

When I'm born I'm black, when I grow up I'm black,
when I'm in the sun I'm black, when I'm sick I'm black,
when I die I'm black, and you...when you're born you're
pink, when you grow up you're white, when you're cold
you're blue, when you're sick you're green, when you
die you're grey and you dare call me coloured.

Hyvä pedagogiikka - Antirasistinen pedagogiikka

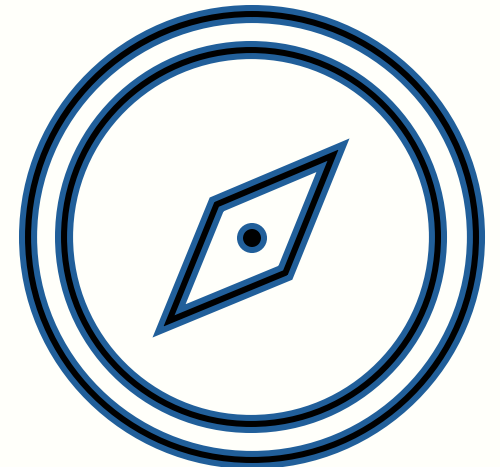
Josephine Moate

OKLA1019 Oppiminen ja ohjaus 2: pedagogiikka kaikkien koulussa

29.09.2025

Orientation

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



Aims:

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

Ydin käsitettä:

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

Mitä nämä käsitteet tarkoittavat opettajille?

Kirjoita muistiinpanoja,
joihin voit palata
myöhemmin

Luennon yleiskatsaus

- Miten orientoidumme eri taustoista tuleviin opiskelijoihin?
- Miten voin ja voimme keskustella näistä asioista?
- Näkemyksiä pohjoisen Suomen koulusta
- Näkemyksiä eteläsuomalaisesta koulusta
- Pohdinta pedagogisesta tahdikkaudesta

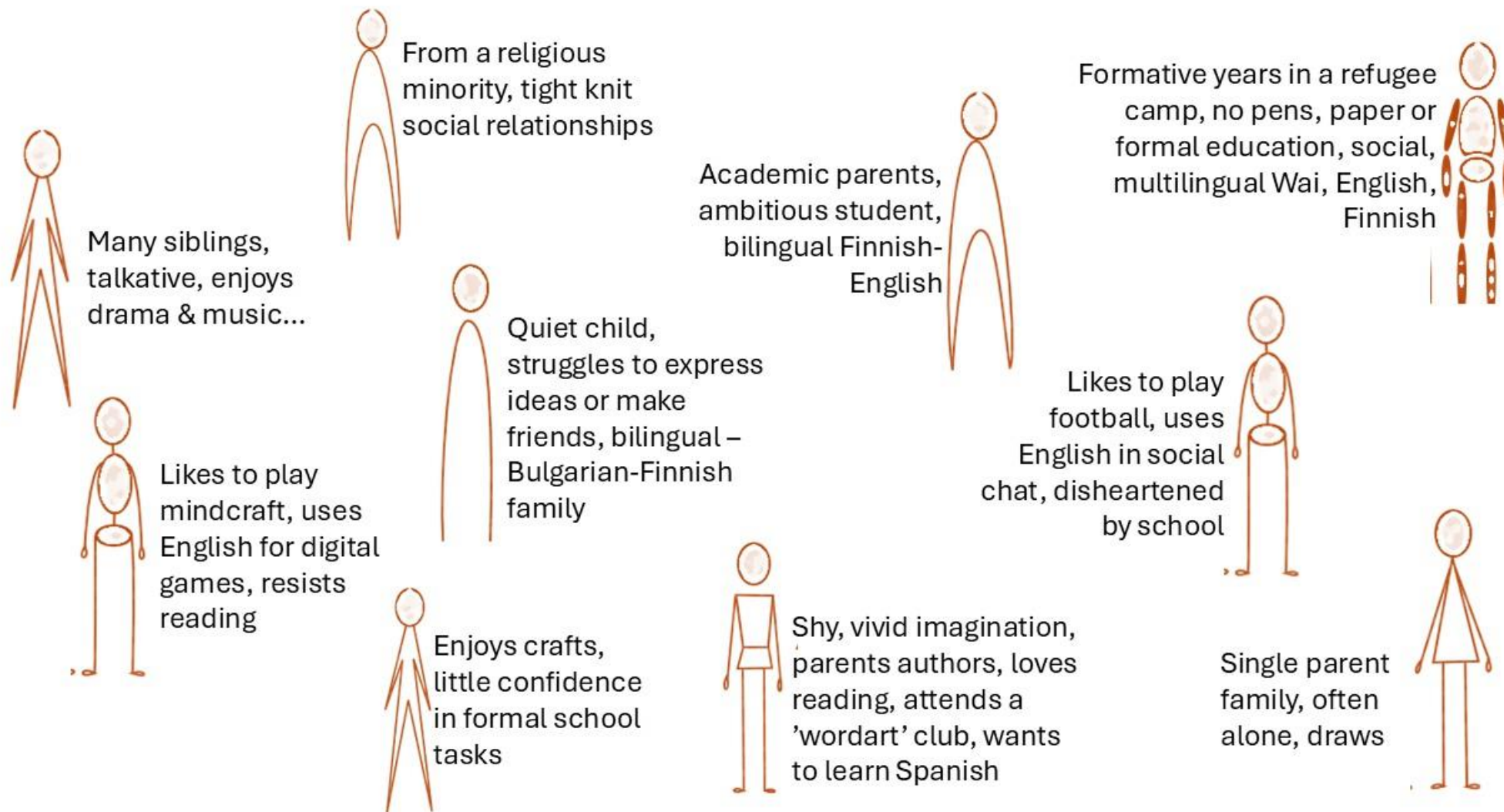


Mennään eteenpäin ...

- ... you cannot understand **how people think** unless you take into account the cultural setting and its resources, the very things that give mind its shape and scope. **Learning, remembering, talking, imagining: all of them are made possible by participating in a culture** (Bruner, 1996: x-xi)

- You cannot understand how students think and experience the world unless you take time to **listen**, to **consider**, to respond.
- Olla läsnä ... kuuntele, katso, mietti...

Kuten tiedätte – jokainen luokka koostuu useista yksilöistä. Miten vastata pedagogisesti?



Austin's butterfly - Mitä huomaat videossa ja itsessäsi?



Hetki miettimistä...



1. Mitä huomaat lapsista tässä videossa?
2. Mitä lapset osaavat tehdä – ja miksi?
3. Mikä on opettajan rooli tässä videossa – ja mikä opettajan rooli on ollut aiemmin?

Ali and the long journey – Mitä huomaat videossa ja itsessäsi?



Hetki miettimistä...



1. Mikä tässä tarinassa resonoi kanssasi?
2. Mitä erityisiä kokemuksia tässä jaetaan?
3. Mitä toiveita ja odotuksia näillä lapsilla saattaa olla koulua kohtaan?
4. Miten voimme opettajina reagoida tähän tarinaan?

Oletko yllättynyt?

- ... että Suomessa ei tehdä eroa maahanmuuttajien taustojen välillä järjestelmätasolla?
 - The category “pupil with migrant background” includes pupils who have just arrived from warzones as refugees as well as youths who were born and raised in Finland. Furthermore, the category does not make a difference between racialised and non-racialised identities or between pupils from different social class backgrounds. Thus, there is a huge diversity of pupils in the category ‘pupils with migrant background’ (or ‘immigrant background’ or ‘foreign background’) (Helakorpi, et al. 2023: 324)
- ... että maahanmuuttajataustaiset lapset pärjäävät yleensä paljon huonommin suomalaisessa koulutuksessa?
 - Many studies show that pupils with migrant background have more positive attitudes to schooling and higher aspirations than pupils without migrant background. Yet there is something in the Finnish education system that places pupils with migrant backgrounds in vulnerable positions and imposes vulnerable learner identities. ... This ‘something’ is so strong that according to PISA Finland has one of the biggest discrepancies between migrant and non-migrant background pupil performance as well as more segregation and feelings of exclusion among migrant background pupils when compared to other countries. (Helakorpi, et al. 2023: 319-20)
- ... että tätä eroa ei tarvitse olla – että muissa maissa maahanmuuttajataustaiset lapset eivät automaattisesti ole järjestelmän pohjalla? (Reinikainen, 2012)

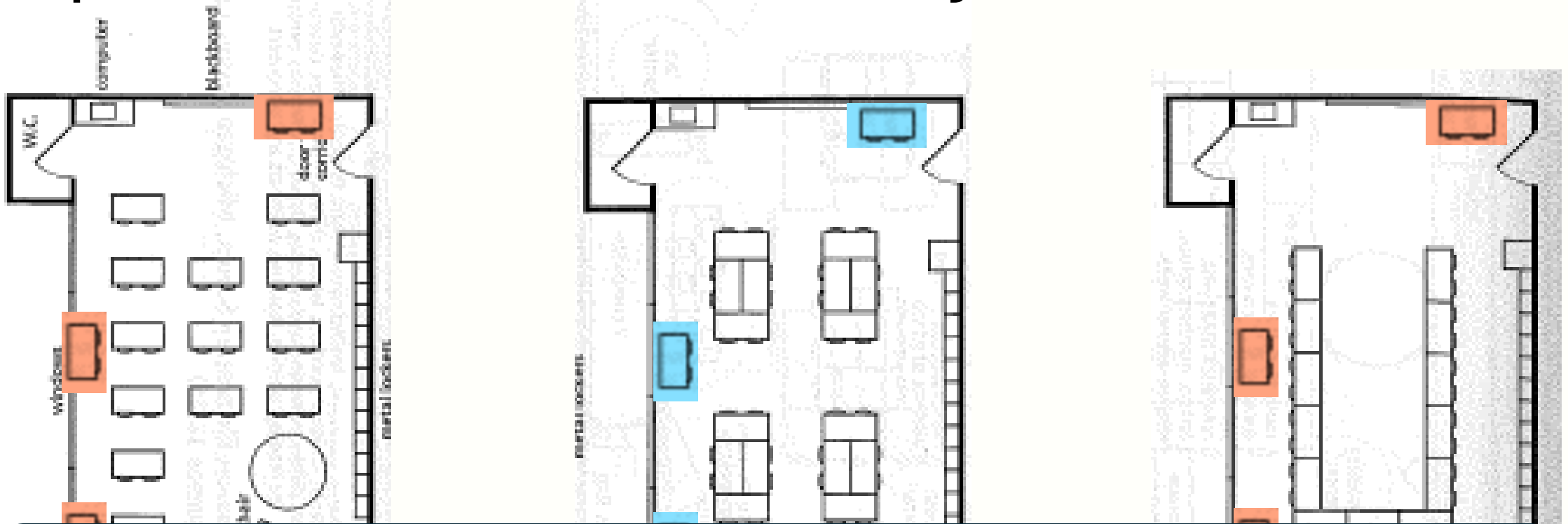
Miksi näennäisesti pysyvä ero?

- According to PISA 2009 results in Finland, **there is a pronounced performance difference between native students and students with an immigrant background.** ... this difference in reading performance is the equivalent of 1.8 years of formal schooling. **This is the second biggest difference between immigrants and non-immigrants among OECD countries after Mexico (128 points);** the OECD's average being 35 points respectively. In Israel, Australia, the USA, and Canada students from an immigrant background perform just as well as their non-immigrant peers (OECD, 2010b). (Reinikainen 2012: 113-114, bold added)

Ja miksi juuri pojat?

- In every one of the 65 countries and economies that participated in PISA 2009, girls scored significantly higher in mean reading performance than boys. This gender gap in reading varies from less than 25 points in 7 countries to more than 50 points in 14 countries and economies. **In Finland the gender gap in reading is 55 points favouring girls, which is the most pronounced difference of all OECD countries. Boys are overrepresented among weak readers and girls among top readers.** In Finland there are about four times as many boys among the weak readers (13%) as girls (3%) and among the top readers the respective percentages are 9% of boys and 21% of girls. (Reinikainen 2012: 112-113)

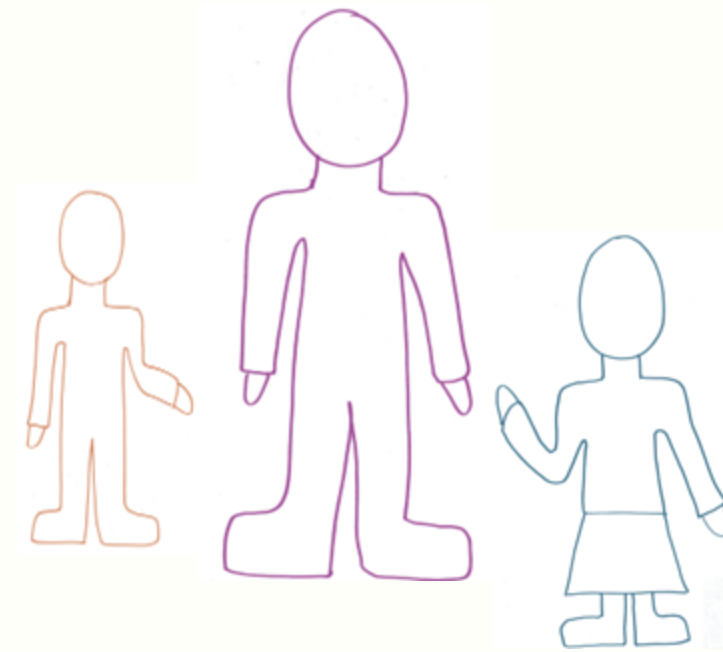
Voidaanko järjestelmätason syrjintää nähdä jokapäiväisissä luokkahuonekäytännöissä?



Jos sinut aina asetetaan ulkopuolelle, jos sinua aina kohdellaan ongelmana, missä vaiheessa positiivinen muutos tapahtuu?

Pedagogical responses?

- Pedagogy - kävellä rinnalla
- an opportunity for student and teachers to see the world from a different perspective and to notice things that would otherwise have remained unseen
- **investing in the being and becoming of another /
panostamalla toisen olemiseen
ja tulemiseen**



Miksi pedagoginen tahdikkaus ja valppaus ovat tärkeitä?

Liian usein koulutuksessa

- ‘... we seem to be more prone to **acting our way into implicit thinking** than we are able to think our way explicitly into acting’

ja

- ‘If we are not aware of what and why and how ..., we cultivate a mindlessness that, in the end, **reduces our own humanity and fosters cultural division even when it is not intended**’

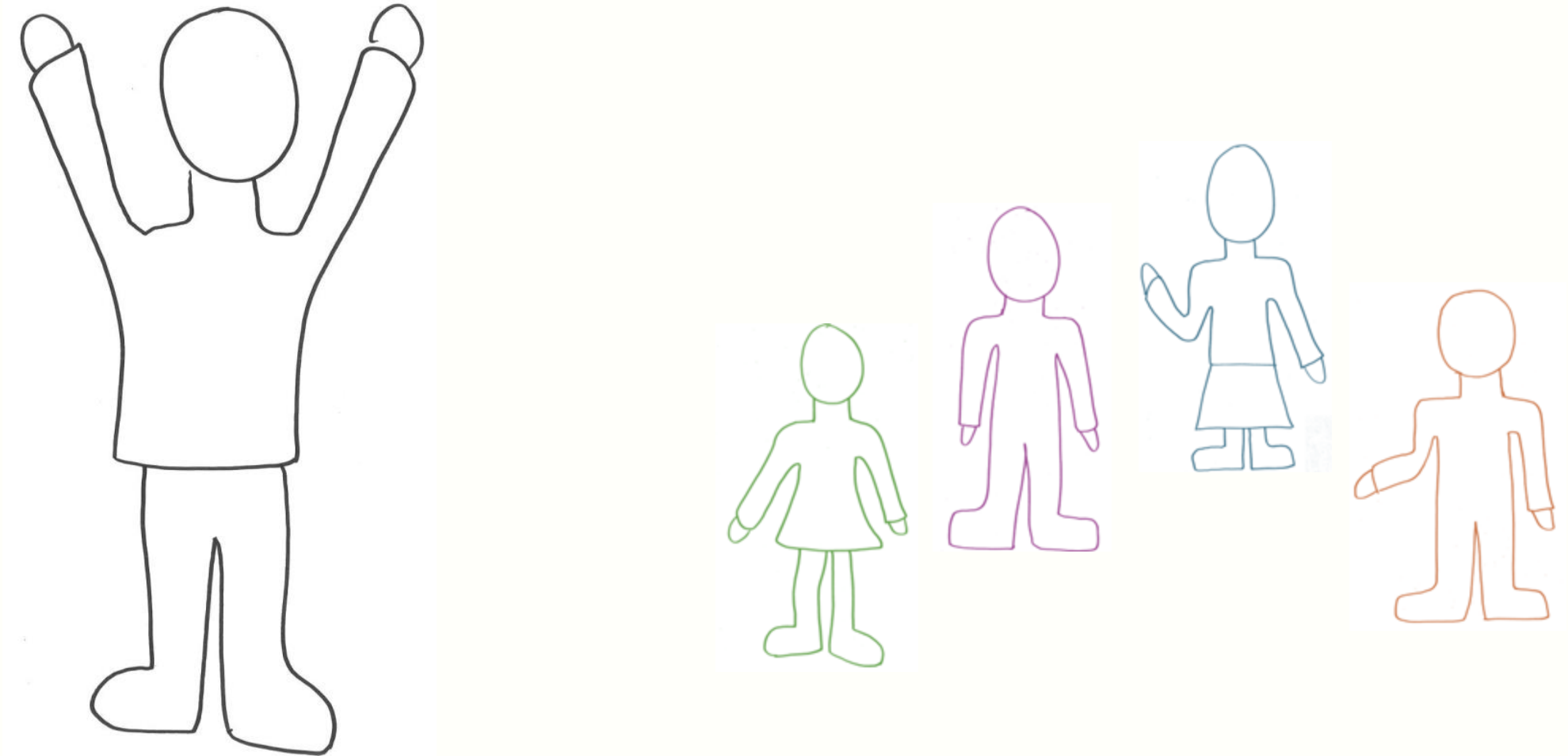
Miksi pedagogiikka ja pedagoginen suhde (koulutettavuus) on tärkeää?

- Because *how* students experience education lives a deep mark on how they experience themselves in the world and who they become (Palmer, 1987)
- Because it is *through the actions of and relationship with teachers* that students have – or are denied – the freedom to be agents of their own being and becoming. This intersubjective connectedness of teacher-student is the heart of koulutettavuus (Välitalo, et al. 2016)
- Because students with the greatest struggles benefit the most from their relationship with teachers (Pöysä, et al. 2019)

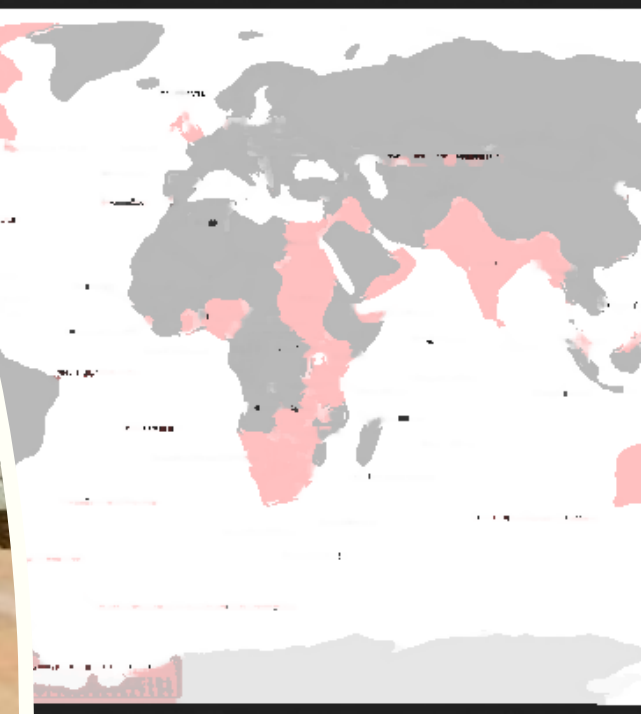


Haluaisitteko
lisätä jotain?

Mitä opettaja ja opettajat voivat tehdä?



From personal to pedagogical reflections ...



Äskettäin oppinut

- Roma children were only required to attend school in the 1990s – although it was compulsory for children in Finland from the 1920s.
- In post-war Finland, Sámi and rural Finnish children were sent to boarding schools to be 'educated' – this period was when nation-forming and consensus-forming were extremely important... (Rasmus, 2008; Huuki & Lanas, 2019)
- Sámi children only allowed home for long holidays, punished for not wearing the right clothes or behaving appropriately... these experiences were deeply painful for individuals, families and communities
- I also remember visiting a local 'zoo' when my daughter was small. The lady at the cash desk suddenly said her daughter was born blind and taken away from her and there had been nothing she could do. This experience still seemed painful.
- None of these things are you responsible for, but what you can be responsible for is your response to these incidents, these personal and social histories. We can't change the past, but we can respond in the present and through that start to form the future.

Spending time with uncomfortable truths, uncomfortable feelings and educated hope

Epämukava totuus, epämukavia tunteita, järkeen perustuva toivo

A story from Lapland

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

Setting the scene - närkästyksen sykli

- A reindeer herding village in Finnish rural north where the lifestyle is very different from Finnish urban cities.
- These differences are represented in ways that make the villagers seem stupid, laughable, unsuccessful, or socially excluded. The Lappish villagers are seen as mainstream Finns, just not as “good” ones.
- The village is the “inner other” and education the savior – rural villages as dying, unsuccessful, un-progressed and socially excluded. The villagers are seen as somehow deficit, dangerous, or in need of improvement.
- The teachers tended to educate the students toward southern cities’ idea of successful life: education, steady employment, infrastructure and in effect away from the village and the local perception of a good life: landfullness, community, and nature bound livelihoods.
- The village school was an urban bubble in the village with different rules of conduct, different idea of success, and a different understanding of childhood and growing up. When students went to school, their own lives began the margin of someone else’s lives.
- Students and parents tried to oppose and resist, but their arguments made no sense within the national, the municipal, or school discourse.
- School micropolitics maintained existing hierarchies between teachers and villagers, teachers and students, south-originated teachers, and north-originated teachers. Several human tragedies and social challenges in the village, such as untimely deaths, financial challenges, substance abuse, and suspected domestic violence, were unacknowledged.
- Conflicts between parents and teachers created anger and resentment on both sides - ‘cycles of indignation’.

Mitä lapset aistivat

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

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

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

Kasvatajilta

The lifestyle in that particular village is feudal. They still carry on with the old ways of living. (Education official)

It's like the Wild West! It's commonly known and referred to as such in the municipality. (Teacher interview, autumn)

We haven't given them [villagers] any space; we form a strong barrier ... School doesn't change: it's always the same. So maybe attitudes at home should be checked and school shouldn't be seen as some kind of monster. (Teacher interview, group interview, spring)

Uusi lukukausi, uusi alku?

All teachers and assistants had left except for 1 teacher.

They left because the number of students dropped and because of “wanting out of the village.”

Some students went to a school in the next town, 50 km away, or the next school, 80 km away.

Before the semester the parents, students, and teacher expressed a similar anger for past things, fear for what would happen, and frustrated powerlessness to influence it.

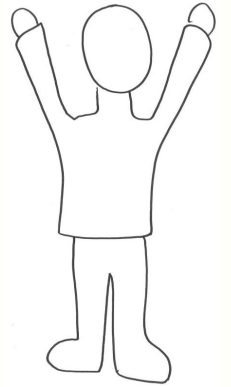
The teacher was afraid of the villagers’ reactions and the villagers were afraid the teacher would harm their children.

Everyone hoped everything would go well but lacked trust in this happening.



Yhteenliittyneiden ihmissuhteiden verkko, kehittynyt ajan myötä ja kokemuksen kautta, menneisyys luo odotuksia ja kaavoja tulevaisuutta varten...

Mitä opettaja voisi tehdä?



- the teacher **chose** to stay

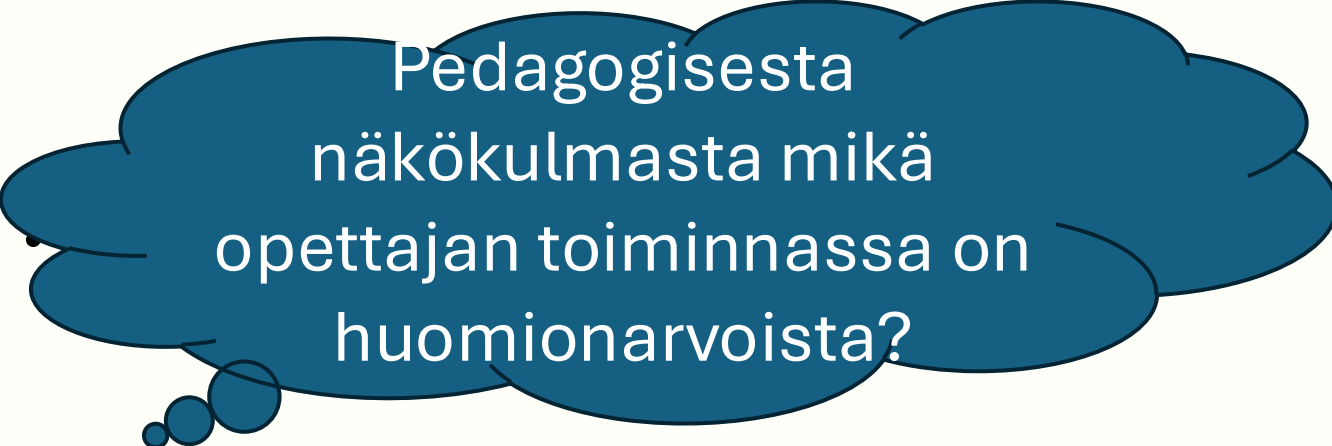
We finally have a teacher who wants to be here. She chose us. She knows us and she's with us. We appreciate that here. (Interview with a father, 4.9)

Now we just need to make sure that she does not get tired. She'll be alone. We'll need to support her. (Interview with a mother, 5.8)

- The teacher did not think she was better than the community

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

Mitä muuta opettaja teki?



Pedagogisesta
näkökulmasta mikä
opettajan toiminnassa on
huomionarvoista?

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

Ja lopuksi...

- **She accepted that this was not easy, but it was worthwhile.** This was not about demonstrating competence but commitment, and some colleagues did not appreciate her efforts. She also acknowledged that there was still pain in the community:
 - the murder was still a tender topic in the village and especially for the school children involved in the trauma. The occasional breakouts seemed absurd unless one knew the history. Rather than try to stop breakouts and to exclude the pain from school, the teacher responded to the pain. She gave tasks that relaxed the students such as concretely useful crafts. When needed, she invited individual students to talk with her and to express emotions in a safe environment. She did not try to be a psychologist, but she acknowledged the need for pain to be recognized. Providing a safe space was the better alternative to pain breaking out uncontrollably. She also developed responses to each parent that were respectful and sensitive to their worries.

Mitä merkitystä sillä oli koulussa ja yhteisössä?

- Loving acts started to become part of the day-to-day, e.g. the school children planned an activity day for the kindergarten children
- Violent breakouts were much less
- The school atmosphere changed – even the cook noticed

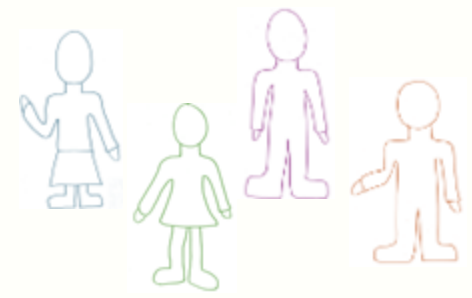
I am still here in [research village] and Happier than ever before. [...]The collaboration with parents works and the children play well together, of course there are the normal rows but nothing special. [...] the future looks good. (The teacher, E-mail 12.1.2012)

[...]The spirit in the school is incredibly good! I think about it often, when I remember what it was like earlier, during the 'insensitive period.' At the same time I also feel sad that my two older children didn't have such a warm and student centred beginning to their school career as our third one. We have also worked together successfully to keep a third grade in the school. The future feels good, since municipality seems to have given us peace now. (E-mail 14.3.2012, a mother of three)

Mitä eroa sillä oli isommassa kuvassa?

- The relationship between the school and the villagers changed and became warmer.
- Challenges remained but responses were caring, not based on anger
- Some issues were still painful and not ‘solved’ or even fully understood, but the community was no longer divided
- The teacher could not change the history of oppression or the national discourses that legitimized it, or banish difficult emotions, but she responded with love and pedagogical tact in her particular context.

Mitä opettaja ja opettajat voivat tehdä?



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

Hengitä hetki

An example from a multilingual alkuopetus class in a large Finnish city

Monikielisyys luokan rikastuttajana : etnografinen tapaustutkimus
kielellisesti ja kulttuurisesti moninaisessa alkuopetuksen luokassa

 Maisterivaiheen työ

Pomykal, Ronja ▼ ; Kasvatustieteiden laitos ▼ ; Department of Education ▼ ;

LISÄÄ ▼

2021



Tutkimuskohde on alkuopetuksen luokka

- ... jossa opiskelee 20 oppilasta. Luokassa työskentelee luokanopettajan lisäksi kieli- ja kulttuuriryhmien opettaja sekä laaja-alainen erityisopettaja. Koulu sijaitsee alueella, jossa oppilaat tulevat hyvin erilaisista sosio-ekonomisista taustoista...
- Noin puolet luokan oppilaista on kaksi- tai monikielisiä. Luokkaan oli myös lukuvuoden alusta kolme uutta oppilasta, joista kaksi puhuivat kotonaan jotain muuta kieltä kuin suomea.
- Luokan oppilaat puhuvat ensikielinsä suomen lisäksi arabiaa, albaniaa, englantia, espanjaa, venäjää, ranskaa ja somalia. Osa oppilaista on syntynyt Suomessa ja osa oppilaista on saapunut Suomeen alle vuosi sitten...
- Osa oppilaista osallistui myös oman äidinkielenensä formaaliin opetukseen koulupäivien jälkeen. Lähes kaikki luokan oppilaat ja opettaja käyttävät puhekielessään etelä-suomalaista murretta.

Ope selittää – mitä tapahtuu?

meillä on ollu vähän niinku semmonen sääntö et luokassa puhutaan sitä kieltä jota kaikki ymmärtää – välillä se mun mielestä kuulostaa vähän karultakin, että kielettäisiin puhumasta sitä omaa äidinkieltä mut sit meillä on – tai se tuli oikeestaan tolta suomen kielen opettajalta, joka on meidän luokassa aika paljon – niin hän just sano et usein on sovittu, että luokassa puhutaan sitä yhteistä kieltä, jolla myös opiskellaan ja sitte mä oon niinku sanonu että kaikki tietää et esim valitunnilla voi sitten puhua sitä omaa kieltä

(LO haastattelu, 19.11.2020)

Mitä tässä luokassa tapahtuu?

- *vaikka ne puhuu tosi hyvin suomea mut ne vaan puhuu xxx vaikka me ollaan sanottu et vaan ulkona saa puhua xxx ja muuten puhutaan suomea – niin et kaikki ymmärtää* (1.3. ryhmähaastattelu 1.12.2020)
- *“kaikkien pitää puhua suomea koulussa”* (2.2. ryhmähaastattelu, 8.12.2020)
- *“Luokassa, suomen kielen tunnilla, käännän monikieliselle oppilaalle hänen lukemansa kirjan sanoja, jotta hänen olisi helpompi ymmärtää tekstiä. Kantasuomalainen oppilas keskeyttää keskustelumme ja tiukasti sanoo meille “Suomeksi – meidän luokassa puhutaan vaan suomea” ja poistuu paikalta.”*



Mitä tässä luokassa tapahtuu?

“muut sanoo että älä puhu
venäjää älä puhu venäjää ja sitte
me lopetetaan – mä sanon aina
niille (muille saman kielisille)
että pitää lopettaa mut ei ne
ikinä lopeta”

(3 haastattelu, 8.12.2020)

*“välitunnilla meillä on salakieli”
(5 haastattelu, 16.12.2020)*

*”välitunnilla saa puhua omaa
kieltä” (4 haastattelu,
16.12.2020)*

Mitä pihalla tapahtuu?

- Kolme saman kielistä oppilasta leikkii pihalla keskenään käyttäen omaa ensikieltään. Oppilas 7, jolla ei ole koulussa muita saman kielisiä ystäviä jää leikin ulkopuolelle. Oppilas 7 tulee kertomaan, että haluaisi hyppiä hyppynarulla, mutta muut ei suostu. Menen katsomaan tilannetta.
- Oppilailla on eriävät mielipiteet siitä, onko oppilas 7 edes tullut esittämään ehdotusta hyppynaruleikistä vai ei. Kolme samaa kieltä puhuvaa oppilasta keskustelevat keskenään kunnes yhdessä päättävät, että kukaan ei halua leikkiä hyppynarulla. Oppilas 7 jää tilanteessa yksin.

Kuuntele, miten lapset arvioivat toisiaan

- no ne ei halua kertoa muille mitä ne puhuu (1.1.)*
- nii.. kun ne kyl osaa tosi hyvin suomee (1.3.)*
- tai sitten sen takii kun ne on kotona tottunu puhumaan sitä kieltä (1.2.)*
- tai sitten tota niin, ne halua et ei ketään ymmärrä mitä ne puhuu (1.3.) (1. ryhmähaastattelu, 1.12.2020)*



Ruokalassa, mitä tapahtuu, miksi?

- 7 yrittää keskustella oppilaan 6 kanssa.
- 6 laittaa kädet korville aina kun toinen oppilas aloittaa puhumaan.
- 7 tulee kertomaan luokanopettajalle ja minulle, että oppilas 6 ei kuuntele häntä.
- Hetken kuluttua sekä minä että luokanopettaja huomaamme 6 taas laittavan kädet korville.
- Menen heidän pöytänsä luokse ja kysyn suomeksi tapahtuneesta.
- “I don’t speak Finnish, I don’t speak Finnish” (6 haastattelu, 21.12.2020)



Mitä opettaja voisi tehdä tässä tilanteessa?

Miettiä, keskustelea yhdessä

Kuvaan kenttämuistiinpanoissa (3.11.2020) "Oppilaat tulevat kouluun ja opettaja käy läpi – "Hyvinvointiviikon aiheuttamaa poikkeuksellista lukujärjestystä. Sisäliikunta on siirretty huomiselle ja tänään liikuntatunnilla mennään metsään."

Oppitunnin aloitus. Oppilas 7. Tutkija.

7 kysyy minulta: Miksi ei liikuntasali? Mikä metsä?

Tutkija - Selitän, että tänään on hyvinvointiviikko ja sen takia mennään metsään.

7 pyytää lupaa mennä vessaan. Näen, että häntä harmittaa.

7 on tulossa takaisin oppitunnille, mutta näyttää edelleen surulliselta. Pyydän häntä jäämään luokan ulkopuolelle ja kysyn, mikä harmittaa. 7 ei pysty kunnolla kertomaan.

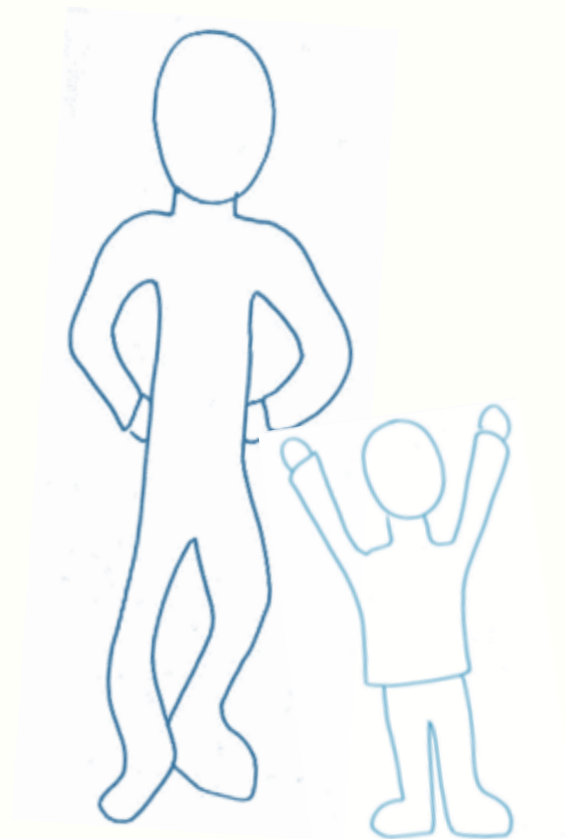
Tutkija: onko vaikea kertoa suomeksi? 7: joo

Tutkija: haluatko kertoa espanjaksi? Helputus 7 kasvoilla. Hän kertoo, että oli odottanut liikuntatuntia kovasti ja hänellä oli uudet sisäliikuntavaatteetkin ostettuna.

Keskustelemme hetken espanjaksi. Tutkija: pystykö jatkamaan tuntia ja tulla nyt luokkaan? 7: joo kuvista. Voin tulla. Mutta milloin liikuntaa? Tutkija: vasta suomen kielen jälkeen. Hetken päästä 7 tulee takaisin luokseni, koska ei pysty keskittymään. 7: Voy a calmarme.[I'm going to calm down.]

Mistä lapset hakevat apua?

- *“mun on vaikee välillä ymmärtää tehtävää ja jos mä en tiedä mä kysyn opelta” (3 haastattelu, 8.12.2020)*
- *“If I need help I will go to the teacher and ask her to translate” (6 haastattelu, 21.12.2020)*
- ”sitten meidän uus ope toivo et me oltais sen kavereita (2.1.)
- ”joo sen takii me alettiin olee sen kavereita” (2.2.) (2. ryhmähaastattelu, 8.12.2020)



Mitä merkitystä sinulla on
opettajaopiskelijana nyt?

A reflection from a student teacher

It was merely about eight months ago in one of my courses where we discussed how as a teacher would I face multicultural situations. Even though, I think of myself as conscious person compared to many other teachers, ... I answered in a very naïve way. I said that I wanted to create an atmosphere where all the children would be treated without strong cultural roots thus removing the problem of even having to think of such situations.

This is what I thought before I read an article about whiteness. The author had an idea of “interviewing” himself about his cultural identity. It was very simple. He had lived a very intercultural life: Playing, living, growing with people of mixed races and nationalities. Though, he came from a very culturally negligent family. He might have had many friends from different cultures, but many of his friends from school and from his family really did not. He started thinking of all the situations where he had faced intercultural encounters and tried to see his perspective in the situations in a new way.

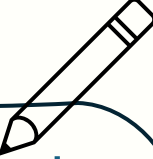
What he discovered really shook me. He understood that being in his multicultural group the white male made him experience the situations in a really different way than the others did. He called it the “luxury of whiteness” protecting him from the cultural oppression, he belonged to the supreme race. So here I am being a native Finnish white male in Finland. Never really encountering multicultural situations or living with people from other race or background. Going through school and teaching without really having a glimpse of true multiculturalism, so of course it is easy for me to ignorantly to say that “we can just dismiss people’s background”, but you cannot.

Mitä on antirasismien pedagogiikka?

1. Itsekritiikki ja itsetutkiskelu
2. Koulutuspolitiikkojen ja -käytäntöjen tarkastelu rasismien haastamiseksi, esm. oppikirjat
3. Rasististen ideologioiden ja rakenteiden haastaminen
4. Antirasististen menetelmien ja pedagogiikoiden luominen
5. Rasismien esiin kaivaminen, ymmärtäminen ja purkaminen
6. Koulutuksen ajattelutavan kritisointi tietoon perustuvan toivon näkökulmasta

Mitä nämä käsitteet ovat ja mitä ne voivat merkitä sinulle opettajana?

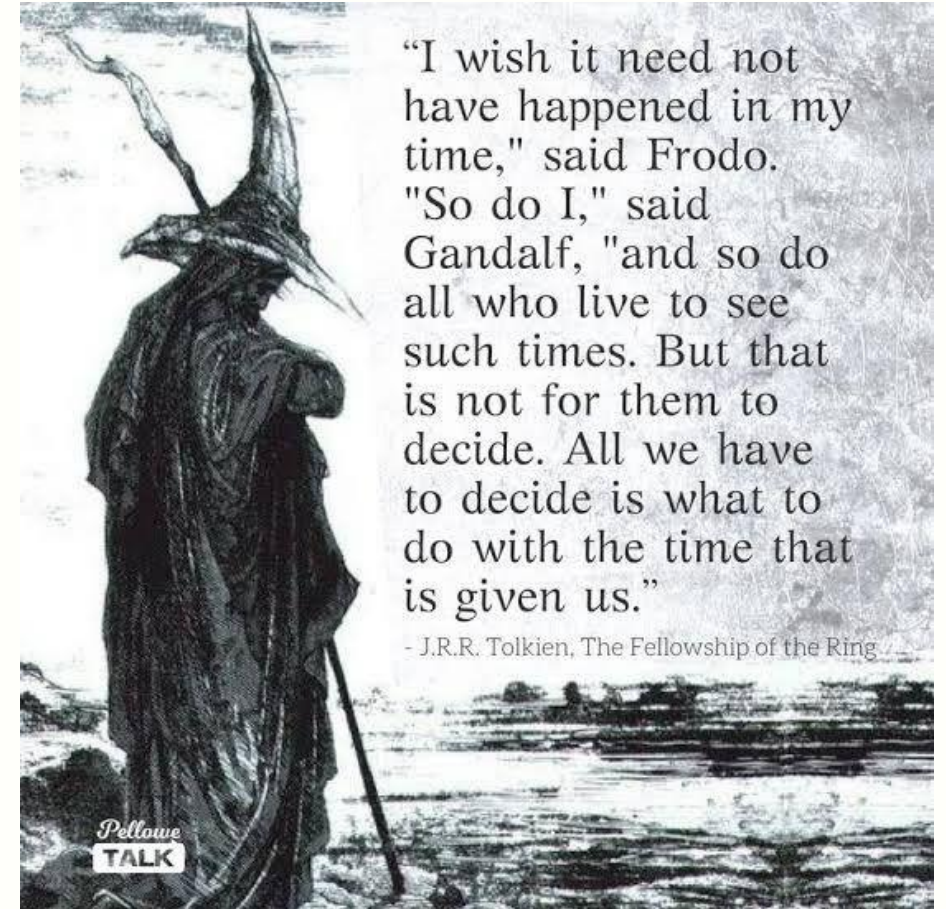
- antirasistinen pedagogiikka
- rodullistaminen
- rakenteellinen rasismi
- pedagogiikka
- pedagoginen tahdikkuus
- koulutettavuus



What have your thoughts and feelings been through the lecture? Feeling uncomfortable is ok – even if it is uncomfortable. These are big issues but what does it mean to have 'educated hope'?

Miten sitten alkaa ajatella ja toimia paremmin?

- **Recognising our shared humanity** – our experiences are not the same, but we can empathise
- **Recognising the particularity** of different people's experiences, we can acknowledge that our experiences are not all the same – but they don't need to be the same to empathise
- Recognise that pedagogy walks alongside



FYI

SDG4 Seminar 2025 "Leadership in Education"



SAVE THE DATE!

International annual participatory seminar at Ruusupuisto and online on 10th and 11th November

**SDG4 Seminar 2025:
LEADERSHIP IN EDUCATION**

SDG4-seminar is focusing on the UN's Sustainable Development Goal 4 "Ensuring inclusive and equitable quality education and promote lifelong learning opportunities for all". Based on the [Global education monitoring report](#) leadership is at the heart of quality education. Leadership in education concerns both leaders and teachers in schools and at different levels of education, from early childhood education to higher education, as well as governance and legislation.

We warmly welcome all of you who are interested in leadership in education and in promoting lifelong learning opportunities for all. This seminar will be a student-centred, international participatory two-day hybrid event with keynotes, workshops and roundtables.

Jointly organised by



For Registration





10 volunteers to take a
walk

Steps

1. You can easily understand the teacher's instructions – 1 step forward.
2. You can easily understand written instructions on the board – 1 step forward.
3. Using your mother tongue in class can help you to understand – take 1 step forward
4. You get into trouble for breaking the 'Finnish only' classroom rule – take 1 step back
5. English was part of your life before school - take 1 step forward
6. You are familiar with Finnish cultural habits – take 1 step forward
7. You can insist on the 'Finnish only' rule in the classroom – take 1 step forward.
8. You enjoy using different languages – take 1 step forward.
9. You are excluded during breaktime when other students use their mother tongues – take 1 step back
10. You choose to exclude yourself when you don't understand the languages others use – take 1 step back
11. You speak Finnish sometimes to please your mum but otherwise you still with English – take 1 step back
12. Your mother tongue feels like a secret language – take 1 step – forward or back?
13. You are suspicious of other students using a language you don't understand – take 1 step forward or back?
14. You don't worry about what other students think of you – take 1 step forward?
15. You worry about what other students think of you – take 1 step forward or back??

Privilege walk

1.1 Your parents are native Finns. You have always lived within the EU, but not always lived in Finland. You find it easy to keep the 'Finnish only' rule. You are happy to use the different languages you know – Finnish, English & German. You are comfortable with your place in the class. You think some students choose not to use Finnish.

1.3 Your parents are native Finns. You attended an English-speaking daycare centre in Finland. You find it easy to keep the 'Finnish only' rule. Studying English is easy. You are comfortable with your place in the class. You sometimes feel awkward when you can't answer a multilingual student's question. You sometimes suspect speakers of other languages want to hide what they are saying.

2.2. Your parents are native Finns. You attended an English-speaking daycare centre in Finland. You find it easy to keep the 'Finnish only' rule and think others should as well. You are comfortable with your place in the class.

2.1 Your parents are native Finns, your come from Swedish-speaking Finnish roots. You find it easy to keep the 'Finnish only' rule. Studying English is easy. You are comfortable with your place in the class. You are uncomfortable if someone speaks a language you don't understand.

4. You speak a language other than Finnish at home. Your parents speak Finnish. Sometimes you like to use a language other than Finnish in school. You have learnt English on the computer. You have lived in Finland for 10 years.

2.3 Your parents are native Finns, You attended an English-speaking daycare centre in Finland. You find it easy to keep the 'Finnish only' rule. You are comfortable with your place in the class.

6. You speak a language other than Finnish at home. Your mother speaks Finnish. You have lived in Finland for six months. Your classmates use English with you. You sometimes speak Finnish to please your mum. You don't understand written Finnish and when you don't understand other children speaking Finnish, you put your hands over your ears. You ask the teacher to translate for you.

1.2 Your parents are native Finns. You have always lived within the EU, but not always lived in Finland. You find it easy to keep the 'Finnish only' rule. You sometimes use English for fun. You are comfortable with your place in the class.

3. You speak a language other than Finnish at home. Your parents speak Finnish. You have spoken Finnish for 5 years. You like all languages. When you find it difficult to understand what instructions, you ask the teacher. You try to stop your friends from using a language other than Finnish in class. You can only say a couple of words in English. You are prepared to swap languages to play with different children.

7. You have lived in Finland for a year and you have recently joined the class. You use the timetable to know what is happening. You try to use Finnish but feel sad when it doesn't work. You don't have any friends that speak your first language in school and other multilingual children tend to use different languages during breaktime

5. You speak a language other than Finnish at home. You and your parents speak Finnish. You struggle to follow instructions written in Finnish on the board. Your own language feels like a secret language.

Let's think together

- Participants - what did it feel like to be part of the 'walk'?
- Audience - what did you see as you observed the different steps students took? What is happening in this classroom? Why?
- The class teacher said that there was a positive atmosphere in this classroom most of the time – what do you think – will this continue over time?
- You might need some more information to answer this question!

References and further reading

- Alemanji, A. A. (2021). Pedagogy of antiracist best practices for Finnish schools. *Educational Practice and Theory*, 43(2), 37-52.
- Alexander, R. (2000). *Culture and pedagogy*. Oxford, UK.
- Biesta, G. (2020). Risking ourselves in education: Qualification, socialization, and subjectification revisited. *Educational theory*, 70(1), 89-104.
- Bruner, J. (1996). *The Culture of Education*. Harvard University Press.
- Dorsey-Gaines, C., & Garnett, C. (1996). The role of the Black Church in growing up literate: Implications for literacy research. *Discourse learning and schooling*, 247-266.
- Helakorpi, J., Holm, G., & Liu, X. (2023). Education of pupils with migrant backgrounds: a systemic failure in the Finnish system?. In *Finland's famous education system: Unvarnished insights into Finnish schooling* (pp. 319-333). Singapore: Springer Nature Singapore.
- Hicks, D. (1996). Learning as a prosaic act. *Mind, Culture, and Activity*, 3(2), 102-118.
- Huuki, T., & Lanas, M. (2019). Child–Adult: Sámi Child–Adult/Past–Present Entanglements in a Painful Lecture at University. In *Social, material and political constructs of arctic childhoods: An everyday life perspective* (pp. 139-153). Singapore: Springer Singapore.
- Lanas, M., & Zembylas, M. (2015). Revolutionary love at work in an arctic school with conflicts. *Teaching Education*, 26(3), 272-287.
- Moate, J. (2021). Seeking understanding of the textbook-based character of Finnish education. *Journal of Education for Teaching*, 47(3), 353-365.
- Palmer, J.P. (2007) *The Courage to Teach*, John Wiley & Sons.
- Palmer, P. J. (1987). Community, conflict, and ways of knowing: Ways to deepen our educational agenda. *Change: The Magazine of Higher Learning*, 19(5), 20-25.
- Pomykal, R. (2021). Monikielisyys luokan rikastuttajana: etnografinen tapaustutkimus kielellisesti ja kulttuurisesti moninaisessa alkuopetuksen luokassa.
- Pöysä, S., Vasalampi, K., Muotka, J., Lerkkanen, M. K., Poikkeus, A. M., & Nurmi, J. E. (2019). Teacher–student interaction and lower secondary school students' situational engagement. *British journal of educational psychology*, 89(2), 374-392.
- Reinikainen, P. (2012). Amazing PISA results in Finnish comprehensive schools. In *Miracle of education* (pp. 3-18). SensePublishers.
- Välitälo, R., Juuso, H., & Sutinen, A. (2016). Philosophy for children as an educational practice. *Studies in Philosophy and Education*, 35(1), 79-92.