

EDUCATION FOR EMERGENCIES – PEDAGOGICAL PRINCIPLES

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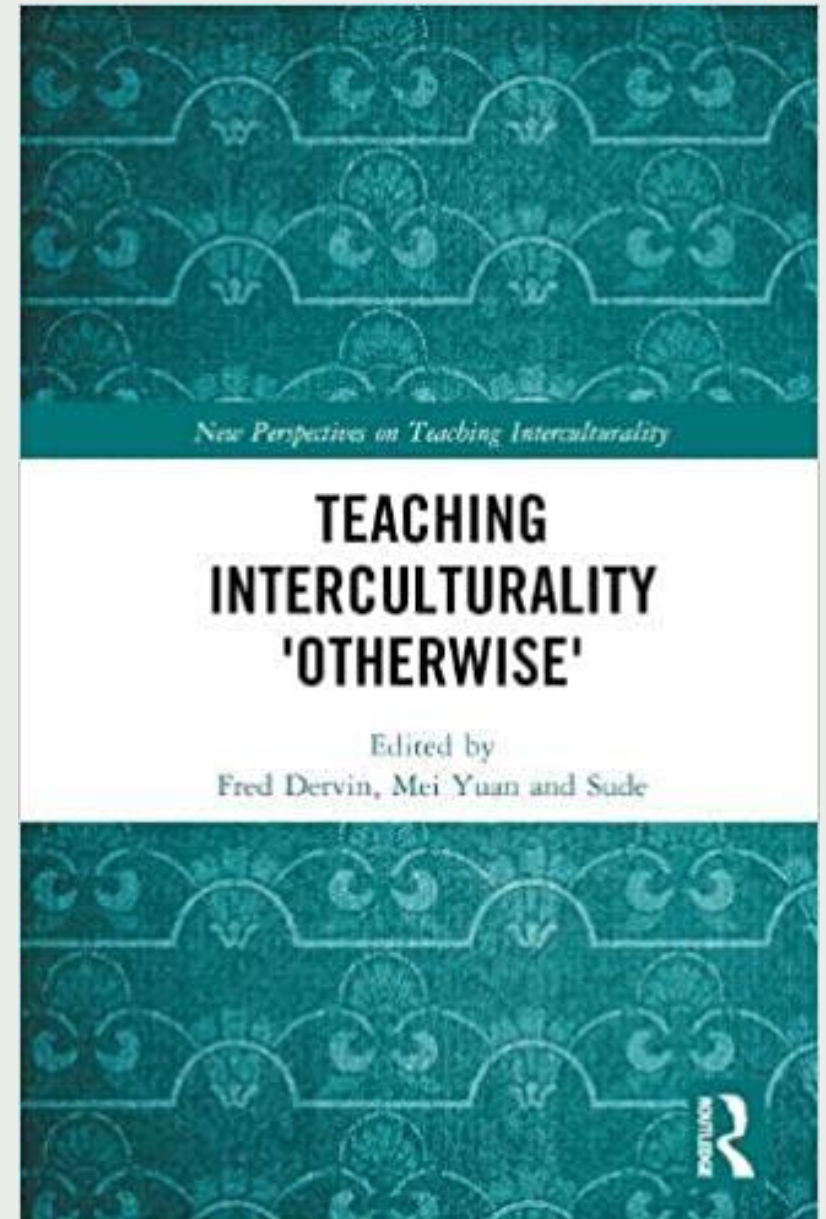
Let's create a safe space for all!

- Let's engage in discussion with an open mind and willingness to learn
- Let's actively listen to each other
- Let's avoid making assumptions about others but let's learn about and from the other
- Let's respect what other people are sharing and saying, and give right of a way for those who are discriminated
- Let's disagree in respectful ways

(adjusted from the Equity team [Welcome to the Equity Team! — Language Campus \(jyu.fi\)](#))

Why education for emergencies?

Amid the COVID-19 pandemic, followed by the increased uncertainty of other short- and long-term emergencies and the climate crisis being nowhere near solved, we call for critical review of how global education should and could be done otherwise towards more sustainable futures.



Meaning?

Long- and short-term emergencies – when something that is short term becomes long term?

- Emergency is a sudden and short-term intrusion, while a crisis refers to prolonged disruptions (Al-Dahash et al., 2016).
- ‘Emergency’ encompasses ‘crisis’ to discuss the effect of education, e.g. natural disasters, the spread of disease, and political conflicts.
- Definition around short-term and long-term emergencies can be problematic since the impact caused by any emergency varies among different communities across time and space – for example climate crises and indigenous communities



GLOBAL CITIZENSHIP
EDUCATION
OTHERWISE

Making sense of the meaning:

- Young people are dependent on the decisions of the adults
- Conflicts create refugees, attendance to schools/universities may get disrupted
- Political conflicts such as the ongoing Ukraine war, the Syrian civil war, the Kivu conflict, the war in Afghanistan, and many more have withdrawn the right to education for many children not to forget the climate disasters
- Children and women are more vulnerable amongst other species in the conflict situations (Maclure & Denov, 2009)
- Conflicts challenge the idea of planetary justice!
- Not only Covid but other natural disasters disturb attendance to schools, annually, and in different parts of the world

SDG4 target: Global education: policies and practices

- Considering all these tragedies, we argue that global education needs to be rethought in relation to the political, the historical, and the sociocultural.
- Boix-Mansilla et al. (2000) emphasize the importance of interdisciplinarity in curricula and how different lenses can and should be incorporated to provide a more in-depth view to analyze particular phenomena: scientific, historical, socio-logical – how we, for example, understand the scientific racial categorization?
- How do we co-create communities in terms of language and dialogue?



DOBSON (2006)
ECOLOGICAL FOOTPRINT

Green political thought

- **Being a citizen is about political and political is about planetary justice**
- **Global citizen – is it the same in the global south than in global north?**
- **Planetary wellbeing – can it be understood the same way in the global north and in the global south?**

Soft vs critical citizenship education

Andreotti (2006):

	Soft:	Critical:
Problem:	Poverty, helplessness	Injustice
Nature of the problem:	Lack of 'development', education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference.
Justification for position of privilege (in the North and in the South):	'Development', 'history', education, harder work, better organisation, better use of resources, technology	Benefit from and control over unjust and violent systems and structures.
Basis of caring:	Common humanity/being good/sharing and caring. Responsibility FOR the other (or to teach the other).	Justice/complicity in harm. Responsibility TOWARDS the other (or to learn with the other) - accountability
Grounds for acting:	Humanitarian/moral (based on normative principles for thought and action)	Political/ethical (based on normative principles for relationships).

1. Understanding the effects of emergencies from different perspectives:

- It is important to allow voices of young people to be heard through dialogues on their life stories, beliefs, and critical values, as well as in relation to how they deal with differences and conflicts Machado et al. 2020)
- Qualitative survey responses from 23 university students about their experiences and concerns about current emergencies and experiences of discrimination

Intersubjective – bodily experiences:

- The war is concretely affecting I am scared for my family's safety both in Russia and in Ukraine. I haven't seen my grandparents in many years due to the pandemic and now the war. I feel helpless and anxious, but I am very grateful to my classmates, teachers, and colleagues at the university for their emotional support and empathy.
- Too much to handle! Literally. I would never expect to have experienced already in my thirties, the economic crisis of my country, a pandemic and a war. I would expect that the policies of international bodies and institutions would have prevented, or at least control more successfully, tragic incidents like the aforementioned
- Slightly. I have experienced random bouts of anxiety when thinking about certain emergencies, for example, if war comes to Finland and I am conscripted, what will happen to my family, etc.
- Discrimination based on sexual orientation and the covid-19 vaccination certificate

Global macro-level reflections from outsider-insider position:

- Pandemic, war, climate crisis, political polarisation, growing human rights issues in powerful countries and other issues in combination with their influence over the economy and politics in Europe and globally are adding to anxiety. The anxiety stems mainly from the feeling that the world is going to an alarming direction, and there's very little one can do but watch it happen and prepare for the worst.
- The war has a smaller effect than climate change and the pandemic. Climate change is a more global issue that affects many of my daily decisions (recycling, public transport etc.). The pandemic has immensely affected my mental health and made me very lonely. It's the lack of interaction that stresses me and not the pandemic itself at this point

Re-negotiating the meanings:

Thank you for giving me the opportunity to share my thoughts. I found the questions to be respectful. Crisis is affecting each person in their own way. For me, the pandemic and then the war affected my whole family, causing fear for their safety, increased fear of the unknown, and uncertainty for the future. A friendly and loving university community is what keeps my spirit up. Regarding the question about who I can talk to about these issues, I believe there are people with whom I can talk about my feelings, yet I feel that there are unfortunately too many things which cannot be resolved by me talking about them, instead requiring actions that are out of my control. (...)… The more time passes, the more I struggle to be proud of my identity and nationality. I hold on to the hope that people will differentiate culture and nationalities from politics.



2. INDIGENOUS
COMMUNITY
PERSPECTIVE:

'In our community, there is no chance to study at all or to go to school. Since my childhood, I even had the desire to become a teacher. After I finished studying, I came to our village and wasteaching the adults of our community to write their signatures. All the people who are there go to the estate to work. After that, I came to work as a teacher. First, we had two years of training, we have 14 GTR in Gudalur, Government Tribal Residential School. We were 15 people who were there, so we all went into one area to teach. Our purpose was to visit and teach in those schools, but the teachers there did not permit us to do. They were government-appointed teachers. And they don't know the tribal language to communicate with our children.

They made use of us to go and bring students from the village, and talk to students who were not attending school, but there was no space to do classroom engagement or teach our children.

In the hostel, the headmaster would sell things and keep things for themselves instead of giving them to children. When we observed these incidents, they understood these will get us caught, they got scared of us and did not allow us to work in the school. Also, we felt disturbed and uncomfortable seeing that our children are not getting the benefits that are entitled to them. Then we all as a group felt if we have teaching practice or training, then we do a better job. So, we came and discussed with Ramdas and Rama. They accepted our request and for two years, they tried to teach us how to engage in a class, how to behave with children, classroom activities and pedagogy, field practice, and how to converse with parents. And if there is a problem, how to handle it and be a better leader. After this, some of us left for government jobs because of the low salary here and other family challenges. So, Shanthi, I and Gangadhar, and Radha expressed we want to run this school.' [Cultivating Change Through Global and Sustainable Education \(GloseNet\) - Pedagogical Leadership during the Times of Emergencies \(google.com\)](#)

Pedagogical principles:

- Constructing and re-constructing safe space
- Foundation on planetary safe space (focus on injustices)
- Understanding the diverse perspectives of emergencies and crises
- Inclusion of different voices and narratives as a means and ways of knowing
- Awareness and reduction of global power imbalance
- From knowing to doing/actions!





To take away from this talk?

- What if the aim of education is planetary justice, how does it look like?
- (Global) education is polysemic (Dervin, 2011:)
- Systems of knowing are polysemic (de Sousa Santos, 2017)
- We are all mortal and part of larger planetary network, with more and less access to power (Braidotti, 2019)
- What does it mean in terms of how we understand education (promoting planetary justice)?