VIRTUAL ROUNDTABLE CHAT TRANSCRIPTION

Tiffany K.: Welcome Amy, Anne, Heidi, Jamal, Jonathan!

Jonathan Doll, PhD: Hi All, sound is fine here...

Georgianna: My headphones are not working but I my office is very quiet, so I will just not use them.

Anne P: Hello, thanks for the greeting and sound test.

Tiffany K.: Hello Georgianna!

Tiffany K.: Georgianna

Camille Warren 2: Good afternoon, everyone!

Camille Warren 2: We will get started in a few minutes

Camille Warren 2: thanks for joining us today!

Camille Warren 2: If you hava any difficulty with using your computer's audio, we have a conference link you can call

Camille Warren 2: 317-278-7008

Camille Warren 2: Pin: 496874#

Camille Warren 2: Please mute your mic when not speaking

Seena S: Hello everyone!

Seena S: Hi Cynthia and David!

Seena S: Hi Anne!

Anne P: Hello Seena!

David Hernandez-Saca: hi Seena!!!

Camille Warren 2: please remember to mute your mic when not talking

Seena S: Thank You Dr. Khalifa!

Sheri Anderson: Hello everyone

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Seena S: Hi and welcome Sheri!

Camille Warren 2: Welcome, all

Tiffany K.: To learn further on the history Dr. Khalifa is discussing, listen to the Podcast: Centering Equity in Supporting Muslim Students Part 1 - The Killing of Knowledge: A Brief History of Islam in the Western Society on our website here: http://glec.education.iupui.edu/spotlight.html

Tiffany K.: Because public schools (including charter schools) are extensions of state and federal governments, they are restricted from endorsing a religion and from preventing religious expression. This is due to the First Amendment's Establishment Clause, which prevents state establishment of religion, and the Free Exercise Clause, which prevents the state from inhibiting religious expression. Schools must recognize students' and families' religious rights without creating conditions that suggest a preferred religious orientation. For legal guidance, educators, students, and families can seek out resources from organizations like the Anti-Defamation League (2012) and the U.S. Department of Education Office for Civil Rights (OCR) (see Ali, 2010), or a text like Principals Teaching the Law (Schimmel, Eckes, &Militello, 2010)http://glec.education.iupui.edu/assets/files/Nov_2014_Newsletter.pdf.
  Seena S:Check out Dr. Khalifa's Podcast http://glec.education.iupui.edu/spotlight.html

Tiffany K.: Feel free to download the handout, "Creating Safe and Inclusive Schools for Muslim Students."

Jonathan Doll, PhD: A lot of Americans also disengage by which they accept the dominant wrong discourse by having no voice (and requiring their followers to have no voice)

Seena S: Culturally Responsive Practices means enable students to engage in socio-critique.

David Hernandez-Saca: exactly--Seena.

Jamalee S: I appreciate your point, "Check in with students in PRIVATE and defend in public."

Cynthia M.: I'm thinking mostly about the university setting, but I think K-12 teachers are concerned about their ability to facilitate socio-critique.

Cynthia M.: *their

Georgianna: I appreciate your commentary beginning w the historical factors of colonialism

Tiffany K.: Hello Cynthia, thanks. One way to gain comfort is to engage deeply engage in what is means to be cultrally responsive and sustaining in the classroom. This publication from our site may be helpful: http://glec.education.iupui.edu/Images/Newsletters/Oct_2015_Dispatch.pdf

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Georgianna: I believe deeply in the private conversations of reflection and discourse when the person is shy or trying to navigate their new space and interactions. Clearly, there are so many other variables overlooked within the community that are unique.

Tiffany K.: Thanks, Jamalee.

Camille Warren 2: Thank you Georgianna,

Tiffany K.: Thanks, Georgianna. Yes, deep reflection and attending to safety are key. http://glec.education.iupui.edu/Images/Newsletters/March%202016%20Equity%20Dispatch%20PDF.pdf

Cynthia M.: Great resource, thanks Tiffany!

Sheri Anderson: What are your thoughts about students who are Muslims and African American being in double jeopardy regarding their educational success in K-12 schools?

Camille Warren 2: Thank you for raising the issue of intersectionality

Camille Warren 2: Sheri

Georgianna: Not sure if my mic is working, but I attempted to speak.

Camille Warren 2: Georgianna, it looks like your mic is muted

Tiffany K.: Sheri, also feel free to see our most recent webinar where we talk about intersecting oppressions such as that of racism and Islomopphobi is signaled above: Understanding and Redressing Intersecting Oppressions of Racism, Sexism, and Classism

Tiffany K.: http://glec.education.iupui.edu/archived-webinar-events.html

Georgianna: Oppression occurs in very subtle and systemic ways. I hosted a friend of my family from Syria. He arrived here in Terre Haute and truly a difficult time adjusting with the other youth in the Muslim community (which were predominately Saudi)

Youmna Diri Rieder: Thanks for talking about the racialization of certain groups such as Syrians as White where their experiences suggest otherwise.

Sheri Anderson: Thanks for the reference Tiffany.

Georgianna: THANK YOU. Individualization...Get to know the community and how they adjust and who they are..

Sheri Anderson: Good point of driving the point of getting to know your students on a personal level.

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Tiffany K.: "Educators should be aware of religion to make schools more inclusive and consider ways religious expression may intersect with curricular or cocurricular programs, discipline and attendance policies, access to school facilities, or even harassment and bullying."   (See Religions Freedom Handout for further reading)

Anne P: Changing the system by centering these relationships with students--sustaining change over time.

Cynthia M.: That's what it boils down to. Kids feeling safe in school.

Tiffany K.: Schools should have clear policies on religious freedom and on religious discrimination and harassment (Brown & Bowling, 2003). These policies should comply with law and with OCR's guidelines as described in the 2010 Dear Colleague letter (see Ali,2010). The Anti-Defamation League (2012) also has some legal guidance, particularly regarding religious holidays. Enforcement of these policies is dependent upon having clear definitions of discrimination and of harassment (Marcus, 2010).

Georgianna: Instructional strategies, and intentional authentic conversations are not sufficient. Systemic physical transformation needs to take place in the classroom setting that reflects respect and not dominance of Christianity, etc.

Jonathan Doll, PhD: Do you have suggestions for building respect and community for schools with smaller Muslim populations (very small) or refugee populations?

Georgianna: Having working in Dubai in a Muslim Private University, the diversity is great amongst Muslim women/and men....so the key element is authentic engagement w a level of honesty and diplomacy for differences.

Jonathan Doll, PhD: Agreed with Georgianna having worked in Abu Dhabi and been to Dubai schools also...

Seena S: Recognize the importance of intersectional approaches in address and redressing marginalizing practices for Muslim students and families.

Georgianna: Now I am here navigating similar diversity amongst our students, but they are actually more intentional and open

Georgianna: But unfortunately, the leadership and rhetoric from the President and US leadership is quite negative

Jonathan Doll, PhD: This space today is a super important safe space to discuss, to ask, to listen, to learn... These roundtables have continual importance!

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Tiffany K.: Educators and students bring their identities and heritage practices (Paris, 2012) to the learning environment; Moreover, there are cultural values and norms that exist in the learning environment itself (Artiles & Kozleski, 2007). Opportunities for a new culture of learning emerge when the identities of educators and students are negotiated together and within the cultural norms of school (Artiles & Kozleski, 2007). Cultural mismatch (Skiba, 2014), unconscious bias, stereotypes and disharmony between all of these cultural identities, beliefs, and practices can lead to problematic outcomes for students (Paris, 2012; Waitoller & Thorius, 2015) if there is not an intentional and overt effort to value, appreciate, and leverage difference as an asset (Warren, personal communication). http://glec.education.iupui.edu/Images/Newsletters/Oct_2015_Dispatch.pdf

Camille Warren: thank you dr. doll

Anne P: Georgianna, I appreciate how you link the un-centering of Christianity, doing so with respect.. This is important to engage and sustain dialogue about systemic transformation.

Georgianna: This powerpoint and script.....will this be shared or emailed...or available.

Camille Warren: Yes, Georgianna, we will post the recording of this roundtable, the PPT, and handout on our website

Camille Warren: and send you the link

Sheri Anderson: I am wondering how deep MCE classes or any education class for that matter should go regarding religion. My take on this is that most instructors do not believe that they are equip to teach on various topics. How much push back do you think teachers who attempt to address religious topics in their classes would get from the University or students?

Georgianna: Thank you.....So sorry, my audio is not cooperating.

Tiffany K.: Please mute mics if not speaking. Thank you.

Cynthia M.: Georgianna, your mic is on.

Camille Warren: I muted Georgianna

Camille Warren: But, good news, looks like your mic is working ;)

Sheri Anderson: I believe open conversation about religion could teach tolerance.

Tiffany K.: Sheri, thank you for your question. "All school personnel should be adequately trained tobe aware of issues of religious freedom and diversity(Ali, 2010), particularly the phenomenon of racialization (Joshi, 2006; Omi & Winant, 1994; Schmidt, 2002). To help educators better under standard accommodate students' required religious practices, some of

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this training should engage parents (Bigelow, 2008).(See Religious Freedom Handout for more strategies/approaches educators can take to ensure a safe and inclusive learning environment for their students).

Youmna Diri Rieder: How can we encourage Muslim students who are immigrants and have other intersectional identities speak out/up and combat islamophobic practices targeted towards them by teachers. How could they speak up when there is many power dynamics entangled, such as their grades, provision of services…especially when the schools are often non-responsive. So how can we provide them with tools to resist?

Camille Warren: Hi Dr. Stone

Camille Warren: We see you now

Jamalee S: I just found the "start my webcam" feature...I use Zoom frequently and do not have to turn on my camera. :)

Camille Warren: :)

Jonathan Doll, PhD: Agreed with your point right now regarding PLCs in schools being able to engage through relationship. Best way. Builds ownership for equity.

Sheri Anderson: Good point.

Jamalee S: Where do I need to go to mute my microphone? I see where to mute my speakers...Thank you in advance!

Tiffany K.: Educators and students should be aware of various stereotypes of a variety of religious and atheist traditions, particularly of the religious and atheist traditions they are likely to have in their schools. Typical stereotypes like Muslims are irrational (seeHaque, 2004 and; Shah, 2006 for developed lists of Muslim stereotypes), or that atheists lack morality (Cook, Cottrell, & Webster, 2014; Doane & Elliott,2014; Edgell, Gerteis, & Hartmann, 2006; Hammer,Cragun, Hwang, & Smith, 2012) can seep into curriculum and into interactions with students and parents.

Georgianna: I think we can all agree with the need for open and equitable discourse but sometimes. actually I think all too often, teachers are often uncomfortable or unskilled at handling conflict.....and this is where the real learning and stretching of ideas happen....There needs to be a space where developmentally the space has grown into a space of respect

Seena S: Dr. Khalifa, you talked about allyship. Can you share about some do's and don'ts for demonstrating allyship. For example we had a school student club sponsored "a wear a Hijab day". What are your thoughts about activities like these for students to show allyship and support to their Muslim peers?

David Hernandez-Saca: great point, Dr. Khalifa. I agree.

Camille Warren: Dr. Stone, I don't think your mic is connected, so you are good

Seena S: Culturally Appropriate

Anne P: How to balance being a cutlural ally with white history of cultural appropriation?

Seena S: Thank you

Tiffany K.: See the For Equity Now Section for ways to redress practices that cause harm for Muslim students http://glec.education.iupui.edu/Images/Newsletters/Oct_2015_Dispatch.pdf

Georgianna: Thank you for all these excellent resources.

Heidi P.: What are your thoughts on allyship and the reading of certain literature, ie: Kite Runner, A Thousand Spendid Sunds, Things Fall Apart, etc.?

David Hernandez-Saca: thank for great res

Camille Warren: Is everyone able to hear Tiffany

Seena S: No

Sheri Anderson: yes

Jonathan Doll, PhD: No one has talked about building sister classroom relationships with schools in the Middle East... as a way of building safe space. I'm not saying I have seen this but thinking in majority white contexts this could help build dialogue

Cynthia M.: Thank you so much! Very valuable hour.

Jamalee S: Yesterday on CBS news, there was a story about a Haitian refugee student who began a club called "We Dine Together" so that no student eats by him/herself. I T

David Hernandez-Saca: resource*

Seena S: Thank you Jamalee!

Seena S: Thank you all!

Tiffany K.: My apologies on sound. Many thanks to you all for attending. A special thanks for Dr. Khaalifa!

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Tiffany K.: Khalifa!

Jamalee S: Thank you for the learning experience!

Jonathan Doll, PhD: Cool Jamalee. I wil look up. Great job GLEC

Jonathan Doll, PhD: Thanks Muhammad!!!

Sheri Anderson: Thank you Dr. Khaalifa

dave becker: Thank you!

Cesur D.: Thank you, Dr. Kahlifa. and all for participating.

Tiffany K.: Dr. Khalifa is at the University of Minnesota

Seena S: Thank you!

David Hernandez-Saca: thank you very much, Dr. Khalifa and everything at the Great Lake equity center.

Youmna Diri Rieder: Thank you Dr. Khalifa

Camille Warren: we will leave the screen up for about five more minutes and then, close the room

Camille Warren: thank you, again!

Tiffany K.: Thank you, Everyone!

Anne P: Good-bye and thanks for a great start to the week with this session!

Camille Warren: Thanks, Anne - great to "see" you :)

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