RECOdE
Reflecting Cultures of Education in Early Childhood

Educational Equity in Migration Societies

Critical Cultural Awareness in ECEC Higher Education Programmes

- **Part A:** A Framework for university development

Project: Reflecting Cultures of Education. Transnationality and Cultural Awareness in Early Childhood Education Programs (RECOdE)

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2.1 Early Childhood Education in the horizon of Human Rights. A frame for critical cultural awareness in Higher Education Programs of ECEC

The statement that a pedagogy oriented toward human rights must itself be in conformity with human rights initially seems like a banal platitude. Behind it, however, is the idea that a prerequisite for a human rights-oriented Education must be the democratization of educational institutions. This applies to the structure of the institution itself (administration, legislation, regulations, working climate, etc.) as well as to the design of curricula, the interaction between teachers and students and the teaching and learning methods. According to Dangl & Lindner, these transformation processes are about the idea of a different society, in our case about the idea of a changed university culture. Accordingly, it is necessary to reflect on higher education policy measures such as organizational culture and existing curricula, the university climate as a learning environment, the relationship between teaching and learning as well as the professionalization of teaching staff (cf. Dangl & Lindner 2022, p.88). Accordingly, three levels of analysis and reflection of culturally sensitive, opportunity-focused action need to be considered in more detail: The institutional level, the curriculum level, and the level of teaching.

While the **institutional level** is essentially about establishing structural frameworks, work procedures, and process procedures (e.g., admission of students, complaint procedures, etc.), the other two levels are at the heart of pedagogical professionalization and professional ethics.

At **the curriculum level**, a concept of the goals, contents and methods of the training of childhood educators is laid down in the curriculum, which is binding for all teachers and learners. This sets out competencies, skills and abilities for students to achieve by the end of the programme. In the context of a human rights pedagogy, according to Dangl & Lindner, education is about 'empowerment and enabling people to stand up for their own rights as well as the rights of others' (ibid., p.67). This cannot be about developing a rigid curriculum, as this would not do pedagogical justice to the complexity of human rights. Rather, according to the authors, it must be about 'understanding and practising human rights education (...) as learning 'in the spirit of human rights' (Lohrenscheit 2004, p. 37ff.).

For a practice of human rights education (to be established), this means giving preference to those arrangements and approaches that, on the one hand, point out human rights-relevant problems (on a socio-structural level) and in which, on the other hand, a sensitization as well as (self-)reflexive confrontation with (one's own) violations, humiliations as well as prejudices and enemy images is made possible'. (ibid., p.92) Accordingly, the focus should be on competencies such as the ability to perceive and critically reflect on one's own stereotypes and behaviour patterns (emancipation), scepticism towards absolutist judgments, critical examination of facts and the validity of rules as well as the courage to find and test new rules, and participation as involvement in historically achieved knowledge and skills, to name just a few examples (cf. ibid. p.88ff.). Central contents that should be the subject of lessons would

be, for example, the concept of human dignity, the relationship between human dignity and human rights, human rights violations, and forms of discrimination.

At **the level of classroom management**, the focus is on developing didactics of human rights. Here, the focus is on questions concerning the design of lessons and education in the context of a human rights pedagogy. Under human rights pedagogical considerations, the role and attitude of the teacher and his or her own ability to reflect are in the foreground, as well as how he or she shapes the pedagogical relationship with the students.

At all three levels, it is important to adopt a dual perspective, namely that of the individual and that of the community. This refers to the right to education and development, which is defined as an individual and collective right (ibid. 2022, p.22). The point of reference here is the Declaration on the Right to Development of the General Assembly of the UN in 1986, which is in essence about the aspect of solidarity, which means nothing other than to perceive the hierarchizing mechanisms of structures, to analyse them and to point out and work on injustices.

From the perspective of a human rights-based ECEC with a focus on cultural awareness, which still needs to be fleshed out, the question arises as to which guiding principles or axioms of human rights should provide the framework for this organizational development process.

In the context of education, the literature refers to the three central axioms of the Universal Declaration of Human Rights: Equality, Freedom and Solidarity (cf. Prengel 2015). In the following, these will be explained before the 'building blocks' presented so far are brought together to form a framework for cultural awareness.

2.2 Equity – Freedom – Solidarity as guiding principles: Reasoning of the selection

Human Rights Education (HRE) is based on the fundamental axioms of Article 1 of the United Nations Universal Declaration of Human Rights (1948), which states: 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood' (United Nations, 1948). Based on these axioms of freedom, equity, and solidarity (brotherhood), the right to education, which is of particular interest to us in this context, is derived in Article 26 (2). According to this, education must be 'directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It must contribute to understanding, tolerance and friendship among all nations and all racial or religious groups and be conducive to the activities of the United Nations for the maintenance of peace' (ibid.).

How should these axioms be operationalized in a framework for critical cultural awareness for universities? Annedore Prengel proposes an inclusion-oriented pedagogy of diversity, which firstly asks what the axioms of equity, freedom and solidarity mean in the context of heterogeneous learning groups and how they can be related to a hierarchical generational relationship based in pedagogy.

In principle, the human rights principle of equity in educational institutions is about universal equality as a human being. At its core, it is about equal participation and belonging to a learning community in the sense of equal opportunities for social advancement and education. Annedore Prengel critically reflects on a modification of the principle of achievement in the education system regarding the question: What support and encouragement does everyone need to have an equal opportunity to participate in education and achieve permeability? (Prengel 2015, p. 159). The principle of equality thus touches on questions of participation and social justice.

The human rights principle of freedom includes the right to develop one's own lifestyles and cultures and to have them recognized by society. In the context of educational institutions, it draws attention to the facilitation of diverse forms of teaching and learning that recognize these heterogeneous educational cultures. By developing strategies for inclusion, core curricula and classroom management must not only be more individualized but also represent this diversity of people and their linguistic resources (keyword: translingualism) in society. 'In intergenerational relationships, the members of the older generation have a responsibility to ensure that the members of the younger generation have the freedom they need - from the outset and in an age-appropriate manner - and to recognize their independence so that they can not only appropriate traditional cultural achievements but also transform them and find new designs (Klafki 1994; Habermas 2009; Peschel 2014). It is the task of older people to enable children to develop freely and without predetermination in order to support their growing maturity' (ibid.).

Freedom and equality are closely linked to the human rights principle of solidarity, 'because without solidarity there is no commitment to equal and free conditions' (ibid. p.159). As this is a universal principle, it also means solidarity with strangers. For educational institutions, this means that teachers have the task of showing solidarity with learners on the one hand and encouraging them to show solidarity with themselves and others on the other. In the context of universities, this means not only developing a community of solidarity in classrooms that supports the belonging of everyone to this community but also developing an active citizenship that is characterized by a critical, reflexive awareness of social power relations. The aim is to develop inclusive strategies, structures and practices of solidarity.

Against this backdrop, a framework for critical cultural awareness needs to be developed, which serves as a tool for reflection and organizational development.

2.3 Structure and Composition

The cornerstones of the framework are based on a sociological understanding of relationism, which is characterized by the fact that it views and analyses all facets of human experience and action, including mental activity, from the perspective of a relational event. Theories of relationism focus on the relationships between individuals, the individuals themselves and the whole. In his theory of symbolic interactionism, G.H. Mead (1968) analyses the process of communication as an understanding between individuals based on historically evolved and culturally produced symbols. This understanding of shared meanings is what makes society possible, develops it further and changes it (cf. Mead 1968). Society can then be analysed accordingly at the micro, meso and macro level.

The aim of the framework is to reflect on the educational institution's own pedagogical work at various levels against the background of human rights and to develop a learning culture of equality, freedom and solidarity. In addition to the guiding principles, the various organizational levels are important for this instrument, as are the respective addresses of the instrument.

The different levels of a university include, firstly, the **university's management level**, such as the rectorate, faculties, etc., which are responsible for the political guidelines and implementation measures at all levels of the university. On this level the quality process of curriculum development is observed and evaluated.

A second level is the **level of curriculum development**, which is carried out by the departments or faculties. The curriculum of each degree programme defines not only the basic teaching and learning concept, but also the objectives, content and methods with which students are to acquire professional skills. In addition, the teaching and learning concept of the curriculum defines the philosophy of classroom management.

The third important organizational level is **classroom management**, which is the responsibility of the respective teacher. His or her way of classroom management and leadership influences the quality of the learning culture and the classroom community. The extent to which an inclusive learning community is lived depends on the classroom management. In this context shared thinking processes play a special role in teaching and learning, as they enable a 'participation in a community of learners' (Rogoff et al. 1996).

On all three of these levels, it is important to adopt two perspectives when reflecting on one's own educational institution under the premise of recognizing diversity and inclusive pedagogy. On the one hand, the individual personality of the people concerned must be considered with their heterogeneous prerequisites and, on the other hand, the processes of a learning community must be shaped. In line with Mead, who sees communication not only as the basic principle of the social organization of human beings (Mead 1968), but also as a prerequisite for the formation of the 'identity' of individuals, both perspectives take on a special significance for our framework. The learning individual, who on the one hand first develops an awareness of himself from the communication between himself and others, on

the other hand relates to the learning community from this interpretation of himself. Mead described this in the context of school. ‘In the first place, behind all instruction lies the relation of the child to the teacher and around it lie the relations of the child to the other children in the classroom and on the playground’ (ibid.).

In relation to universities, which are divided into different organizational units and responsibilities, leadership first means perceiving employees and students as individuals who are assigned to a respective working or learning community. The quality of their participation in a learning community depends on the extent to which they are part of this community. Leadership in educational institutions as participative leadership must win over the individuals and their resources for cooperation, only then can productive and culturally sensitive learning communities emerge. Using the example of a preschool, Berit Zachrisen describes the interaction between the individual and the learning community as conditions of belonging to a collective. ‘Giving children the right to belong also implies giving them the right to their diversity. They are warmly welcomed into the collective as equal, respected members who will enrich the life of the collectives through their commonness and their uniqueness’. (2018, p.144). Group and individual are related to each other. The development of a framework must integrate both perspectives to enable everyone to participate in the development of a culturally aware university.

Against this backdrop, the Framework of critical cultural awareness is structured as follows (see table):

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Critical Cultural Awareness in ECEC Higher Education Programmes

	Institutional level (university, department, Units)		Curriculum level (study programme manual)		Classroom level (Teaching an learning)	
Guiding principles	Creating learning communities	Supporting personal identities	Creating learning communities	Supporting personal identities	Creating learning communities	Supporting personal identities
Equity						
Freedom			Critical Cultural awareness			
Solidarity						

The handling of the framework for critical cultural awareness is presented below.

3 Working process (universities as learning communities): Reflection questions (beliefs, attitudes etc.): at all levels

The framework sees itself as an open quality development tool that invites reflection on one's own educational institution on the basis of human rights. This includes the implementation of guidelines, statements and the university's own profile, as well as a human rights-based university culture at all levels of university life. At the same time, it is essentially about developing a course-based concept at BA and MA level that represents these guidelines and university life at the level of the curriculum and classroom management.

Accordingly, the respective reflection questions apply to different organizational levels. Although the handling or use of the framework can also be used individually in the sense of a review, the focus of this tool is on the dialogue between all university status groups. This means that university management can use parts of the tool to reflect on university strategies and guidelines, while faculty members who are jointly developing a degree programme can also reflect on human rights-based goals, content and methods and enter into an exchange. In the same way, teachers and students of a degree program can also jointly reflect on human rights-based classroom management.

Since a human rights-based educational institution can only be developed by the people who work and study there, we recommend that a consensus be reached in advance.

In the following, the reflection questions are listed according to the structure described above. In the first part, the reflection questions deal with the institutional level, differentiated according to general questions and then subdivided into creating learning communities and supporting individual identities. In relation to addresses, each guiding principle question is listed on the respective page. Part 2 of the reflection questions deals with the curriculum level and part 3 of the reflection questions reflects on the classroom management level. The questions are based on the scientific discourse. The respective numbers after the questions refer to the literature that was used as the basis for developing the question. By referring to the relevant literature, we not only want to offer the opportunity for more in-depth reading, but also to demonstrate the evidence-based nature of this undertaking.

Questions to reflect

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The content of the framework structure

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	Institutional level (university, department, Units)		Curriculum level (study programme manual)		Classroom level (Teaching an learning)	
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Equity						
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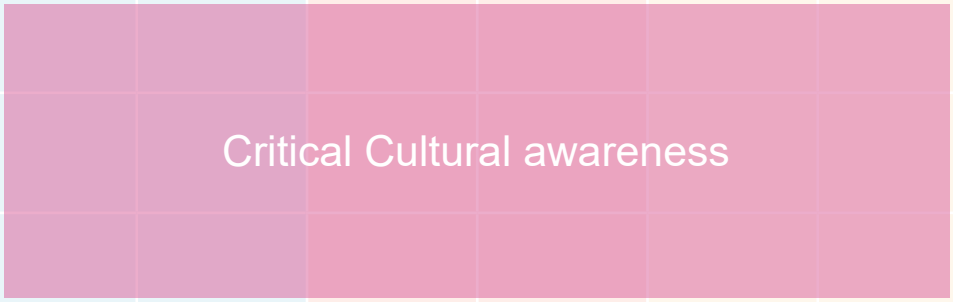
Solidarity						



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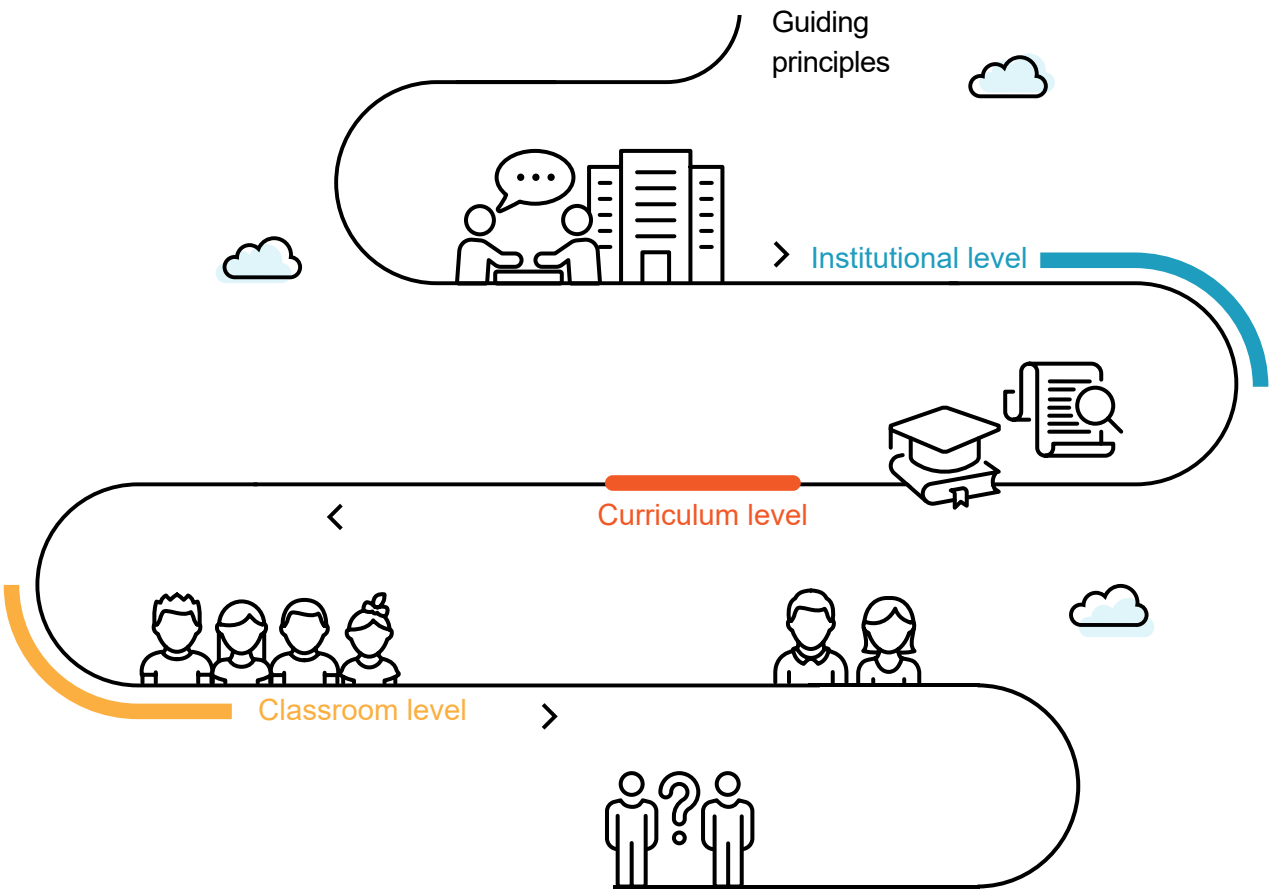
The layout of the framework structure

Educational Equity for a future Society for all
Critical Cultural Awareness in ECEC Higher Education Programmes

	Institutional level		Curriculum level		Classroom level	
Guiding principles						
Equity						
Freedom						
Solidarity						



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Institutional level

General questions

- How is a culture of human rights and social justice institutionally embedded and continuously developed?
- What mechanisms ensure that equity, freedom, and solidarity are reflected in university policies and decision-making structures?
- How is meaningful participation and influence ensured for students, faculty, and staff across all levels of governance?
- To what extent do lecturers represent the diversity of society?
- To what extent do institutional policies actively promote ethnic and cultural diversity among students and staff?
- How is linguistic diversity supported in administrative processes, teaching, and student services?
- What measures exist to systematically integrate critical cultural awareness into training, faculty development, and professional earning opportunities?
- Is critical cultural awareness explicitly anchored in the university's mission, values, and strategic planning?
- How are institutional audits and evaluations aligned with human rights principles and commitments to equity?

Equity

Representation and Diversity

- How is diverse representation ensured within learning communities, particularly regarding individuals with a migration background across different status groups (Bachelor's, Master's, and Doctoral)?
- What measures are being pursued to increase the participation of all community members, including intersectional perspectives and marginalized groups, in decision-making processes and academic activities among both students and staff?
- In what ways are intersectional perspectives and the experiences of marginalized groups visibly included in community discourse and knowledge production?

Anti-Discrimination and Structural Review

- What procedures are established to identify and combat different forms of discrimination (such as racism, linguicism, and classism)?
- To what extent are the norms, standards, and institutional structures critically reviewed with regard to social inequality?
- How are institutional diversity policies and anti-discrimination strategies operationalized?

Recognition and Representation of Diverse Identities

- How does the institution systematically recognize and address the diverse educational trajectories and personal challenges experienced by its members?
- In what ways are individual cultural backgrounds and intersectional identities acknowledged and valued in institutional practices?
- To what extent do institutional communications — such as marketing for study programs — accurately reflect and represent a broad spectrum of identities?

Complaint and Support Procedures

- What formal complaint procedures are in place to address discrimination matters affecting personal identities?
- To what extent do these complaint procedures provide a protected space for vulnerable individuals?
- What specific procedures are implemented to ensure equal opportunities for personal development and identity formation?
- How does the institution monitor and address any preferential treatment of certain identities in decision-making bodies (e.g., boards or committees)?

Equity

- To what extent do managers at all levels reflect the social diversity of the university community, and how is this diversity promoted through leadership practices?
- How are the implementation measures for social justice evaluated?
- How transparent are the complaint and intervention mechanisms for discrimination?

Institutional Integration

- Is equity explicitly mentioned in the university's long-term strategy?
- Are there systems — such as joint organizations or networks involving students and faculty — that systematically analyze power structures and foster equitable practices?
- What measures exist to promote equal opportunities in leadership bodies?

Targeted Support and Capacity Building

- Are there targeted support programs, mentoring systems, or counseling services designed specifically for individuals from underrepresented or disadvantaged backgrounds?
- What training or courses are available for administrative staff to enhance their sensitivity to systemic injustices and better support diverse personal identities?
- How do these initiatives ensure tailored assistance that helps individuals overcome both personal and systemic barriers?

Evaluation and Institutional Policy

- What mechanisms are in place to evaluate the effectiveness of the support measures for personal identity development?
- To what extent do institutional policies actively promote self-determination and personal growth, particularly for those facing systemic disadvantages?
- How is feedback from individuals regarding their experiences with institutional support used to refine existing programs and policies?

Freedom

Promoting Cultural Exchange and Multilingual Inclusivity

- What strategies does the university implement to promote the exchange of different cultures within its learning communities?
- Are communications and official notices — including websites and printed materials— available in multiple languages to ensure linguistic inclusivity?
- How does the institution encourage learning activities and events that celebrate cultural diversity and facilitate intercultural dialogue?

Protecting Free Expression Through Anti-Bias Initiatives

- How does the university actively work to secure the freedom of expression for all community members through proactive anti-bias approaches?
- What mechanisms are in place to create and maintain open, flexible, and safe spaces for dialogue, ensuring that individuals can express their ideas without fear of reprisal?
- How is the institution prepared to handle complex dilemmas where freedom of speech might conflict with the need to prevent the dissemination of discriminatory ideas and practices?

Supporting Autonomy and Self-Determination in Learning Communities

- What institutional processes or policies support the autonomy and self-determination of learning communities in their decision-making and creative expression?
- How does the university foster innovative and diverse learning formats that respect individual expression while also promoting collective academic freedom?
- In what ways are institutional governance practices aligned with the goal of enabling communities to determine their own learning environments without undue external constraints?

Realization of Personal Rights and Freedom of Expression

- How does the institution ensure that students and employees can realize their personal rights (e.g., related to gender, ethnicity, religion, disability) free from repression and hindrance?
- What measures and safeguards are in place to protect the freedom of expression and the individual development of diverse personal identities?
- How do institutional policies and practices support the unhindered expression of personal and cultural identities in everyday academic and professional life?

Representation and Inclusive Voice

- Are all status groups consistently provided with opportunities to have their voices heard in institutional decision-making processes?
- How does the university ensure that feedback from every segment of its community (students, faculty, staff) is actively sought, valued, and integrated into policy development?

International Solidarity and Global Cooperation

- What internationalization strategies are being pursued to promote solidarity, including partnerships and cooperation with institutions and actors in the Global South?
- How do these international partnerships contribute to the university's mission of global citizenship and facilitate cross-cultural learning experiences?
- In what ways are these global networks integrated into the overall learning community to foster a broader sense of solidarity beyond national boundaries?

Solidarity

International Solidarity and Global Cooperation

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Internal Solidarity and Mutual Support

- How are students, faculty, and employees actively encouraged to act in solidarity with one another?
- What specific arrangements or initiatives exist at the university to develop and nurture solidarity?
- What forms of internal cooperation (e.g., joint projects, interdisciplinary groups, shared platforms) are established to promote an open and inclusive university environment?

Fostering a Culture of Global Citizenship

- What approaches are being pursued to make the university a place of learning and experimentation for (global) citizenship?
- How are experiences and practices that foster empathy, shared responsibility, and collective action integrated into community activities?
- In what ways does the institution encourage reflective dialogue and collaborative efforts that contribute to a sustainable culture of solidarity?

Mutual Support and Overcoming Barriers

- How does the institution foster a culture of active solidarity, ensuring that individuals support one another in navigating both personal challenges and systemic inequalities?
- In what ways are personal experiences of privilege, discrimination, or marginalization recognized and addressed through institutional support measures?

Sharing Narratives and Strengthening Collective Identity

- To what extent do students and employees actively encourage and support one another's expression of personal identity in daily university life?
- What mechanisms exist for individuals to share their personal stories and experiences, thereby contributing to a broader understanding of diversity and inclusion within the institution?
- How does the institution promote a culture where individual identities are celebrated as integral to the collective mission toward social justice and human rights?

Curriculum level

General questions

- How are the principles of Equity, Freedom, and Solidarity embedded throughout all levels of the curriculum?
- To what extent does the curriculum systematically address issues of social justice, diversity, and solidarity?
- How does the curriculum represent the rights of individuals and groups, particularly regarding cultural diversity and multilingualism?
- Which terminologies are employed to define and discuss (migration-related) heterogeneity, diversity, and inequality?
- What competencies and learning objectives are specified to promote educational equity and foster critical cultural awareness?
- In what ways is critical cultural awareness incorporated as an intersectional concept within the curriculum?
- How are human rights integrated into the curriculum across cognitive, attitudinal, and action-oriented dimensions?
- Does the curriculum actively encourage critical engagement with issues of power, privilege, and discrimination?
- To what extent is the curriculum culturally responsive by ensuring authentic, contextually relevant problem-solving activities, promoting critical reflection on key social and educational issues, facilitating the exploration and deconstruction of dominant discourses through an equity lens, employing collaborative and participatory learning approaches, fostering shared learning experiences between instructors and students, and empowering learners to assume responsibility for their education and social impact?

Equity

Representation and Perspectives in the Curriculum

- What approaches to democratic and fair pedagogy are embedded in the curriculum?
- To what extent does the curriculum reflect diverse perspectives, particularly in relation to historically underrepresented or marginalized groups?
- How is diversity actively represented in course content, ensuring that different voices and experiences are included?

Addressing Discrimination and Social Inequality

- How does the curriculum critically examine discrimination and social inequality within migration societies and educational institutions?
- In what ways are power structures, systemic inequities, and historical injustices analyzed in teaching materials and coursework?
- What competencies are fostered to prepare students to identify and address educational inequities in their professional fields?

Inclusive Teaching Materials and Methods

- How does the selection of teaching materials ensure that diversity is valued, and that representations of non-dominant cultures are accurate and affirming?
- Are materials designed to challenge dominant narratives and encourage critical engagement with issues of equity and inclusion?
- How are inclusive teaching methods — such as participatory learning, problem-based approaches, and interdisciplinary perspectives — integrated to promote equity within the curriculum?

Participation and Identity in the Curriculum

- What forms of participation are implemented within the curriculum to ensure equitable engagement of all students?
- How is political participation encouraged and integrated into educational programs?
- How are processes of personal identity construction addressed within course content and learning objectives?

Inclusive Assessment and Performance Standards

- To what extent do examination formats consider the diverse backgrounds of students, including linguistic and cultural diversity?
- How is the fulfillment of performance standards evaluated to ensure that assessments are based on socially just criteria?
- What measures are in place to prevent bias in assessment methods and grading practices?

Freedom

Cultural and Linguistic Diversity in Learning Communities

- How is cultural diversity actively addressed within learning communities, and how does it shape interactions and learning experiences?
- Is multilingualism integrated as a topic of pedagogical discussion across all modules, including theory, approaches, and teaching methods?

Learning Norms and Diverse Learning Approaches

- What underlying ideas of normality are conveyed through learning communities, and how are these critically examined?
- Do the different forms of learning represented in the curriculum reflect a diverse range of learning approaches?

Representation and Inclusion of Diverse Perspectives

- What consideration is given to different cultural expressions and knowledge systems within the curriculum?
- To what extent is the knowledge of marginalized groups integrated into teaching materials and academic discourse?
- How does the curriculum build on students' cultural experiences to create a more inclusive learning environment?

Encouraging Critical Thinking and Self-Expression

- To what extent are students encouraged and trained to express their freedom of thought within coursework and assessments?
- How does the curriculum incorporate counterstories to foster awareness of cultural diversity and challenge dominant narratives?
- To what extent does the curriculum address the historical causes of social injustice and foster critical reflection — for example, through memory work?
- What variety of delivery and assessment methods exist to bridge gaps in student learning and accommodate diverse learning needs?

Solidarity

Fostering Dominance-Free Dialogue

- To what extent is dominance-free dialogue established as a core ideal within the curriculum?
- How does the curriculum address power imbalances by ensuring equitable participation and giving voice to diverse perspectives?

Promoting Intercultural Engagement and Anti-Racist Strategies

- What targeted strategies are embedded in the curriculum to foster intercultural dialogue and actively counter racism?
- How are anti-racist principles translated into concrete teaching practices and learning activities?

Cultivating Humanistic Values and Community Experiences

- In what ways does the curriculum nurture humanistic values — such as empathy, respect, and solidarity — through its content and pedagogical approaches?
- How are collaborative projects and community-based activities integrated to extend solidarity beyond the classroom?
- What mechanisms are in place for the ongoing evaluation and refinement of these community-building initiatives?

Integrating Solidarity into Personal Identity Development

- To what extent is the cultivation of a solidarity-oriented attitude considered integral to individual identity formation in the curriculum?
- How does the curriculum encourage students to reflect on and incorporate solidarity as a core element of their personal and social identities?

Balancing Individual Freedom and Collective Solidarity

- How does the curriculum navigate the interplay between individual freedom and the collective imperative of solidarity in shaping personal identity?
- What pedagogical strategies are implemented to reconcile potential tensions between fostering autonomy and promoting a sense of collective responsibility?

Validating and Celebrating Diverse Personal Identities

- In what ways does the curriculum recognize and support diverse personal identities as foundations for a robust solidarity ethic?
- How are students' unique cultural, social, and individual experiences integrated into learning practices that reinforce both self-identity and collective cohesion?

Classroom level

General questions

- How are principles of equity operationalized in classroom practices, including participation, assessment, and instructional strategies?
- What forms of solidarity are actively manifested in the classroom, for example through collaborative learning, peer support, or inclusive group work?
- What specific pedagogical strategies does the teacher employ to address cultural diversity, ensuring that multiple cultural perspectives are integrated into classroom discussions and materials?
- To what extent are teaching materials critically reviewed for diversity sensitivity and a discrimination-aware perspective? How are different groups represented — or underrepresented — in the teaching materials, and whose knowledge is prioritized or overlooked?
- To what extent is multilingualism and translingualism recognized, promoted, and incorporated into both the language of instruction and curricular content?
- How does the teacher equip students with the language skills and critical thinking tools necessary to analyze and challenge societal power structures?
- In what ways are students encouraged to reflect on and critically evaluate their own cultural assumptions and biases within the classroom setting?
- To what extent is the curriculum culturally responsive by ensuring authentic, contextually relevant problem-solving activities, promoting critical reflection on key social and educational issues, facilitating the exploration and deconstruction of dominant discourses through an equity lens, employing collaborative and participatory learning approaches, fostering shared learning experiences between instructors and students, and empowering learners to assume responsibility for their education and social impact?

Equity

Democratic Interaction and Classroom Climate

- What methods and practices are employed to foster a classroom climate that supports democratic interaction?

Inclusive Teaching and Critical Self-Reflection

- What teaching methods are used to address the heterogeneous learning prerequisites of students?
- To what extent are teachers encouraged to reflect on and adjust their own attitudes and norms regarding cultural sensitivity?
- To what extent are all students equally encouraged to contribute their opinions and experiences?
- How are students trained or encouraged to critically question their own positionality and involvement in societal power structures?

Critical Discourse and Deconstructing Dominant Narratives

- Does the teacher introduce justice-related vocabulary—including concepts for discussing social inequalities, intersectionality, and critiques of dominant discourses (with explicit attention to whiteness)?
- Is there space in classroom discussions to question traditional binary understandings of identity and systems of oppression (e.g., black/white, wealthy/poor, male/female), thereby addressing interrelated forms of discrimination such as racism, classism, sexism, homophobia, nationalism, and ableism?
- To what extent are justice-oriented texts strategically selected for courses, and what are the strengths and limitations of using such texts as a pedagogical tool?
- How critically are social power dynamics, domination relations, and discriminatory structures examined within classroom discourse?

Individual Support and Adaptability

- How are individual students supported in their participation within the classroom?
- To what extent are study programs and learning opportunities adaptable to meet the diverse needs of students?

Facilitating Reflexive and Critical Engagement

- How does the teacher support students in engaging in reflective work on their own identities, including the exploration of advantage and privilege?
- In what ways does the teacher help students navigate and engage with challenging or difficult knowledge?
- How does the teacher foster an understanding among students that unconscious biases and perceptions of objectivity are shaped by their social, cultural, and historical experiences?
- How are teachers prepared to confront difficult knowledge themselves, and how are they encouraged to continuously reflect on how their own perspectives and investments shape the classroom environment?

Freedom

Cultural and Linguistic Integration

- How are diverse cultural experiences integrated into the learning community, ensuring that different cultural backgrounds actively inform classroom interactions?
- Is multilingualism treated in instruction, and are pedagogical approaches in learning communities designed to address multiple languages?

Critical Engagement and Global Perspectives

- How are students equipped to think critically about differences of opinion and cultural expressions, and to what extent is a climate created that fosters respect and enjoyment of cultural diversity?
- To what extent do learning processes encourage exploration of other cultures and ways of life, thereby broadening students' global perspectives?
- How is critical examination of the conditions in migration society fostered within the learning community?

Supporting Personal Rights

- To what extent are individuals supported by teachers in developing and asserting their personal rights?
- How are teachers facilitating opportunities for students to explore and express their own rights within classroom interactions?

Cultural Integration and Biographical Expression

- How are the diverse cultural experiences of all students actively integrated into classroom discourse?
- Do students with different native languages have meaningful opportunities to contribute their biographical experiences, thereby enriching the learning environment?

Solidarity

Fostering Inclusive and Respectful Classroom Dynamics

- To what extent does the teacher demonstrate solidarity with students, and how are acts of solidarity integrated into everyday classroom practices?
- What forms of solidarity are actively practiced within the classroom setting?
- To what extent does the teacher cultivate a learning community that respects and values the unique expressions of each individual?
- How are discussions of diverse values actively encouraged and developed within the classroom?
- How does the teacher balance students' need for safe spaces to explore new and potentially oppositional or uncomfortable subject positions?
- How are the challenges posed by the presence of systematically marginalized members — due to historical inequalities or colonial legacies — addressed in classroom practices?

Empowering Active Citizenship and Collaborative Engagement

- How are students encouraged to take an active stand against discrimination and advocate for the protection of human rights?
- To what extent are students empowered to co-develop activities and institutions that promote democratic culture and social justice?
- How is a dialogic relationship between teachers and students ensured to foster mutual respect and collaborative learning

Fostering Individual Solidarity

- How are individual students encouraged to act in solidarity within their academic and social environments?
- To what extent does the overall student culture actively embody and promote solidarity?
- How does the institution create platforms for students to share personal narratives of solidarity that inspire mutual support and collective action?

Promoting Global Citizenship and Collective Reflection

- To what extent is the self-image of being a global citizen fostered, and how are students encouraged to reflect on their own involvement in global issues?
- How are opportunities for cross-cultural solidarity initiatives integrated into personal development to strengthen students' commitment to social justice and change?

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