stipulates *justice* as a quality for the Azerbaijani educator to possess (chapter 6.5). This value is mentioned merely in the content standards of the subjects of “Literature” and “Life Skills” which is observed in LC(A) and GEC(A). In accordance with the content standards, a pupil is described as commenting on the justice as a concept and demonstrating it in his or her personal life. Perhaps, little importance is given to this value.

“The pupil: displays tolerance, objectivity, justice, justification, and agreement skills during the discussions of the literary works” (LC(A), p.123).

“The pupil: comments hypotheses about the conception of the moral qualities (righteousness, justice, humanism, kindness) and demonstrates he or she follows them in personal life” (p.8).
**Tolerant**

The contemporary world requires from the schoolchildren to be tolerant (GHC(A), p.141). Like responsibility, tolerance is predominantly promoted in the Azerbaijani concepts that starts from the pre-school years. As such, at the end of the pre – school education, the child should demonstrate tolerance towards human – beings (PsC(A), p.19). In the education law, it is prioritised and included in the list of values collected under the umbrella term – humanism (EL(A), article 3.0.1). The pupil learns to tolerate national moral values (GEC(A) and display it during interpersonal relationships and during the exposure to different religions (LSC(A)) which is supposed to achieve through discussions of literary works (LC(A) that might belong to different cultures.

“At the end of the IX grade, the pupil demonstrates tolerance during intercultural and interreligious relationships” (LSC(A), p.146).

The concept of the subject of Geography, explicitly describe tolerant approach and associates it with the knowledge acquired at schools.

“In general education schools, through the knowledge about the world and society, the pupils get the opportunity to acknowledge the variety of racial, national, religious, and ethnic content of the world, to get acquainted with the lifestyle and the interests of other nations. This knowledge promotes tolerant attitude towards traditions and characteristic features of those nations and on the basis of this, national perception is formed” (GC(A), chapter 1.2)

**Patriotic and loving**

This quality perhaps takes its roots from the Azerbaijani mentality that dictates to love and sacrifice life for the Motherland. Promoted in the families, patriotism is transferred to and continuously developed at schools. Granted that, the concepts document the promotion of patriotism mostly during the teaching and learning of history (GHC(A)), military training (PcMT(A)), and biology (BC(A)) where it is considered as high moral quality for the young generation. Instilling it, the pupils understand global ecological problems.

“In order to develop active life position, patriotism, respect to other nations and international values, positional principles based on moral and cultural achievements, humanism towards traditions of Azerbaijani and other nations, respect to statehood traditions, the main aim of the subject of “History” in the general education schools is to build communicative, cognitive and juridical culture through cultivating skills and abilities of independently analysing the past and the contemporary phenomena, generalising facts, […] and respecting others” (GHC(A), p.141).

“To feel infinite love towards own nation, motherland, history, and traditions and be ready to protect the motherland is considered high moral quality of the young generation” (PcMT(A), p.144).
Through acknowledging the necessity of protection of natural environment and growing under the spirit of patriotism and humanism, the pupils realise the global ecological problems. They come to the conclusion that the protection of a human being is completely connected to the protection of the Earth. They enjoy the beauties of the nature and feel close feelings to motherland and the soil. All these bear significance from the perspective of developing a mature personality loving his or her motherland. [..]. The aim of the subject of “Biology” is to build ecological culture, aesthetic taste, and a sense of patriotism through the necessary knowledge and skills about living beings” (BC(A), p.144).

7.3.2 Finnish perspective

Table 7.6. Finnish perspective of the developing a moral person in pre/primary and secondary schools.

<table>
<thead>
<tr>
<th>Categories for the moral person</th>
<th>AEC(F)</th>
<th>BEA (F)</th>
<th>BE(F)</th>
<th>ECC(F)</th>
<th>GD(F)</th>
<th>PpC(F)</th>
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<tr>
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<tr>
<td>Humanistic</td>
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<tr>
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</table>

The data revealed that alongside with the developing students academically, the Finnish education prepares pupils towards becoming a human and fully-fledged and ethically responsible member of a society which identifies the content of the curriculum and the pedagogical strategy (see section 7.3). It starts from the early childhood as stated in AEC(F) and continuously developed throughout the pre/primary and secondary schools by gradually expanding the domain.

"The aims of the early childhood education and care referred to in this Act are to: […] develop the child’s interpersonal and interaction skills, promote the child’s ability to act in a peer group, and guide the child towards ethically responsible and sustainable action, respect of other people and membership of society;” (AEC(F), section 3).
“The purpose of education referred to in this Act is to support pupils' growth into humanity and into ethically responsible membership of society and to provide them with knowledge and skills needed in life” (BEA, p.1).

“The objectives emphasise the importance of transversal general knowledge and ability and understanding entities, and encourage the student towards ethically responsible and active agency at the local, national, and international level.”(SEC(F), p.86).

Complying with the act, the curricula display the goals of particular subjects that serve the same purpose.

“The task of the instruction of ethics is to guide the pupils towards becoming independent, open-minded, responsible, and discerning members of their society. The goal is fully-fledged democratic citizenship in the globalizing and rapidly changing world” (BE(F), p.232, 427, 704).

Upon this ultimate goal, the concepts identify variety of strands towards which the pupils are encouraged and guided to develop themselves. In most cases, the values are presented together and interchangeably. The underpinned principles are the transversal competences (see section 3.6) that moral values constitute the part of them.

**Democratic citizen**

Citizenship is a set of duties we need to know and execute (Josephson, 2002). It is explored from different point of view in the Finnish curricula. It is a primary topic of “Social studies” and is elaboratively examined in accordance with the syllabus, that construct knowledge about human rights and social norms in order to be loyal member of community and society is perceived to be core goal. Curricula suggest guidance towards respecting citizen rights “protected under the Constitution” (BE(F), p.142). In accordance with the documents, children familiarize themselves with their own rights from the young ages through educational discussions, for example, on The UN Convention on the Rights of the Child, UN Non-Discrimination Act, and democratic principles, specifically the democratic values of the Finnish society and acknowledge unacceptable manners violating human rights.

“As its educational task, it reinforces pupils’ positive identity as human beings, learners and community members. Education promotes participation, a sustainable way of living and growth as a member of democratic society” (BE(F), p.30).

“Section 2 of the Government Decree underlines the educational task of the school. Supporting the pupils’ growth as human beings and into ethically responsible members of society is a central goal […]. In addition to respecting life, other people and nature, the Decree highlights the inviolability of human dignity, respect for human rights and democratic values of Finnish society, including equity and equality” (BE(F), p.31).
While in the upper grades, the pupils are guided to act in accordance with the values they internalized over the previous years of schooling.

“The objective of the teaching and learning in history is that the student is capable of forming a worldview in which human rights, equality, and democracy are valued, and is able to act as a responsible citizen promoting these values” (SEC(F), p.511).

This approach complies with the perspectives of the cognitive development that refer to the moral thought predominantly in the young ages, while in the senior stages, moral behaviour is more promoted.

Respectful
Josephson refers to Golden Rule and defines respect as “do unto others as you would have them do unto you” (2002, p.11). In accordance with the Finnish concepts, it as reciprocal encounter between the child and his or her educator, between the families and the educators, and between the educators and the school staff which is believed to constitute the foundation of the Finnish education at schools. Teaching and learning in Finland is realized in a positive atmosphere where a student is guided to respect surroundings and their rights. It is manifested in open, cooperative, and interactive discussions, with particular consideration of cultural diversity and privacy. Based on that, schools systematically involve other social groups and people in common schoolwork.

“Pupils are educated to encounter other people respectfully and have good manners. Respectful and trusting attitudes towards other groups of people and peoples are reinforced in all activities, also by means of international cooperation” (BE(F), p.34).

Alongside with it, elaborate descriptions of respect for cultural heritage, families and their cultures, nature, human rights, and dignity were mostly observed when specifying the objectives, the content and the assessment criteria of subjects, as for example, “Geography” “Religion”, and “Environmental Studies”. As such, set as one of the purposes of education, respectful approach towards children, their family traditions and religions are considered as precondition for positive interaction. A special attention was driven to the schoolwork that functions towards formation of cultural identity of children on the basis of respect.

In its turn, pupils are encouraged to show respect to what others consider sacred and behave appropriately. To achieve it, pupils are involved in diverse school activities, where they get opportunities to practise it. In language lessons, for example, they learn and practise respectful
language use and are assessed accordingly or they are encouraged to participate in projects across the subjects.

Since Government Decree emphasizes human rights in line with democratic values of the Finnish society, the Finnish education raises an awareness on human rights and teach pupils (primarily through the subjects of “Social Studies”, “Philosophy”, and Ethics) to respect and defend them on the basis of values and principles of democracy as foundation for active and responsible global citizenship.

“5.14. The value basis of the teaching and learning of social studies emphasises the basic premises of democracy, such as equality, social responsibility, respect for human rights, freedom of opinion, and active citizenship, as well as appreciation of work and entrepreneurship” (SEC(F), p.531).

In order to develop T2 and T3 (see section 3.6), “pupils are treated with respect, are instructed to respect and trust other people, understand the impact of “cultures, worldviews and religions” on society, and are taught kindness and good manners” (ECC(F), pp. 38, 43, BE(F), pp. 171-172, 477). Hence, they are developed as respectful educated persons.

“Educated persons strive to act correctly and show respect for themselves, other people and the environment” (BE(F), p.23).

Humanistic

Since the main goal in the Finnish education is to develop a human, the concepts manifest the perspectives of the child development towards humanity. Acknowledging the importance of togetherness in humanity, the latter is cultivated through teaching and learning and the pupil’s reflection on relevant matters are ensured. This value is considered in the basic education concept as the value of adulthood that accumulated gradually. Pursuant to documents, it is evident that the upper secondary education step as a pre-stage of the social adult life, takes the challenges the young people may encounter in reality and prepares them to them.

“Life questions belonging to humanity and current ethical problems are reflected on in teaching and learning. The subject of religion provides the pupils with the resources for the growth towards adulthood.” (BE(F), p.697).

”The educational ideal of the upper secondary school comprises the pursuit of truth, humaneness, and justice. Upper secondary school education develops competence on values by dealing with the tensions between the publicly expressed values and the reality. The education is based on respect for life and human ”(SEC(F), p.26).

Considering ethical norms
Good manners constitute significant part of the ethical education in the Finnish schools and they are considered necessary elements of teaching and learning. Polite language use and positive interaction are the primary targets of the schoolwork in this respect.

“Pupils are encouraged and guided to engage in positive interaction and cooperation[...]. Pupils are treated with respect, and they are taught kindness and good manners” (BE(F), p.171).

With the help of knowledge and skills gained through different subjects, the pupils learn to ethically judge the actions and make right choices. It also provides the opportunities for the pupils to perceive the effect of their choices on other people which includes language use as well. SEC(F) drives attention the school diversity in terms of languages and cultures when building a school culture.

“[...] is able to structure meaning in his or her life and life choices with the help of philosophical concepts; is able to justify the binding nature of morality and apply analyses of philosophical concepts and consistent argumentation in morality; is able to analyse and evaluate actions ethically as well as structure his or her own moral solutions and assessments with the tools of philosophical ethics”(SEC(F), p.489).

“As part of ethical education, the pupils are guided to understand the impacts of their linguistic and communication choices on other people (BE(F), p.180). Note: it is included in all language curricula.

The documents reveal that the schoolwork towards this perspective develops pupils’ self-regulation skills and the pupils are more likely grow into members of society with the strong sense of responsibility. The evaluation of the behaviour is not grade – based and conducted by the pupils themselves (BE(F), pp.754, 759).

Learning ethical norms is tightly associated with the pupil’s role of social agency in the Finnish concepts that complies with the consideration model of moral education (see section 4.2.2). Since the pupil encounters social interactions in daily schooling, the Finnish education takes it into account in moral education and conceptualises it in the foundation documents of education that promotes cooperation in an ethically- appropriate manner.

“The pupils are guided in taking other people and the environment into consideration and following jointly agreed ways of working and rules. In various interactive situations of the school, they are taught appropriate, situation-aware behavior and good manners” (BE(F), p. 84).

Responsible
The Finnish education gives more importance to a sense of responsibility in education and promote it through versatile teaching and learning areas as well as through encouraging active participation and involvement in the schoolwork, community services and international sights. The responsibilities of each parties are explicitly conceptualized in the Finnish documents. As such, the educators are to follow the curriculum (PpC(F), p.12), prepare a plan for the use of disciplinary discussions, guide children to act responsibly. Consequently, children manifest responsibility in their attitudes towards peers and adults; similar to Azerbaijan, responsibility is transferred from grown – ups to children. Moreover, in accordance with its function in the attainment of general knowledge and ability, it incorporates common work of teachers and pupils to acknowledge their role and act accordingly. It is seen as a means of creating peaceful working atmosphere.

“The pupil carry their own responsibility as members of the school community. It takes the form of regular participation in schoolwork, fair and respectful treatment towards peers and adults in the school and in compliance with the shared rules” (PpC(F), p.58).

As a result of guided involvement in the ethical reflections and practices in ethically responsible actions, such as, student councils, community projects or environmental activities, the child reflects on the consequences of his or her actions and choices in terms of the responsibility towards surroundings.

“The pupils are encouraged to participate in student council and club activities and, for example, environmental activities or other forms of action offered by the school and the local community where they can learn skills in participation and involvement and gradually learn to take more responsibility” (BE(F), p. 261).

Based on the purpose of education in BEA(F), BE(F), responsibility defines the central goal of educational task and promoted across the subjects.

“The task of the subject of social studies is to support the pupil’s growth into active, responsible, and enterprising citizens” (BE(F), pp. 440, 716).

“The task of the instruction of ethics is to guide the pupils towards becoming independent, open-minded, responsible, and discerning members of their society” (BE(F), p.707).

“The pupils are guided towards a sustainable way of living and understand global responsibility” (BE(F), p.654).

The pupil’s ability of acting responsibly is measured in compliance with the corresponding objective

“O12 to support the pupil in becoming an active citizen who acts responsibly and is committed to sustainable way of living. The pupil is able how to act responsibly in and outside of school” (BE(F), p.663).
In the upper grades, the responsibility of the pupils are incorporated with the conception of democracy and extended from local to national and international level where they are encouraged to get involved in civic activities to practise it (SEC(F)).

The attitude towards “good future” is viewed in the period of basic education as preconditions for the development of the pupils “into a responsible community members, municipal residents and citizens” in order to ensure their “responsible, compassionate, communal, and successful” actions in the growing years in the general upper secondary stage (BE(F), p. 47, SEC(F), p. 23).

**Empathetic and Honest**

These values are promoted primarily through the subject of “Religion” that is selected by the pupil’s own choice which is probably connected to family religion. The topics on these matters are discussed together with the students in order to perceive their conception, to reflect on their meaning, and develop a sense of “taking care of others”.

“When selecting the contents, the course of the pupils’ lives and the related life questions are central. Key contents include respect for life, human dignity and the rights of the child. The pupil reflects on empathy for other people’s situations” (BE(F), p.231).

“The pupils reflect on the relationship between religion and actions, Islamic manners, the capacity for empathy, and ethical questions that arise in their own lives” (BE(F), p. 427).

“In upper secondary school, students are encouraged to feel empathy for and take care of one another. Creativity, initiative, honesty, and persistence are valued.”( SEC(F), p.28).

Both values are manifested together with other values, such as trust and fairness that are necessarily promoted in the Finnish pre/primary and secondary schools (BE(F), pp. 231, 234, 426).

**Just**

In the compliance with the concepts of basic and secondary education, it is evident that the pupils in the Finnish pre/primary and secondary schools are educated and guided to acknowledge the meaning and the importance of justice in the environment where they live. The discussions on ethical questions promotes in this context promote pupils’ engagement in
social activities and in real contexts act in accordance with the just principles. Through teaching and learning ethics, pupils get the opportunity to reflect on this value in the association with other values, such as, truth, goodness, and beauty. Kohlberg (1985) built his cognitive developmental theory on the basis of justice which was his highest level in his hierarchy. The data reveals that this value is predominantly promoted in the upper grades in Finland. Thus, the promotion of justice in this age corresponds to the principles of the cognitive development (Kohlberg, 1985). It drove my attention that, in upper grades, justice is viewed from the global perspective. This strategy complies with the bio-ecological theory by its expanding point of view.

“The objective of the teaching and learning in ethics is that the student […] respects and is able to justify principles and practices promoting human rights, positive intercultural encounters, social and global justice as well as building a sustainable future” (SEC(F), p.603).

Pupils are involved in practical activities and encouraged to investigate justice in daily life (BE(F), p. 429). Interestingly, it is promoted through the subject of “Crafts” that gives opportunities for the pupils to make moral judgements based on justice.

“The educational task of crafts is to challenge the pupils to critically examine people’s consumer habits and the methods of production from the viewpoints of justice, ethics, and sustainable development” (BE(F), p.458).

Trustful

According to Josephson, trustworthiness is an umbrella term and embraces honesty, integrity, reliability and loyalty (Josephson, 2002). In this context, I refer to merely trust and truth. In the Finnish curricula, building trust as a result of fair treatment is considered preconditions for peaceful school setting. Promotion of mutual trust is realised through the involvement in bilateral relationships, as for example, through the discussions based on respect. At this point, the strategy of the basic education is supportive that assists the pupil who already makes an efforts to understand the importance of truth and trust in his or her personal growth (BE(F), pp. 23, 40).

“Having opportunities for and positive experiences of participation and involvement enhances togetherness in the school. Experiences of equality, inclusion and togetherness create trust” (BE(F), p. 261).

“The basic precondition for developing the school culture is open and interactive discussion that is characterized by respect for others, ensures the participation of all members of the community, and inspires trust” (BE(F), p.41).
Friendly

Similar to other values, friendship is examined and developed from the young ages at the Finnish schools. In this respect, the pupils are encouraged to display it in their manners and act in a friendly way. Moreover, the discussions are organized on this topic in order to support the pupil to acknowledge the significance of the friendship in his or her life.

“Children are guided to recognize their emotions, act in a friendly and responsible manner and to constructively solve conflicts among themselves. The topics of friendship and respect for others, reasons for joys and fear, presumptions related to being a girl or a boy and telling right from wrong are considered with the children (PpC(F), p.48).

“The meaning of good, right, and wrong, distinguishing between them and human goodness are reflected on together in teaching and learning. The pupils also reflect on what friendship means in their own lives” (BE(F), p. 234).

7.3.3 Summary of the section

Most salient similarities between the Azerbaijani and the Finnish perspectives

Both the Azerbaijani and the Finnish education lay a child-centered approach and treats a child to independently develop their knowledge, skills, and abilities using the opportunities and facilities provided by schools. The education of both countries profoundly promotes respect, responsibility, and democratic citizenship which means the pupil is prepared to become a respectful, responsible, and democratic citizen in Azerbaijan and in Finland. In line with that, the ethical norms and good manners, considering others constitute the integral part of the education of both parties as well. Although little is mentioned about justice, it is equally considered in each counterpart’s documents.

Most striking differences between the Azerbaijani and the Finnish schools

The most striking feature of the Azerbaijani approach is that it prepares professional cadre with the spirit of competition. Yet, none of the Finnish documents mention it. The article 11.1 in EL(A) presents the requirements for the content of education and dictates these statements.

“develop the skills to meet modern requirements and conditions, to have competitive spirit, to live and act in the community of information and communication” (EL(A), article 11.1.1).
“create real grounds for meeting the requirement for highly qualified cadres with competitive spirit;” (EL(A), article 11.1.5).

Biesta evaluates this fact of the contemporary education that is applied worldwide as a negative trend (HKW 100 Years of Now, 2017). While examining the Azerbaijani data thoroughly, two opposing approaches are revealed. Perceived from the results, on one hand, the school evidently promotes the development of ambitious professionals who focuses on the “who is better” conception, while on the other hand it functions on the basis of the educational concept which was designed upon the principles of humanism and respect (LGE(A)). In my opinion, the former entails more egocentric view that highlights personal interests and takes others for granted, while the latter embraces larger area taking societal and global matters into consideration. To what extend these oppositions are balanced is vague as no comments or statements reveal this.

The Finnish concepts describe how the child is carefully and sensitively supported, guided, and encouraged. The statements describe the role of a school in developing moral values through the phrases, as “pupils are encouraged”, “the task is to guide the pupil”, “the instruction supports the pupil”, and “the pupil is supervised”. Whereas Azerbaijani children are expected to gain knowledge, skills and abilities of demonstrating moral values which are stated as “pupil is able”, “pupil shows”. Without clarifying the grounds of this design, it would be difficult to argue how the pupil in Azerbaijan is supported to develop morally.

In most Azerbaijani curricula, the moral values are not specified and generalized by the statements, such as, “the pupil appreciates and respect moral values”. In contrast, the Finnish documents address moral values more frequently and identify their significance more eloquently. Furthermore, high emphasis on moral values revealed their interconnectedness, as for instance, “responsible citizen” which connect values of responsibility and citizenship or “experience of equality, inclusion and togetherness create trust (BE(F), p.261).

8 Conclusions

8.1 Reflective Summary

This research attempted to review moral education at schools in the light of comparison of two different cultural contexts and addressed the Azerbaijani and the Finnish perspectives towards moral education through the educational concepts. The results showed that the perspectives of
both countries support the moral education as a part of the holistic development of a child and comply with the Kohlberg’s cognitive developmental theory in terms of expanding pupils’ moral thinking and moral judgment skills; enabling the genuine manifestation of moral nature in their behavior over the course of schooling.

Pursuant to the concepts and the research questions, the most salient similarities between the Finnish and the Azerbaijani perspectives are the promotion of democratic citizenship, responsibility, equality, and respect. Both countries support equal opportunities for education regardless the age, race, culture, language, religion, and socio-economic status. The relationship between religion and moral education, cultural sensitivity, and human rights are equally considered in both counterparts’ documents.

Analogously, teachers, parents are viewed primarily as moral models and the role of the teachers in building moral atmosphere through home – school collaboration and different kinds of cooperation are similarly emphasized.

Nonetheless, the perspectives are not identical. As such, the ultimate goal of the Azerbaijani education is to prepare personality and citizen with much emphasis on the competitive spirit, while the focus of the Finland is on human and ethically responsible member of a society. At this point, it would be desirable for Azerbaijan, to highlight humanistic spirit rather to instill competitiveness.

Furthermore, not all the Azerbaijani curricula or legislative documents manifest the promotion of moral values, whereas almost all the Finnish documents abundantly display the promotion of moral values and explicitly describe the strategies as well as moral agency of schools and teachers. Two subjects, “Religion” and “Ethics” are taught at Finnish schools which are not included in the Azerbaijani school programme. I dare to argue that, having a particular subject on moral matters might significantly affect the development of pupil’s moral-mindedness. The role of parents in this respect is clearly determined in the Azerbaijani documents while no Finnish document specifies it. The moral values that Azerbaijani and the Finnish education give preference are somewhat different as well. Azerbaijani education emphasises patriotism, love towards and protection of motherland more with no space to trust and honesty. The former lacks in the Finnish documents while the latter is slightly highlighted.
At the end, since the curriculum is “the heart” of education (HKW 100 Years of Now, 2017), it significantly affects the performance of education at schools. Being a native Azerbaijani with strong cultural background and grown-up by the competitive spirit, I observe critical difference in the Azerbaijani and the Finnish attitudes, particularly, during interpersonal relationships. The former strives to be the first, while the latter is heavily fair, trusted, and just. Since the schools together with families play a primary role in the formation of child’s moral identity and is considered a pre–stage for the membership in the society, I would suggest the Azerbaijani curriculum designers to carefully review the concepts and make these amendments in the educational concepts:

1) Reconsider the inclusion of separate subjects in the curriculum to promote moral values.

2) Carefully consider descriptive statements, particularly, when defining the roles of moral agency. Since the language may influence the perceptions of educators, it would be desirable to avoid demanding statements and give preference to the phrases, such as “guidance”, “support”, “encouragement”.

3) Extend the description of content areas and the methods utilized when promoting moral values. I believe this limitation substantially affect the balance between academic and moral education, since it lays this mission largely on the individual proficiency and the willingness of the educator to promote the moral values at schools.

4) Reconsider the moral values to promote at schools

8.2 Evaluation of the Study

The topic of this research was chosen after my encounter of differences between the Finnish and the Azerbaijani – my home country’s school culture as well as between the general atmosphere of the Azerbaijani and the Finnish interpersonal relationships. Being a parent as well as a teacher, I believed in a fundamental role of the schools and schooling in the formation of child’s moral spirit. Therefore, I decided to conduct a research and compare the Azerbaijani and the Finnish perspectives on moral education with the aim to uncover this difference.

This was my first research of the Western model and it was enriching experience for me in this endeavour. During the research process, I encountered multiple difficulties in terms of the preserving my direction towards reaching the goal of the research. Nonetheless, I managed to overcome this difficulty. In order to increase validity and reliability, I tried to avoid my bias
and rely heavily on the findings. Comparing the perspectives of the two countries differing in many respects, in my opinion, I was able to present a solid study that might be useful to review the perspectives of both countries and evaluate the manifestation of moral education in the concepts.

8.3 Limitations of the Study

“Limitations occur in all studies” and it is inevitable (Fereday and Muir-Cochrane, 2006, p.91). The incongruent number and size of the Azerbaijani and Finnish documents consequently gave incompatible results. Although, in the documents of both countries moral education is manifested, the Finnish documents gave extensive and more explicit description and addressed to each aspects of moral education in details, Azerbaijani documents briefly or more generally, if not conceptualized it at all. Therefore, it created difficulties to present balanced results.

Another limitation might be the lack of voice from reality. The analysed curricula dictate, for example,

“The meanings of good, right, and wrong, distinguishing between them, and human goodness are reflected on together in teaching and learning. The pupils also reflect on what friendship means in their own lives” (BE(F), p. 234).

It would be meaningful to examine the application of this concept in life and gain an insight how in practice this is realized. Since morality and promotion of moral values is heavily the matter of hidden curriculum translated as “silent messages” (Andarvazh et al., 2018, p.200), perhaps, interviewing curriculum designers, teachers, and parents would change the results achieved through this study. Therefore, alongside document analysis, the study might include interviews and corroboration of results from the two sources would allow to delve into the depth of the topic in a more thorough manner and attain more comprehensive results.

8.4 Recommendations for Further Research

My interest in this topic is truly huge and the study in hand triggered new strands of research interest I would be involved. The semantic patterns in the data presented a need to examine family values, the initial domain where the pupil is exposed to moral values for the first time and build the foundation of their moral identity. As well as to explore the perspectives of other moral agents, as for example, religious personnel, in the light of the relationship between the religion and moral education.
Another study might be conducted on the basis of cognitive developmental theory and explore the perspectives of the children in different age groups. To be more precise, to involve the children of three age groups: pre-school, basic and upper secondary age group and examine their ethical reflections in order to test the relationship between moral thinking, social behaviour and cognitive development of a child.

References


HKW 100 Years of Now. (2017, June 8). *The Beautiful Risk of Education/ Gert Biesta* [video file]. Retrieved from [https://www.youtube.com/watch?v=QMqFcVoXnTI](https://www.youtube.com/watch?v=QMqFcVoXnTI)


Modgil, S., Modgil, C., & Kohlberg, L. (1986). *Lawrence Kohlberg, Consensus and Controversy*


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<td>10</td>
<td>Azərbaycan Respublikasının ünvmatxslı mxtabləri üçün dövlət standartları və proqramları (kurikulumları). Retrieved from <a href="https://president.az/articles/33288">https://president.az/articles/33288</a></td>
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### APPENDIX 2
**REFERENCE LIST OF FINNISH DOCUMENTS USED FOR ANALYSES**

<table>
<thead>
<tr>
<th>Abbreviated name of the document</th>
<th>Date Published</th>
<th>N. of pages</th>
<th>References</th>
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### APPENDIX 3
**STRUCTURE OF THE AZERBAIJANI CURRICULA AND SUBJECTS ACROSS LEVELS**

<table>
<thead>
<tr>
<th>Curriculum</th>
<th>STRUCTURE</th>
<th>SUBJECTS</th>
</tr>
</thead>
</table>
| PsE(A)     | - content of pre-school education (PE)  
- learning strategies  
- monitoring and evaluation of child development  
- samples about the evaluation of age and developmental level of a child |  |
| GEC(A)     | - content of general education (GE)  
- education management  
- infrastructure of GE  
- material, technical and learning resources of GE  
- quality indicators of GE educators  
- level of knowledge, skills and competences of GE learners  
- learning outcomes  
- content standards  
- subjects taught at each stage of GE  
- distribution of lesson hours across the stages  
- organizational principles of pedagogical process | - Primary  
- Basic Secondary  
- Upper Secondary  
- - Azerbaijani language  
- - Foreign language  
- - Mathematics  
- - ITC  
- - PE  
- - Life Skills  
- - Technology  
- - Music  
- - Fine Arts  
- - Pre – conscription  
- - Military Training  
- - Literature  
- - Second foreign language  
- - History of Azerbaijan  
- - General History  
- - Physics  
- - Chemistry  
- - Biology  
- - Geography  |
| Subject Curricula | - characteristic features of the subject  
- importance, purpose and task of the subject  
- general learning outcomes across levels  
- learning outcomes in accordance with content lines  
- content standards across grades |  |
### APPENDIX 4
STRUCTURE OF THE FINNISH CURRICULA AND SUBJECTS ACROSS LEVELS

<table>
<thead>
<tr>
<th>STRUCTURE</th>
<th>SUBJECTS</th>
</tr>
</thead>
</table>
| ECC(F), PpE(F) | - NCC and local curricula  
- mission and general goals  
- operational culture  
- planning and implementing pedagogical activity  
- support for the child’s development and learning  
- education based on alternative pedagogy or a particular worldview  
- evaluation and development of operations  
- organisation of schoolwork aiming to promote learning and well-being  
- pupil welfare  
- special questions of language and culture  
- bilingual education  
- optional studies in basic education  
- grades: transversal competences, subjects included  
- Mission statement and value properties  
- Distribution of lesson hours  
- Language programme  
- Main features of the school culture  
- Learning environments and methods  
- Principles of independent study  
- Cross-curricular themes  
- Task of the subject, general objectives of the instruction of the subject assessment  
- Objectives and core contents by course  
- Cooperation between home and school  
- Cooperation with other institutions  
- Plan for the use of ITC in the instruction  
- Guidance counselling plan  
- Support for learning and studying  
- Education for language and cultural groups  
- Student welfare assessment  
- Evaluation and development of operations | Basic  
grades 1-2  
grades 3-6  
grades 7-9  
grades 10-12  
- Mother tongue and literature  
- Second national language  
- Foreign languages  
- Mathematics  
- Religion or Ethics  
- Music  
- Visual arts  
- PE  
- Guidance counselling  
- Environmental studies  
- Biology  
- Geography  
- Physics  
- Chemistry  
- Health education  
- History  
- Social studies  
- Home economics  
- Philosophy  
- Psychology  
- Thematic Studies |
| SE(F) |  |