

UBC KINDNESS WEEK ACTION PLAN, 2017

An Overview Report

Sara Thiessen, UBC Sustainability Scholar, 2017

Prepared for the UBC Multifaith Chaplains Association

Table of Contents

Project Overview	3
I. ‘Kindness Week Action Plan’ Project Objectives	3
II. Scope of Project	3
III. Research Aims	4
Stage One: Initial Engagement with Key Stakeholders	4
Stage Two: Vision, Mission and Guidelines	4
I. Vision.....	4
II. Key Concepts	5
III. Guidelines for Participation	5
Stage Three: Conceptual Framework	6
I. Section I: Professional and Personal Orientation to Practice.....	7
II. Section II: Transformative Conflict Mediation: Increasing Relational Capacity	8
III. Conclusion: Conceptual Grounding, Kindness Week and Relational Capacity	16
Stage Four: Overview of Workshop Guides	17
I. General Overview	17
II. Workshop Ideas	17
Stage Five: Feedback from Forum	21
Stage Six: Implementation: Overview of Kindness Week	22
I. UBC Kindness Week Event Schedule	22
Suggestions Moving Forward	27
Follow-Up Tools for Implementation.....	28
References	29

UBC Kindness Week 2017: Overview Report

Project Overview

I. 'Kindness Week Action Plan' Project Objectives

- Assist in researching and defining kindness contingencies.
 - Literature review (what has been successful/unsuccessful in similar projects?)
 - Interviews with chaplains, professors, and students
- Help increase capacity for kindness among broader body of students through awareness raising activities and exercises.
- Liaise with faculty, students, chaplains, and members of faith community in order to further assess barriers to kindness on campus and involve them in the project.
- Develop a literature review report on kindness
- Develop an action plan for kindness week on UBC campus
- Gather volunteers and representatives to assist with kindness project

II. Scope of Project

- a) Assist in developing the First Annual (Oct 2-6, 2017) Kindness Week Action Plan with the University MultiFaith Chaplains Association (UMCA) and Student Wellness Partners by determining how other organizations have sought to catalyze culture shifts.
- b) Assist in defining terms and setting objectives for the Kindness Week.
- c) Help design and execute a multi-year stakeholder engagement process with the UMCA members by identifying prospective campus partners and departments.
- d) Review innovative practices from around the world in other campus settings or large organizations to generate ideas helping us build our Kindness Week Plan.

Out of Scope:

UBC Kindness Week 2017: Overview Report

- Formal research requiring ethics review and research procedures
- Projects and planning beyond October 2017

III. Research Aims

Research Aims

- Determine how organizations have sought to catalyze culture shifts
- Review innovative practices from around the world in other campus settings or large organizations for idea generation

Application of Kindness initiatives in Higher Education

- What are the benefits of kindness initiatives for corporations & large scale organizations?
- How does kindness and competition correlate? Are they mutually exclusive?
- What procedures or incentives are used to promote kindness culture in an organization?
- Kindness initiatives and the individual's relational capacity- can this be taught? How?

Stage One: Initial Engagement with Key Stakeholders

- Multi-Faith Chaplains Association
- Campus Communication: Additional Stakeholders

Stage Two: Vision, Mission and Guidelines

I. Vision

As a kindness committee we are committed to programming that actively works towards creating a kinder atmosphere at University of British Columbia (UBC). We believe leaders who create relationship-centered environments fostering empathy, showing dignity, and creating connection will increase the kindness capacity of UBC. In order to make this happen we would like to hear ideas from individuals and groups currently in operation at UBC! In presenting your ideas,

please explain how you will intentionally connect your activities to UBC Kindness Week's overall vision of increasing kindness among all community members.

II. Key Concepts

- a. Empathy
- b. Dignity
- c. Connection

III. Guidelines for Participation

- General Guidelines
 - We are hoping that the student who chose to participate in activities finding lasting value in the Kindness Week events, and ask that you try to conduct workshops in an engaging and participatory manner. Although we welcome proposals from varied groups and individuals when submitting proposals please take into account the primary focus of UBC's Kindness Week.
- Religion and Spirituality
 - Workshops and participation from spiritual and/or religious groups are welcome! With primary focus being increasing depth and understanding of kindness in a variety of contexts, connecting themes to religious tenants or practices is welcomed, however we ask that you please gear these workshops towards student from diverse backgrounds in fostering the creation of an inclusive, open, non-discriminatory environment.
- Outside Agency, Organization, or Group Involvement

UBC Kindness Week 2017: Overview Report

- All events should align with the overall vision for UBC's Kindness Week, events should not be used to advance political, promotional, and or organizational cause related purposes.
- Service Activities
 - Action based activities and service projects are welcome, however we encourage conversation, dialogue, and awareness raising in addition to the activity itself.

Stage Three: Conceptual Framework

With key concepts of empathy, dignity and connection, kindness week activities and events were relational in nature. In fact, increasing relational capacity for individual members of diverse campus groups remains the ultimate objective of kindness week. In the next section of this report I elaborate on my professional and personal background, as they relate to conflict mediation, as well as participatory or experiential approaches to conflict mediation that are intended to transform participants' ability to empathetically understand others as a way of exploring underlying processes that enhance an individual's ability to achieve the objectives of kindness week. In Section I, I outline how my professional and personal orientation to experiential approaches in social work practice and conflict mediation amounted to the influence of transformational therapeutic approaches towards conflict mediation found throughout workshop activities. In Section II, I elaborate more on the specifics of how transformational conflict mediation increases relational capacity. Finally, I conclude with a section on cross cultural mediation and intersectionality. Although there were several different concepts pertinent to kindness that could have been explored in more depth throughout this report, I chose to include these concepts in this report for the influence they had in shaping the conversations that took place leading up to kindness week, the consequent role they played in the overall

development of kindness week guidelines, as well as the influence they held on the workshops surrounding kindness week and the activities hosted throughout kindness week.

I. Section I: Professional and Personal Orientation to Practice

As a generalist social worker, integrating conflict mediation processes and theory into my practice, I drew upon previous experiences working with diverse individuals and communities, conflict mediation objectives, and social work theory in outlining the potential benefits of a transformative therapeutic approach to mediation as it relates to improving relational capacity for kindness. According to Moore (2014) the mediator's core duties rest in communication improvement, the building of productive and respectful relationships, equipping disputants with a better understanding of the other parties' needs, concerns, and interests, building mutuality, and problem solving (p. 9). Furthermore, the British Columbia Association of Social Work (BCASW) clearly dictates that social workers are ethically obligated to demonstrate excellence in their field by working to change ineffective practice models in order to benefit both individuals and society at large ("British Columbia Association of Social Workers", 2003). In developing an action plan for the UBC Kindness Week and maintaining fidelity towards the core objectives of both social work and mediation practices, I have come to view transformative, therapeutic approaches to mediation as most in line with UBC Kindness Week's end goals of improving relationship and restoring communities through increased capacity in conflict resolution and communication.

In having worked with diverse individuals and communities for more than six years I have come to see the value of moving beyond a traditional understanding of conflict engagement rooted in achievement of a mutually agreed upon set of renegotiated terms based upon individual rights or interests to one that considers emotional difficulties, power imbalances, or

communication barriers (Moore, 2014, p.9). In part, this has come out of a recognition that individuals carry with them an intrinsic need for relationships consisting of interpersonal dynamics, attachment, dependency, and emotion. Therein it is my conviction that any approach to mediation processes that does not consider these relational elements outright is an insufficient means for assisting individuals in working towards restoration and harmony—a key objective in kindness week (Bevington, Fuggle & Fonagy, 2015, p.158 and Moore, 2014, p.9-11).

Therapeutic and transformative approaches towards engagement with conflict carry a stronger potential for meaningful and lasting change, through increasing individual capacity to handle future conflict through increased self-awareness and communication skills assisting with increases in empathy, understanding, and connection (Moore, 2014, p.211). With this in mind, it is on the basis of both personal and professional conviction that I have chosen to further explore transformational therapeutic approaches towards conflict mediation, in consideration for the potential they hold in restoring communication processes and building respectful relationships aligning with social work core values of advocacy and working towards change that is within the best interest of the client and overall society (“British Columbia Association of Social Workers”, 2003), as well as the core objectives of UBC Kindness Week.

II. Section II: Transformative Conflict Mediation: Increasing Relational Capacity

As a social work practitioner with an orientation toward participatory practices of community engagement, I carry with me values deeply rooted in honouring participant voice through demonstrated recognition and acceptance of unique positions, perspectives, and ways of knowing in full attempt to signify “respect for the intrinsic worth of persons” (“British Columbia Association of Social Workers,” 2003). In holding a dedicated orientation towards community practice, I consider finding ways to creatively engage people in what internationally recognized,

community development leader Paul Born (2014) refers to as “deep community,” which is paramount to the social worker’s call of advocating for “change” that is in the “best interest of the client, and the overall benefit of society” (“British Columbia Association of Social Workers,” 2003). Born (2014) considers “sharing our story, enjoying one another by spending time together, caring for one another, and working together to build a better world” (p.47) to be integral components of strong communities that positively benefit both individual community members and society at large (p.47). Holding to this perspective, I agree with Born’s (2014) assertion that being part of transformational communities composed of these values allows for an overcoming of loneliness and fear through coming together to “make sense of the destruction around us” (Born, 2014, p. 47) in order to rally together and create change (Born, 2014, p.47). It is in connecting this personal orientation towards practice with core social work ethics outlined by the British Columbia Association of Social Workers (BCASW) in order to increase relational capacity for kindness on UBC’s campus that I see the specific skills outlined in the processes of a transformational, therapeutic, generalist approach toward conflict mediation become most pronounced.

Where participatory and community practice models provide general parameters for practice orientation rooted in the community capacity and ‘voice’, the mediation process breaks this down further in its provision of practical, specific guidelines for relationship building, restoration, and offering of hope to individuals and communities (Born, 2014, p.47). It is my firm belief that in order for interventions to transcend beyond superficial, tokenistic ways of creating change they must provide an appropriate level of in-depth consideration for systemic, multi-layered, interconnected relational and non-relational influencing factors, as well as an ability to pointedly speak into situations of conflict. Having now outlined my rationale for the promise that

transformative conflict mediation holds as a therapeutic approach for the social work generalist in conflict mediation, the following pages offer additional insight and detail into the specific orientation of this process. I have included the following sections in order to better assist future UBC Kindness Week workshop facilitators in their efforts to create safe spaces and move participants towards connection, empathy and dignity effectively.

Transformational Therapeutic Approaches to Conflict Mediation

In outlining what makes transformative therapeutic approaches to mediation distinct from their more neutral counterparts, it becomes important to consider the interplay between theory, ethics, values, and assumptions inherent in these approaches throughout the beginning, middle, and end stages of the process, concluding with consideration for the ways in which individuality and cultural differences impact the mediation processes.

Beginning Stages

In adopting a transformative therapeutic approach it remains important to ensure that the mediation process takes place in a physical environment that is conducive to the exploration of underlying emotional issues. Therein, it is important to ensure that the process occurs in a confidential, neutral location where interruptions and distractions would be limited (Moore, 2014, p.287). This would involve making sure that there is an appropriate level of psychological and physical distance from the conflict by ensuring resolutions occurred in a space separate from the typical environment where conflict occurred (Moore, 2014, p.288). Furthermore, in taking additional steps towards creating a therapeutic environment, making efforts towards improving the physical environment, including furniture arrangement, as it has been found that seating people opposite each other produces more competitive attitudes when compared to side by side seating (Moore, 2014, p.289). With an orientation towards community practice that expresses

honour for the inherent worth and capacity of each individual, ensuring a calm and comfortable physical environment for interactions to occur will significantly strengthen relational connections between community members through provision of safe spaces to share stories and delve into underlying emotions.

After the physical environment has been adjusted to one that is conducive to relational connection there are several other notable distinctions specific to therapeutic or transformational conflict mediation processes to consider. For instance, where general conflict mediation processes utilize “ground rules” (Moore, 2014, p.301), to create a safe, comfortable, and trusting environment for conflict mediation (Moore, 2014, p.301-302), therapeutic and transformational approaches offer increased depth by placing emphasis on the exploration of relationship history, attributing factors to the conflict at hand, and underlying relational and emotional interests and needs (Moore, 2014, p. 109 & 113). Although in-depth exploration of emotions and relational history is often seen as a role reserved for counsellors, having worked with individuals dealing with significant interpersonal conflict, I have come to view exploration of heightened and/or underlying emotions resulting from extenuating circumstances or relational history to be an essential component in effectively resolving disputes (Moore, 2014, p.138). In many cases, I would go as far as to argue that even basic exploration of underlying issues resulting from shared relational history could offer significant transformation.

Breaking these distinctions down further, I would attribute the differences between neutral approaches to mediation and transformative or therapeutic approaches to have resulted from underlying assumptions contained within each approach. Where interest-based, problem solving, or judicial approaches become concerned with “fact” gathering in attempts to gain increased knowledge regarding each individual stance, therapeutic approaches are concerned

with currently held power and influence within the relationship, structural sources of conflict, as well as individual party beliefs, values, and attitudes in relation to the conflict (Moore, 2014, p.138-158). Although there is overlap between each of these approaches, my professional experiences leave me convinced that a more therapeutic relational approach offers more in working towards the type of heart change necessary for achieving my outlined goals of deepening community and connection. Moving forward, as a mediator attempting to utilize Moore's (2014) approach I would thoughtfully consider multiple relational dynamics contributing to the conflict at hand, I would work to prepare options for agenda setting, as well as a mutually agreeable broad framing of the issue (p.108 & 335, 352).^[TK1]^[ST2]

Middle Stages: Application

Basic exploration of the underlying causes that may be causing conflict holds the ability to completely transform an oppositional narrative (with primary concerns rooted in individual interests) to a joint story of shared hurt and struggle. According to narrative theorists Adams-Westcott, Janet^[TK3]^[ST4], et al. (1993) “experiences of trauma have the potential to profoundly affect one’s story about self” (p. 261), by promoting narratives of powerlessness or helplessness that negate personal agency and the ability to control circumstances (Adams-Westcott, Janet, et al., 1993, p.262). Having worked with community groups that have experienced the effects of trauma in their lives, Moore’s therapeutic mediation assumption that consideration for the positive and negative interactions contained within the “past, current, and potential future” (Moore, 2014, p. 138), relationship between primary parties resonates with me as being fundamentally important in approaching conflict scenarios with an appropriate level of sensitivity (Moore, 2014, p.138). Working towards restoration through the facilitation of conflict mediation processes that focus on deeply rooted psychological or emotional components allows

for the break down of relational barriers (Moore, 2014, p.339). Through the development of a “positive emotional climate” (Moore, 2014, p. 339), participants and community members learn to not interrupt each other, use accusatory language, or deliberately intensify adversarial negative emotions through their words and actions (Moore, 2014, p. 339). Unlike interest-based negotiations, this approach is rooted in an understanding that desired change within the relationships stems from change within relational “perceptions, attitudes, behaviors, interactions, and dynamics” (Moore, 2014, p. 335). Moore (2014) claims that acknowledging past pain enables parties to overcome barriers and make commitment towards restoration (p. 135).

In further integration and to highlight the promise therapeutic processes to mediation hold for sustainable increases in individual relational capacity, I will now consider the specifics of integrating a transformative approach. Where therapeutic processes stand out among other approaches is in their ability to consider emotional elements inherent in relationships, transformative approaches place an important additional emphasis on relational healing and connection. In integrating a transformative approach I would take strides to not only demonstrate sensitivity, but equip primary participants in the mediation process with an increased ability to handle conflict independently through increasing self- awareness and effective communication skills, “empowerment” (Kruk, 2017, unit 3), and “recognition” (Kruk, 2017, unit 3). As a mediator attempting to utilize this approach I would likely apply a narrative approach (Kruk, 2017), which is key to the mediation process. I would also incorporate Kruk’s (2017) reframing techniques to speak out against false dichotomies or destructive individual stories in order to help parties co-construct a new narrative (Kruk, 2017, unit 3). Baruch Bush and Folger (1994) assert that the primary focus of this approach is restoration of a person’s understanding of their own values and interests, inner strengths, and self-efficacy through proven ability to handle life’s

problems (p. 93). There is an important focus on empathetic understanding of different perspectives as central to the transformative process and key to achieving UBC Kindness Week's objectives of increased relational capacity that capitalizes on connection, empathy and dignity.

Ending Considerations

In adhering to ethical duties resting in dedicated efforts to work towards creating changes that move beyond the status quo for the benefit of others, it becomes essential to consider the salient emotional and psychological aspects (e.g., fear, sadness, anger) inherent in disputes in order to fully engage participants in transformational mediation processes leading to increased community capacity. By pairing therapeutic interventions with more transformative approaches, one could utilize psychological strategies to ensure that needs have been recognized through active listening/paraphrasing, validation of individual perspectives, and attempts to negotiate a commitment to explore other options, in order that both parties are heard (Moore, 2014, p.390). This would enable movement towards a more transformative focus on interdependence, and prioritization of individual empowerment for those engaging in the mediation process through an increase in recognition (the ability to recognize, reflect, and explore the perspective of the other party) (Bush [TK5][ST6]& Folger, 1994, p.85-89). This approach ultimately works towards increased self-efficacy rooted in the empowerment of individuals through increases in their ability to fully assess the strengths and flaws inherent in their position, from a place of self-worth stemming from increased feelings of security and self-determination (Bush & [TK7]Folger, 1994, p. 87).

As previously outlined, transformative, therapeutic approaches to conflict mediation move beyond individual interest-based approaches to mediation by prioritizing the assertive articulation of individual needs, as well as an empathetic consideration for the perspective of the other (Baruch Bush & Folger, 1994, p.88). In order for this approach to be effective, it becomes

important that both parties are guided in the process of overcoming the emotional duress accompanying the problem through acknowledgement, ownership, apologies, forgiveness, and reconciliation (Moore, 2014, p. 470). It is only after this occurs that true reconciliation, based on the principles of mercy, restitution, peace, and unity can occur ultimately facilitating a mediation approach with demonstrated potential for deep, meaningful, and sustainable transformation (Moore, 2014, p.472).

Cross Cultural Mediation and Intersectionality

Before concluding, it is of crucial importance that as a social worker highlighting the importance of considering different perspectives in the process of bringing people together, I allot room for consideration of individuality and culturally distinct approaches towards conflict. As someone with cultural and religious values deeply rooted in forgiveness and reconciliation, I may place additional emphasis on healing and restoration in interpersonal relationships, however other belief systems may prioritize other values over this. Each individual and cultural group likely carries with them differing perspective on how conflict should be dealt with (some century old rituals carrying great importance), As such, challenging preconceived models of mediation rooted in western, euro-centric ideology along with culturally based generalizations and assumptions remains key (Kruk, 2017, unit 12; Kruk, 1997, p.429).

The sensitivity offered through therapeutic approaches to conflict mediation offers much to UBC Kindness Week workshop facilitators hoping to enhance cultural respect in comparison with practices placing emphasis on direct communication and quick resolution over depth of understanding Facilitating workshops in a manner that is culturally competent and intersectional must entail an openness for conversation about diversity and a consistent challenging of idealistic notions of collective harmony based in an ever evolving mediation process (Kruk,

1997, p. 411). In working with diverse cultures, it is beneficial to consider multiple dimensions and positionalities related to conflict that may be influencing engagement levels (i.e., individualist vs. collectivist) critically considering and engaging in conversations over concepts such as face-saving, harmony, healing, systemic change, ritual, advice of elders, metacommunication, and ritual without making generalizations. I believe that utilizing Kruk's (1997) "elective training model" (p. 426) upon which those participating in mediation are empowered to develop their own culturally-appropriate model(Kruk, 1997, p. 426 & Kruk, 2017, unit 12) is what I would argue to be the most ethical approach. It becomes important that as a facilitator engaging in mediation processes, my desired or outlined approach does not inhibit my ability to respectfully engage in dialogue and learn from the people I work with about their beliefs, values, and practices in a way that expresses honour through humility. Furthermore, it remains my ethical duty as a social worker adhering to the Canadian Association of Social Work (CASW) guidelines to demonstrate respect for each individual's right to self determination by adhering to their desired mediation approaches in whatever way possible, where appropriate ("Canadian Association of Social Work", 2014)

III. Conclusion: Conceptual Grounding, Kindness Week and Relational Capacity

With roots in respect for self-determination through empowerment and liberation of individuals and communities involved in the conflict mediation process, the merging of therapeutic and transformational processes of conflict mediation provides a platform for effective, sustainable, and collaborative community change that honours the voices and inherent dignity of everyone involved. This view holds transformative power in its ability to create capacity for individuals and collective communities to resolve conflict and work towards in-depth relationships as essential to fostering deep community by creating spaces for challenging

fears and creating opportunities for people to “overcome loneliness” (Born, 2014, p. 47) by coming together to resolve issues, rather than avoid them (Born, 2014, p. 47). Opportunity for individuals participating in therapeutic transformational approaches of conflict mediation to increase their capacity to deal with conflict independently greatly exceeds that of more neutral approaches (e.g., interest-based or judicial services), therein offering more to collective relational units, as a sustainable participatory model for navigating underlying emotions inherent in conflict.

Stage Four: Overview of Workshop Guides

A general guide was made available in order to assist Kindness Week workshop facilitators in their workshop development and implementation. This guide is included below as a sample:

I. General Overview

Session Dates & Times	Oct.2 nd –Oct. 5 th
Location	UBC Campus
Facilitators	UBC Community Members (UBC)
Supply Options	Reflection notebooks and writing/ drawing supplies for students and facilitators, poster board, markers, paper (dependent upon activity choice) <i>*Food and beverages optional</i>

II. Workshop Ideas

1. Storytelling
2. Fairness or Equity Skits
3. Gratitude
4. Artifacts of Caring
5. Murals
6. Handling Conflict with Integrity
7. Persevering through Adversity
8. Self Care: Forgiving Others
9. Friendship: What is True Friendship?
10. Kindness Checklists (two part series)
11. Complementary Activity Ideas (ideas for extending event)

1. Storytelling

Objective: Students will be able to examine what kindness means through gathering, writing, and sharing stories about kindness.

Inspire: Ask what it means to show kindness to others.

Empower: Then have students share with a partner a story of when they have been kind or seen someone be kind. Also have students search for and share kindness stories that have had personal impacts.

Act: Have students share their stories

Share: Ask students what it was like to talk about and share kindness with others.

2. Fairness or Equity Skits

*explore concepts of equity and equality in the context of human rights as a prelude to discussion.

Objective: Students will be able to analyze what it means to be equitable, fair and or compassionate through performing skits in front of the group.

Inspire: Ask students what it means to be fair- connect this with concepts of equity and equality. Then, ask students to give examples of how they can be fair to others at school or at home. Write the examples on the board.

Empower: Divide students into small groups and have them write a skit about being fair or not being fair, using the examples written on the board or examples they develop in their group.

Act: Have students perform the skits for each other or for other classes. After each skit, talk about ways that the students showed fairness or didn't show fairness, and what would have been a fair way to interact with the others.

Share: Have students discuss how they can be fair to peers at the university or other friends in their circles and commit to those actions.

3. Gratitude

Objective: Start by exploring what people are grateful for and how experiences of gratitude impact their lives. Students will be able to evaluate ways they show gratitude to friends and family. Explore how gratitude connects to kindness.

Inspire: Ask what it means to be grateful (definition: Being thankful when someone has shown you kindness or caring; not taking anything for granted.)

Empower: Have students brainstorm ways that they can show gratitude and thankfulness to a friend or family member or express appreciation and gratitude more often in their personal lives.

Act: Encourage students to show their gratitude by making a kind card, a special gift, or offering to help that person in some way to show gratitude.

Share: Have students reflect on what it was like to show gratitude to these people and how they can continue to show gratitude in their lives.

4. Artifacts of Caring

Objective: Students will be able to discover what artifacts from their lives related to caring and kindness. Focused on considering how we can demonstrate kindness with material items.

Inspire: Ask students to explain what an artifact is and what they can learn about cultures from artifacts.

Empower: Then ask students to think about what kinds of artifacts are in their rooms at home or in the classroom, and to describe the use of these objects. Then have them think about special ways the objects can be used to promote caring (i.e. a favorite book can be read to a younger student, a pair of old shoes can be given to the homeless, an instrument can be played at a nursing home.)

Act: Have the students commit to using their favorite artifact in a way that promotes caring in the community. This could be done individually or as a class.

Share: Have students reflect on what it was like to use something that was important to them to show caring toward other people.

5. Murals

Objective: Students will be able to examine what it means to show [insert word related to kindness] – chosen by group- and create a mural that describes ways to show [word] to display at school, a senior center, nursing home or other public place.

Inspire: Have students come up with an operational definition for this concept and include a section that focusses on practical application. Write their suggestions, draw symbols and create a mural for the board.

Empower: Hand out markers and other materials to decorate a poster. Roll out a long sheet of butcher paper. Have students work together or independently on a section of the mural to create a picture that shows integrity. Students may want to write or draw one scene or more than one scene. Once they are done creating the mural, have them decide where they want to hang the mural.

Act: Have the students display their mural at the school. Have them explain their special part of the mural and why it was important to them.

Share: Challenge students to show integrity to others in the ways they drew or wrote about in the mural.

6. Handling Conflict with Integrity

Objective: Students will be able to identify ways to show integrity in their actions even during a conflict.

Inspire: Ask what it means to show integrity (Definition Acting in a truthful way, behaving properly when no one is watching).

Empower: Have students discuss with a partner a situation (without naming names) where they have had a conflict with someone or gotten angry and upset, and then share how they handled those situations. Write their responses on the board, under columns that say Positive Ways to Handle Conflict and Negative Ways to Handle Conflict.

Act: Have students divide into groups of three or four and create a role-play that demonstrates either a positive or negative way to handle the conflict. If the role-play focuses on a negative way to handle the conflict, have the students discuss how the people in the situation could have shown integrity.

Share: Challenge students during the week to try some of the techniques for handling conflict in a way that shows integrity.

7. Persevering through Adversity

Objective: Students will be able to examine what perseverance means by discussing the life of a famous person who faced obstacles (like Helen Keller, Rosa Parks, Thomas Edison, Oprah Winfrey, Nelson Mandela, etc.) Inspire:

Ask what it means to show perseverance (keep going in spite of difficulties or obstacles, not giving up). Have students share with a partner a time in their lives when they showed perseverance in a difficult situation.

Empower: Have students read a biography (can be personal or anecdotal) about a person they admire. Discuss this person's approach to life, how they overcame enormous obstacles and how they learned to appreciate life more fully through serving others.

Act: Have students discuss in small groups how they can commit to doing something they know is hard and what steps they can take to make sure they will stay committed. Have them set a goal around this commitment: will they have this done in a week? A few weeks? A month? If desired, discuss the value of having a perseverance partner, someone who will help them remain committed to their goal. Then have students choose or assign a partner to check in with on a regular basis who can challenge them to persevere.

Share: Have students discuss what it was like to persevere. Did they reach their goal? If not, how can they continue to work to overcome obstacles? Also discuss how they can use what they learned through persevering to help others overcome the same challenge.

8. Self-Care: Forgiving Others

Objective: Students will be able to evaluate what it means to forgive others and determine what it means to forgive or be forgiven.

- Ideas is to generate discussion on the role of forgiveness and reconciliation in relationships and how this may connect to kindness.

9. Friendship: What is True Friendship?

Objective: Students will be able to determine what it means to be a true friend and ways to show a friend that they care- exploring concepts such as empathetic understanding, generosity, listening, and connection.

Inspire: Ask students to turn to a partner and discuss what qualities they think make a true friend and how they can show a friend they care. Come together as a group and ask for students to share what they discussed. Write the qualities on the board.

Empower: Have students write in a journal about what barriers there might be to developing true friendships, how they could overcome those barriers, or ways they can strengthen their friendships.

Act: Encourage students to reach out to at least one friend during the week and tell that person

why they are special or make a card or do something else that shows how they care for that person. If student feels they don't have a close friend, have them think about ways they can develop a support network or good friends.

Share: Have students reflect on the experience of sharing kindness with a friend.

10. Kindness Check Lists (two part series)

Objective: Students will be able to examine what it means to be kind through showing kindness to others (this could be a personal definition that includes concepts such as, self compassion, forgiveness, and service)

Inspire: Write idea examples on the board.

Empower: During the Week, have students create an individual checklist of at least 5 ways they will be kind during the Week. Activities could include: helping neighbors weed their lawns, picking up litter, smiling and saying thank you to the bus driver and doing anything else that is kind. This could also include more conceptual ideas, or kindness towards ones self.

Act: Have students share kindness ideas that they wrote down on their checklist.

Share: Ask students what it felt like to show kindness during the Week and what they learned

11. Complementary Activity Idea

If you are looking to add to your event or make it more engaging, try pairing it with a complementary activity such as, a potluck, service activity, or film screening. You could also try extending your event through facilitated discussion or pairing two of the above listed activity suggestions together.

Stage Five: Feedback from Forum

As part of the kindness week project I had the opportunity to facilitate roundtable discussion centered on effective and sustainable ways of increasing relational capacity for kindness across UBC's campus and campuses of similar scope and nature.

The key themes stemming from discussion are captured below:

Defining kindness as recognizing others needs/interests in the following ways:

- Treating people the way they wish to be treated (discovering this without losing identity)
- Respecting personal backgrounds and culture
- Integrating different cultures
- Inclusive

UBC Kindness Week 2017: Overview Report

- Diverse
- Important for quality education
- Stemming from leadership
- Respectful
- Open minded
- Peaceful
- Just
- Policy/ Political
- Polite: “hello”, “sorry”, “good morning”
- Cannot be confused with pity

Benefits of kindness:

- Inspires innovation
- Confidence
- Strength
- Individual Success
- Needs to measure impact on people

Stage Six: Implementation: Overview of Kindness Week

Below I have included an overview of the schedule developed for UBC Kindness Week in order to provide a sample of the key events that took place throughout the week. Additionally, I have included an overview of the main event—a panel discussion that took place Thursday October 4th.

I. UBC Kindness Week Event Schedule

UBC Kindness Week 2017: Overview Report

All UBC Community Members and Visitors are Welcome to Participate!!

As a kindness committee we are committed to programming that actively works towards creating a kinder atmosphere at University of British Columbia (UBC). We believe leaders who create relationship-centered environments fostering empathy, showing dignity, and creating connection will increase the kindness capacity of UBC. All events are inclusive, open, non-discriminatory and completely free of charge. Main events take place Tuesday, Oct. 3rd at 6pm and Thursday Oct. 4th from 5:30-7:00pm.

Key concepts: empathy, dignity, connection

Monday, October 2nd: Introductory Workshops

Event	'Blood for Life' Stem Cell Swabbing Event	Healing on the Sabbath: A Study of Kindness
Host(s)	UBC Blood for Life club & Jewish Chaplaincy	Keynote Speech
Time	10am- 4pm (drop-in basis)	5:30pm-7:30pm
Location	Hillel House 6145 Student Union Blvd.	The Chapel of the Epiphany on Iona Dr.
Description	Giving critical life saving stem cells a great way to show kindness is to be one of those persons who can give critical life saving stem cells to someone who is in need.	Bible study on Jesus healing on the sabbath in the Gospel of John. Come be our guest for dinner and join us for an hour of studying and reflecting on the scripture. All faith/non-faith traditions and perspectives welcome.

Tuesday, October 3rd : Main Event-Keynote Speech

Event	MAIN EVENT: Keynote Speech: 'Kindness and the Academy'	Friendship during Kindness Week	The Remarkable Kindness of Jesus
Host(s)	Speaker: Ms. Judy Graves Short Video Speech: Dr. Santa Ono	UBC Navigators Amy and Micheal Weidman	Presbyterian College Sumarme Goble

UBC Kindness Week 2017: Overview Report

Time	6:00pm-7:30pm	5:30 pm (with dinner)	12-1:30pm
Location	Hillel House, 6145 Student Union Blvd, Vancouver	The Nest	Presbyterian College
Description	Ms Graves has spent years advocating for the poor in our city with particular attention to the homelessness problem on the Downtown East Side. She will speak on the importance of kindness in university settings. Starting Video Speech: President Santa Ono's Office	Friendship during kindness week. The UBC Navigators is a community welcoming all to explore faith in Jesus. Through weekly Bible Studies, volunteering opportunities, retreats, and games nights, we foster authentic relationships with God and each other. We offer leadership training as well as one-on-one discipleship training	Come join students and faculty from St. Andrews Hall for a complimentary lunch and intentional conversation around the topic of kindness. Hear a short message about the kindness of Jesus and take away ideas for participating in your own life and community.

Wednesday, October 4th : Mid-Week Workshop

Event	Kindness Workshop: Expanding Our Relationship Capacity
Host(s)	Born for More/Origin Church
Time	7pm
Location	Ponderosa- Oak 1008
Description	Join in an interactive evening of guided conversation designed to expand your relationship capacity.

Thursday, Oct 5th : Main Event-Free Meal, Panel and Roundtable Talk

Panel and Roundtable Discussion: Join us at the Chapel of the Epiphany for a meal provided by Guru Nanak's Free Kitchen and roundtable discussion as scholars from different faith, religious and/or cultural backgrounds speaking to the 'importance of kindness within their affiliated faith group, culture and/or organization'. Roundtable discussion to follow.

UBC Kindness Week 2017: Overview Report

Event	MAIN EVENT: Free Meal, Panel and Roundtable Discussion	Be Kind to Newcomers	Friendship during Kindness Week
Host(s)	Joint Religious and Cultural Scholars representing different chaplaincy's and/or faith backgrounds Panel: -Rabbi Philip Bregman --Jewish Chaplain -Dr. Craig O'Brien (Baptist Chaplain) -Muslim Association Representative (?)-Zamina Mithani (contact) -'Love All, Feed All' Guru Nanak's Free Kitchen (Sikh Community) Project Representative -Rev. Dr. Jason Byassee (Vancouver School of Theology)	English Corner	UBC Navigators Amy and Micheal Weidman
Time	5:30-7:30pm Panel: 5:30pm-6:30pm Break: 6:30-6:45pm Roundtable Discussion:6:45-7:30pm	6-8pm	5:30 pm (with dinner)
Location	Chapel of the Epiphany 6030 Chancellor Blvd.	Wesbrook Welcome Centre (3378 Wesbrook Mall, UBC)	The Nest
Description	Scholars from different faith, religious and/or cultural backgrounds speaking to the 'importance of kindness within their affiliated faith group, culture and/or organization'. Roundtable discussion to follow.	Emphasis on how to extend a warm welcome to international students. Newcom ers and returning students are welcome to attend.	Friendship during kindness week. The UBC Navigators is a community welcoming all to explore faith in Jesus. We foster authentic relationships with God and each other

Panelist Discussion

Scholars from different faith, religious and/or philosophical backgrounds speaking to the 'importance of kindness within their affiliated faith group, culture and/or organization'. Roundtable discussion to follow.

Host: Dr. Craig O'Brien

Dr. Craig O'Brien currently sits as Chair of the UBC Multifaith Chaplain's Association. Craig

UBC Kindness Week 2017: Overview Report

has actively been involved in the UBC community for several years as a Baptist Chaplain and Pastor of Origin Church. Craig is glad to be part of the UBC campus community sharing life with students and believes students are the heartbeat of our community as they bring their energy, ambitions, and passions to life here.

Educational Background:

BS in Speech Communications from the University of Georgia, 1990.

M.Div. from Southwestern Baptist Theological Seminary, 1993.

D.Min. from Golden Gate Baptist Theological Seminary, 2003.

Panelists Speakers:

Rabbi Philip Bregman

When Hillel conducted their search for an Executive Director from the Jewish Community, there was no other individual that exemplified the ideal candidate as did Rabbi Bregman. Beginning in 1980, Rabbi Bregman lead Temple Sholom of Vancouver as their Senior Rabbi. Through his role as the spiritual leader of the congregation Rabbi Bregman inspired many individuals and touched many hearts of those in our community. He has been a long-time friend and passionate advocate of Hillel. He is a leader in Jewish education, young adult initiatives, fostering relationships within the Jewish community and interfaith dialogue.

Educational Background:

University of Toronto—B.A., M.S.W.

Hebrew Union College—Jewish Institute of Religion—M.A.H.L., Rabbinic Ordination, D.D.

Rev. Dr Jason Byassee

Rev. Dr. Jason Byassee currently sits as butler chair at Vancouver's School of Theology (VST). In his position at VST Dr. Jason Byassee teaches homiletics and biblical interpretation for the sake of church's life. He also teaches historical theology with an eye to how the minds and lives of the saints can help renew church's life today. He has also taught about discerning God in popular culture. He is also a contributing editor to The Christian Century. He has written for Books & Culture, First Things, and Sojourners.

Educational Background:

M. Div. Duke Divinity School

Ph.D. in religion at Duke University.

Inderjeet Singh

Inderjeet Singh currently plays an important role for Guru Nanak's Free Kitchen (GNFK) as a coordinator. GNFK operates on the practice of langar – the communal kitchen and seva – the selfless service of humanity; philosophies taught by our first Guru, Sri Guru Nanak Dev Ji many

UBC Kindness Week 2017: Overview Report

hundreds of years ago. For the Sikh community, this project is not missionary in nature, instead it is an opportunity for us to extend this true Sikh spirit of helping those in need regardless of caste, colour, creed, and economic status.

Educational Background:

BA Comm Mgmt & M.Ed.
Bowling Green State University, Ohio

Director, Palm Ideas
A Media Management Company based in Vancouver, Canada.
Dr. Michael Griffin

Dr. Michael Griffin studies the philosophers of the ancient Graeco-Roman world, especially the vibrant intellectual traditions that emerged around Plato and Aristotle during their lives and later, during the rise and fall of the Roman Empire. He is particularly interested in the practice of philosophical education (*paideia*) in late antiquity, and the role of philosophy in society. His recent books study the ancient reception of two classic “first books” in philosophy, Aristotle’s *Categories* and Plato’s *Alcibiades*, which respectively trained students in the rudiments of logic and virtue.

Educational Background:

Undergraduate degree in Classics (2004) at UBC’s Department of Classical, Near Eastern & Religious Studies.
Master’s degree (2006) and Doctorate (2009) at the University of Oxford.
Began teaching at UBC in 2010.

Suggestions Moving Forward

- Develop a well-connected event volunteer committee early on.
- Work with contacts made with university media and communications department to develop and implement advertisement
- Explore having facilitators available to join groups in leading kindness week activities
- Target communication with groups you would like to involve in early spring
- Make event controversial to attract an audience
- Have a well-known popular speaker lead as key note for the event

UBC Kindness Week 2017: Overview Report

- Video advertising early on to provide people with an intro to the concept
- Ensure chaplain groups incorporate event into their schedule, in order that student member participate
- Have Chaplains participate as facilitators for Kindness Week

Follow-Up Tools for Implementation

- Templates for activities, emails, advertisements, guidelines, vision and general communication
- Calendar of suggested times for activities
- Contact list for everyone involved and/or interested in being involved next year

References

- Adams-Westcott, Janet et al^[TK8]. (1993), "Escaping Victim Life Stories and Co-Constructing Personal Agency," in Stephen Gilligan & Reese Prine (ed.). *Therapeutic Conversations*. New York: W. W. Norton & Company, pp. 258-271.
- Bevington, D., Fuggle, P., & Fonagy, P. (2015). Applying attachment theory to effective practice with hard-to-reach youth: the AMBIT approach. *Attachment & Human Development*, 17(2), 157-174. doi:10.1080/14616734.2015.1006385
- Born, P. (2014). *Deeping community: Finding joy together in chaotic times*. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- British Columbia Association of Social Workers (BCASW) Code of Ethics. (2003). Retrieved March 3, 2017, from www.bcasw.ca
- Bush, R. A. B., & Folger, J. P. (2005). *The promise of mediation: The transformative approach to conflict* (Rev.ed.). San Francisco: Jossey-Bass.
- Canadian Association of Social Work (CASW) Code of Ethics Core Social Work Values and Principles. (2014). Retrieved March 3, 2017 from <http://www.casw-acts.ca/en/what-social-work/casw-code-ethics>
- Folger, J. P., & Bush, R. A. B. (1996). Transformative mediation and third-party intervention: Ten hallmarks of a transformative approach to practice. *Mediation Quarterly*, 13(4), 263-278.
- Kruk, E. (2017). SOWK 522: Family Mediation and Conflict Resolution Course Content [Course Units 1-12]. Retrieved from https://connect.ubc.ca/webapps/blackboard/content/listContent.jsp?course_id=89866_1&content_id=3899374_1

UBC Kindness Week 2017: Overview Report

Kruk, E. (1997). *Mediation and Conflict Resolution in Social Work and the Human Services*.

Chicago: Nelson-Hall.

Moore, C. W. (2014). *The mediation process: Practical strategies for resolving conflict* (4th ed.)

ebrary. San Francisco: Jossey-Bass, A Wiley Brand.