

Human rights

Within the discussion of

entrepreneurship

On a secondary level in the education system

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2014-05-19

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1.1 Abstract

In Sweden in the year of 2011 a new curriculum was put in place on the secondary level. This curriculum contains the introduction of human rights and the demand that human rights shall be visible within all subjects on the secondary level. Based upon this the purpose of this thesis is to examine how human rights issues are interpreted by the teachers when teaching entrepreneurship, together with discussing possible reasons and outcomes for this interpretation.

Some claim human rights to be about fairness and on the socio-political left wing of compassion and a fight against the powerful while entrepreneurship focuses on efficiency and the optimal use of resources and to be wealth- and job creation and belong to the right wing of a political spectrum. Despite these claimed differences there seems to be possibilities for cooperation between the two.

By interviewing teachers, who teach on entrepreneurship on a secondary level, in the area of Gothenburg this thesis examines their interpretation of human rights within the discussion of entrepreneurship, what problems and possibilities they see when bringing these two concepts together and also what possible factors can have an impact on the way human rights and entrepreneurship are being interpreted and understood within secondary level schools. The material from these interviews together with other researcher's opinion about the education system, curriculum and its content as well as Michael Foucault's theory about relationships of power and the creation of truths have been analyzed in a discourse analysis.

The findings from this thesis research is that the teachers interpretation of the two concepts is similar to the one often used in society and previously expressed here where human rights is about each individual persons right to freedom without denying anyone else's rights. Entrepreneurship they express to be about bringing development forward, reaching goals as well as being a tool and an attitude in how to live life. Using the two together is put forward as a positive thing where human rights can humanize entrepreneurship and thus keep it from becoming something negative with a risk of exploiting. However, I find the teachers discussion to be about issues in far away countries and not something in direct contact with each individual. I also see a risk of some rights getting more attention than others due to the teachers' knowledge and understanding about human rights being too narrow.

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List of Abbreviations

CRC – Convention on the Rights of the Child

CSR – Corporate Social Responsibility

GEM - Global Entrepreneurship Monitor

Gy11 – Gymnasieskolan 2011, curriculum

ICESCR – International Convention on Economic, Social and Cultural Rights

ICCPR – International convention on Civil and Political Rights

Lgr80 – Läroplanen 1980

OHCHR - Office of the High Commissioner of Human Rights

UF – Ung Företagsamhet

UN – United Nations

UNCTAD - United Nation Conference on Trade and Development

UDHR – Universal Declaration of Human rights

1. Introduction

Human rights is a concept of values that should be respected in order for each human to enjoy his or her basic needs and rights as an individual. The Swedish school system implemented in force a new curriculum, (Läroplan, examensmål och gymnasiegemensamma ämnen för gymnasieskolan 2011) - Gy11¹, on the 1st of July 2011, concerning the Upper Secondary School. *Entrepreneurship* and *Human rights* have been inscribed into the curriculum with an encouragement to embrace these concepts and make them visible within all subjects and all daily school activities (Skolverket, Läroplan, examensmål och gymnasiegemensamma ämnen för gymnasieskolan 2011, 2011). By doing so, the government delegates the responsibility to each school and the teachers to interpret and understand the meaning of human rights and entrepreneurship within their specific subject.

Human rights is a wide concept containing a large number of rights, which every individual is entitled to in accordance with international law; conventions and documents that each state can choose to undertake and ratify. The teachers thereby need to interpret and determine in what way they are going to teach and incorporate human rights into their lessons, within the frames of the national curriculum. The interpretation of human rights that the teachers hold is typically affected and influenced by the society and its history, present and previous ideologies and social norms, to mention a few areas affecting one's opinion. Thus human rights is based upon every individual's own value solely on the grounds of being born a human (United Nations, Universal Declaration of Human Rights, 1948). According to Anand N. Ashtana human rights highlight fairness while entrepreneurship focuses on efficiency and the optimal use of resources (Ashtana, 2011).

This thesis was conducted in Gothenburg during spring 2012 based on a desire to understand in what way human rights is included within the studies of entrepreneurship. Human rights, being a wide concept containing a number of different aspects, combined with the fact that teachers are public officials who influence students; the teachers' perspectives have been the most interesting. Entrepreneurship is a concept being used more frequently within society and thus also within the school and the curriculum put into force in 2011, Gy11.

¹ Gymnasieskolan 2011

1.1 Background to the problem

Each individual is entitled human rights without discrimination according to article 1 in the Universal Declaration of Human Rights, UDHR (Nations, Universal Declaration of Human Rights, 1948). The rights contain contradictions and the interpretations can vary. For example, the right to hold a religion and practice its traditions might be in tension with the right to equal opportunities for men and women. The rights are not clear in a way that there is only one way to interpret them. The teacher's way of interpreting and including them in lectures might vary due to circumstances, the context and which rights would be applicable. Again, the individual teacher holds a great responsibility in communicating and including human rights into his or her teaching.

In the preamble to the International Convention of Economic, Social and Cultural Rights, ICESCR, it is written that “enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights” (ICESCR, 1966). In order to stimulate positive progress and further development, human rights need to be respected within all areas of society and therefore need to be understood properly from the beginning. ICESCR article 6.2 points out that the state should provide guidance, training and policies that will help achieve a steady development. In article 26 and 29.1 in the same convention, one can read how the education system should stimulate the full development of the human personality, strengthen respect for human rights, promote understanding, tolerance and all persons have duties to the community in which this full development is possible (ICESCR, 1966). The teachers as officials and public servants shall thereby mediate human rights based upon national guidelines.

According to a national strategy plan from 2009, the Swedish schools should have a spirit of entrepreneurship through the whole school system. Teachers should act and teach in a way that encourages the student's ability to think outside of the box when solving a problem and also work in a way that benefit and gives value to more than just themselves (Utbildningsdepartementet, 2009). In the new curriculum, 2011, *Entrepreneurship*, besides being a subject of its own, is an element within economical subjects and the whole education system shall have a more *entrepreneurial* way of thinking. In the same curriculum *human rights* have been enrolled as a concept which shall embrace and be visible within the whole school system (Skolverket, Läroplan, examensmål och gymnasiegemensamma ämnen för gymnasieskolan 2011, 2011).

All rights are equally important, and it's crucial to understand the whole idea and meaning of human rights. The teacher shall understand the concepts and form the education accordingly. There is a problem and dilemma in bringing these concepts, human rights and entrepreneurship into a connection. If the teacher's interpretation and understanding is too narrow, then the students' knowledge of it will also be too narrow. If the teachers lack knowledge, the consequences will be within the students' ability to embrace a wide and deep understanding of human rights and entrepreneurship and their respective roles within society.

Human rights concern both global as well as local problems and dilemmas and based on situation, location and forum, the knowledge of human rights can become the specific truth in this specific setting. Different relationships of power can be found in this issue I am to present. Human rights and entrepreneurship have become well known concepts through a process and movement of politics, ideology, economy and society. Within this development there are, according to the philosopher and historian of ideas Michael Foucault, relationships of powers and different struggles, which influence the society and its norms and concepts (Foucault, 1971). These norms affect what people consider to be common sense and thus influence what is written into the national curriculum, the interpretation of it and the concepts within it. Basically, when something is talked of and promoted long enough, by powerful actors, it will be considered common-sense and *truth*. In *Läroplanens och skolkunskapens politiska dimension*, Thomas Englund agrees that interpretations are influenced and affected by the surrounding spirit of time, history and ideology (Englund, 2005). He also claims that in order to understand this, the school's civil and political culture and structure need to be considered together with the existing social and political order of society.

According to Englund, one needs to look upon the worldview of ideologies, within this thesis used and defined as a collection of ideas and ways of understanding and viewing the society. Englund continues to explain that the tradition of these ideas (ideologies) and the social order need to be traced in order to understand what way these are legitimized or questioned and on what grounds justified (Englund, 2005, s.29-30). All this plays a part in the creation of commonsense and what's considered the truth.

1.2 This thesis

In this thesis I will examine how teachers on the secondary level include and interpret human rights when teaching entrepreneurship, in economical subjects. The result will be analyzed and used in a theory-based discussion concerning possibilities on how these interpretations and opinions have come to be and what consequences this might present.

One of the general premises of this thesis is that entrepreneurship and human rights proceed from two different political and ideological world views. H. D. Vinod explained, in *Conferance on Entrepreneurship and Human Rights*, that human rights is on the side of a socio-political left wing of compassion and often a fight against the powerful. He defined entrepreneurship to be wealth- and job creation and advocates for entrepreneurs belong to the right wing of a political spectrum (Vinod, 2005). The primary foundation of all human rights is that each individual human being has the exact same value and dignity just by being born into this world (Universal Declaration of Human Rights, 1948). Similar to Vinod, Anand N. Ashtana explain in *Entrepreneurship and Human rights: evidence from a natural experience*, the political spectrum being divided between advocates for entrepreneurship within the business world on the right side and advocates of socio-economic human rights, concerned with oppressed groups, on the left side. Despite their differences, she claimed that the two share the essential ideas of the individuals' autonomy and encourage cooperation between the two (Ashtana, 2011).

1.3 Purpose

Based upon the introduction of human rights into the 2011 secondary curriculum, Gy11, the purpose of this thesis is to examine how human rights are interpreted by the teachers when teaching entrepreneurship, together with discussing possible reasons and outcomes for this interpretation.

1.4 Research questions

- 1.** How do teachers interpret the use of Human Rights when talking about entrepreneurship, and keeping Gy11 in mind?

- 2.** When bringing Human rights into the discussion of entrepreneurship within education on the secondary level, based upon interviews with teachers, what are the problems, possibilities and what is their associability?
- 3.** What possible factors can have an impact on the way Human Rights and Entrepreneurship are being used, interpreted and understood today within secondary level schools?

1.5 The setup of the thesis

It was difficult to find discussions, reports and research about human rights and entrepreneurship in concurrence, presented either in a positive and negative way. Finding research where the possible linkage, symbiosis and collaboration between the two was looked in to and questioned was hard to find, especially where both the two were objective. It was easier to find where one of the two was subjective and discussing the option of taking in the other side.

This initial chapter is an introduction to the subject, my purpose and the research question. In the second chapter I will set up the scene with previous research, knowledge about the education system and a short history of the curriculum. By doing this I show how education has moved from having a focus on morals and the community into more focus on the individual and personal development. In chapter three I present my theory by using Michaels Foucault's discussions about how relationships of power exist in all societies and how this influences the establishment of discourses. Foucault examines the struggle between power and knowledge, between structures and ideas and the power relations these produce. In my case, his idea about the configuration of power relations is relevant regarding the production of discourses on entrepreneurship and human rights in order to discuss which commonsense ideas and practices dominate enough to influence human rights and entrepreneurship into being in the education and curriculum of today and how the two interact. This chapter also contains a conceptual discussion. Within chapter four the method is discussed and the means with which this thesis has been carried out is explained. Furthermore, there is an analysis of the text, semi structured interviews and a discourse analysis. This is followed by an interview analysis in chapter five and final discussion and conclusions in chapter six.

1.6 Definitions

The definitions of entrepreneurship and human rights are here spelled out to give this thesis a clear starting point. Since this thesis is written within the context of a human rights master thesis I have chosen to take a starting point by using definitions from United Nation organs.

United Nation Conference on Trade and Development (UNCTAD) has written a document where they emphasize the importance of entrepreneurship. Entrepreneurship is viewed as a driving force for economic development and poverty reductions. Different definitions exist but most focus on the ability of individuals to form and grow firms. This is a method which result in wealth, job creation, fostering innovation, building capacity and it's not a trait that some organizations possess and others don't. Instead UNCTAD points out that it should be seen as a range of behaviors. Entrepreneurship is about being confident about "ability to pursue opportunities, adjust and capitalize on changes and surprises in the marketplace to realize one's ambition" (UNCTAD secretariat, 2008). Both economic theory and practice demonstrate that entrepreneurship may generate social gains beyond private gains. In the document it's written that negative sociocultural perceptions about entrepreneurship can act as barriers and undermine the support of entrepreneurship (UNCTAD secretariat, 2013).

Human rights are rights all human beings are equally entitled to just by being born into this world, no matter nationality, sex, origin, color, religion, language or any other status. These rights are written down in declarations, they are conventions which states ratify and implement through national law. Human rights contain civil rights such as right to life, equality before the law and freedom of expression; social, economic and cultural rights such as the right to work, social security and education; as well as collective rights such as development and self-determination (OHCHR).

1.7 Delimitations

I choose to focus on entrepreneurship within Swedish high school and, due to my location, I narrowed it down to teachers working in schools within Gothenburg. I am aware that with the curriculum having been only one year old when the interviews were carried out, consequently, the teachers have not fully implemented its content. However, I still believe that this thesis

provides an insight into what ways this new curriculum is interpreted and the possibilities and problems it brings out.

When using the term *ideology* I do not refer to any political association but instead I mean it as a collection of ideas, messages and ways of thinking within the daily life of society. These collected ideas involve historical and social ways of being, understanding and interpreting concepts, messages and actions put forth by decision makers and powerful actors. I will not go into a deep discussion of the political means of influencing and affecting decisions and concepts. The overall problem this thesis is approaching is basically the influence of political and ideological opinions and norms into the education system, which then can become considered and understood as self-evident truths. This influence can have an effect on the teachers who consequently will present this understanding to the students, consciously or unconsciously.

Both human rights and entrepreneurship are linked to, by writers and the interviewed teachers, liberalism and claimed to belong to or originate from different liberal ideas. I am aware of there being discussions about this, as well as discussions about what these liberal ideas are and in what way they can be linked to entrepreneurship or/and human rights. Due to limited time -and having a different focus in this thesis- I will not deepen these discussions, besides to illustrate, on page 22, which liberal ideas both concepts appear to embrace in general. Entrepreneurship and human rights do contain different ideas and I am therefore aware that the result of this thesis can be affected by this delimitation. Since the focus of this thesis is to examine how the teachers interpret the curriculum and the two relevant concepts, and I therefore find it to be a relevant delimitation.

This thesis focuses on what information the student is given within school. Of course they can gain information from other sources but in this thesis I will not take that into consideration.

1.8 Reference and critical approach of the sources

My theory is primarily built upon Michael Foucault and his work on power and education. To this I will add other theories and opinions related to this thesis. I've read books and articles about Foucault, written by a variety of authors; it is obvious that depending on who is interpreting him, the understanding might vary. I'm aware that this might affect and influence the way I interpret and use his ideas, but due to difficulties in accessing the texts written by Foucault I consider this to be my best option. One of my references is a primary reference, an oral lecture given by

Foucault, but I still find the secondary references to be reliable since they all represent similar points regarding Foucault and his ideas.

The international Human rights documents are read and used as primary references and thus I find them to be reliable, and only my interpretation of them can be questioned or discussed. I have interpreted through logic and in everyday language and read them just as they are written in order to minimize the risk of adding my own values to it.

The references used to write my background are based upon researchers who have carried out studies within the field of education for a long period of time; thus, I find them to be reliable and accurately and thoroughly carried out.

With all of my information and references, I've used criticism of the sources in terms of authenticity, independence, tendency and concurrency. To understand how human rights and entrepreneurship, within the curriculum, are supposed to be used and understood, I also read the preparatory proposition to this reform.

2. Setting the scene

In this chapter I present the foundation that this thesis is built upon. Previous research, knowledge about the education system and a short history of the curriculum is presented. This lead up to visualizing how education has moved from having a focus on the community and proving moral values into having more focus on the individual and its personal development.

2.1 Previous research

In this section, I present previous research and discuss why this thesis is relevant and how its research contributes to the education field.

Pontus Braunerhjelm explains in the national report *Entreprenörskap i Sverige* that Sweden in the year of 2010 was, by GEM Global Entrepreneurship Monitor, ranked the best, among 59 other countries, in providing knowledge about and stimulating entrepreneurship and entrepreneurial learning in primary and secondary schools. The entrepreneurial commitment was considered to be motivated by the individual's will to increase independence, the income and a desire to never settle and instead always seek and reach for more knowledge and success (Pontus Braunerhjelm (red.), 2011). Karin Berglund and Carina Holmgren have done research on what teachers actually teach when it comes to entrepreneurship in Swedish schools and their findings show that knowledge of entrepreneurship stimulates more than just a desire to start a business. They see a development in the student's political interest, ability to compromise, being active, aware, keeping their independence, ability to work in a group and a growing interest for society (Karin Berglund, 2007).

Sven-Eric Liedman wrote *Hets – En bok om skolan*, published 2011, where he claims the present educational system too sharply focuses on creating entrepreneurs. The deeper function of education as creating a human being has been replaced by a focus on efficiency and profit where things are measured in numbers (Liedman, 2011). Liedman criticises this which he calls an international trend. He doesn't find an explainable reason for why this has come to be neither a solution nor an answer on how to act instead.

Tomas Englund is another writer who discuss the educational system. In his book *Läroplanens och skolkunskapens politiska dimension*, published 2005 he claim the educational

system to be influenced by different opinions, ideologies and social powers and the curriculum being shaped by ideological and political struggles (Englund, 2005).

Liedman point out that the educational curriculum can be better understood when understanding that history is something still at present and relevant today (Liedman, 2011, s.243). Stephen Ball also claims, in *The Education Debate*, that education and social policy need to be understood within their history and context (Ball, 2010, s. 193). Both human rights and entrepreneurship are concepts with a content used over a long period of time during a long time Presenting their history deepens the understanding of the concepts and therefore shows in what way their goals can be interpreted as similar. With this in mind, I now present the history of the educational system and the curriculum

2.2 The education system

This thesis focuses on how the curriculum is interpreted by teachers but to be able to analyse this, there is a need to understand how the curriculum, and education system, has been shaped historically through ideological conflicts, compromises and how it has been expressed through policy reforms.

During the 17th century, the Swedish curriculum was dominated by the upper class opinion on the moral education. In order to make their way of thinking socially accepted, the school was used as an arena to promote an ideology which moved towards a capitalistic society (Englund, 2005). The school has, through time, been an actor bringing development forward and playing a part in creating the surrounding society. Initially controlled and influenced by the upper and middle class. Over time, a larger part of the population received education but consequently ideological intentions and interpretations also affected the education system, so that it had an increased focus on capitalism (Englund, 2005, s.105-106). During the 18th century, education had a social perspective but as a result of technical developments and a growing economy and industrial world, the focus changed (Englund, 2005, s. 202-3). During the 1960s, the educational system was accused of not providing basic knowledge and thus maintaining a class community instead of reducing it (Englund, 2005, s. 107, 271, 269). As a consequence a new curriculum, Lgr 80², came into force in 1980, containing demands on the education to increase democracy, international understanding and solidarity, respect for freedom and rights and a responsible use of

² Läroplan grundskolan 1980

resources (Englund, 2005, s. 272-5, 278, 317). According to Englund, the education system and the curriculum, should reflect reality and contain a dialogue between different and conflicting political and ideological concepts. Sven- Eric Liedman considers in his book, *Hets- en bok om skolan* that education shall contain knowledge about the ongoing debate within society. He claims that this is crucial to know in order to be an active and aware citizen (Liedman, 2011, s.202-3). No matter how education and curriculum have been organized Hanna Kjellgren wrote in *Skolan som värdeförmedlare* that the school has always been a provider of values (Kjellgren, 2007). The way the school interprets and uses entrepreneurship and human rights affect and influence the way these concepts, their value and meaning are understood and interpreted. The present curriculum, Gy11 is presented in section 2.8 *The Curriculum, Gy11*.

2.3 Development

As mentioned earlier, entrepreneurship and human rights are not new concepts. Throughout history people have always tried to find new ways of earning money, providing food for the family, fighting for their rights and trying to fight oppression. Over time entrepreneurship and human rights have developed into well known concepts. In this section I present how development and the usage of ideological messages have, through time, created the idea of Human Rights and entrepreneurship. By *development* I mean the way associations to these concepts have been used and influenced and how this is being promoted and thus has given them, almost, self-evident definitions. The purpose of my thesis is to examine how teachers interpret human rights and discussing possible reasons for their interpretation. The development of society and the influence it has on people is thus a big factor in this

Development is inevitable and in constant motion towards perceived improvement; furthermore, Liedman points out the fact that human beings will never be perfect nor totally complete concerning knowledge (Liedman, 2011). There will always be a desire to know more and, as mentioned before, the curriculum and the whole education system is affected by historical and present powers within society, locally and global (Ball, 2010, s. 33-35). Within different discourses through time, Björn Hettne, professor in peace and development studies, believes development varies in its meaning from one situation to another. In his book, *Vad är utveckling?*, Hettne say - “development is how societal problems are being dealt with” to explain why development is going through stages and why this is essential (Hettne, 2008, s. 2). Hettne

explains that the meaning of development, today, is a result of the manner in which people and institutions in the West and within areas of development have used and defined it. These actors “have been seen as legitimate objects for development intervention, more often than not of a harmful kind” (Hettne, 2008).

2.4 Ideology

As mentioned in the first chapter, I will use ideology not in a political context but instead as a combined set of ideas and ways of viewing society. Different sets of ideas and opinions have created the understanding and interpretation of human rights and entrepreneurship. In this section I will present a short definition of the term *ideology* and its usage.

Ideology is constantly present within social life since it presents a way of viewing the world, the things existing within it, what is possible and what kind of relationship individuals have within it. Together with relationships of power³ in society and a spirit of moral, the ideology shall give a feeling of identity and awareness about what’s real and true within the world (Englund, 2005, s.144).

Liedman and Englund claim that a particular set of ideas and practices has become dominant and thus created a common sense view of what works and what does not work in the world. This does not make it objective or a clear fact but they point out that a kind of superior ideology, inspired by liberalism, has emerged and a politically accepted technique is used (Englund, 2005, s.315, Liedman, 2011, s. 99, 104). According to Liedman this technique consequently makes humans, and their actions valued and measured in numbers as products. He stresses the importance of highlighting the differences between the value in economy and the value within more ethical contexts (Liedman, 2011, s.72, 104). This is how ideology is used today, by presenting or being presented as common-sense (Englund, 2005).

2.5 Hegemony

Ideologies and their messages emerge and are accepted when enough people share an opinion or experience about the reality (Liedman, 2011, s. 105). When followed, these ideologies can gain more or less of a breakthrough and become dominating and hegemonic.

³ This is part of my theory and will be presented in more detail in chapter three

The thesis is focused on teacher's interpretation and possible reasons for this interpretation. Different interpretations, phenomena and discourses⁴ are connected to entrepreneurship and human rights. To be able to understand why entrepreneurship and human rights have gained the associations and the understandings connected to them there is a need to explain hegemony and thus understand how one discourse or one type of interpretation have gained more power than another.

Historical and present social forces in society affect ideas, discourses, and thus the language used in policies and curriculum. Some ideas are privileged and some are excluded, which consequently determines if they are transformed into common-sense, and thus used in practice, or not (Ball, 2010, s. 5). The ideology that has been presented in school today has been frequently repeated and, according to Liedman, this is why it has gained a breakthrough (Liedman, 2011, s.105).

An ideology can be dominating or hegemonic and the two are connected to each other. The ideology which the state is promoting and representing is a compromise between different social powers and opinions in society, and this is the dominating ideology (Englund, 2005). Ideological opinions influence daily school practices and the curriculum and are open for interpretation. The hegemonic ideology is an ideology that receives a hegemonic position when it's understood as common-sense by the majority of the citizens (Englund, 2005). It represents how ideology is involved within the daily life, among people's way of thinking, being and acting. An ideology becomes hegemonic after it has been dominant and distributed by the state power for a longer period of time. The previous hegemonic ideology, which was seen as common-sense before, is then challenged and weakened but rarely eliminated and instead it becomes integrated within the present one (Englund, 2005, s.151-2, 154-6). As mentioned when discussing the curriculum, the education system represents a tension between the fighting social powers and their different interpretations of the dominating ideology (Englund, 2005, s.151). What's considered hegemonic and superior within society will thus also be presented as important and as *truths*⁵ within the curriculum. The curriculum represents these ideological messages based upon what concepts are used and how they are defined.

⁴ The concept of Discourses is within this thesis used both as method and theory and will be explained later

⁵ Within the theoretical framework this concept will be explained and developed.

As mentioned on page 16, Englund explains that a superior ideology, inspired by liberalism, emerged. It became dominating and the class society was reduced, but a separation and tension emerged between individual rights (democracy and equality) and the market (the economy, private ownership and inequality) (Englund, 2005, s.175-178). Liberalism became hegemonic during the 20th century and the tension became common-sense but demands on economic equality and social justice remained, visualizing the ideological limitations (Englund, 2005, s.178-9). Liberalism has faith in education's ability to solve community problems, since it's contributing to a change towards social equality (Englund, 2005, s.181).

2.6 Entrepreneurship

In this section I shortly present entrepreneurship, its role within the education system and possible connection to human rights.

In 2004, a compendium from the European Commission, argued for entrepreneurship to be part of the school since it's key in creating employment, improving competitiveness and economic growth (Europeiska kommissionen, 2004). Following this, in 2006 the European Commission presented eight key competences for lifelong learning. The commission encourages these competences to be integrated into national actions since they represent the skills the individual should have in order to give value and knowledge to the labor market, social cohesion and active citizenship (Europeiska kommission, 2006). These competences are one of the reasons why entrepreneurship is part of Gy11. According to Liedman, the compendium and its preamble, mainly focus on entrepreneurship and the individual's ability to prepare for life and what is essential on the labor market. (Liedman, 2011, s. 79, 91).

Benjamin Knutsson presents, in *Curriculum in the era of global development*, Rostow's five economic stages, through which all developing countries proceed and every society in the world can be identified within. One premise was the "emergence of a new political class, the entrepreneurs who were willing to challenge traditional power structures" (Knutsson, 2011, s. 111).

I val(o)frihetens spår 2007 Magnus Dahlstedt writes about how the language within educational-political situations has changed in order to avoid negative or radical associations or being politically controversial. Simultaneously, there have been demands on the school to increase its efficiency and productivity and the education to be an investment, which results in

increased accumulation and international competitiveness. According to Dahlstedt democracy and unequal interaction, together with the introduction of lifelong learning and demands on the individual to be employable and adaptable to the labor market, result in a desire to create an ideal citizen (Dahlsted, 2007).

2.7 History of human rights

Human rights can be traced back to the year 539 BC when Cyrus the Great freed slaves so that they could return home and announce freedom of religion and racial equality. These rights were based upon people being part of a group or family and they are written into The Cyrus Cylinder, which is the first human rights declaration. The idea spread and developed within philosophy and enlightenment, in terms of natural laws, into each human being given the right to enjoy his or her basic needs, just by being born a human being. From the fight for freedom in the Magna Carta in 1215, the French in 1789 and American in 1776 revolutions and declarations leading up to the UDHR 1948 where the rights are based upon being born as an individual human being (Youth for human rights – *making human rights a global reality*) and conventions ICESCR ICCPR concerning civil, economic, social, political and cultural rights (Smith, International textbook on human rights 2007, s. 5-7). The rights derive from the belief that each man has rights that can be limited only by other people's ability to enjoy the same rights.

2.8 The curriculum, Gy11

I have now explained the education system, how it is influenced by ideological messages and given different content and definitions due to influences from the society, and the political and economic worlds followed by some thoughts about entrepreneurship and the history of human rights. I now present Gy11 and the way in which the content presents entrepreneurship and human rights.

In 2009 the Swedish government presented a proposition to reform primary and secondary Swedish school curriculum; however, I will only reflect upon the general part of Gy11, which is relevant for all programs within the secondary school. The reform was put into force in 2011 and both entrepreneurship and human rights were mentioned as ideas that should be visible and have an active role within all subjects (Skolverket, Läroplan, examensmål och gymnasiegemensamma ämnen för gymnasieskolan 2011, 2011).

The school shall be a place where the student gains competency that allows him or her to take on a working life, reach higher education and be an active citizen (Skolverket, Läroplan, examensmål och gymnasiegemensamma ämnen för gymnasieskolan 2011). Entrepreneurship is mentioned as an important skill since the government has expressed a desire for more companies to emerge and develop but students lack sufficient knowledge to do this. The first proposition presented in 2009 explains that by showing accurate skills and having entrepreneurship constantly present within the daily activities of school, the student will be innovative, solve problems, transform an idea into action and have the ability to work in a group (proposition, 2009, s. 37, 55-6). In the second proposition, presented in 2010, education should be carried out together with democratic values and human rights such as freedom, integrity, equality, solidarity and work to remove discrimination and offending treatment. The goal is to provide knowledge and values so that the student learns and can develop to the fullest with the intention to create a foundation where social brotherhood and a participation in society is fostered (proposition, 2010, s. 19, 82, 221).

Human rights shall have an evident role within education and it shall be carried out and promoted by all who work within the school system (proposition, 2010, s. 137, 207). It shall have an upbringing role in justice, tolerance, and responsibility and respect for other people and their human rights (proposition, 2010, s. 223, 336). In the proposition a reference is made to ICESCR art.13⁶ and a more general reference to the full content of CRC, convention on the rights of the child and ICESCR. This is to emphasise the need of a value based work with ethics and an atmosphere of respect and participation in order to set Human rights into practical action (proposition, 2010, s.320, 475).

Within the previous curriculum, Lpf94⁷, entrepreneurship is not used, however Knutsson explains that it can be found within the underlying content . He also questions whether entrepreneurship will stimulate a sustainable and economic development and rectify social and environmental problems (Knutsson, 2011). According to the present curriculum and its guidelines, entrepreneurship shall develop skills concerning how to start and run a business and provide the student with self-confidence, creativity, responsibility and courage in bringing an idea into action. It shall use theories, methods and concepts that deal with enterprise within

⁶ Education shall develop the individuals personality

⁷ Läroplan för de frivilliga skolformerna 1994

social, scientific, cultural and economic contexts and the student should develop an understanding on what impact entrepreneurship can have on individuals, organizations, businesses and the community (Skolverket, Ämne: Entreprenörskap).

In what way human rights should be included within each subject is not explicitly expressed. Anders Fredriksson, who wrote *Läraryrket och den politiska styrningen av skolan*, explains that the teachers enjoy flexibility of interpretation and of options on how to act. Fredriksson explain this, by using Michael Lipsky's studies, as a consequence of the teacher's work being too complex to control and steer in detail politically (Fredriksson, 2007).

3. Theoretical framework

Before approaching my theory, there is a need to discuss the role of education and the two relevant concepts, entrepreneurship and human rights. Entrepreneurship, as a concept and phenomenon, is presented together with its history. Following that presentation, I present terms that are used within the education system and linked to entrepreneurship. Human rights and its history are then explained and I have thus created a theoretical framework. After that I will approach Michael Foucault and use his ideas to present my theory. His ideas about discourses, relationships of power and how they stimulate the creation of truths are my primary theory and it is then presented and explained. Human rights and entrepreneurship both hold a history where definitions and interpretations linked to them have emerged due to surrounding influences and powers. Therefore I find it relevant to use Foucault's ideas as my theoretical approach. I have chosen to use discourses and the creation of truths as my primary theory

3.1 Liberalism

As mentioned in 1.7 Delimitations, I will not have a deep discussion about liberalism and in what way entrepreneurship and human rights possibly emerge from different liberal ideas. I will present a claimed tension or division within liberalism. Hettne explains that classic liberalism sees the economy as an autonomous system (Hettne, 2008, s. 39) and Ashtana claim that Human rights are also an autonomous system, placing the individual in centre.

All perspectives and ways of viewing the world are built upon a number of assumptions. These assumptions are about the nature of global problems and, relatedly, instructions on how to overcome or solve them (Diez, Introduction to International Relations 2005, s. 13).

Liberal thoughts go back to the 18th and 19th centuries when liberal thinkers within philosophy and politics debated problems in establishing just, orderly and peaceful relations between people (Diez, 2005, s. 21). During and after the first world war there was a growing interest among scholars on schemes to promote cooperative relations among states and provide the realisation of a just order, resting on a belief that people in general have no interest in war or suffering (Diez, 2005, s. 22).

Liberals' view and thoughts on the economic organisation of society contain a division. On the political *right* there is a belief that individual liberty need to extend into the economic

territory and people should be free to buy and sell their labour, skills, goods and services in a free market with minimal regulation. On the *left* liberals believe principles of political liberty and equality can “be threatened by the concentration of economic power and wealth” (Diez, 2005, s. 22-23). The left way “supports the state to in having a more interventionist role” (Diez, 2005, s. 23) by regulating the economy in order to provide basic human needs and giving more opportunities to the less privileged.

As an “ism” liberalism is an approach to politics and economics and as a philosophy it believes in the value of individual liberty and human progress. Rationality, moral autonomy, human rights, liberty, equality, opportunity and choice are among the things liberalism speaks of and are founded upon (Diez, 2005, s.23).

The market is seen as the most efficient means of organising human production and exchange (Diez, 2005, s. 25-6). Liberals assume that human beings act rationally and weigh the costs and benefits of any course of action. Humans act to maximise their interests and selfish behaviour is justified in order to continue. Right or wrong, and good or bad is judged by how the act works to generate maximum benefits for the largest amount of people. (Diez, 2005, s. 27).

3.2 Educations role and the content of a curriculum

In this thesis, the curriculum is examined to more understand the teachers interpretation. Within this section I present Englund, Ball, Liedman and Knutsson´s opinions about the role education holds and what is considered to be within the content of the curriculum.

According to Englund, the curriculum presents political- and knowledge-based views together with the school's position and development within society (Englund, 2005, s. 21-23, 26, 46, 82-83). He explains it, and the educational system to be a tension between historical, civil and political structure and today's social integration and change. The curriculum is always up for reinterpretation and change and thus provides a passive reflection of society´s economic and ideological structure (Englund, 2005, 47, 90, 249). A curriculum is a reaction to crises within society. Influenced by the previous curriculum with an attempt to improve progress, a reform can involve both contradictions and new sets of rules (Ball, 2010, s. 7, 97).

Knutsson explains how the school reflects the society, since it´s closely connected to the relationships of power within society. The school normalizes and explains knowledge and behaviors in order to prepare the student for the labor market, explain functions within society

and how to become an active citizen (Knutsson, 2011). It therefore holds an enormous responsibility (Liedman, 2011, s. 38-39). The education system is a reflection of society and the curriculum is the guide for how the education shall be carried out. In order to be an active citizen, people need to know how to act independently within social and political life in conjunction with moral and civic responsibilities (Ball, 2010, s. 154-55). Liedman claims the present education system is too focused on creating entrepreneurs instead of playing a role in creating active individuals who hold moral values (Liedman, 2011).

In the first chapter of *Skolan som politisk organisation* Jon Pierre explain that teachers today are not as controlled as they were before. They have more freedom to shape the pedagogical activities and Pierre finds this to be not only positive. The increased freedom to act also involves there not being any clear rulebook to fall back on when discussing specific issues (Pierre, 2007). The mission of the school is twofold, striving for both knowledge and democracy. Pierre explains it to be about norms, goals and values which should all be promoted on a local level within the school practice. Similar Englund points out that different usage of theory and definitions result in different meanings depending on who is using it. The curriculum and the way in which the teacher uses it is, according to Englund, based on influences of society and history and an expression on political action and power. The interpretation depends on the teachers' views on humanity, society, equality and limited by their superiors as well as existing conditions within the education system (Englund, 2005, s.136-7, 170-1, 173, 284).

Fredrik Sjögren, the author of *Styrdokument möter verkligheten*, concludes that no matter what strategy teachers choose to use, they will always be in conflict with some paragraph in some steering document and he or she will always receive objections from others concerning solutions to that dilemma. Sjögren's answer to this is that the teacher should always act in a logical way based upon united principles (Sjögren, 2007).

3.3 Entrepreneurship

In the previous chapter I shortly presented entrepreneurship and here I develop it. The entrepreneurial learning and entrepreneurship is a method, or a way of learning, used within schools. It involves tools, qualities and features that are used when defining entrepreneurship within the business world. Here I present entrepreneurship together with opinions regarding its usage.

In an article published in 2010, *Den entreprenörskapande skolan – styrning, subjektskapande och entreprenörskapspedagogik*, Dahlstedt wrote about how entrepreneurship has taken a place within the education system. In the article, he refers to a writing produced by the Swedish government in 2009 where Entrepreneurship is described to be using “attractive characteristics”. During the last decades he concludes that entrepreneurship has been described as something that is important to preserve within today's knowledge-driven society. Within this context entrepreneurship has gained a key role (Dahlsted, 2011). Anand N. Ashtana claims that “there is no agreed definition of entrepreneur or entrepreneurship” (Ashtana, 2011). Liedman explains entrepreneurship to be something which uses creativity and innovation to obtain energy and reach new possibilities. The individual, the entrepreneur, is a researcher or artist who uses playful methods to reach a goal and not someone who's using the elbow to progress in this competitive world (Liedman, 2011, s.237). Holmgren and Berglund suggest that entrepreneurship within school is perhaps about reducing the gap between the act of talking about something and actually doing something. The authors support the idea of entrepreneurialism within education since the school should follow the development of society (Karin Berglund, 2007).

The Swedish government encourages the creation of new companies and, according to Liedman, this is one reason why entrepreneurship has taken a role within schools (Liedman, 2011, s.123). The message and encouragement within society is that being employable is good but being an entrepreneur is even better (Liedman, 2011). This is similar to what Knutsson is presenting by using Rostow's five economic stages. The desire to develop and reach progress has created the entrepreneur and made him/her an important actor within a movement of society.

Anand N. Ashtana explain the political spectrum being divided between advocates for entrepreneurship within the business world on the right side and advocates of socio-economic human rights, concerned with oppressed groups, on the left side (Ashtana, 2011). Ashtana encourage cooperation between the two but this division prevents it. The two share essential ideas of the individuals' autonomy, a focus on development and a desire to improve peoples' lives. The implementation of human rights within the language of policy makers and practitioners will, according to Ashtana, enlighten people and is a correct way to achieve a sustainable development (Ashtana, 2011).

Knowledge economy and lifelong learning, methods connected to entrepreneurship, shall provide the individual with knowledge in order to better deal with changes and new information

and become employable. According to Ball, this will reinforce social inequality, increase economic and social polarization. Instead of preparing the student for life, it replaces the liberal education of values and moral by turning the student into a consumer whose degree can be traded for a job. Knowledge is viewed as a product and the human relationship and the social aspect is neglected (Ball, 2010, s. 21-24). Ball expresses a danger concerning the influence of entrepreneurship as he worries that the student will be considered a profit-making product instead of an individual who carries morals and values (Ball, 2010, s. 202-5).

3.4 Human rights

In the previous chapter, I presented human rights within a historical background. I here present it as part of my theory.

Human rights is founded on the notion that each person is entitled to these rights on the basis of being born into this world (Youth for human rights – *making human rights a global reality*). This is stipulated within UDHR, and following this the UN has put into force several other conventions concerning civil, economic, social, political and cultural rights (Smith, 2007, s. 5-7). In the preamble to ICESCR, the International Covenant on the Economic, Social and Cultural Rights, it states that only when conditions are created so that all can enjoy their economic, social and cultural rights as well as civil and political rights, can they achieve freedom (ICESCR, 1966). Human rights are fundamental moral rights which are necessary for a life with human dignity and thus a means to a better social end and a law which, at any time, tells people what rights are most fundamental in society. The rights are a man-made construction and are considered universal since 1945, based in the UDHR, (Forsythe, 2006, s. 3).

Within a liberal view a respect for equality and autonomy of the individual is the foundation of a good society; fundamental rights assure this idea. Human rights has gained attention within international governance and had an impact on national constitutions and thus the domestic policies (Forsythe, 2006, s. 5) such as curriculums. History does not progress in a straight line but there are ideas which advance throughout time. The role human rights has today is based upon international relations in the existing world order and when this changes, so will the position of human rights (Forsythe, 2006). Human rights is one way, or one means, but it is perhaps not the best in order to reach human dignity (Forsythe, 2006, s. 10). They are

international laws and since Sweden has ratified conventions such ICESCR, the government also takes on a responsibility to deliver and fulfill them within the state (Smith, 2007).

3.5 Theory

Above, my theoretical framework is presented; I will now present my theory. I have used Michael Foucault's ideas about relationships of power, education and discourses as my overall theoretical approach. He was a French philosopher who lived from 1926 to 1984 who did not label his work as theory (Foucault, *The subject and power*, 1982) but according to Thomas S Popkewitz's, Foucault suggested his work to be used as propositions for others to contribute to, since he believed that nothing should be permanently fixed (Popkewitz, *Foucaults Challenge - Discourses, Knowledge and Power in Education* 1997, s.301 ; Ball, *Foucault and Education - disciplines and knowledge*, 1990, s. 172).

Foucault doesn't believe it to be possible to show a certain or final reality; however, it's crucial to keep trying to explain and understand the world we are living in since without defining or naming *it*, *it* will stay hidden (Popkewitz, 1997, s. 266). Ideas can be theorized but understandings and interpretations can change due to circumstances and therefore no theory is permanently fixed (Popkewitz, 1997, s. 357). Popkewitz refers to Foucault statement that "we have to create ourselves as a work of art" and "truth is a thing of this world" (Popkewitz, 1997, s. 249, 255-6). In order to change what we are, we first need to understand what it is that makes us what we are. The society and *the truth* is a creation and what is considered common-sense and true is changeable.

Human rights and entrepreneurship are concepts that have been given definitions and understandings through time and development. As pointed out previously by other researchers, society, politics, ideology and actors within these fields give effect to how things are used and understood. Therefore, I find it relevant to use Foucault's ideas concerning how relationship of powers and discourses affect and control the education system.

3.5.1 Relationships of power

I have now referred to relationships of power several times. By using Foucault and writers who interpret him, I will now present and explain this term.

Power is a network going through the whole social body. It is effective, accepted and used by people because it produces things and forms knowledge (Popkewitz, 1997, s. 206). Power exists within a position and is used, never possessed, by a subject (Nilsson, 2008). Foucault is convinced that the subjects know what they do and why they do it when they use these relationships of power. (Popkewitz, 1997, s.359). The intent of the action can be one thing but due to the uncertainty of how it's processed and received by other subjects, the outcome can never be predicted (Nilsson, 2008, s. 87). In Thomas S Popkewitz's work, *Foucault's Challenge – discourse, knowledge and power in education*, he writes that Foucault explains that power within school influences and shapes the students. By knowing and understanding relationships of power, it's possible to resist the social and political limits of power, working to control the individual's will and actions (Popkewitz, 1997, s. 261, 257). José Guilherme Merquior writes, in *Foucault's "cratology": his theory of power*, that according to Foucault power is a silent war bringing conflict into social institutions, economic inequalities, language, and within each individual body. Patterns of domination and strategies exist but it's impossible to identify a group or subject who intentionally and clearly initiated it (Merquior, 1985).

Relationships of power are constantly moving and change with forces and effects, thereby affecting each other and reshaping, resolving like a chain (Foucault, *The subject and power*, 1982). Within school, power is disciplinary in the form of hierarchies, where normalized judgments are used to define the good and hardworking student (Nilsson, 2008, s. 105-6). We accept the repression and prohibition of powers mainly because they create understandings and discourses which give results, or so we believe (Nilsson, 2008, s. 88-89). To understand the society we are living in we need to understand education.

3.5.2 Education and power

As mentioned, Foucault believed the society to be full of relationships of power. No individual possesses power but the position an individual holds within society has a certain power and this can be used by the individual person (Foucault, 1971). Neither the actors who create and put the curriculum into force nor the teachers interpreting possess power nor can they know what effects their actions might lead to. I now shortly present how power and education is linked, by using Popkewitz, Robby Nilsson, Roger Deacon and J. G. Merquior who all interpret the work of Foucault.

Foucault introduced the concept *capacity-communication-power*, where he explained how relationships of power and knowledge are always linked together within institutions of society, such as within the educational system (Popkewitz, 1997, s. 18). Knowledge and what is considered *educated* is a social construction where values, containing power, define normal and not normal (Popkewitz, 1997, s. 39-40). Values presented and used by actors within powerful positions will, by this reasoning, gain more breakthroughs. Human rights and entrepreneurship has been promoted and used by actors who work within respected positions. This has contributed to these concepts being accepted and frequently used and their definitions being considered obvious and true.

This is decided in a process of normalization where individuals are adapted to a certain kind of behavior. What is considered “educated” is also based upon our own behaviour, present discourses, consciousness, social practices and the things going on in the surroundings (Popkewitz, 1997, s.361). Throughout our entire lives opinions, values and definitions are being normalized through supreme domination which constantly exists around us. According to Foucault, the school is a place where this constantly takes place (Merquior, 1985).

Foucault claimed that knowledge is never transferred from one person to another without being influenced by different authorities along the way (Deacon, 2006, vol. 26). The relationship between economic and social structure, ideology and discourses is without domination since it is a complex situation where no one is above or controlling the other (Nilsson, 2008, s. 56). With Foucault's reasoning in mind, the definitions of human rights and entrepreneurship can be said to be a creation which visualizes accepted norms and thus tries to control the individual's way of thinking and acting. The knowledge teachers present to the students is influenced by the society's norms and the teachers' understanding and interpretation.

3.5.3 Discourses

This thesis is examining two concepts, Entrepreneurship and Human rights. The connection between relationships of power and knowledge and how people use it, always involve discourses and social effects (Nilsson, 2008, s. 80- 5). Foucault claim definitions, understandings and interpretations to be a social construction. In order to understand and approach the two concepts, human rights and entrepreneurship, I use discourses and the creation of truths as my primary theory. Here I present and explain the concept of discourses.

Together with relationships of power, a discourse creates meaning, practice and social relationships. Foucault used this as a central concept when explaining the inseparable unification of power and knowledge. Power produces knowledge and relationships of power need a platform of knowledge to be able to function and knowledge constitutes and presupposes power relations. One is not possible without the other (Ball, Foucault and Education - disciplines and knowledge, 1990, s. 2, 173-4).

A discourse is established as a written or spoken object and it contains relationships of power (Foucault, 1971, s. 2). It is produced within a controlled, selected and redistributed procedure. This procedure tries to control the dangers which the relationships of power might cause. Individuals are born into these discourses with all their *truths* (Foucault, 1971, s. 3). The discourses and the relationships of power contain certain ways of being, prohibitions, rules and desire. No person is free to do, say or act in whatever way he or she wishes at any time or in any area (Foucault, 1971, s. 4). Each discourse involves its own way of acting and a normalized way of being and influencing individuals. What happens when something new is brought into a discourse, or into a category, or when two collide? Human rights and entrepreneurship have different focuses and diverse ways of performing. Bringing them together can produce new discourses and demand new ways of being. It can involve a normalization process.

All discourses contain disciplines and powers which take form as principles of constraint. It is both a positive role and a more restrictive role but both are needed to understand the totality (Foucault, 1971, s. 12). Education systems involve political mechanisms, which use their power and knowledge in order to maintain their socially accepted discourses. Despite this method of trying to control, Foucault claims that all individuals can access any kind of discourses through relevant education (Foucault, 1971, s. 14). An individual can fight the existing world order by being aware of education and discourse. By using discourses and their relationships of power, individuals can become more free to do, say and act in ways and areas they wish (Foucault, 1971, s. 3).

Foucault acknowledges a reality outside the discourses but it's always created through discussion and never on its own. Foucault admits to it being hard to think differently and to avoid become chained by the discourses, and their power, but people do have the possibility to control their own lives. People too easily give in following the obvious and recognized when they should instead be constantly skeptical of what is presented as natural and self-evident

(Nilsson, 2008, s. 64-6). This thesis is examining in what way the teachers define and use human rights within the discussion of entrepreneurship. With Foucault's reasoning in mind, the teacher can interpret these concepts in line with the given norms of society. They can, intentionally or unintentionally, use the generally accepted definitions or they can choose to take a more critical approach and question or discuss these concepts and their given *truths*. No matter how they interpret them, they can benefit from becoming aware of the process of normalization going on around these concepts.

3.5.4 The truth, a question of hegemony?

Discourses are constantly surrounding us, controlling and influencing each individual's way of acting. The relationships of power working within the discourse can be used, never possessed, by a person. An effect of this is the creation of truths, as a social construction (Merquior, 1985).

Knowledge is created in-between the struggles of; science and ideology, truth and false, words and things, and it is more than a logic phenomenon (Popkewitz, 1997, s. 65). The truth is never fixed but instead created by the dominating and hegemonic powers since each time-epoch and society has their specific discourses and institutional practices (Nilsson, 2008, s. 80-3). Knowledge is open to criticism and can be deconstructed, which consequently generates an effect on institutional practices. The *truth* can be changed when new understandings and knowledge succeed over competing versions due to time, space and what economic, social and political roles and effects a certain *truth* can provide (Ball, Foucault and Education - disciplines and knowledge, 1990, s. 133). Human rights and entrepreneurship both hold certain definitions and these can be considered as truths. Through knowledge and development they have grown to be what they are now but with time, development and new influences their definitions can change.

The relationships of power and daily practices within the education system contribute to the creation of truth, as they influence and try to control the student, his/her way of being and the future development (Deacon, 2006, vol. 26). Education and curriculum should, according to Englund, give equal space to different scientific and value-based perspectives in order to make the student aware of different ways of looking at development and the possibility to change existing circumstances (Englund, 2005, s. 283, 285).

Despite all these powers and influences, individuals can resist and fight them. To do this, there is a need for will, knowledge and understanding. Power is exercised over free subjects as

long as they are free (Merquior, 1985). People should realize that they are much more free than they feel (Nilsson, 2008, s. 149-169). Both freedom and the truth are connected to relationships of power and they are created and can be reshaped. Since the truth is a creation it can also be changed.

4. Method

4.1 Carrying out this thesis

I started the work of this thesis by gathering information about the Swedish school system, the curriculum and how it has changed and developed. The opinions and ideas of Thomas Englund, Benjamin Knutsson, Sven-Eric Liedman and Stephen Ball regarding the school system have been used for this background information. For this I used a text analysis and thus sorted out the parts relevant for the focus of my thesis.

To this I added Michael Foucault's ideas about how knowledge and relationships of power are connected, depended on and influenced by the surroundings as well as on each other and consequently creating *truths*. In order to bring this theoretical discussion into reality, I interviewed teachers who were teaching on a secondary level.

Through the interviews I intended to see how they define and use human rights within their lessons and together with entrepreneurship. I interviewed nine teachers who in one way or another teach entrepreneurship. They all work at different schools, secondary level, in Gothenburg. When designing the interview guide⁸ I used relevant parts of the curriculum and asked the teachers how they interpret human rights and entrepreneurship as an element within their teaching. Englund's ideas of market and human rights influenced me when writing the interview questions. According to him, institutions and organizations in society are organized to follow the demands which the market and economic activities determine, with a focus on production and trade. Human rights try to unite a liberty of the individual with universal ideas of human brotherhood, but since they are conventional and abstract, they are also difficult to interpret (Englund, 2005).

The interviews were carried out in a semi-structured way since I had specific topics I wished to talk about. I also wanted to see in what way the teachers elaborated and related to the world outside of the school, when talking of human rights and entrepreneurship. I recorded all the interviews since I wanted to be able to go back and listen again and better understand the teachers answer. Besides transliterating all the nine interviews, I wrote down my thoughts after every

⁸ Bilaga 1

interview and then listen to the interview again to make sure I had understood the answers meaning correctly.

In the thesis I have replaced the teachers' names with numbers. Below is an illustration on the teachers I interviewed.

4.1.1 Interviewees

Name	Male/Female	Working-experience outside of school	Mentors students in the obligatory projects-assignments	Teaches economical subjects
Teacher 1	Male	Yes	Yes	Yes
Teacher 2	Male	Yes	Yes	Yes
Teacher 3	Female	Yes	Yes	Yes
Teacher 4	Male	No	Yes	No
Teacher 5	Female	Yes	Yes	Yes
Teacher 6	Male	No	Yes	No
Teacher 7	Male	Yes	Yes	Yes
Teacher 8	Female	Yes	Yes	Yes
Teacher 9	Female	No	Yes	No

Before the interview I explained to the teachers that the interview will be about how human rights is visible when teaching subjects such as entrepreneurship, but they were not given the interview guide. All of the teachers explained how they have, before the interviews, discussed with colleagues their thoughts about human rights, its role within their courses, how they are working with it now and how it can be developed. I have not done any examination or research on the teachers actions in class and thus my interpretations and this thesis are only based upon their choice of words and what they tell me during the interviews

4.2 Discourse analysis

I have previously described discourses as a theory. Now I present discourse as a method and in what way it is used within this thesis. The discourse analysis helps to clarify in what way human rights and entrepreneurship are interpreted by the teachers. By using discourse analysis I identify discourses within my empirical material and present them in chapter five. I identify discourses and within each discourse I present categories and all this is also analyzed in chapter five.

A discourse is a frame and specific way of seeing and understanding a phenomenon and the walls in which the phenomenon exist. One phenomenon might relate to several discourses (Palmlad, 2007). Discourse is a collection of thoughts and expressions that explain a phenomenon through written and/or spoken language, during a specific time and this creates a social structure (Beckman, 2007). This tells us what is true, relevant and possible within the discourse but it also limits and excludes things, which is not suitable within the given reality. A discourse presents a reality and orients a person's actions (Palmlad, 2007, Beckman, 2007, s. 93). Discourse analysis is a method which clarifies discourses existing within the area I am studying. The material and the discourses cannot be placed within a hierarchical order. It is its value within society and what the material can tell us about the reality that is the essential and important (Palmlad, 2007, Phillips, 2000). Discourses both contribute to the creation of social structures and reflections upon them (Phillips, 2000, s. 68). A discourse analysis view show how a phenomenon is understood, described, explained and not how it really is. Discourses need to be explained and that explanation provides a way of seeing what consequences the use of language has on the discourse (Beckman, 2007, s. 89, 92-3). To avoid the subjectivity, a well-chosen and developed theory is needed as a foundation in order to compare and put the empirical information against and in relation to the theory (Beckman, 2007, s. 28-30). I chose Foucault's theory about relationships of power and the truth being a creation as the base for this study.

People's actions are individual and are bound to a context but, at the same time, they are institutionalized and linked to a social way of being and thus they contain certain regularity (Phillips, 2000, s. 25). Discourses play a role within the creation of the world and in this thesis I look at what kind of discourses, and relationships of power, influence the teachers way of using human rights and entrepreneurship. I focus on how truth is created, and how things are being normalized and made into common-sense.

4.3 Hermeneutic

Interpretation and understanding is, within hermeneutics, based upon history and tradition since the things one learn and experience are never lost (Ödman, 1994, s. 7-8) Understanding and interpretation is connected to an emotional and moral sphere and within hermeneutics the objective world is not denied but everything is viewed subjectively; furthermore, words always need to be understood within a context since circumstances, understandings and interpretations

create different explanations. (Ödman, 1994, s. 13, 19-21). It is important to keep an open mind, seeing different interpretations of information and situations together with not controlling or directing one's understanding but instead bringing out an understanding between and towards the study object (Ödman, 1994, s. 18-21). Every researcher carries a pair of glasses when studying material and thus can never be completely objective (Beckman, 2007, s. 11, 15-6). Open-mindedness gives value to the study (Ödman, 1994, s.189). To understand is to embrace the object in a socially acceptable way within its context and to be able to compare it to different situations and activities. New knowledge will emerge and grow when both the things understood and the things not understood are taken into consideration using explanation and understanding (Lundequist, 1998, s. 19, 25-6). I am aware that as a researcher, I interpret and select material, and this can give effect to the thesis. My thesis is based upon me wanting to know more about the teachers' thoughts and thinking concerning human rights. Thus I have tried to keep an open mind by using the idea of hermeneutic.

4.4 Research ethics

I wish to clarify that my intention is not in any way to accuse or denigrate anyone. My intention is to highlight how social powers and discourses influence us into acting and thinking in a certain way. With this I hope to create a bigger awareness. As Foucault argues, in doing so one can become more enlightened and thus resist or use these powers in a more informed way. People are more free than they initially believe (Foucault, 1971).

When doing the interviews and during the work of this study I have taken into consideration Vetenskapsrådet's ethical principles. Their purpose is to provide norms about the relationship between the researcher and the study object in order to act as a guide in the work of the study and to prevent conflicts (Vetenskapsrådet, 2002). They contain four main principles:

1. Information about the purpose of the thesis to the, for the research, relevant actors.
2. Participants have the right to, independently, decide if they wish to participate.
3. To the extent it is possible, the participants shall be treated confidentially and not be put to any harm.
4. The collected information shall be used for the research and not for commercial or other non-research aiming purposes (Vetenskapsrådet, 2002). These principles have not replace my own judgment or responsibility, but rather complement and be a tool when and if conflicts occur. The interviewees were given information about my thesis and voluntarily signed up to participate. They were

informed about the general purpose of the study weeks before the interview and as an introduction when carrying out the interview. All the interviews were recorded with the interviewees' approval. My interviews might have lead to the teachers starting to think more about how they use human rights within their lessons but besides this I do not think the thesis have created any effect on the actors involved

4.5 Methodological reflection

One of the downsides of transcribing interviews is that things can be lost when transferring spoken words into written words (Kvale, 1997). The interviews were carried out in Swedish and for that reason, so are the interview guide. The guide is attached in BILAGA 1 and it is not translated. Consequently, the quotes used in the analysis have been translated from Swedish into English. The intention has been to do it as accurately as possible. The quotes are, when needed, clarified to make the spoken word easily understood as a written word. The intention is not to change or twist the content in any way but only to clarify the teacher's words and answers.

5. Analysis

The empirical findings, the result from the interviews will not be presented separately. Instead I have chosen to present them together with the analysis. In this chapter the discourses are presented together with the appropriate categories. This is followed by an *interpretation and analysis* where I summarize the discourse and interpret it by linking it to the background and theory presented in chapters two and three.

By presenting my material together with the analysis I believe the reading will be easier and the understanding of the linkage will be clearer. The material, discourses and categories which I have found, is presented followed by the *analysis and interpretation* in a different section. By doing this, I trust that the reader does not have a problem in separating the teachers' words with my own words.

5.1 The discourses

On the following page an illustration is shown, presenting the categories and discourses that I found when analyzing the interviews. Following this illustration the discourses are presented with its categories and a interpretation and analysis. Each section presents in what way the teachers define and interpret these categories and concepts.

By marking and comparing the teachers' different and similar ways of presenting their own work, as well as their interpretation and usage of human rights and entrepreneurship, the location of the discourses is made. In order to make it clear I have used quotations when presenting the discourses. By changing some of the spoken language into a more accurate written language I believe it to be more understandable. The intention is to clarify -not twist- their messages in any way.

5.1.1 Template of discourses

Discourses	Categories
Entrepreneurship 5.2	Entrepreneurship - more than profitmaking
	Being an entrepreneur
	Entrepreneurship - tool within school
	Moving <i>it</i> out into the society
Human rights 5.3	The idea of Human rights within school
	Human rights - positive element within entrepreneurship
	Moving <i>it</i> out into the society... locally and globally
The impact from society 5.4	Interpreting curriculum
	Teachers' influence
	The students' initiative
Human rights and entrepreneurship used together 5.5	Different origins
	Collaboration between the two

5.2 Entrepreneurship

Within this category I present Entrepreneurship and the ways in which the teachers explain their usage of it. According to teacher 1 the initial concern should be about the definition of entrepreneurship, since it's different depending on who is talking of it. Entrepreneurship "is a quality/characteristic so no one can copy it... very simple it is about developing the seeds which exist, grab opportunities and dare take steps... and solve problems"(1, 2012). Teacher 6 claim that it shall be together with "reasonable and workable ideas" (6, 2012). Entrepreneurship can involve almost anything and teacher 2 find it important to provide the students with a promising alternative in life: "It's not just about standing in the line of unemployment, going to a proper school or marrying rich but one can actually go out, organize and get a job on their own initiative" (2, 2012).

5.2.1 Entrepreneurship - more than profit making

All the teachers define entrepreneurship to be about creativity, responsibility, taking independent decisions, solving problems and something that motivates the student into trying new things with self-confidence. Their school projects⁹ vary between businesses, charity, music etc. (6, 2012) and it is about stimulating students into being “drifty, engaged, involved within a project in order to make progress, open up their horizons and support them in this by asking questions instead of giving directions” (7, 2012). Entrepreneurship “opens up to a larger world...you don’t start a war with those who you trade with” (2, 2012). Teacher 2 referred to the EU as “a large peace project where states trade...and thus a more peaceful world is built”. On the individual level teacher 2 claims entrepreneurship to be about an urge to act independently and gain respect “instead of needing to go to the social security office and declare one’s life situation in order to get financial support”. The school has the space and possibilities to generate and support this desired independence and to provide students with the ability to create a stable life situation (2, 2012).

5.2.2 Being an entrepreneur

Teacher 4 explains an entrepreneur to be someone who “*is his or her own business...believes in the idea and is drifty within his or her profession and what it can do*” (4, 2012). The negative interpretation or understanding of entrepreneurship as only being about earning money and efficiency can be an obstacle, teacher 4 continue to reflect. Teacher 6 finds it equally important to consider and explain how entrepreneurship can positively provide a difference, locally and globally. According to teacher 2 the simple definition of an entrepreneur is “an inventive person with several projects that generate money” (2, 2012). Teacher 1 points out that “a bank robber also is an entrepreneur” (1, 2012) since he have a plan, try to overcome obstacles and work to reach a goal. Teacher 1 defines entrepreneurship to be about being inventive and creative and thus reaching the desired result, good or bad.

The battle between human rights and entrepreneurship is similar to the one between socialism and capitalism where “one neglects the capital and the other is doing something smart with the capital to support people”. Entrepreneurship is “about creating something smart and the base idea is to support the people working with it” (2, 2012). Teacher 2 claims that teachers’

⁹ In order to graduate from secondary level each student need to carry out a project. The projects can vary between starting and running a business, climb a mountain or have an art project with an exhibition.

attitudes today are more positive towards businesses since they now understand that a “student with a big interest in music is an entrepreneur and thus needs to see how he or she can make a living out of it” (2, 2012). Teacher 6 believes few “start companies aiming to earn a large sum of money but instead... they work with something because it is fun, and to earn money is a bonus”. True entrepreneurs get excited about the idea, the invention, the entrepreneurial skills and this motivates them. According to teacher 5, the success and big money emerges more when financiers, administration and others develop the original entrepreneurial idea further into a large and successful business (5, 2012).

5.2.3 Entrepreneurship - tool within school

Entrepreneurship is an element and tool within economical subjects. Teacher 2 explains that students who came to Sweden as a ten year old may struggle in school, due to difficulties in math and English for example. They thus “face the risk of failing one or several subjects in high school and secondary school but by providing them with knowledge about entrepreneurship they might still feel as if they have options despite struggling with some subjects” (2, 2012). According to teacher 5 there is “need for a lot of people with entrepreneurial skills in order to solve a lot of social problems since there’s no universal solution”.

5.2.4 Moving entrepreneurship out into the society

According to teacher 2, all courses of economical subjects contain an element that concerns the impact businesses have on society and he believes it to be important for the student to encounter and meet businesses. The students then understand interdependence and what role businesses play within the community. According to him, this will provide opportunities and understanding for both students and the businesses. “For students in areas such as Angered¹⁰, this brings them self-esteem about themselves, their life and provides them with a good attitude of working culture which will pay off” (2, 2012). Knowledge of entrepreneurship shows that starting a business does not need to be complicated and that it can provide options on how to fulfill a dream. It also stimulates motivation towards present and future studies (2, 2012).

¹⁰ District in Göteborg

As a way of visualizing development, Teacher 3 reminds her students about how people, hundred of years back, emigrated to the United States since our own country was not as wealthy as it is today. During the 20th century new companies arose due to opportunities, changes of laws, increased infrastructure, carrying politicians and a climate of entrepreneurship. Together with education and a working tax-system, this is how Sweden is built and entrepreneurship therefore has a great impact on the society and its development (3, 2012). Teacher 7 believes it to be important to introduce new things and how they are carried in order for the student to understand how projects, businesses and initiatives can give effect both locally and globally (7, 2012).

5.2.5 Interpretation and analysis

All the teachers explain the definition of entrepreneurship to be more than just about starting a business. They define it to be more like an attitude, or a way of being, and something that will help create the individual and his/her personality, attitude and moral in a positive manner. Teachers 1, 2, 3, 5, 8 and 9 have been working within a profession outside of the education system and thus relate to entrepreneurship, how it can be used and its benefit to the society outside of the education system. The teachers who have only been working within the school relate and refer to entrepreneurship as something within the curriculum and therefore used.

The teachers' definition to entrepreneurship and the words they use when describing its effects are all positive and similar to the initiatives and recommendations given by the European commission and the Swedish government. The way Foucault wrote of the creation of truth and how different relationships of power influence things into being common sense thus become very relevant and visual. His idea about how positions hold a certain power and people within that position can use that power also fit into this. The teachers have been influenced, subconsciously or consciously, by superior powers and recommendations and this is visible within their definition and interpretation of entrepreneurship. This influence is inevitable but it is important to include a critical point to the concept's¹¹ definition. In order to provide a wider and deeper understanding on entrepreneurship, the discussions need to involve its impact on society and development. The teachers refer to the need of entrepreneurial skills and different ways of using entrepreneurship in order to solve problems, within business as well as problems of poverty and

¹¹ Human rights and entrepreneurship

other problems related to human rights. Entrepreneurship is thus given a very wide meaning and content and it is defined as a phenomenon, which can be used within pretty much all areas and issues.

Teachers 3 and 5 say it's important to talk about good entrepreneurship and good business in order to show the students that these concepts can benefit both one's self and others in a positive way. Doing something for others is thus also linked to entrepreneurship and can involve the risk of the moral aspect being a façade for a business interest. As Dahlsted puts it, these demands on the individual to be adaptable to the labor market can result in a desire to create an ideal citizen

5.3 Human rights

Human rights is a platform which, according to teacher 2, can be returned to in discussions of right and wrong. Within business enterprise it concerns, among other things, issues related to child labor, damage towards the environment or illegal business (2, 2012). He defined human rights as morals, ethics, and ways of behaving towards fellow human beings and find it a reasonable demand that a teacher should show how unsuccessful business practices are violation of the law, human rights and bad advertisement (2, 2012). Teacher 3 relate human rights to social responsibility and attitude, sustainable development and attention to the usage of our resources. The increased use of CSR, Corporate Social Responsibility, is giving attention to this as well as cheap labor and increased consumption (3, 2012). According to teacher 6, human rights are "universally accepted by all students...most embrace it automatically since they are born in Sweden or live within Sweden". The idea of human rights can be used and related to when discussing and comparing situations and ways of being (6, 2012).

5.3.1 The idea of human rights within school

According to the new curriculum, human rights shall be visible within the whole education system and thus also within every subject. Despite this, all nine teachers say the linkage between human rights and entrepreneurship is something that they haven't reflected on before. During the interviews most teachers, by their own reasoning, realized that they actually do talk of issues related to human rights but it's not explicitly explained that human rights are what they actually talk about. Teacher 5 discuss ethics and the environment when speaking of working conditions,

fair trade, how to choose and contract suppliers and how companies should work and act inside and outside of their own countries (5, 2012). Teacher 7 talks about the world's different conflicts, possible solutions and NGO's operational methods versus the political power. Teacher 8 talks about opening up boundaries and the dilemma of importing goods. This dilemma is highlighted in the negative way we use cheap labor to satisfy our need of consumption and the positive in which businesses choose to "contribute and help poor people by buying their jewelries" (8, 2012).

A majority of the teachers explain that there is a need for some time to adapt and implement the curriculum before it is truly enforced. Teacher 5 says it is most natural to talk about practices within business and vocational subjects and this is the difficult part of involving a new element into the education system. The way the teacher uses the new element, human rights, and includes it is thus crucial and vital for the outcome and what result it will give. (5, 2012). All the teachers admit that human rights is easily referred to as something within civics and thus trust it to be covered enough there.

5.3.2 Human rights a positive element within entrepreneurship

None of the teachers detect problems or dilemmas by bringing human rights into the education system and into the discussion of entrepreneurship. Entrepreneurship is naturally talked of within business economy but human rights are not as self-evident to talk of when compared to their position to within civics. Compared to entrepreneurship, human rights are easier to incorporate within subjects (6, 2012). Teacher 6 explained that he does not believe human rights is a specific section, as it more natural is within History and Civics, but rather together within the courses of entrepreneurship it is an element that will be discussed and touched upon. This element can therefore involve discussions of ways of thinking when buying products and the impact we all have. "How we can help the rest of the society and not just think about profit... which is why a lot of teachers... are very skeptical to entrepreneurship". Entrepreneurship is not only about being "creative innovators who earn money...but it's also an idea of thinking about others without gaining something for one self" (6, 2012). Teacher 5 express a room for improvement since there are things discussed within the lessons relating to human rights but it is not explicitly referred to as human rights (5, 2012). Not just "the single person's life, the company activities but also on a global level and the way this is becoming more important" (9, 2012). Whether or not

the idea of entrepreneurship should be a part of education is debated but human rights is without discussion since all believe it to be important to impregnate within all things (6, 2012).

Teacher 3 explained that negative entrepreneurship is when people are being exploited and abused and “the good business” is when development is “stimulated forward and it gives opportunities to food and water and necessities...and being able to provide things... entrepreneurship is thus both good and bad” (3, 2012). Teacher 3 claimed there to be no contradictions between human rights and entrepreneurship. “It’s important to make the student understand that not all countries have decent working conditions for their employees...and also discuss what different perspectives one can view it in” (3, 2012). In a school where most students come from “fairly wealthy backgrounds and thus might take this for granted...it’s important to work with this...” (3, 2012).

Today’s society with a lot of social entrepreneurs stimulates the linkage between human rights and entrepreneurship (4, 2012) Teacher 2 claim time has brought the two, human rights and entrepreneurship, closer.

5.3.3 Moving *it* out into the society - locally and globally

Teacher 2 referred to the discussion of human rights as a platform and through time it has been established and now is in place to stay. There will always be things to complain about and object to but development within society, economy and labor all follow this platform and therefore cannot be reduced, but only improved (2, 2012). According to teacher 9 discussions that relate to trade involve issues that can be more explicitly connected to human rights. Trading with China involves the question about wanting to “to support them, a country where human rights are violated every day” (9, 2012). Teacher 3 claimed that the usage of natural resources can be either a curse or a means of access since it impacts the development of the state and its people. As an example she referred to the difference between Russia, which relies upon an income from the oil and Norway, a country that has also stimulated a development within other areas of the country and is not just relying upon the income of oil. Teacher 7 explains that an important thing in the classroom is to listen and see opportunities in order to stimulate a discussion with the students. In that sense, human rights can be involved within everything in some way (7, 2012).

5.3.4 Interpretation and analysis

Human rights are mostly talked of within civics and some teachers therefore rely on this to be enough information and knowledge. Teacher 2 and 3 however see a need for each subject to become more open and to link their subjects to other concepts, thereby providing the student with a wider and deeper knowledge. Human rights is a wide and complex concept that needs to be incorporated and talked of in different ways depending on the context. Different things need to be highlighted depending on what is being discussed and it needs to be linked to a variety of situations and actions within society, both globally and locally. In the UN conventions it's explained that states need to create conditions so that human rights can be fulfilled. Incorporating it within the school and educating the teachers into understanding human rights is thus a big part in making this happen.

The teachers interpretation of human rights seems to be that it is something *out there*, concerning issues within other far away countries as they refer to child labor, dictatorship, international trade, and the chain of suppliers and producers. None of the teachers see any problem in bringing human rights into the discussion of entrepreneurship but they have often not used human rights when discussing issues which can actually be human rights.

5.4 The impact from society

Teacher 6 considered the discussion and debate concerning teachers' influence and power to have been left in the dark. He explained this to be the result of teachers not frequently being individuals who write and publish articles or who make their voices heard in some other way. Their discussions are “too often left by the kitchen table” (6, 2012). This debate, according to him, also involves the way teaching should be carried out and what information the teacher should deliver to the student (6, 2012).

5.4.1 Interpreting curriculum

The teachers who do not have a background within the business world refer to the curriculum as reasons why entrepreneurship should be part of the education. Teacher 5 explains that the school has developed and is now designed to function more within projects and thus entrepreneurship becomes a natural element within the daily activities (5, 2012). Teacher 3 interprets and finds it

to be important to explain that entrepreneurship is more than simply starting and running a business. It is a way of thinking more freely and believing in one's self to fulfill desires and dreams (3, 2012).

According to teacher 2, Gy11 is a continuation of the previous curriculum where the school is viewed as a platform that raises good and engaged citizens through good morals and a fair way of thinking and being. All teachers know that human rights are written into the curriculum and teacher 2 explains the connection to be visible but not explicitly and clearly presented to the students (2, 2012). As mentioned before, none of the teachers have thought about how human rights can or should be involved within the discussion of entrepreneurship. This despite it is written that human rights should be visible within all subjects. All the teachers also explain that there not being enough time for them to read the new curriculum and consider what changes they need to take in order to fulfill its content.

5.4.2 Theachers influence

Teacher 7 express that the student will always be controlled and influenced in some way by the teachers, their interpretations and views. Therefor its crucial to give the students time to reflect about the information they are given in order to grow and develop them into interesting things (7, 2012). According to teacher 8, the teacher should teach the student how to “work and find solutions outside the box instead of reading a book which provide already given answers”. Teacher 9 claims it to be important for the student to do something practical and learn for life for the sake of his or her future reality (9, 2012).

Teacher 2 expressed an understanding towards the need to stay within each subject's “frame of hours and content...but it's crucial to reduce the contradiction in order to fulfill the curriculum” (2, 2012). According to teacher 7, teachers tend to control their lessons and the things they say are thus presented as *the truth*. He encourages a more open environment where the student's voice is heard and taken into consideration. This is what he considers interesting about entrepreneurship and what defines an entrepreneur (7, 2012).

The teachers responsibility is “two-fold: partly in the service of being a representative of the state who fulfills the school laws and partly by being a human being who visualize our unequal world” (3, 2012). Human rights are “part of pretty much everything” and according to teacher 4 it's important to act, practically and in attitude, in line with human rights. In order to

make it believable for the student the teacher shall present an attitude that is in line with human rights (4, 2012). Different opinions shall be allowed but the teacher holds a big and important responsibility to stay within and defend the curriculum, its values and bring about discussions concerning opinions which are not in symbiosis with human rights (6, 2012).

Most of the teachers express a desire to work more with human rights. However, “the curriculum is new and it takes time to implement it in an optimal way as well as there being a lot of targets and aims within the courses” (8, 2012). The focus of the course and its character require the majority of the time; in any case, teacher 8 find human rights to be a crucial concept to discuss within the courses. Depending on how the curriculum is carried out, there’s a lot of possibilities (9, 2012) that can bring about positive progress and development (8, 2012). The teachers shall defend the Swedish perspective about fulfilling human rights together with a humble approach and respect for differences and different cultures (2, 2012).

5.4.3 The student’s initiative

According to teacher 3, entrepreneurship is about the student taking personal responsibility and finding his or her own method of learning. She believes knowledge to be gained when the student, actively and responsibly, processes information. A teacher cannot give knowledge but should be a tutor who presents facts and guides the student through the process of learning. School today does not allow for mistakes since there’s often not enough time to correct them, but according to teacher 3 mistakes must be allowed since reality, the world outside of school, involves room for improvements. Entrepreneurship within the curriculum presents ways of learning in which mistakes are allowed since “otherwise we kill...and instead we need to encourage learning” (3, 2012).

5.4.4 Interpretation and analysis

Human rights is something all teachers agree to have a given place within the curriculum. They are aware that human rights is something that should be within each individual subject but within their subjects they tend to more talk of ethics and moral. With Foucault’s theory in mind; the curriculum, those who wrote it and influenced its content as well as the teachers who use and interpret it all have powers which they can use. The teacher and the student both have previous and additional knowledge that will also influence and effect the information they are given. The

way the teachers interpret the concepts and in what way they select and present them will affect the students and their understanding about human rights. Prior experiences influence a teacher's way of understanding certain things. This is inevitable but the crucial thing, explained by the teachers, is to keep an open mind.

5.5 Human rights and entrepreneurship used together

The teachers' ways of describing and interpreting human rights, entrepreneurship and how, and if, it can be used together is here in focus.

5.5.1 Different origins

Human rights, according to teacher 2, “come out of a political crisis where conscious people and the UN agree upon active initiative and unite nations to make a better world and it has little to do with money and employment”. Entrepreneurship, he claims, “has always existed since people have a basic need to make a living” and over time it has been labeled with different names. Today, when it’s brought into the education system, nobody knows what it fully stands for and teachers have their own, differing interpretations (2, 2012). Teacher 6 explains a division between human rights and entrepreneurship to be wrong and “a bit crazy” since they both derive from the same liberal ideas and ways of thinking. As he explains, “there are different directions within this idea and more weight can be put on different parts”. He agree upon a division existing but both concepts are “ideas from enlightenment and liberalism” (6, 2012) concerning freedom.

5.5.2 Today

Teacher 2 explains that time has brought the two closer to each other and initiatives put in force by the government have generated an increased use of entrepreneurship. Development and constant change within the industrial world combined with ideas concerning how to teach to achieve the best outcomes will result in the “use of a new fashion-word about business enterprise in the next ten years” (2, 2012). Human rights on the other side “will be stable within the line of being something people have been fighting towards for decades and not possible to back away from” (2, 2012). According to teacher 7 this division “exists due to the Swedish commercial and industrial live's use of it and the way they have promoted it” (7, 2012). He claims that this results in entrepreneurship being used within the curriculum and being interpreted in the same way it is within the industrial world. Initially, he explains that “Entrepreneurship was thought to

be used as a cooperative way of thinking where entrepreneurship shall be carried out in a group and never by a single person”. The focus was “the other side of entrepreneurship”. To “learn how to cooperate, the meaning of it and how it works...democratic decisions and ways of thinking are included in order to reach progress and success...and the pleasure of accomplishing collectively” (7, 2012).

5.5.3 Collaboration between the two

Teacher 4 finds the concepts to be two separate things - “Human rights feels like they are more important than business enterprise and productivity” but there’s no reason to keep these two separate. He suggested that human rights could humanize entrepreneurship to keep it from being strictly about profit and money (4, 2012).

Teacher 3 explained that we instead should discuss capitalism versus the human value. Traditionally and historically there’s been a “line between these two values but I don’t think it needs to be like this” but instead it is possible to “find a balance...find a common way of viewing this, but it will take a long time before we reach there” (3, 2012). Teacher 3 explains that in order to fulfill the ten Millennium Goals, besides human rights, infrastructure and good businesses have a big role to play in this. She admits that it might be a naïve idea but by establishing “good structures”, the contradictions are not “something necessary”. She believes it to be possible to hold this approach and “also for the school to transmit this” (3, 2012).

Teacher 8 and teacher 9 claim this division to be common inside and outside of school. By combining them, opportunities and employment can be generated to improve people’s standards of living. “There’s no need for it to be two different things” (8, 2012) and “there’s no need of putting it into one place, fix it or label it in a specific way” (9, 2012).

5.5.4 Interpretation and analysis

All nine teachers consider human rights and entrepreneurship to be two separate things and some consider them both to derive from liberalism and liberal ideas, but from two different directions. Most of the teachers refer to entrepreneurship as something that has been promoted by the state and by the industrial and commercial worlds. In accordance with Englund, Ball and Liedmans opinions, the teachers claim the school to be following and reflecting on developments within society. The business world and the state have influenced the education system into using

entrepreneurship, but the teachers also explain it as a tool or method used to stimulate the students characteristic and way of thinking.

All the teachers wish to make the most out of every student, for them to have fun, be creative and use innovative methods in order to reach their goals and being able to accomplish the projects and initiatives they start. The business sector influences the school into creating future employees with the skills they desire and teacher 2 referred to this as a benefit for the students and the business. The negative consequence of this can be seen when the individual is viewed as a product who shall produce, but this is not something the teachers reflected over.

The political spectrum is divided, according to Ashtana, between advocates for entrepreneurship within the business world on the right side and socio-economic human rights, concerned with oppressed groups, on the left side. This division is visible in the way the teachers interpret the two concepts but they constantly add that there is no need for it and that the concepts will move closer to each other by time.

The majority of the teachers express a concern about schools being overly focused on goals and having little time to complete all the desired elements within every subject. Schools have a given structure where there is limited room for mistakes and corrections in order to learn from the mistake. New information constantly emerges and in order to use and benefit from this the student need to have the ability to understand it and deal with changes in order to become employable.

Several teachers point out that human rights are more important than the idea of profit and productivity. They are universally agreed values which people have been fighting for over a long period of time and once put in place, teacher 2 claims that it is not possible to back away from. Several of the teachers also connect human rights to entrepreneurship since trade and cooperation can reduce boundaries, increase equality and reduce segregation and class differences but all the teachers explained that they are not explicitly linking this discussion to human rights.

In accordance with human rights the education system should: possess a moral aspect and stimulate the full development of the human personality, strengthen respect for human rights and promote understanding, tolerance and friendship. In order to stimulate positive development and progress, human rights need to be understood and respected within all areas of society. A few of the teachers touch upon this by explaining the importance of being a good role model, keeping an open mind and actively listen to the students.

As expressed by both previously research and the teachers, the way entrepreneurship and human rights are generally used and talked of within society are socially constructed and consequently, so are their definitions.

6. Discussion and result

The work of this thesis started with my personal reflection and wondering about how human rights will be incorporated within the discussion of entrepreneurship, in accordance with the new curriculum 2011. When reforms are made, a need for time, resources and knowledge will consequently follow. Therefore I found it interesting to do research on how the teachers view this reform at its beginning.

Development and powers within society has brought the concept and idea of entrepreneurship and human rights into the curriculum. It's been used within society and since the education system shall reflect society it also becomes part of the curriculum. As shown the definitions used by the teachers tend to be similar to the definitions used generally in society about human rights and entrepreneurship. This is in accordance with the theory of Foucault about how society and the relationships of powers mold our understanding of things into being self-evident truths. Truths which Foucault claimed to be a changeable created construction. The real question is whether or not the teachers, and others, reflect over this. The society, ideology, other individuals, movements and political decisions all affect a personal understanding and interpretation. Influence and relationships of power exist everywhere around us and it is inevitable to escape them. It is however, possible to be more aware about their existence and to take on a more critical approach toward opinions and messages, which are presented as self-evident and as truths. Education together with awareness will help us being able to understand and use the powers surrounding us.

Some teachers expressed the need to listen to the students in order to bring out a better discussion about human rights. This together with bringing in a more critical or questioning stand is a good example of how to implement human rights into the discussion of entrepreneurship. The interviewed teachers define human rights as values, and the subject of an ethical and moral discussion which can be used to visualize the unequal world we all are living within. They define entrepreneurship to be a tool used to prepare students for life, for their future on and of the labor market.

Within the content of the curriculum, human rights and entrepreneurship are presented as to be part of the daily activities within education. The teachers have a mission to deliver this to the students. It is inevitable that the teachers will influence the content of the lesson with their own

understandings of these concepts. Knowledge and information is never passed on to another person without personal opinions or reflections being placed upon it. The position the teacher holds has a certain power and I believe the teachers know about the hierarchical position it has but as Foucault points out, he or she is not aware of the outcome it can have.

Within the preamble to ICESCR it is written that all humans will be able to enjoy freedom from fear and want when all rights, economic, social, cultural, civil and political, can be enjoyed. Conditions need to be created where this is possible and individuals need to have the knowledge and understanding of all these rights in order to respect and fulfill them. Human rights is a broad concept and these rights contain different interests and contradictions, but this is not something the teachers reflect upon. The school has a role in providing guidance, training and information to the student for the purposes of achieving and stimulating steady and full development of the human personality.

Knowledge can be turned into self-evident truths as a creation and interpretation of surrounding relationships of power. Not being at least partly aware of this and lacking a critical discussion about concepts and opinions that are presented as self-evident can result in a limited and controlled understanding and interpretation. As pointed out by Foucault, education and awareness is key in being able to understand and take use of the existing relationships of power

The teachers present human rights to be the morally correct way of dealing with problems and a useful element within the education system, for the purposes of raising active and aware citizens who have good morals and values. Entrepreneurship is a phenomenon within the commercial world that focuses on efficiency and profit. Within education, they explain it is a tool used to stimulate the student into being creative, innovative, changeable, and having the ability to confidently and independently work to solve problems. These *truths* have emerged as a result of the way the concepts have been presented and used by actors in powerful positions and thus the concepts are given a powerful weight. This is a type of a normalization process. The position, understandings and interpretations these concepts hold today, can change if influences and relationships of power change. Individuals and concepts are within, and can use, relationships of power based upon the context and the hierarchical position that context and position hold. As presented in this thesis, relevant education will give you access to any kind of discourses as well as it can solve community problems by contributing to a change towards social equality.

For the teacher to be able to provide sufficient guidance, information and understanding about human rights they need time and knowledge, as they themselves point out. The curriculum and each subject contain goals and element which shall be delivered and often they feel a lack of time to accomplish all this. They also express not enough time for the student to make up for mistakes and thus time to develop their knowledge. As I have shown some researchers express a concern of entrepreneurship having a too big of a role within the education system since it can give the effect of building a product instead of creating an active aware citizen. I don't believe bringing entrepreneurship into the education to be a problem, but I do believe it to be a problem if human rights are not given enough space, time and understanding within the discussion of entrepreneurship. If human rights are not involved within entrepreneurship I fear that these researchers will be correct in their worries since the education then will be more focused on efficiency and building wealth instead of playing a role in creating active individuals who hold moral values. Peoples, as well as our natures, well being might then be sacrificed for other people's desire to develop and grow.

6.1 Conclusion

The purpose of this thesis is to examine how human rights is interpreted and used by teachers on a secondary level within the discussion of entrepreneurship. This is done with the background of human rights being introduced into Gy11. By using Foucault theory about relationships of power I have shown that the teachers interpretation and understanding of entrepreneurship, human rights and their combined usage is based in the societies way of using these concepts. Different positions hold different powers and the people within these positions can use this power and thus also influence development, understanding and other people. These understandings and knowledge about how things are and function is presented and understood as the truth and connected to a certain way of acting and being. However, by being aware of these relationships of power people can question these self-evident truths and create a wider and deeper understanding about things. All people are thus more free and can act in a way less controlled by the existing powers, but we need to start question the given truths surrounding us.

The teachers find no problem in bringing human right into the discussion of entrepreneurship, in accordance with Gy11 but they explain that this is something they have not done. They partly talk about ethics, moral and different consequences, negative and positive,

business and entrepreneurship can have on people and the society but it is not expressed as human rights. The majority also believe it to be a positive thing combining the two in a discussion since it can provide good insights about the effects decision within business can have. Due to lack of not enough time and high demands the teachers don't feel they have time to include all and thus the discussion about human rights easily falls behind. The teachers express no problem or dilemma between the two concepts. I do understand it as most of the teachers are satisfied by having the discussions about ethics and moral and including human rights is just to fulfill the requirements in the curriculum.

The teachers way of using and interpreting human rights and entrepreneurship is based upon the societies way of describing and using the two. When doing the interviews I lack a critical approach in the teachers way of describing their work. Either they refer to be following the development of society and thus its usage of human rights and entrepreneurship or they refer to the two being written into the curriculum and therefore they use it and follow those guiding.

An interesting research would be to do similar interviews when the curriculum has been in force for some years and see if and how the usage and interpretation has developed.

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BILAGA 1

Intervjuguide

1. Vilken utbildning och yrkesbakgrund har du? Innan du blev lärare.
 - Vilken kurs/ämne är det du har? Ekonomi, entreprenörskap, företagsekonomi m.fl.

Allmänt om EP och MR

2. När ni pratar om entreprenörskap inom ditt ämne, vad är det som ligger i fokus?
 - Vad är syftet?
 - Skillnader till Entreprenöriella förmågor (lärande) som enligt läroplanen ska finnas inom **hela skolväsendet** för att utveckla och främja entreprenörskap, företagande och innovationstänkande?

Skolan ska bidra till att eleverna utvecklar kunskaper och förhållningssätt som främjar entreprenörskap, företagande och innovationstänkande. Därigenom ökar elevernas möjligheter att kunna starta och driva företag. Entreprenöriella förmågor är värdefulla för arbetslivet, samhällslivet och vidare studier.

3. Pratar ni om MR inom Entreprenörskaps utbildningen?
 - a. Ja/Nej, på vilket sätt och hur definierar du det då? Varför inte
4. *Entreprenörskap 100p har en punkt där eleverna ska ges en förståelse hur entreprenörskap påverkar samhället.*
 - a. På vilket sätt talar ni om det? Hur tar denna *förståelse* sig uttryck?
 - b. Entreprenörskap och företagande 100p har plockat bort denna punkt. Vad tror du detta beror på?

Läroplanen

I läroplanens inledande del (fram till s. 17) nämns MR som en tydlig del av skolans värdegrund och någonting som ska genomsyra all undervisning i skolan. Utbildningen ska förmedla och förankra respekt för MR, där eleverna även ska utveckla en förmåga att kritiskt reflektera över MR i samhället. Skolan ska även bidra till att eleverna utvecklar kunskaper och förhållningssätt som främjar entreprenörskap, företagande och innovationstänkande. EPL-förmågor är viktiga/värdefulla för elevens roll i arbetslivet och framtiden.

5. Hur tänker du kring detta? Vilket ansvar tycker du att du som lärare inom entreprenörskap har i enlighet med läroplanen att tala om MR?
6. Anser du att MR bör finnas med i Entreprenörskaps utbildningen?

- Ja/Nej, varför?
- 7. Vilka möjligheter och/eller hinder ser du med att prata om MR inom Entreprenörskaps utbildning?

Filosofiskt

- 8. *Inför den här uppsatsen har jag haft som tes/hypotes att Entreprenörskap och MR kommer från lite olika bakgrund gällande världssyn och människosyn. Då Entreprenörskap har mycket av sitt fokus på produktivitetstänk som grunden för samhällets välfärd och utveckling vilket är ett mål i sig, medan MR egentligen endast ser det som ett medel för andra mål (samhällets välfärd och utveckling ska generera mer respekt för MR och att det senare är målet i sig).*
 - a. Är det någonting som du kan känna igen dig i? Om ja eller nej, på vilket sätt och varför?

Är det någonting du känner att jag har missat att fråga, eller någonting du vill utveckla vidare?
Annars är jag nöjd nu. TACK!