



## **The Curriculum: LungA School on Schooling Together**

The original school Curriculum was published in July 2015 and endorsed by the LungA School Board of Directors. A significantly revised version was updated between April and June 2024 and endorsed by the LungA School Board in July 2024. This current version was updated in April 2025.

The Curriculum has been built, and continues to be built through sparring, conversations and input from so many people to whom we are all very grateful. The scope of the Curriculum covers LungA School's ART and LAND Programs.

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# 1.0 The Situation

This is a guide to all participants of the school, including workshop leaders, visiting artists, staff and any other individuals taking part in the school. It outlines our thoughts about being part of the situation and conditions of the school, the health and wellbeing of participants and maintaining a culture dedicated to community, mutual support and anti-violent, anti-discriminatory practices. If you are about to begin a program at LungA School, then this Curriculum is one beginning of conversations that will happen over the coming weeks.

LungA School is in constant transformation in which rules are understood to be temporary and functional. If this document is a policy, then we should always seek ways of undoing the strictness of policy through finding our own ways to be a school. *What follows is not intended as forms of command or attempts to fix broken things, but as the start of a conversation about schooling.* We want to talk about how we are together here, but we acknowledge that the real work is happening in the relationships we have whilst we are here. This document may then change regularly within the work of each program to become the document that each version of the school wants it to be.

## 1.1 Terminology

*Participant:* LungA School views all who are part of the school as ‘participants’, including those permanently or temporarily employed by the school, therefore it should be understood that ‘participants’ relates to all parties whether students, teachers, guests or other members or staff of the school.

*Praxis or way of being:* The document occasionally mentions ‘praxis or way of being’, because of a different focus in ART (praxis) and LAND (way of being / to be) programs. They are the core of participant-led learning and can be understood as an artist working on their self-defined individual and/or collaborative practice, and a LAND participant working on their self-defined individual and/or collaborative relations to land.

## 1.2 The Conditions of the Situation

We feel that it is important to acknowledge the conditions of the school.

The LungA School is an international art school and all information and workshops are held in English, however individuals doubting their English language skills are very welcome to apply.

People meet and things happen. And the other way around. The LungA School was an idea that arose out of a number of circumstances and as the rather surprising result of a meeting between a place and a community. We are a school in a small town in the East of Iceland, with facilities and relationships spread throughout the town. The town is an influential part of the condition of the school. This is the place, with its unpredictable currents, where all the streams and rivers meet before they rush into the ocean. This is where we are.

We are a residential school and so participants who come to be part of the school for either ART or LAND programs will live with other participants. The LungA School is constituted by all the individuals that activate the school for 12 weeks at a time. This is an important part of being at the school and creating a community for the time that we are here. This is the situation we are in. This is where we insert our presence.

The school also holds other facilities where workshops and making and doing can take place. These other situations are intertwined in the program as the participants host visiting artists and guests in their house, and visiting artists and guests host workshops for the participants. This reciprocal hospitality plays out throughout the program and becomes a balancing act that enforces curiosity, conviviality and respectful learning situations.

The LungA School holds a climate in which all those involved matter and impact on the program. The school promotes free and spontaneous learning across the entire community of the school (whether temporary participant or permanent employee of the school). We are all here to learn, and do so together. We similarly aim for a school in which all participants have the opportunity to participate in decision making. To this end we value kinship, cooperation, equality, and the development of a keen sense of social justice and solidarity, and what rules appear in this document arise directly from these values. While the School imposes an overall structure, the works and the questions influence, inform and change the ways we as a school move, bend, shape and thrive.

Education for us is a lifelong process. While we see most of the educational system moving towards more formal learning environments guided by quantifiable measuring tools, we believe in the importance of offering a space for informal learning and practice. A space for reflection, contemplation, experimentation and sparring where the students can ask themselves the questions that they find relevant instead of the questions they are being told to ask.

As an artist-led institution and situation, we experiment with ways of doing, thinking and being in order to cultivate, disturb, distort and transform our notions of aesthetics, learning, perception and judgement. As an art school we want to place art at the core of questions that form the way we experience the world. This is why we give attention to letting surroundings be a part of decision making in an artistic

practice, this is why we pay attention to nature and the climate; to gender and all its bodies; to technology, objects and resources and their qualities and conflicts. These subjects become the matter that we surround ourselves with and mould into works through experimenting, contemplating, sharing and insisting.

Whether the students have a background in art or in scoutcraft or wish to pursue further education within these fields, is not important. It is important that they have a desire to be present with the becoming of the school unfolding and with that challenging their praxis or way of being. Be open to surprises and unforeseen connections. As a school we want to support and enhance cultural and artistic growth and help establish nutritional and ungovernable practices.

In short, we strive to offer an education that develops a sense of self, an understanding of the world around us, and capacity and skills to work creatively. We wish for participants that strive to create something of value for themselves as well as for others; something that represents the realisation of their potential and aligns with their sense of purpose. We believe that the school will have to be of value to both the individual as well as its surroundings and society, as it is impossible on neither an ethical nor a practical level to separate the two.

During each program, participants develop their ability to engage in society through their formulations of art or land as a creative, social practice, and ultimately this will enable them to question, transform and challenge society to actualise other ideals.

At LungA School we know that each version of the school brings different participants with different skills and personalities that will make different situations, and this may change the capacity of what the school is and can be.

No program will ever be the same as this program.

## 1.3 Who We Are

*We are all participants.*

### **The permanent staff:**

- The School Director
- The Project Manager
- The Facility Director

### **And, for each ART or LAND program:**

- Two Program Directors, each program being run by two Program Directors specific to their field (ART or LAND). The Program Directors are here to inform the overall structure of the ART and LAND programs to guide each individual through their development.
- Up to 18 students
- Two interns per program
- Two guests in residence per program
- The body of visiting artists and guests that host program workshops
- Chef
- A Nemendaráð

It seems important to also include the community and friends of the LungA School that play a big part in the thriving of the school, not to mention its surroundings: the narrowing mountains with their endless streams running into the deep, long fjord, the constantly changing weather situation and the buildings that hold us. There is also a real sense that all the individuals that have taken part in previous programs at the school still play a vital role; as satellites moving around the globe making connections, spreading seeds of schooling situational ideas.

Each Nemendaráð is elected from the participants by the participants, and contains no fewer than two members. The role of the Nemendaráð is to support the work of the school, consider the interests and welfare of participants, and strengthen cooperation between participants, the school and the local community of Seyðisfjörður. Amongst the roles of any Nemendaráð convened at the time of a board meeting, is to nominate a member of the board for participation in that meeting. The Nemendaráð shall be provided with any necessary facilities for its activities.

There is the School Board who support and monitor the governance and direction of the school, and guide us through bigger financial and structural decisions. The board members are not considered participants, although they will include participants. The board consists of five individuals and two reserves as well as a participant representative. Each board member serves for three years with the possibility of renewal once, or a total of six years. The school turns to them with any situation that needs more attention, expertise and experience than what lies within the faculty's competences.

## 1.4 On School Rules, Rights and Responsibilities

(This section of the Curriculum is a more thorough version of the **Code of Conduct**, which you can find on our website under **About**.)

We believe that personal fulfilment is achieved through the development of one's own individual talents and abilities through practical activity, which in turn lead to the development of one's surroundings.

The maintenance of the school as both an idea and a physical practice is a shared activity, and so learning and participation in the school comes through voluntary cooperation and communal living. All participants are expected to participate in working towards the social harmony of the school community. Though the realisation of this expectation the school has developed the following conventions on reciprocal hospitality, social harmony and school behaviour:

- LungA School holds a responsibility to the structure and power structures that lie within any institution. We insist on a school in which all participants including staff, co-residents, interns, workshop leaders and visiting artists and other guests, recognise the power dynamics that might appear in hierarchies of a school situation and that no one abuses their position and privilege of power.
- At LungA School we use each person's preferred name, pronunciation and pronouns. We do not assume a person's gender, intentions, likes or dislikes.
- We are expected to fluently and gently embrace a non-judgmental approach to gender, race, sexual orientation, colour, age, disability, nationality and religion, and to recognise that all participants have the right to participate in all areas and activities of the school free from such discrimination. Accordingly harassment, including sexual harassment, bullying, and any other form of discriminatory language or behaviour, including racism, sexism, homophobia, transphobia, ableism, classism, ageism, xenophobia, and similarly problematic, violent or abusive language, cannot be tolerated. If incidents of this nature come to light, and individuals intentionally inflict these forms of hostility upon or against others, they must expect and be prepared to be disassociated from the school program (**2.7 Disassociation**).

- We all have the responsibility to respect the rights and property of each other. We respect personal space. We do not assume a person's consent. Consent needs to be a willing and freely made decision and can change. If someone is incapacitated, they cannot give consent. Where we are unsure if someone is too impaired to give consent, we should assume that they cannot give consent.
- We consider that all participants should have the autonomy to manage their own personal information and make decisions about its dissemination. All participants should assume each other's right to this autonomy and neither expect access to personal information nor be active in sharing this information inside or outside of the school without their clear consent. This includes documenting others or making others visible (including posting on social media) without the consent of those involved (see also **2.10 Confidentiality, Privacy and Personal Information**).
- We are expected to respectfully and thoughtfully insert ourselves in the surroundings and community that permanently resides in Seyðisfjörður. Keep your surroundings tidy and safe for others; acquaint yourselves with the different recycling bins; be mindful of where private gardens begin and end; what might look like a junkyard may be someone's collection. We are expected to treat all buildings, materials, tools, devices and the environment around us with utmost respect for the ability for all of this to outlast our lifetime.
- We are expected to show curiosity towards our own praxis or way of being at the school and those of our fellows. We are expected to ask questions and open our praxis or way of being to others in the school to allow these interactions to make changes and disturbances in our praxis or way of being.
- We are expected to show curiosity towards morning gatherings and workshops, and bring learnings from workshops into our own praxis or ways of being at the school.
- We are expected to be present. This doesn't *necessarily* mean pure attendance, as we value each participant's reasoning for non-attendance, or alternative forms of attendance, and their ability to communicate so. However, our presence is important in such a close environment of shared living and learning as it nurtures the community and the presence of others. Therefore there might be cases in which non-attendance creates situations that harm the community of the school. In the rare case that individual conversations with the participant cannot find an agreement in which it is beneficial for the participant to continue, or if it becomes clear that the school cannot hold the situation, the participant may be asked to leave the school program, and must be prepared to do so.



- We are expected to maintain habits that support our own health, acknowledging that health needs can be cultural and may differ between individuals. We do this by taking responsibility for taking care of ourselves and being aware of the needs of others. Participants who have support in place to help manage their mental or physical health, should make sure, before joining the school, that this support can be maintained for the duration of their presence at the school. If this ever comes into doubt, then they should let a member of the LungA Safety and Support group know at the earliest opportunity (see **3.0 Safety at the School**).

## 2.0 The Program

The school is activated through 12 week programs for ART and LAND. The programs are based on practical experiences and experiments. This means that participants not only develop knowledge and understanding, but also the capability to convert this into action and personal expressions.

Programs take place either in winter/spring or fall/winter. Each program is individually curated by the Program Directors to be both unique and contemporary, and is structured around an integrated curriculum that fosters connections between disciplines, as well as between art, science, ecology, humanities, sustainability, social sciences and communal living. We provide this on a scale that suits the overall purpose and structure of each program.

Programs consist of a mix of workshop weeks hosted by guests followed by *Praxis* (ART) or *To Be* (LAND) weeks focused on developing both individual and collective praxes/ways of being through experimentation, conversation and reflection. Guest workshops and studio/outdoor based Praxis/*To Be* weeks enable individual participants to form their own vision when combined with the dialogues, debates and experiments in and around the community of the LungA School.

Through each program we aim to create a situation in which participants can develop:

- a connectivity to the surroundings and an understanding that everything is co-creation / coexistence
- a sense of self, identity and agency
- an ability to see the world and its societies from different perspectives and to form their own
- a relational competence - the ability to create meaningful relations to others and to engage in a community
- an understanding of group dynamics and the ability to work in groups and engage in meaningful collaborations
- opportunities to disturb, disorient and shake existing practices

Additionally ART programs seek to develop

- skills within creative and artistic processes, as well as their individual artistic vision(s)
- creative capacity and maturity in artistic forms, media and ways of creatively expressing themselves
- an understanding of the roles, and the potentials, of art in society and culture

Whilst LAND programs seek to develop:

- skills within scoutcraft, ecophilosophy and sustainability, as well as their individual relationship to the environment

- environmental and ecological awareness and maturity in materials, forms and ways of connecting with the land
- an understanding of varying social and cultural perspectives of the role, and the potential, of land, water, light and climate

## **2.1 Learning Spaces**

At the LungA School you stay and live at the school for the duration of the program. Like many folk high school situations, this close social interaction and relation is a big part of the experience of being at the school. Parts of the social experience will be facilitated, and parts of it is 'free time' for participants, but it is all part of the learning environment.

Our idea of the learning space entails both the physical space as well as the intellectual space. The physical learning space will for the most part take place in Seyðisfjörður at the many facilities connected to the school. Classrooms, studios, dormitory buildings are accessible for the students 24/7.

A part of the intellectual learning space is the culture of curiosity and eagerness to learn. This is sparked by the visitors, artists, guests, teachers that will be facilitating and being at the school.

## **2.2 Morning gatherings**

A gathering of participants takes place every school morning, hosted by individual participants in turn. Morning gatherings are a great opportunity to share practical information and address the group.

## **2.3 Workshops**

Guests host workshops that are intended to inspire and challenge participants' ways of carrying an artistic praxis or relationship to land. They are proposed as means to grow awareness of distinct gestures and language that can link information, research and knowledge into abstraction and the necessity to do so. Here, depending upon the program, the participants are exposed to a variety of formats, approaches, media or methods. These might include, for example, video, drawing, installation, writing, performance, bushcraft, ideas and stories, food harvesting and preservation, excursions and outdoor studies, sustainability, cultural studies and ecophilosophy.

The guests we invite are active in their own work and we invite them to inject that work into the school situation. This means that the participants are invited into the decision making, challenges, deep research, experiments, failures, frustration and releases that are present in any practice.

## **2.4 Praxis / To Be Weeks**

The Praxis (ART) and To Be (LAND) weeks are there for the participants to dive further into their chosen paths individually or collectively. This is where we develop alliances with surroundings like the mountains, the wind, the supermarket, our colleagues, and technology. These weeks are also where each individual is invited to open up their praxis or way of being to discuss, fabulate and speculate with the group. Such an invitation is to gain understanding of their work from other perspectives, a deeper acquaintance with their own praxis/way of being and what placement and opinion it can obtain in the world.

## **2.5 Reading and Discussion Groups**

Reading and discussion groups take place at key points during the program, as well as spontaneously as the school is made. We strive to create a strong platform for peer to peer learning where the participants learn from each other as they build the school.

## **2.6 Conversations**

One-on-one conversations take place with all participants several times during the program. These conversations are to support participants in developing their praxis or way of being, as well as providing a safe space for sharing. These conversations help make sure every individual feels cared for, challenged in their work and has the opportunity to thrive in any explorations they are undertaking.

## **2.7 Schooling Together**

Outside of more formalised situations, the experience of the school is through 'Schooling Together'. This is done through living together, sharing thoughts, feelings and ideas, and building new ways of managing the complexities that come from sharing our lives with one another for these few weeks. Schooling together doesn't necessarily mean to teach your skills to others. It means to share your experiments and ideas in non-verbal or verbal or non-gestural or gestural ways.

It is important for us to collaborate with each other to give ideas a life beyond ourselves; to enforce that we are a social situation, that no one creates or is alone and that what we create does not equal originality or uniqueness but is rather a set of circumstances that is enhanced and given attention through presence and insistence.

Each program is furthermore an ongoing exploration of what a program can be. All participants are part of shaping, molding, disturbing and maintaining this conversation – and each programme itself.

## 2.8 Admission Confession

Although we try not to place any individual restrictions on who can attend the school, we know that the school is not detached from the conditions within which it arrives:

- The school is small and this size allows us to consider all participants individually as well as collectively. The school receives more applications than there are available places.
- It costs money to be here, either directly or through access to other funding, and we know that this will limit those who can be at the school.
- The ideational framework of an education without grades or certificates, a folk high school, or art school without specific outcome or industry, may be incoherent for some educational systems.
- The landscape and infrastructure of the town in which the school exists is challenging for some bodies.
- Our staff and other participants come from various backgrounds, countries and cultures but may hold biases that aren't always visible or intended.

But although these conditions mean the school is not totally free from discrimination, we always have a real ambition to actively push to be more inclusive against the boundaries and resistances that the school faces in its situation.

In order to ensure the most valuable learning experience for the students, the admission process is designed so that the students will explore their motivation for attending the school in order to make sure that it is the right choice for them.

The level of ambition of each program requires a certain degree of commitment and openness.

The admission process consists of two elements:

- Submission of application based on application document.
- Individual conversations with applicants.

The application document is designed so that the students will reflect on their own motivation for attending a program and will communicate this in the way that they prefer.

The individual conversations are designed to get a deeper understanding of the applicant and to serve as an addition to the basis for selecting program participants.

In selecting we are striving to create a group with diversity in gender, age, background and experience. We believe that diversity contributes to the overall learning experience in many ways such as group work, sharing perspectives, in peer-to-peer learning situations.

## 2.9 Specific Learning Differences and Needs

We are aware that each participant's learning differences or disabilities will vary. The school places value on the diversity of abilities and approaches to learning. Being at LungA School is also about building the school, and the school is keen to adapt to the diverse needs of those participating.

Where participants need special help with any difference(s), disability(s) or condition(s), we are well-placed to identify necessary accommodations for each participant to be as fully involved in the program as possible.

Neurodiverse participants are supported alongside participants by participants. Involvement in the school program isn't coded by grades or other specific limits to achievement, and participants have the comfortability to work at a pace they can set themselves across the duration of the program.

Being at the school involves living in shared accommodation with other participants. However where participants require the presence of special living circumstances, or living with the support of non-participants, this should be communicated to the school before the beginning of the program so that solutions and/or alternative living accommodation can be identified.

Not all facilities at the school are fully wheelchair accessible. Participants with physical access needs should communicate these needs through the admission conversation prior to joining the program to determine limitations and adaptations that can be made.

If a participant feels that they will require any specific support they can make an agreed Accessibility Plan with the school. This can be made prior to or at any point after joining the program, and can include, but is not limited to, any of the following:

- Notifying other participants of your disability
- Recommending workshop adjustments
- School readers and other materials delivered in alternative formats
- Alternative arrangements to workshops such as extra time or space for tasks, rest breaks or use of a computer or other tool for assistance

The school endeavours to be able to make other adaptations where possible.

If, at any time during the program, participants feel they are unable to keep up with the program, or are unable to accomplish what the program might appear to require, or your accessibility needs change and you wish to review the details of an Accessibility Plan, you can discuss this with the Program Directors, Director or Project Manager.

If a participant needs extra support because of a disability or personal matters, the school first assesses the specific situation and asks for the participant to be in contact with their chosen expert practitioners, or together find a solution that meets the individuals need to be able to attend the school. We support the participant with extra conversations and attention, and if needed make changes to fit the individual situation. However participants are informed before acceptance on a program that the Programme Directors are here to stimulate people's practices, and that the school and its programs are not an institution of diagnostics or therapeutics. Participants are given clear advice that they will need to put in place support for any pre-existing conditions that might affect their mental or physical wellbeing.

## **2.10 Confidentiality, Privacy and Personal Information**

At LungA School we insist that all participants have the right to autonomy in managing their own personal information. The school and its participants are obligated to maintain confidentiality and to not share information on participants with unauthorised parties unless laws dictate otherwise or where necessary for the safety and wellbeing of the participants.

If a participant feels that it is necessary to pass on concerns about a participant either to somebody inside the school or somebody outside it, then this will first be discussed with those concerned to gain their consent. The only exception to this being that it is not possible to first gain their consent, such as in the case of those who are at immediate risk to themselves or others. The individual(s) concerned should be told in advance who is going to be told, what they will be told and why it's necessary for somebody else to be told.

LungA School has a privacy policy that covers the collection, storage, processing and use of your personal data in accordance with GDPR. You can access the current version of this policy on our website under **About**. All documents and information concerning individuals shall be treated in accordance with current provisions of the Icelandic Act on Data Protection the Processing of Personal Data.

Although LungA School does not automatically provide transcripts of academic achievement for participants, they can be made available if required. Participants who would like to access such a transcript can do so after the end of studies.

## 2.11 The Appearance of Land

### (a LAND supplement to the LungA School Curriculum)

The LAND program is the younger program and the following is therefore a curriculum supplement to help bring the LAND program into being alongside the more established ART program.

This new course offering is guided by emerging internal (participant) and external (town, environment and partner) relationships. As such it is in the process of becoming and will grow as the program grows. Yet as it follows the praxis of LungA School it is included in the above curriculum, benefiting from the established nature of the ART program whilst also finding its own way with different tools and sensibilities.

The LAND program is dictated by the seasons as an act of schooling.

The program's guests are artists, thinkers, crafters and doers. As well as circular movement through the land and the land's movement, the LAND program is a space created to connect deeper to the land, to wherever you and we are. It is an attempt to create a sense of belonging to nature - to the land - to ourselves.

Like the ART program, the LAND program is composed of participants in a cooperative relationship with the local community of Seyðisfjörður, and the broader Icelandic cultural sector, and it is significantly influenced by local knowledge and the ecology of its site.

The curriculum focuses on the relationship between humans and nature. It invites its participants to live in kin with the soil, the grass, and the weather - our immediate surroundings and its creatures. A key concern for the program is its awareness of the changing climate, both on a local and global scale and how the program aims to help provide the tools to handle it.

The curriculum's practical and theoretical workshops develop research around natural materials and bushcraft tools, ideas and stories, food harvesting and preservation, excursions and hikes as well as outdoor studies, sustainability management and outdoor leadership, culture and ecophilosophy. Other program-specific and weather-permitting activities may include yoga, fishing, skiing and rock climbing or mountaineering. The program received workshop and curriculum development with Skalanes Research centre for Universities in Seyðisfjörður, Universitetet i Sørøst-Norge, Brandbjerg Højskole, as well as other individuals.

LAND, like all programs at LungA School, is driven by participant agency and a focus on presence. LAND offers to its participants explicitly sited knowledge as the basis of international cultural and ecological activity elsewhere, enabling the bringing of international knowledge to Iceland and the sharing of Icelandic knowledge with the world.



## 3.0 Safety at the School

We have, over the years of practising the school, realised some things that are reflections on schooling together. Some of these reflections come from specific situations within the school, and a lot of these situations are marginal or uncommon situations.

### 3.1 Health and Safety

Please be aware that the fjord and its landscape and weather is prone to unpredictable changes and can be a dangerous place. Tell someone if you plan to go somewhere or work somewhere alone, and make sure you are visible when walking along the roads at night. Visit [safetravel.is](https://safetravel.is) for information and consider downloading the Safetravel App: [HERE](#). The app connects to local information and updates but also can provide your GPS location in an emergency.

Please be sure to familiarise yourself with any health and safety procedures before using equipment or buildings:

- Know the hazards, safeguards and protective equipment requirements of any materials you are working with, especially when using chemicals, or materials you are unfamiliar with.
- Always follow guidance to wear protective gear, especially eye protection.
- Use exhaust fans where available and advised for your process.
- Check for sources of ignition before working with any flammable materials. Be mindful of the reach of spills or vapour.
- Know the location and proper use of emergency equipment.
- Know the appropriate procedures for emergencies, including evacuation routes, and procedures for spills and waste disposal.
- Keep your work area clean and uncluttered.
- Keep all exits and corridors free from materials. Do not store materials on staircases or in the access to emergency equipment.
- Visitors to your studios are your responsibility. Make sure they are safe.
- Waste should be properly labelled and kept in their proper containers.
- Promptly clean up all spills. Pay special attention to common areas.
- Some buildings, such as the Net Factory, have limitations on use. You will be introduced to these limitations at the start of the program, but if in doubt, ask.

The LungA School Fire Rep makes periodic checks of the studio buildings during each program and will need to access all studio spaces. They are mindful of your personal property and working processes, but they might need to move or access personal property if it presents an imminent safety risk and they can't reach you.

When working with chemicals and machinery:

- Avoid working alone when working with chemicals or machinery.
- Know how and where to properly transport and store any chemicals.
- Never leave unlabelled containers out! All chemicals should be secured in utility areas at the end of the day or when you leave, clearly labelled with chemical name, your initials, date, and special hazards associated with that chemical.
- When using machinery, tie up any long hair, and remove or secure jewellery and loose clothing.
- Avoid distracting or startling others who are using machinery or chemicals.
- Avoid inhalation of chemicals and wash promptly with soap and water whenever a chemical has contacted the skin. Always contact the LungA Safety and Support group where any accident has occurred.

In the event of any accidents or incidents, participants should complete an Incident Report Form available from the LSS or at the office, and hand it to staff.

## 3.2 Support for Those in Need - the Whole School Approach

We take a whole school approach towards mental health, wellbeing and social harmony of all participants. This means that we acknowledge the role and responsibility of everyone at the school in supporting each other and contributing to a supportive and trustful culture.

We all, as participants, assume responsibility for each other's wellbeing and to create structures within the participant group for how they can actively do so. Cohabiting in studio and living spaces calls for empathetic and generous communication within others. In living spaces this is initially facilitated and guided by staff and takes participants through practical and emotional weavings that live and evolve together. In the school programs we do this by initiating thematic activities with an intended focus of discussing how our community might be created and maintained.

The school operates a general focus on developing healthy mental practices both in the participants' praxis or way of being, as well as in their life in general. We have a range of support structures implemented in the school for any participant in any need:

- **Morning gatherings:** It is generally encouraged that potential challenges or conflicts are addressed early so they can be dealt with in a constructive manner, and the morning gatherings offer a way to bring issues to the whole school.
- **House meetings:** Organised house meetings in which participants talk through ongoing practical and emotional challenges and, if needed, these subjects can be brought to staff who will then help support the house.
- **One-to-one conversations:** As well as being part of the program, one-on-one conversations are a confidential space for participants to share concerns or difficulties. The School Director and Program Directors arrange one-to-one guidance meetings with all participants at key points during each program.
- **Reading and discussion groups:** Where useful for the current community of the school, reading and discussion groups can be proposed with specific themes.

LungA School ensures that all participants are aware of the support that's available at the school and in the community and how to access this support, both inside and outside of school hours.

### **3.3 The LungA Safety and Support group (LSS)**

At the start of each program the school forms a LungA Safety and Support Group (LSS). This group is a group of participants appointed and announced at the start of each program and includes the School Director and Project Manager, and both Program Directors. The Program Directors have a specific role in the process as they are both facilitating the programs and are in daily contact with all other participants.

If any participant is concerned about their own physical or mental health and wellbeing or that of another participant, they can talk to a member or members of the LSS. A list of the current members of the committee, and their contact details, is available at the school accommodation and on the office door at the Herðubreið. The Director and Project Manager are permanent members of this committee and can always be contacted if in doubt. If this concern occurs outside of normal hours, over weekends, or during self-directed activities, Program Directors, the Director and the Project Manager can be reached via Telegram or via the Interns.

It is the responsibility of the LSS to establish direct contact to relevant support structures.

When a participant is suffering from health issues, it can be a difficult time for the community. In response to this, the LSS will consider, on a case by case basis, any individuals that may need additional support.

Anyone in the school who feels that they have experienced victimisation, sexual harassment, gender-based harassment or violence during their time on the program, or that they have a reasonable suspicion, or knowledge, of such conduct should inform a member of the LSS at the earliest opportunity.

Within normal hours, participants should contact available staff (Program Directors, Director or Project Manager) but, in the case of emergencies, access to staff is possible at any time of day or night during the program. Each program is supported by Intern participants who live with the group, and are a direct and first point of contact outside of normal hours (weekdays 8.30am - 4pm, and at weekends). Interns have direct contact details for all staff, the LSS and Emergency Contact information. All participants can also directly access specific members of staff.

If a participant presents a medical emergency then relevant procedures will be followed, including involving the emergency services (112).

### 3.4 Seeking Help Outside the School

- **Emergencies:** in case of a life threatening situation contact 112, the Icelandic emergency number before contacting a member of the staff. 112 is for accidents, fire, crime, child protection, search, rescue and natural disasters on land, at sea, or in the air, and they handle all emergency services. There is also an online chat for these services at [112.is/en](https://112.is/en) and a list of other accident and emergency service numbers can be found at [island.is/en/accidents-and-emergencies](https://island.is/en/accidents-and-emergencies)

The following can be accessed independently by participants:

- Medical and psychiatric support from the Hospital in Seyðisfjörður tel. +354 470 3060
- Some medical advice from the Lyfja Pharmacy in Seyðisfjörður
- Stígamót is an Icelandic center for survivors of sexual violence that provide free and confidential counselling: tel. +354 562 6868; web: [stigamot.is/languages/english/](https://stigamot.is/languages/english/)
- Spiritual and/or counselling support from the local priest and trained counsellor. This can be in relation to bereavement or a general request for this form of spiritual support and conversation.

### 3.5 Handling Disagreements

The school favours negotiation and mediation, via direct communication and group discussion, as means of handling disagreements and maintaining a safe and peaceable community. As such the focus of all disputes is on repairing harm and restoring relationships rather than punitive measures. The aim of these means is learning, understanding and social harmony. All attempts to handle disagreements have this goal, and involve promoting dialogue and reconciliation between parties, allowing them to address the impact of the conflict and work towards resolution collaboratively.

When a conflict arises between individuals it can initially, and usually, be resolved privately by discussion between those individuals. This might not always be an available or final course of action. This could be, for example, that:

- An individual feels that their safety is at risk
- There is a clearly impactful inequality between disputants (personality, status, popularity amongst the group, etc.)
- Individual discussion seems to result in a lack of agreement

Where disagreements arise that cannot be resolved in this way, participants should consider either a mediated discussion or calling a school meeting, both of which involve direct communication:

### 3.5.1 Discussion through mediation

Where individual discussion is not available or appropriate, and the disagreement involves only a small number of individuals, those involved should identify a suitable mediator for discussion.

- Mediators should be appointed with whom both parties are comfortable.
- Mediators should understand that their role is *mediation* (helping people to decide for themselves), not *arbitration* or *adjudication* (the use of coercive power to make decisions or judgements on behalf of individuals).
- If in doubt, members of the LungA Safety and Support Group are available as mediators, however it is understood that parties might prefer other individuals within the school.

### 3.5.2 School meeting

It may be that the disagreement is complex and has broader implications for the social harmony of the community. It may also be appropriate to engage the broader community in addressing disputes and conflicts in the recognition that collective responsibility fosters a sense of ownership and solidarity. In any such case, a school meeting should be called at the earliest opportunity.

- Any participant may call a school meeting to address a dispute. However, it is understood that not all individuals might have the capacity or confidence to call a school meeting, and where this is the case may defer to another participant to do so on their behalf.
- Participant(s) call the meeting in any way appropriate that involves communication to the whole program. The most effective means of communication is usually via the program's Telegram group, or announcement at morning gathering.
- Involvement in the meeting is voluntary, and community members that attend are encouraged to support both parties involved and participate in finding resolutions that uphold shared values and principles and build a consensus.
- School meetings called to resolve disputes are minuted.

### **3.6 Anti-violence response**

Violent or abusive language or behaviour is not tolerated at the school. We confront, as a community, all forms of violence, harassment, bullying, and other discriminatory behaviour and are sensitive towards the struggles faced by participants.

LungA School has an active, preventative attitude towards violence. The school encourages behaviours and attitudes that support non-violence, respect, and cooperation.

Participants receive a list of Emergency Contacts upon arrival and are able to access the contact details of the LungA Safety and Support group. Incidents of targeted violence within school and small communities are rarely sudden, impulsive acts. Therefore, participants who recognize concerning behaviour, or situations should communicate this concern to the LSS.

LungA School staff are sympathetic to a range of behaviour and physical changes, that might indicate concerning behaviour including: physical signs of harm; changes in eating and sleeping habits; increased isolation and social withdrawal; changes in mood; talking and/or joking about self-harm and/or suicide; drug and alcohol abuse; feelings of failure, uselessness, and loss of hope; secretive behaviour; negative behaviour patterns, such as disruption; fixation on another person. This means that they will be able to offer help and support to students who need it, when they need it.

As most participants, including interns, cohabit as part of the program, they may notice such signs that participants are struggling or unwell more readily than staff, particularly if they start occurring or become more focused at evening or weekends. If this is the case, they should, where possible, ask for consent to share their concerns, and then should express their concerns to the LSS who will then be well placed to identify additional needs that individuals may require.

Staff should be alerted where appropriate of any additional needs arising from difficulties that may impact a student's mental health and wellbeing, such as bereavement.

Following any such communication, the LSS will assess the incidents, joined, if appropriate, by a representative of the School Board, to discern a level of concern. The committee will make an incident-specific Risk Assessment to determine nature and urgency, and if this indicates that the health and safety of participants are at risk, the school shall take necessary preventive measures in order to prevent the risk, or, where this is not possible, to reduce it as far as possible. At all points, any responses to perceived risks shall be done with clear communication with and consent of those concerned, with focus on placing the individual at the centre of their needs.

There is no universal response to such threats and so the Safety and Support Group will manage the threat using case-specific, evidence-based solutions predicated upon communication, partnerships, and leveraging of resources.

### 3.7 Discrimination, Harassment, Sexual Harassment, Victimisation or Violence

When subjected to or witness to violence, discrimination, harassment, sexual harassment or victimisation every situation will be different.

The following guidance is here for the purpose of participants feeling prepared to respond if they were to find themselves in such a situation.

*Whilst prioritising the safety of yourself and others:*

- **Direct communication:** Clearly say to the individual that the behaviour is unwelcome, discriminatory, or offensive and that you want it to stop. Direct the situation by confronting the ill-intentioned person, naming what they are doing. In the case of aggressive behaviour, try to remain calm, and where possible seek assistance from others nearby. In some circumstances it might also be more appropriate to ask someone you trust to talk to the individual on your behalf.
- **Provide solidarity:** If you are witness to the behaviour you feel amounts to discrimination, harassment, sexual harassment, victimisation or violence, make actions to intervene. Intervention benefits everyone, but intervene only to help others. If you are not sure whether the behaviour, amounts to discrimination, harassment, sexual harassment, victimisation or violence, ask “Is everything alright?”
- **Document:** Make a clear and concise record of the situation. Make sure to note the time, place and individuals present, and what occurred, by whom and how you experienced it. Be sure to make and save any text messages or other records (photographs, sound recordings, videos) that are relevant to the occurrence. If you are witness to the occurrence, give this material only to the victim.
- **Report:** Talk to someone in the school about what has happened, and seek support. All incidents of violence should be reported to a member of the LungA Safety and Support group. The committee can then help support those in need and work towards a resolution in which all feel both safe and heard.

It is the responsibility of the school to also ensure that those involved are given the opportunity to express their points of view and that the parties to the case are interviewed separately.

Where incidents come to light in which individuals intentionally inflict any form of hostility upon or against others, they must expect and be prepared to be disassociated from the school programme (see: **3.9 Disassociation**). This is the case regardless of what manner of participant they may be.

If the assessment of the situation reveals a reasonable suspicion that the incident involves individuals who are employed by the school (such as staff members, artists-in-residence or workshop leaders) then the school will comply fully with the steps detailed in Regulation 1009/2015, including assessment in collaboration with



the LungA Safety and Support Group (as the safety representatives of the school as a workplace), and external persons where necessary.

If the alleged victim of an offence wishes to report the matter to the police at any stage or at a later date, the board and school staff shall assist the person as far as possible.

### **3.8 Seeking Outside Help in the Case of Disputes**

Although the school is committed to community-driven responses to disputes, we also recognise that this might not always be the solution with which those at the receiving end of severe violations are willing or able to engage. Therefore, irrespective of the above, if an individual within the LungA School community believes they have been violated physically, mentally or emotionally, or has well-founded suspicions or knowledge of violations against another individual by any participant and is not able to seek support within the school from a party they trust, they can turn to the Board member of the LungA Safety and Support Group or, alternatively, the Chair of the Board of Directors.

If deemed necessary and agreed with the person(s) involved, the Chair will discuss the case with the rest of the board as soon as possible. The views of the victim and other interested party or parties need to be presented in an organised fashion. The board collects the necessary data, for example by interviewing the involved parties and others, if needed, to cast a light on the case. All data and work of the board is strictly confidential. The board shall keep minutes from these meetings.

Further processing of the case depends on the wishes of the person(s) in question. In case of a violation which falls under the provisions of the Public Penal Code, the victim is advised to refer the case to the police authorities. However, the decision always lies with the victim and the board supports them in whatever they decide. If the case is referred to the police, the board takes no further action.

School board and management can, if agreed with the victim, seek other specialist assistance from outside the school, including with the police or community health services.

Comments, concerns and complaints can also be delivered directly to the Director, anonymously or not, in a mailbox located outside of the main office. This mailbox is accessible 24/7.

### 3.9 Disassociation

In the extreme event that a participant has behaved in a manner in which their continued presence is harmful for the social harmony of the school or that there is a clear safety risk from a participant's continued involvement in the school, the participant in question must expect and be prepared to be disassociated from the school programme.

Disassociation is where the school, as a community, reserves the right to withdraw any non-essential labour and resources from individuals who reject or refuse to participate in the social harmony of the school community. This includes involvement in school activities, communal living, access to social media groups (such as the program's Telegram group), materials and school managed spaces.

We are limited by what we are able to promise to participants who have left the school program, however we will make every reasonable effort to make sure those who may have left are safe. This might include the following:

- Provide temporary accommodation for a reasonable amount of time until the individual is able to return home or make alternative arrangements (not exceeding the remaining time the individual was expected to be at the school).
- Return to the individual any personal, unspent food budget covering the remainder of what was to be their involvement in the program.
- Consider additional measures designed to avoid further disruption or conflict with participants.

The school also recognises that such disassociation can be a stressful and difficult experience for both the individual and those remaining in the school, and will make every effort to support both parties in response to any unique circumstances.

If, after enacting the above procedures in full, the discrimination, harassment, victimisation or other violence does not cease, any participant, guest or member of staff still affected in any way is recommended to make a formal complaint to the School Board.

If a situation at the LungA School calls for a presence of more than what the school community can offer, a team of individuals from Seyðisfjorður is activated to take action and resolve the situation. This team holds a variety of expertise within social competences and trauma treatment.

## 4.0 Policy and School Review

This policy is reviewed annually so that it remains up to date, useful, and relevant. It is also regularly reviewed in response to local and national policy changes.

During each program, the team regularly assesses the cohabiting and social situation in the entire school and discusses successes and failures within the current program and how to amend conditions if needed. The team also assesses the workflow and internal parameters of each program to align the tasks and obligations each faculty member is responsible for and whether they have been met and how to improve or change these. The team also meet with each guest, all of whom have pedagogical experience in a variety of settings, for their own responses to the school's being at that time. This helps provide ongoing quality control through peer review.

After each program the current team evaluates the twelve weeks through the level of content and how it has been carried and what methods worked and where we can improve. These evaluations take place in separate meetings with Program Directors, Participant Representatives, and Interns. They form the basis of a detailed and transparent review of each program that is submitted to the School Board for review.

Every member of the team is involved in relevant work with other organisations, institutions and practices in Iceland and around the world. This experience is essential in giving LungA School a living, international perspective on schooling, and practices of art and land.

### 4.1 Previous versions

This Curriculum is a living document, last updated 24/04/2025 (by MRJ and HHG). It is a modification of the following previously published documentation:

- The *LUNGA SCHOOL CURRICULUM* (2024)
- The *LUNGA SCHOOL CURRICULUM* (2023)
- *LUNGA SCHOOL Policy on promoting mental and physical wellbeing and creating a non-violent and non-discriminatory culture and environment* (2023)
- *LUNGA CODE OF CONDUCT* (2023)
- *LUNGA SCHOOL MANIFESTO / Curriculum* (2016)
- The *LUNGA SCHOOL CURRICULUM* (2015)

Although some of these documents remain in circulation (especially the Manifesto), the most recent update of the Curriculum, available on the LungA School website, should be considered the current document as of 28/06/2024.

## **5.0 Final remarks**

We believe that everyone has an innate desire to experiment and to learn, and we want to create frames in which this can happen.

The LungA School is an intense, exciting experience and it is demanding and challenging on a personal, practical and intellectual level.

It is an amazing place of joy, fun and love.