

CHECKING IN

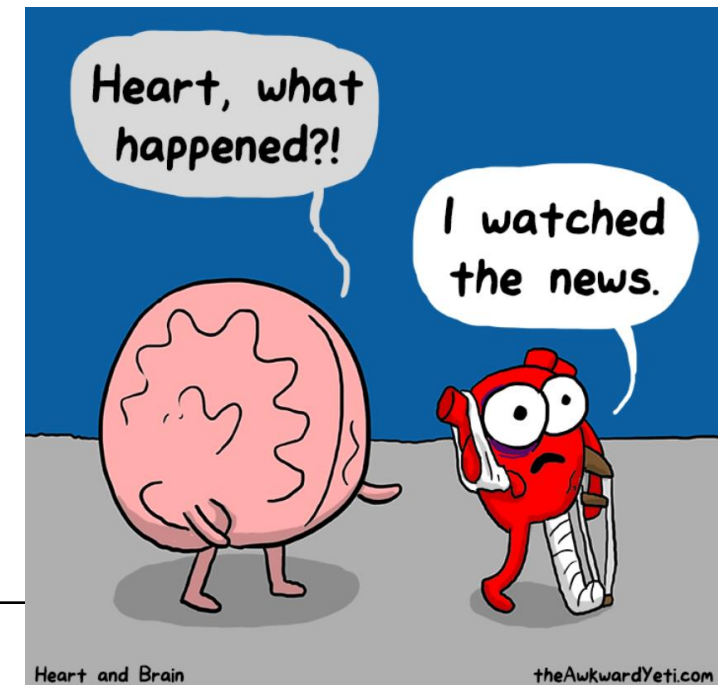
I am ... (name + job function) + how I'd like to be addressed this week.

I live in ... and this is one of my favourite places (<https://padlet.com/sofiemolemans/ITP>) (and why)

I am feeling ...

My needs & hopes for the week + something I'd like you to know about me (my 'manual')

One word that describes an aspect of myself that I am proud of.



PRACTICALITIES:

- My Equator (afternoon): we warmly invite you to start with this over the course of this week (cf. promotion e-course)
- On Friday there is a reflection moment to discuss the e-course. During the week, after every session, we invite you to take short notes on if and what you'd find useful for the e-course and your own teaching.



Global Diversity in Education: Cultivating Culturally Inclusive Mindsets

- Nonviolent Communication

"The highest
form of human
intelligence is
to observe
yourself
without
judgement.."



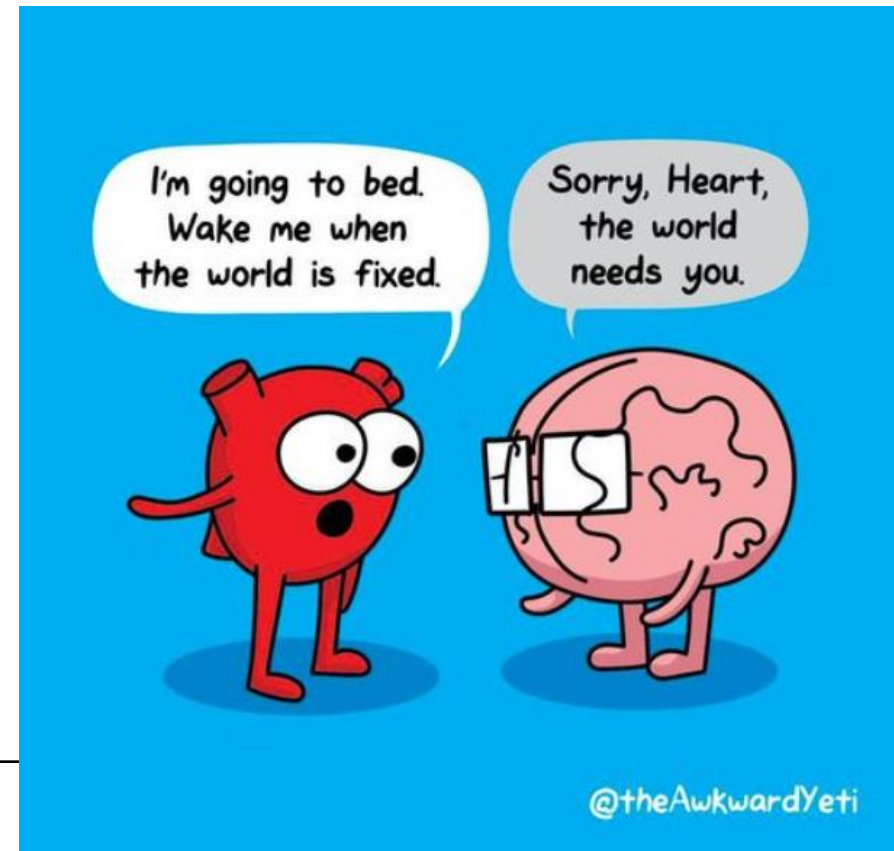
EmilysQuotes.Com

CHECKING IN

I am ... (name + job function) + how I'd like to be addressed this week.

I am feeling ...

I need ...



Education is building a personality that is resilient, inclusive and has a sense of belongingness and a broader perspective of life.



Emphasizing the significant impact peace education could have, especially on young individuals and budding politicians, Gurudev advocates for a shift in global expenditure towards fostering peace, communication skills, and a sense of belongingness among communities. - Gurudev Sri Sri Ravi Shankar at the UN conference, National Day of Peace, 21 September 2023.

How can we, as a learning community of lecturers (and students) in institutes of higher education, implement this vision?

- fostering peace and belongingness in our institutes;
- creating global learning partnerships.



Global Diversity in Education: Cultivating Culturally Inclusive Mindsets.

Global Diversity in Education: Cultivating Culturally Inclusive Mindsets



Universidad Técnica del Norte (Ecuador)

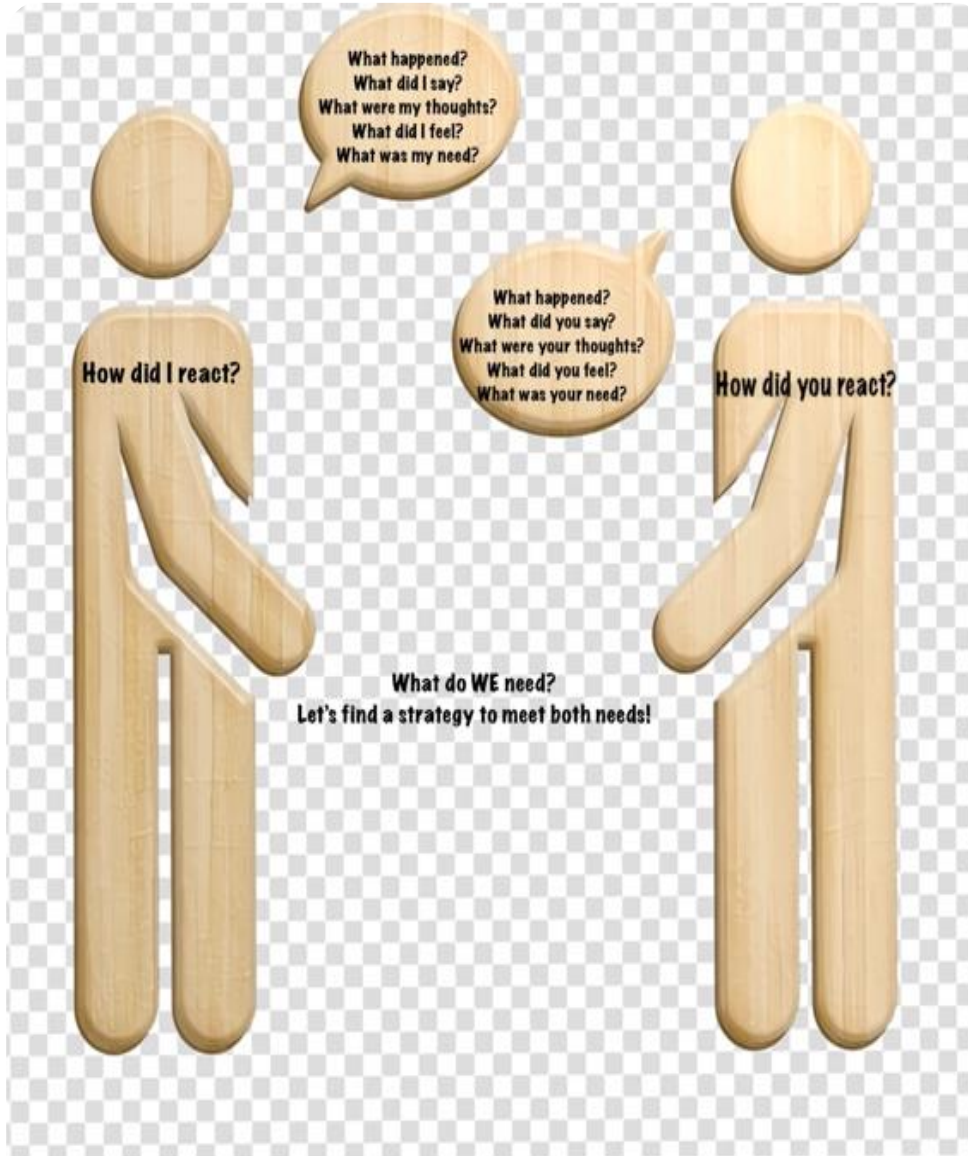
Royal University of Phnom Penh (Cambodia)

Jimma University (Ethiopia)

North-West University (South Africa)

PXL University of Applied Sciences and Arts (Belgium)





IT tool – based on the Nonviolent (Compassionate) Communication Model of Marshall Rosenberg (1934-2015) with Culturally Responsive Teaching reflection suggestions.



IT Tool: Tool for Intercultural and Transcultural communication.

- Reflect on one's own cultural lens.
- Promote respect for student differences.
- Communicate in linguistically and culturally responsive ways.
- Recognise and redress bias in the system.
- Bring real-world issues into the classroom.
- Model high expectations for all students.



Why consider using this model (objective)?

Understanding through connection based on needs.

When to use this model?

It can assist in cultivating an inclusive mindset, especially when challenged and finding it difficult to get (back) to connection.

How does this model work? Components (not necessarily in this order)

- Observation
- Feelings/body sensations
- Needs
- Culturally Responsive Teaching reflections
- Request/action (specific)



Empathy
for myself



Honest
expression



Empathic
listening




Ways to connect =
choice we have in
every moment.

Activity:

- Think of something someone does that you find challenging (**observation**).
- How do you **feel** when you think of that behaviour?
- What do you **need**? What is important for you in this situation?
- What would be your **request**?



- **OBSERVATION:**  Metaphor of a camera: using the senses to aim for neutral observation (versus judgments and generalisations).
e.g. I hear you say: 'Marriage between people from the same sex is not okay.'
- **FEELINGS/BODILY SENSATIONS** (What is happening in my emotional and physical body?)
e.g. I feel concerned/tension in my chest when I hear that.
- **NEEDS: what is important for me/the other(s) here (the positive intent)?**
e.g. I'm curious to hear why you say that. Would you be willing to share why you see it this way? And/or 'As I value for everyone to be able to marry who they want/love and such statements might make that some students/people don't feel they are valued for all of who they are.

- **CULTURALLY RESPONSIVE REFLECTION(S)**

e.g. Which thoughts is the person sharing; from which belief system, culture, religion, spirituality... ? From which thoughts/assumptions am I operating?

- **REQUEST/ACTION:**

e.g. Can you agree, in the future, to consider if what you want to say could affect the sense of belonging for some students/people in the group? If so, would you agree to, instead of expressing your thoughts at that moment, discuss it with me after class instead, or with the group (if in group: consider time, sense of safety: check in with all students emphasising that every voice has choice in the matter...)



Questions for reflection from a CRT perspective

- Is the person communicating authentically, or e.g. from a coping mechanism?

E.g. A student who takes a less active part in discussions, is that because the person often prefers to listen (authentic behaviour), or afraid to say their truth/opinion (coping mechanism, e.g. historical context of an ethnicity's voice not being considered/heard).

- Does the person have/experience choice?

E.g. Do they feel empowered to set healthy boundaries or do they feel they have to e.g. submit (to dominant culture with regard to opinions, behaviour,...)

- To what extent do I recognise own bias and assumptions in communication with students and colleagues? (verbal and non-verbal)



Questions for reflection from a CRT perspective

- How might reflecting on the way I communicate help improve the classroom environment, equity, and overall student success?
- Am I providing a safe place for people who have been historically marginalized to speak out?
- Am I able to adjust my communication to connect with all students? (for all students to feel seen, heard and included?)





Activity:

- Stand in a circle.
- One person steps into the circle and communicates a need.
- Another person steps into the circle and shares a strategy on how they would meet this need, followed by two other persons who share another strategy on how they would need this particular need.
- The person who communicated the need, chooses the strategy that they prefer. The person who shared that strategy stays in the circle and comes up with another need.
- Repeat this a few times.



to two-way
communication
and many solutions



	
EVALUATIONS	OBSERVATIONS
THOUGHTS	EMOTIONS
STRATEGIES	UNIVERSAL NEEDS
DEMANDS	REQUESTS

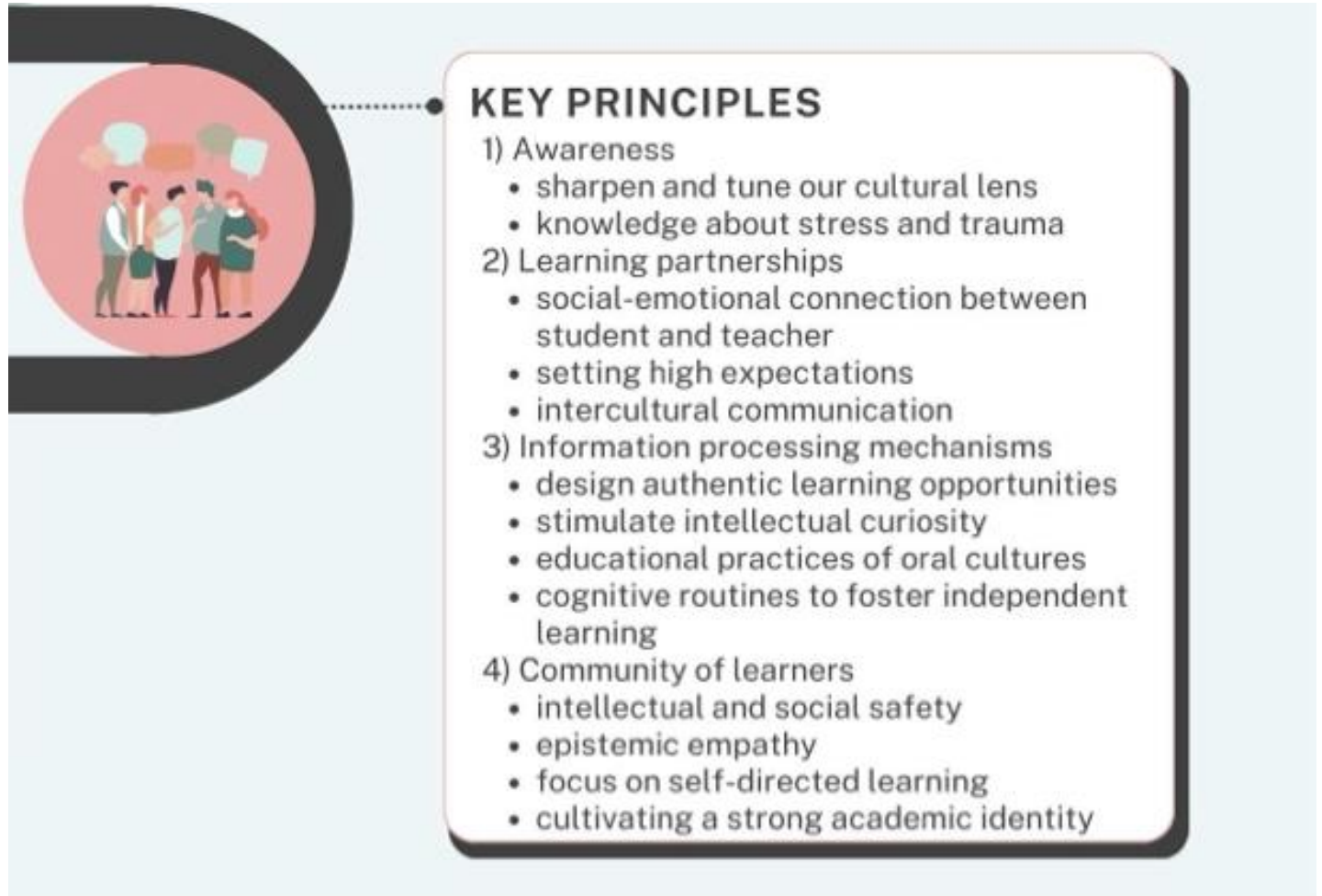
To keep in mind:

- It's about communicating from a place of connection (empathy/compassion). When you are not able to do so, first go to self-empathy or ask for empathy.



- Needs are universal. Strategies to meet needs can be personal, cultural,...
- At every moment we are all trying to meet our needs in the best way we can/have learnt.
- Violence is a tragic way of expressing one's need(s).
- Feelings are signals to whether our needs are met or not.
- Honesty, empathy and compassion are the foundations for connection.
- Connection and belonging are paramount for well-being.

Culturally Responsive Pedagogy



*"El bienestar propio está
relacionado con el bienestar de
todos".*

*"Well-being of self is connected
to the well-being of all."*

Pablo Beltran Ayala – Presidente
Del CES



Illustration by Helena Pallarés

What are your takeaways from this session?





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A practice invitation: finding the positive intent (dialogue)

Person A: Share a behaviour that you find challenging, that makes it difficult for you to connect with the other person(s) in that moment.

E.g. students talking to classmates when a lecturer is teaching.

Persona A: Comparte un comportamiento que te resulte desafiante, que te dificulte conectar con la(s) otra(s) persona(s) en ese momento.

Por ejemplo, los estudiantes hablan con sus compañeros cuando el profesor está dando clase.



A practice invitation: finding the positive intent (dialogue)

Person B: Find and share a **positive intent** behind the behaviour.

E.g. students are building relationships, are sharing ideas.

Persona B: *Busca y comparte una intención positiva detrás del comportamiento. Por ejemplo, los alumnos están estableciendo relaciones o compartiendo ideas.*



A practice invitation: finding the positive intent (dialogue)



Next, **person B** shares a behaviour that they find challenging.

E.g. The lecturer keeps talking when I have a question.

A continuación, la persona B comparte un comportamiento que considera desafiante.

Por ejemplo, el profesor no para de hablar cuando tengo una pregunta.

Person A shares a **positive intend** behind the behaviour.

E.g. The lecturer wants to make sure all content is covered.

La **persona A** comparte una intención positiva detrás del comportamiento.

Por ejemplo, el profesor quiere asegurarse de que se cubren todos los contenidos.

Objectives of activity:

- Considering multiple perspectives;
- Considering needs underlying behaviours;
- Focus on the positive intent behind a behaviour (personal and/or cultural);
- Finding a way (back) to connection when challenged/triggered by a specific behaviour.

Objetivos de la actividad:

- Consideración de múltiples perspectivas;
- Considerar las necesidades subyacentes a los comportamientos;
- Centrarse en la intención positiva que subyace a un comportamiento (personal y/o cultural);
- Encontrar un camino (de vuelta) a la conexión cuando se ve desafiado/desencadenado por un comportamiento específico.





Una invitación a la práctica: biopoema

línea 1: nombre

línea 2: cuatro rasgos característicos

línea 3: familia de ...

línea 4: le gusta ... (3 cosas/personas)

línea 5: tiene necesidad de...

línea 6: teme ...

línea 7: le gustaría... (3 cosas)

línea 8: vive ...

línea 9: algo que se dice/se decía a menudo en su familia (proverbio, refrán, ...)

línea 10: soy un ... (metáfora para describirse a sí mismo) e. g. Soy un delfín amazónico.

línea 11: apellido



Una invitación a la práctica: biopoema

line 1: first name

line 2: four characteristic traits

line 3: family of ...

line 4: likes ... (3 things/people)

line 5: has a need for...

line 6: fears ...

line 7: would like to... (3 things)

line 8: lives ...

line 9: something that is/was often said in their family (proverb, saying, ...)

line 10: I am a ... (metaphor to describe yourself) e.g. I am an amazon dolphin.

line 11: surname

Biopoem: objectives

- for new students/groups to get to know each other;
- to discuss images we have about each other;
- to discover how we see ourselves, others and the impact of these views on how we interact with each other.



Education is building a personality that is resilient, inclusive and has a sense of belongingness and a broader perspective of life.



Leaders who do not act dialogically, but insist on imposing their decisions, do not organize the people--they manipulate them. They do not liberate, nor are they liberated: they oppress.

— Paulo Freire —

AZ QUOTES