Globally Inclusive Language and Images:
An Introduction

Thursday, December 2, 2021 • 10:30 a.m.–12:00 p.m.

**Ashley Green** 00:00

Alright, I think we will go ahead and get started. Since we are right at time here, I'd like to say good morning, everyone and thank you for joining the inclusive language and images webinar. So far, we have 150 participants and the number is still climbing. So we're very pleased with the turnout. This is part one of a three-part series brought to you by International Studies and Programs and the Global DEI Task Force. My name is Ashley Green, and I'm assistant dean for administration and director for DEI in International Studies and Programs. I'm also the chair of the Global DEI Task Force, which is a group comprised of representatives from key units across campus that impact the campus experience of our international faculty, staff and students. The task force was established to ensure that procedures, policies, practices and programs are in place to support an educational, equitable, inclusive and welcoming environment for all with a specific lens on issues and nuances related to internationalization. Following a memo co-authored by the Provost, the Chief Diversity Officer and Dean Hanson on inclusive language and images, the task force is expanding on that concept to facilitate conversations and develop resources to reinforce inclusive communication and practices in a global context. To start, this three-part speaker series will cover inclusive language: what does it mean and why it's important; inclusive practices: how it contributes to a welcoming campus; and inclusive guidance: where we will produce tangible tips, tools and resources. Ultimately, the goal of the task force is to convene and collaborate across campus to ensure that DEI discussions and activities have a global lens, and to ensure that when our campus is considering ways in which to enhance our community, that we're thinking of the global community and how to be more inclusive of our international populations. So today, we're happy to launch the first webinar and we're thankful for our partners in OI3, the Provost's Office, the Office of the Vice President for Administration, the Graduate School, University Communications, the Office of Cultural and Academic Transitions, the WorkLife Office, APUE, the Office of Research and Innovation, and REHS/Student Life and Engagement, as well as International Admissions. So with that, I welcome you all and I introduce to you Provost, Teresa Woodruff, and Associate Provost and Dean Steve Hanson, will both provide introductory remarks. Provost...

**Teresa Woodruff** 02:51

Well, Ashley, I'm so inspired by you and the work and thank you so much for that introduction and the welcome and to 221 participants in this first part of three seminars. I'm truly inspired by the engagement across our MSU campus. And I also want to add my thanks to the Global DEI Task Force and everyone in ISP who played a role in organizing this webinar series around, in this first meeting, using inclusive language and images in the global context. And again, just thank you to everyone who is participating either on the panel and the discussion or through the webinar as a participant. This really is a critically important topic that requires broad and bold awareness as we begin this process. And I think one of the things that perhaps you have understood through the time that we have been working together over this last year and a little more is, to me, language really matters. And imagery matters. Both can and I think should be reflections of MSU's commitment to diversity, equity and inclusion, and also demonstrations of our commitments, to diversity, to equity, and to inclusion. And really, when any one of us misses the mark, or missteps in our choice of words or images, it reflects not only on the single voice or that local unit in our communication, but also on the Michigan State community that we are building writ large. Each one of us in our utterances, verbal or written, really serves as that ambassador and as such we have real responsibility for our effective communication. We need to be conscious that communication and we also need to learn. I believe that we are constantly part of a learning environment, and we can continue to understand the context in which our words and word choices resonate. And as such, I'm really delighted to be in this setting, and really to learn from all of those who are on the panel who have thought deeply about this. So I really thank everyone for caring deeply by your participation and working to support the ways in which all of us use words and images to tell our MSU story. I think some of you have heard me speak about the importance of language last fall, when I first began engaging in the college visits. And at that time, I really asked our community, even in those first college visits, to consider thinking about the language we use around international scholars, to consider the words in our personal lexicon. And in fact, in our relationship to governmental documents that included words like "alien" or "foreign." And I ask that we all consider adopting non-pejorative terms that describe geography, including "non-domestic" and "international." And in fact, I think many of you know that even in our response to some governmental documents, we indicated a MSU lexicon. And even as those alternative words were used, we inserted the words that we've believed best describe the MSU community, of our international community. I do hope and I have asked for many to join me in eschewing that terminology that really can create an unconscious bias against an individual or group and can create an us versus them kind of society, or, as I call it, and other versus each other culture. So those are the kinds of ways in which words inculcate themselves into a way of doing and knowing. And in as much as we can change the way in which we know and think we can create, again, this larger context for the work. So in closing, with, again, just going back to my starting point of gratitude for everyone who has participated in imagining this moment, to my partners who have worked to the point of issuing the document that Ashley mentioned, that went to the entire campus, and in fact, went around the Big 10 Provost Leadership Group, as well as a model and a template for what other institutions may want to consider. I do hope that everyone can individually and communally listen, consider and develop really deeply meaningful approaches to both the immediate and the long term changes that benefit us as individuals and MSU as a community. So again, I want to thank you all very much for participating. And let me then turn it over to Associate Provost and Dean Steve Hanson. Thank you so very much for allowing me to participate today.

**Steve Hanson** 08:20

Thank you, Provost Woodruff, and let me echo the provost, thanks to everybody who's been involved in setting up this series and the other work that we're doing through the Global DEI Task Force. And I do want to thank the provost, as you can see, she's not only providing leadership in this space, but she's championing the work around language and images. And I know from working with her for the last year and a half that she is truly passionate about this and believes in the importance of this work. And let me build on her comments for just a minute and maybe talk about how this work fits into the broader strategic efforts we're doing in this space. And if you look at the literature on higher education, international DEI, it highlights the value of international engagement to higher education institutions through the enhancement of diversity of thought, culture and language. It goes on to recognize how international engagement and a welcoming, inclusive environment are key to attracting and retaining the top faculty and students from all parts of the world, which in turn raises the performance of all faculty and the experience of all students, leading to things like higher rankings and a cycle of continually building towards academic excellence. At the same time, though, in practice, university DEI plans often fall short in recognizing the relevance of national origin identity and the process of globalization and DEI initiatives. Typically the value of diversity beyond borders is recognized, but the equity and inclusion dimensions aren't explicitly recognized or embraced. Globalizing our perspectives will play a key role in MSU's DEI strategic planning goals that strive to increase diversity, promote inclusion, and enhance outreach and engagement. It will also support our goal of producing globally competent students and supporting culturally aware faculty and staff with skill sets and sensitivities that span across borders. MSU's six decades of comprehensive international engagement across campus, and in both developed and emerging regions of the world, with an emphasis on equitable and inclusive partnerships, uniquely positions MSU to be a leader in global DEI. We also have a significant infrastructure in place already across the university that can be built upon and targeted towards an institutional approach to global DEI. The real opportunity here is to bring together elements of a domestic DEI strategy and an international DEI strategy in a way that blends them into a global DEI initiative that prepares all of our faculty, and our students to become global citizens, who will be leaders in creating local solutions to the world's most pressing problems. This series, the Globally Inclusive Language and Images series really provides an important part of the foundation that will allow us to advance towards these goals. So I thank you all for being here today and look forward to learning with you in today's session.

**Ashley Green** 11:40

Thank you, Provost Woodruff and Dean Hanson. Your support and leadership in this area is much appreciated, and we thank you for being here. I'll now introduce our panelists. So today's diverse panel represents a diversity of ethnicities, academic disciplines, and career roles, including faculty, staff, and administrators. We have Jamie Monson, director of the African Studies Center and professor of history. Luis Garcia, director of Migrant Student Services, Salah Hassan, director of Global Studies in Arts and Humanities, and associate professor in Arab American and Muslim American Studies. Judith Walgren, associate director and professor of practice in the School of Journalism, and Soji Adelaja, who is a John A. Hannah distinguished professor in Land Policy in the Department of Agricultural, Food and Resource Economics. The panel will be about 50 to 60 minutes, followed by about 20 minutes of Q&A and we'll start by asking each panelist to respond to the main question of: "What is globally inclusive language? What does it mean to you? And why is it important? And what are the impacts?" Jamie, first slide.

**Jamie Monson** 13:09

Thank you, Ashley. And thank you to all who have put together this very important panel and appreciation to Provost Woodruff for being here and just demonstrating from the highest level of the administration at MSU how important this conversation is. And so I don't have much time this is going to be just a brief overview. If you could go to the next slide, please. Thank you. I want to emphasize that our global DEI committee is really at the beginning—this is the very beginning of what I hope will be a long term dialogue and collaborative learning process that is very much needed here at MSU. And I'm very glad to see our series beginning with the topic of language, because language has power. It has the capacity to harm and it also has the capacity to heal. And it's important to recognize that language isn't just used by individuals in interpersonal communication. But language is the product of broader structural, social and historical forces that don't stay outside the walls of the academy. These structures extend into our classrooms, our student residences, campus offices, and even into our Zoom rooms. Language is a medium through which harmful practices of exclusion, not belonging and discrimination can be reinforced. But language is also a powerful vehicle for repair and transformation. And I hope this can also be the focus of our work in global DEI at MSU. I also want to talk about the act of language. Language isn't only about speaking, it's also about listening. And we need to pay attention not only to our speech, but to how we listen, so that we can listen well to the sharing and stories of the experiences of all members of our community to be sure that they feel heard, and so that we can support the creation of safe spaces where we can speak and listen to one another. In preparing for this panel, I've been reflecting about my own positionality. I don't want to speak on behalf of members of our international community. And I really hope that in the future, we can open up listening spaces for many diverse voices from across our campus, and the wider community to share experiences, and in the way actually, that Meaghan Kozar has been doing with her inclusive dialogues recently. So what I'll be sharing with you then today really comes from my own experience and position as a director within International Studies and Programs, and also as a historian, and I've done many, many years of research and teaching in both Africa and Asia. So I want to talk briefly about being made foreign, that foreign is, as Provost Woodruff already mentioned a term that can reinforce feelings of exclusion and not belonging, and language interactions on campus can focus heavy attention on difference in ways that can reinforce those feelings. Often when international students or scholars speak or encounter others in interpersonal connections, one of the first things they may be asked on the basis of appearance or accent is "where do you come from"? The implication being 'you don't belong here.' But the term foreign language is something I hope we can also think about at MSU. It's a term that refers to non-English languages, stressing the foreignness of those whose first language is not English. Of course, French persons don't think of their language as a foreign language. And the implication then is that English is a norm or standard. And that those who don't speak English as a first language are foreign. Many institutions now are using the term world languages and our new Department of Linguistics, Languages and Cultures simply uses the term language. I also want to remind us that our international community at MSU is diverse. So white international students and white scholars have a different experience from international students of color. Muslim students may experience religious bias including Islamophobia. Students also experience gender-based discrimination that can also be inclusive of biases or stereotypes about gender in different parts of the world. Those from the global south may hear their home countries or regions described as backward, in need of development, devastated by poverty or violence. And this even could take place in the classroom. Language can also homogenize the identities of international students from around the world. Students may be read as Asian, whether they come from, even though they may come from quite diverse backgrounds, even students of Chinese descent could be lumped together as Chinese students whether they come from the Philippines or Mauritius, Singapore or South Africa. Language has impact in power. I want to stress this today because it has historical legacies and historical context, and this is where I put on my hat as a historian. The global legacies of colonization, slavery, white settlement and even and anti-Asian discrimination can contribute to the painful impact on language. We don't want to just make a superficial list of words and terms, but rather we need to deeply understand the ways that language carries meaning. And if we don't understand this past history, we really won't understand the deeper impact and resonance of hurtful, exclusionary and discriminatory language. So just briefly, as a reminder, our own country has a history of Asian exclusion, from the Chinese Exclusion Act of 1882 that limited immigration from China to Japanese internment camps during World War II, affecting the lives of 120,000 people in Western states. The language used to characterize Asians in the 19th century: immorality, Asians were viewed as untrustworthy, disloyal, even if they had US citizenship, a yellow peril. These views have persisted over time. This is that Asians are seen as disloyal and likely to hold on to loyalties to countries of historical origin, no matter how many generations they may have lived in the United States. And we see this today in the treatment of research protocols, for example. And these ideas are not only found in the US, they're really the result of of imperial expansion, colonisation, and 19th century conscription of Asian labor from India and China into commercial empires. And this is a legacy that has continued. And in the 1960s, anti-Asian bias continued with concepts such as the model minority. And this manifests on campus in criticism of Asian students, as for example, unfairly taking the place of white students, competing unfairly in classes or taking jobs away from white Americans. And, of course, more recently, during COVID, and the wave of anti-Chinese politics in the United States today, as we saw during our AAPI townhall, recently, anti-Asian violence has recurred in many levels of our society. So this is just one example, to show how the historical context of language and its power to cause harm needs to be part of what we learn together. And lastly, I just want to talk about humanity, and the importance of seeing all of our students and members of our community as people first, so not as international first, international student or international scholar, but as people first, people from different parts of the world, I'm sorry. To see the humanity, because language on campus can treat students even as commodities, for example, that international students pay the bills, or African students, for example, may be expected to be grateful recipients of an American education, that perhaps they're viewed as not being able to receive back home, almost a form of charity. So I'd like to advocate then that we have future sessions that can allow for the sharing of stories, for dialogue, for listening to as many diverse voices as possible, this will be really critical for our work together. And I hope this will allow us to recognize and acknowledge our shared humanity. As we've been exploring in one of our programs in the African Studies Center, the Ubuntu dialogues project headed by Upenyu Majee. Thank you very much. Once again, I'm so appreciative to everyone for being here, and for the leadership in putting together this important panel on the power of language and global diversity, equity and inclusion. Thank you.

**Ashley Green** 23:21

Thank you so much, Jamie, for that historical context from our history professor, we appreciate the information there. Luis, can you talk to us a little bit about what globally inclusive language means to you?

**Luis Garcia** 23:39

As soon as I turn on my speaker, I will. Buenos dias, I appreciate, thank you for the leadership on this, Ashley and Dean Hanson and Provost. What I proceeded to put together just some thoughts, food for thoughts in terms of from where I sit as a Mexican descent individual that oftentimes is viewed as a foreigner and my own country. So I think it's important. Sometimes we have a lot of work to do. And not only at MSU, but as a nation, as we're going to grapple with the ever changing demographics of our country, it's not going to get easier. And no, we're not the ones that are taking other people's jobs. People don't want to work. So we can set that record straight. But I feel that the United States has a mindset and considers itself to be a world superpower. Yet our citizens have fallen short when it comes to having knowledge of languages other than English. So it puts us in an interesting dynamic. At times, I get the feeling that our country wants all other countries to learn English, rather than us having to learn other languages other than ours. One, another question I would put forward is how would we benefit from being more inclusive. And I think, you know, I look at the world sometimes also, from a business perspective. When we bring more people into our fold, we also bring in more markets—business understands that. And I think sometimes in the academy, we don't really grapple with that piece. We increase our outreach, we attract an ever changing population to our institution. My perspective, when we talk about using inclusive language, we need to come to the realization that this is going to take some effort. And at times, we're going to have to become vulnerable, because this will require us to relearn some things and approaches and understandings and communications with folks. And more importantly, that the view of the world is not necessarily—our view of the world—is not necessarily the correct and only one. And I think that that's the piece that makes this thing more complex. As we began to talk about the inclusive language, we must first recognize are we talking about one language as a form of communication or a multitude of languages, things become complex quickly. If I had it my way, I would require all our students to do a volunteer abroad as part of the university learning experience. And I would say a minimum of one year, the provost will probably kick me out of the room, and Steve would say, hooray, I don't know. But you learn from that type of experience, and something that we cannot teach at the academy. As a former Peace Corps volunteer, I had the opportunity to serve and travel to Paraguay. While Paraguay, I had to learn to speak Guarani, the Guarani language, not a dialect folks. There's not dialects in Indian communities, they're languages, as if they were born from Europe or something. And I think, again, that speaks to our origins and influences on the Americas, for example. As we begin to communicate with communities that speak language other than ours, it begins with a process of recognizing one word at a time, whether that's a greeting or basic gesture. For example, where do I eat? Where do I go to the restroom? Language starts with one word. And I think sometimes we historically we run away from and don't want to engage with communities that don't speak our languages, because it challenges us. But that's an opportunity for you to ask, where do I start? How do I say hello? And you'd be amazed. How do I sing in your language? Phenomenal, phenomenal. And the international, our global community will be changing quickly in our country, because we have an aging population in our country. And we have great demands from industries. We have the again, a population of 329 million in our country and our as Latinos, we represent 62% of that, or we're 62 million. And to some degree, that's 62 million of foreigners. And how do we bring that also into the fold? And I think that those are some thoughts that we have to contend with. Also, for example, in our community, we represent almost $2 trillion of the marketplace. That's a lot of money folks. And businesses understand that, I think that sometimes the academies don't quite understand how does this all work? And how do we begin to to grapple with that piece. But I'll leave you with that. And I will continue to share some other thoughts, thoughts as we go on. Thank you, Ashley.

**Ashley Green** 29:48

Thank you, Luis. We look forward to hearing from you later on in the conversation. I'd like to ask Salah to pull up the slides or Barbara please handle the slides and talk to us a little bit about your experience with globally inclusive communication in language.

**Salah Hassan** 30:04

Okay, can you just hold on that slide for a minute. I want to thank everyone, especially Ashley for organizing and Dean Hanson for supporting the global DEI initiative. And the panelists who've spoken before me and the ones who come after me, I'm really grateful and honored to be part of this group. I really, I hadn't thought about what Luis said about inclusive languages, and that we need to include more languages in our instruction and our requirements for students. Not very many colleges actually have a language requirement. And I'm not sure how many programs do. But certainly, if we are truly a global university, all of our students should have some education in a second language, at least. Many of the international students, all of the international students come bilingual, at the very least. And we do a disservice to our students, native born students who have only one language by not helping them to learn a second language and not encouraging them to do so. My thinking about inclusive language begins with, do we have this same understanding of what inclusive signifies? I think we can ask the same question about diversity, equity and global. Do we share a common understanding of these words? And I'm not sure that we do. What exactly are we talking about when we say phrases like global inclusion or globally inclusive? Clearly, there are some limits to what we can include. We're not unlimited in our capacities. So what is the measure of global inclusion? How do we determine what words or images are or are not inclusive? And what are the limits of inclusion, as I mentioned earlier? Should we adopt the position of Voltaire who wrote in 1759, "I wholly disapprove of what you say, and will defend to the death your right to say it." So this poses significant dilemmas when we're dealing with hate speech, of course. The English author Evelyn Beatrice Hall restated the same idea in the 20th century: "I disapprove of what you say, but I will defend to the death your right to say it." So as I understand it, inclusion as a concept in institutional DEI policy aims to address the persistent problems of exclusion, marginalization, and disregard for some people, some places and some positions. And I think that this was illustrated by Professor Monson's presentation eloquently. And DEI in that sense and global DEI, more particularly, is a corrective to a historic institutional practice. One where women were excluded from universities and then non-white people were excluded. And areas of study were excluded, and now have been included. So we're dealing with practices, practices that have cultural and structural components to them, they're local and global and it's very difficult for us to challenge these structural and cultural components without some kind of vision of what we imagined it'll look like to be inclusive, to be diverse, to be equitable. So I want to look at one example, a recent example that touches on my field of study and to some degree, my own subject position. So if I can have the next slide, please. So some of you will remember, this email from September 9th, 2021, that was sent to students, staff and faculty, remembering 9/11 20 years later. I'm just going to read the first part of the email that was sent: "On September 11, 2001, four airplanes were hijacked by the Islamic terrorist group al Qaeda, to carry out attacks against US targets, including the Pentagon, in Washington, DC, etc., etc. That particular line in the email, which was the first line in the email sent to students, staff and faculty, couples together Islamic and terrorism in ways that clearly have implications and an impact on Muslims or people who are allied with Muslims. So there were some concern about this, and it was raised in the president's office through polite emails suggesting that this use of the word Islamic terrorists not only alienated but actually was offensive to Muslims in the MSU and Greater Lansing community. Faculty and students indicated their concern. After the faculty and students indicated their concern, a second version of the statement was posted on the Office of the President's website on the same day. And so here we can see that there's a corrected—this is again, this idea of like we have these practices and thinking about terrorism always been associated with Islam. And even though al Qaeda is certainly a terrorist entity, is it Islamic? Again, this gets back to the question of definitions, what constitutes Islamic? It's certainly not Islamic from the perspective of most Muslims. And even though the members of al Qaeda may claim to be Muslims, their actions are not reflections of anything that most Muslims would consider to be Islamic. So does the revision of the statement provide an adequate corrective to the historic practice? Will we learn from this and this is coming from PR people in the President's office, I assume, I mean, I don't know who wrote it. And I don't know, I know the identity of only a few people who objected to the original email. But does this kind of revision, like deleting a word, address the structural and cultural practices that have become almost habit among many Americans and Europeans? And others, I'm sure feel the same way in other places in the world about Islamic terrorism. So this raises a direct question about how can we commemorate the tragedy of 9/11 without alienating the majority of Muslims locally and globally? Like, what are we supposed to say? Because as soon as we invoke al Qaeda, everybody knows what goes with al Qaeda, even if it's not stated, is Islamic terrorist group. And so the nuances of language here are really complicated. There's really nothing we can do to change the fact that the members of al Qaeda are Muslims, or that they claim to be doing this on behalf of like, like as a jihad. I mean, jihad equally poses a lot of questions about its usage, in journalism and elsewhere. So what I want to ask us to do is sort of think about how we can educate ourselves and students to reflect on the way we label people, places, and political movements. I mean, this requires an ongoing education. It's not one that ever ends, actually. And I think that noting the questionable use of language—so here, Islamic terrorism, I know, it's somewhat awkward for me, because, of course, I admire the revision. And yet, I feel that the original email produced significant damage that is not adequately, adequately corrected. So this is not only about Islamic terrorism, it's more generally about how we label and whenever we catch ourselves labeling, in other words, representing and claiming to know who, you know, is doing this action or what this cultural behavior represents, we risk misrepresentation. And so this is, so by deleting Islamic, we're actually there's like, kind of, it's like the opposite of inclusion, it's like we're removing the thing that may be potentially offensive. And even though I admire that, I feel like we still have to, you know, come back to this moment, as a way of educating ourselves. Thank you.

**Ashley Green** 38:41

Thank you very much for raising those sensitivities. We appreciate that. I like to ask Professor Adelaja to please provide his comments.

**Adesoji Adelaja** 38:55

I will make my comments very brief, because some of the things I would like to talk about have been discussed by others and I'm sure that further dialogue would allow us to get deeper into some of these things. Let me start by thanking you, Ashley, for your leadership and organizing this, and the provost and Steve Hanson for the leadership roles they play in promoting diversity. I think this is very important—it's important for MSU to be thinking more deeply about the various constituents that we have around the world because we pride ourselves in being one of the most engaged universities in the world. And so from that perspective, I think it's timely, it's important we're doing we're doing this. As the only African, I think on the panel, and also being a development economist, I would like to move this discussion in a slightly different direction, which is really, to really focus not so much on inclusive or exclusive language or the kind of communications, but the kinds of communications we need to be having with stakeholders from Africa as we work on their behalf on development projects. We need to remember that Africans have been unempowered for three-400 years, right? They've not been included for three-400 years. Or they feel unincluded three-400 years from the global economic opportunities. And I think more and more Africans are becoming smarter about the fact that this is not something that just happened to them. This was a process that evolved out of their interaction with other groups of people that had intentions that were not in their favor. So I think this issue of trust, both Africans, which is a very critical. We say a lot of things to Africans, as experts, and so on and so forth. But do they really respect what we say—we need to keep that dimension in mind. Number two, I think Africans themselves, we've been called all kinds of things, you know, they've referred to us as all kinds of things, those last 3-400 years. I'm not sure they really, really care what people call them, or what language people use to refer to them. I think they're more interested in whether or not we're serious partners in their transformation and development. That is the language they can trust, if you show them. That is language that is inclusive. In other words, if we understand their needs, and we're working assiduously to address the issues, I think that's the kind of language that Africans respect, appreciate, and feel included when you use that language. So it's very, very important. Now, Africans, themselves are busy insulting themselves on the streets of Ibadan, and, and Abidjan. You know, it's kind of, I'm not going to say it's part of the culture, but the whole context of how we say things, I think that's important. What I like to do is to suggest that we take this one step further, and really, maybe in future series just to talk about what language about our engagement with Africans make them feel comfortable at Michigan State University, that we really do care about their development, because it's a development that matters, what we how we talk to Africans is not really the most important issue for most Africans that at least I'm exposed to, they're more interested in, what are we doing to transform their lives. Do we really understand their issues, do we understand their problems? When we focus on those issues in our dialogue with Africans, they will feel included. I think we have to stop treating Africans as if they're children. Many of us as we execute our programs tend to treat Africa as this beneficiary of programs offered by international governments, international universities, foreign universities, I think that we need to recognize that they have opinions too, right, we need to recognize that the most important issue you could be talking to them about is, what we could be doing to transform the lives of Africans, as if anything short of that Africans tend to look at as oh, here they come again. I remember when I spent a few years in Abuja, working with the Nigerian government, the USAID chief in Nigeria, USAID chief of Nigera walked over to myself, sometimes with the President of Nigeria present and make statements like, you know, we're your biggest supporters, we're your biggest, we're the biggest spenders on Nigeria's development, and the President on several occasions would lean over to me and he'll say something like, yeah, but most of the money stays within the beltway. The President actually felt very insulted and felt like he was being treated like a kid who did not have any brain at all. The feeling basically, that he had, or the way he felt about it was, you know, you know, America spends all of its money within the beltway, right? He wants to have a dialogue about that, right? But the gal of the USAID country rep would rather have this rhetoric about how we're doing all this interesting, great things. Every time that conversation happened the President felt insulted, but I could have never reconciled the USAID representative or the President because there's people from different perspectives. President Jonathan felt treated like a child. You know, when you're telling me this is what we're doing for you, whether we're doing it better than anybody else. The guy's feeling was that you're not doing Jack Robinson. So I wanted to, to just stress the fact that when we talk about inclusive language, it has be language that recognizes the fact that people have brains. And they have opinions. And they have thought, really, and the most important issues facing them is their own development and transformation. And finally, I think we should recognize that Africa is a very diverse place. In Nigeria alone, there are 250 ethnic groups, and we have all kinds of languages galore. So how did, when we start thinking about inclusive language, we need to recognize that this diversity means that there's, we need to be extremely careful, is what I mean. And like I said, Africans are less concerned about how you speak to them, they're abusing themselves, you know, all over the continent, they're more interested in whether your language is genuine, regarding, or whether they can trust what you say, actually, because most Africans are only interested in taking care of their families, addressing poverty, dilemmas, all kinds of issues. And so when you come in and start talking about things that don't matter to them, they don't trust, you don't feel included. So I hope I haven't picked anybody off by taking a different spin to this issue. But I think diversity and inclusion, very, very important, but in the context of Africa, we really to think, what includes Africans, how do we comport ourselves in ways that people actually trust us? That's my submission. Thank you.

**Ashley Green** 46:36

Thank you so much for touching on inclusive language, particularly as it relates to Africa. We appreciate those comments. We're going to move into q&a in a little bit here. But we've got one more panelists to give some remarks. So Judy, would you please proceed?

**Judy Walgren** 46:51

You bet. And I'm gonna be I'll be super quick about this. But I want to thank you, Ashley, and your team, and also, Steve, and the panelists today. And also, there's the people in the group that we've been meeting with, I've learned so much already and I'm so much looking forward to learning more. And I'm with Luis about this volunteer abroad thing, so let's get rolling on that. I know that education abroad had a major impact on my life and my worldview, as a young student from Texas, and I really, I so appreciate all the support that MSU provides for our students from all backgrounds to be able to study abroad. So cool, with that I'm going to talk about the power of images, those who know me know, I'm super obsessed with this. And how do we reflect a globally inclusive culture, through image creation and selection. I'm also super thankful that images were included in not only the preface remarks, but in this panel, because a lot of times more emphasis is placed on the words, right, whereas the human brain processes images at a much faster rate. And we're also exposed to a much, much larger quantity of images daily than text. And it's often overlooked. Okay, so, Barbara, you want to go to the next slide, please. So there's a lot of talk about globally inclusive language, as I just mentioned, but what about images, right, the human brain processes images, 60,000 times faster than text, and 90% of the information that we take in daily are through images, so they really cannot be an afterthought. You can go to the next slide, Barbara. So a personal hero of mine, and I know millions of others is Frederick Douglass, who was a former enslaved person, an abolitionist and an intellectual. He positioned himself as the most photographed American of the 19th century, to combat caricatures and images in the culture at the time that disparaged a black, a black person, and what a black person behaved like and acted like etc, etc. And so he saw this right at the birth of the photograph, how this tool could be used to create stereotypes, but also to dismantle them as well. Can you go to the next slide. And a quote of his is, "It is evident that the great cheapness and universality of pictures must exert a powerful, though silent influence upon the ideas and sentiments of the present and future generations." And I've seen this proven over and over again, especially in the archive, and I'm a journalist. I work in the school of journalism, and I have experienced directly content in the archive that has not only excluded but has perpetuated stereotypes, and we really have to stop this on all levels. The next slide. Of course, I'm the visual one, so I've got, you know, tons of slides. But at the same time that Frederick Douglass was working to combat this, (and you can keep moving Barbara), we had the world's fairs that happened all over the world, basically, and included, what were known as human exhibitions. And this is one image that I felt, you know, I almost didn't use an example of this of these images. But this was the one image I felt like we could at least show. You can see how they exhibited or position people from the Philippines, to be exhibited in a setting where Americans would come and look at them, and then take away opinions about what someone from the Philippines was like—this was outrageous. The Library of Congress is full of images like this, of people from the Philippines, Native American people, people from various areas in Africa, who were put on display and photographed for the first time widely by photo journalists. And so what you have in the visual lexicon of these various countries that United States was were trying to create an empire through, as Jamie Monson spoke about in her talk. They still prevail today, in a lot of minds. And this is something that we in the academy, and I know that myself as a journalist, we have to combat this. And we can only do this by educating ourselves. Okay, you can go to the next slide. And so flash forward to today. So when I looked at Getty Images, this is something that I've been railing on Getty Images about, stock photography, what I found was so much better than what I found literally five years ago, thanks to the Black Lives Matter movement. Um, so when you would put in CEO, you normally would get only white men, now they have put a few women in there, but overwhelmingly, these are white women, or women who present white. And I did not find a single Black woman in the lineup. So I just did screenshots of these. Googling certain terms, and Getty Images gives me a clearer idea where the culture is heading. And so right now, obviously, there's work to do. ( If you thank you, Oprah, for adding that link.) If you go the next slide, Barbara. So when you search, beautiful woman, this is what you get in the search, this is what comes up—this is an archive of bazillions of photographs. And then the third example would be the next slide. So when you put in housekeeping staff, this is what comes up. Right. So it's super clear, right? Men are not expected to clean hotel rooms, nor white women, overwhelmingly. This has to change. And this has to change here at this university as well. Next slide. So marketing and media images, and I'm sure most of you know this, right, but they really support the dominant culture, both consciously and unconsciously. Therefore, to create a more globally inclusive culture, we have to understand how to select and use images to reflect what global inclusivity should look like, right? So I do feel like we can lead and things will follow and that is our responsibility. Next slide. So the first step in, in creating a more globally inclusive culture, I believe, is that each and every one of us, no matter what our position is here, whether you're a student, a staff member, an administrator, a faculty member, we all need to understand what implicit bias is and what our own implicit biases are. And I want to give a plug out to the Anti-Racist Path dialogue group here, and the work that I was like, so honored to be able to do with these people really radically changed even more my view about implicit biases and how important it is for us all to understand our positionality and how that affects how we see the world and how we read images. And so I believe in implicit bias training, and I believe that that should be mandated for everyone, just like those study abroad volunteer opportunities. Next. The second is visual literacy. And I believe, again, that every department in this institution, you all, we all right need to be thinking about visual literacy and how that affects whatever area or discipline that we are teaching, that we are talking about, that we are creating content for etc, etc, right? Understanding that visual literacy is the ability to read images, right? It is the foundation of learning—children read photos and images, not just photos, but I'm super photo obsessed. But children read pictures before they learn verbal skills even. And visual media is a linguistics tool, right? That we use to navigate, communicate and exchange ideas around our complex world. And it's important therefore, again, for creating images, that they're well versed in visual literacy in all of our departments and areas at this institution and beyond. So that we are very clear about the message that we are passing on to people who are looking and interacting with us in our everyday life. Next slide. An example that we won't go into today, but I will bring up at a different time was a story that I saw at MSUToday. I'm very, very impressed with the children who are supported from the farm working community here. I'm from Texas. And I'm, and I'm super happy to see this happening at MSU. The story that I read was extremely well-written, but the images that went with this story did not show an active engaged student, which I do believe is important, right? Because people are going to look at those images first. And they're going to read the story second. So when you're creating images, or when you're using images with stories that your department or your area is publishing on our websites or on any websites, be sure that what you're conveying in the image is correct, right? Instead of having alone students standing in front of Sparty, right, have them in an academic setting, and take the time and take the time to plan so that you can glean photographs that are indeed active and engaged rather than isolating and merely snapshots. Next slide. And as I just mentioned, right, the takeaways are from this story: If you're going to commit to doing a story about a student from a historically marginalized community, very importantly, take the time to put the same amount of time and effort into creating the images that accompany the text. Allow enough time for story creation to publication to identify situations that would be appropriate to photograph. Using phone snapshots from parents and things like that is really not always an acceptable practice, right? Again, having the image be the second thought, not right there with the creation of the story that you're writing. And if you are writing about a vibrant, engaged student, please use images that basically illustrate that fact. Next slide. And that's it. So love to talk more about this. And thanks for having me.

**Ashley Green** 58:21

Thank you so much, especially for those eye opening photos. Now we do have some additional questions for the panelists. But before we ask them to provide more commentary, I'd like to take a moment to open it up to see if we have any questions from the audience. Again, our panelists will answer a few more questions as time allows, but we can take a moment to engage in some conversation or dialogue from the audience. Please do type your question in or raise your hand and we'll call on you if you're ready to ask your question. As you're thinking of your question, I do want to recommend that the audience views this webinar as a starting point to constructive conversations leading to the creation of tools and tips to help convey inclusive and respectful messages. So this first webinar really attempted to cover the what, but the other two webinars will cover the why and the hows and provide some additional tips. So Jennifer is on the line and she will help me kind of moderate some of the questions from the audience, whether verbal or in the chat. We have a question panelists that says, "Are there any suggestions on where to find more inclusive images? Or is a deeper dive search the best way to use. So where can people find their inclusive images?" Judy, that might be for you.

**Adesoji Adelaja** 59:45

Yeah, so this is an issue which is why I brought up, try to think about making your own images, right. Try to think about bringing in and having in a budget or calling on me basically—take down my name and shoot me an email, right, because we have lots of students here that need work. Have those images made that to go with your story. Now Getty Images again in the third webinar that we're going to present tools and tips, I've got a whole white sheet on how to best search for stock photos. But overwhelmingly stock photos are part of the problem.

**Luis Garcia** 1:00:34

I might add, Ashley, if I could. One of the things that we find, you know, we predominantly work with migrant farmworkers. And, you know, we've gone through these processes where people want to do stories. And for many of the communities, they don't exist, they exist through the eyes and the lens of others. So we almost have to get to the point of creating new sources and sharing them across university wide, because none of us dominate one community or the other. Whether they're projects and activities that are in Africa, Asia, Latin America, all over. I mean, it's, and there's things to be shared, things to be seen by others, to communicate the profoundness of what's going on across the world.

**Adesoji Adelaja** 1:01:28

This is Soji, I'd like to add something to that briefly. Oftentimes, the images that exist and images that were developed from the perspective of the image maker, and oftentimes the image maker doesn't quite know what's going on in the typical African community, undermines the Africans. And this is particularly problematic when we start talking about the business community, the cities, and so on, and so forth. Many of us that are working [indistinguishable], we're very comfortable with the rural areas, and we study in those places to guess. So one point that I would like to make is that the images, they're not always very helpful, we need to really, really get deep into understanding the problems and issues of Africans. Real problems, not the problems that we conjure up in our offices and laboratories that are their problems. They're dealing with the issue of education of their children—how do we get images that reflect the educational needs of Africans, you know, the issue of, for example, lack of electricity, lack of empowerment, lack of economic opportunities, Africans want to work, right. But oftentimes, they don't have jobs because of the global economic constructs that they face. That's part of it, because corruption is another part of it. So the point I'm going to make is that we should try as much as possible to get down to first understand the needs of the Africans, the kinds of things that Africans really want to portray. Because the messages or images are out there and not always reflecting what the true African is, no matter how many years we spend in Africa, 40-60-80 years studying it, we really would not get the true picture until we start talking to them about issues that matter to them. And then they can share with us how they really feel and things that are important to them.

**Salah Hassan** 1:03:28

I just would add that I like what Judith said about make your own images, especially if you're coming from a community that's been marginalized or excluded. And then you can claim self representation and I think that's a really important form of empowerment. And so creating more of our own images of ourselves. I was sent an email by a participant who wanted me to discuss an image of a Muslim woman wearing hijab and that was used in a implicit bias workshop. And it was a drawing of a woman and it was like a Muslim woman wearing hijab speaking to another woman. And so it's totally sanitized and neutral, it wasn't an actual person. And the person who sent it to me was concerned because they felt like it was Islamophobic because they were making certain kinds of assumptions about Muslim women. Not only that they all wear hijab, which is of course not the case, but there was also some questionable language in the, there was like a dialog bubble. And there was some questionable language there. And this was something being used by MSU implicit bias. So we have to be extremely vigilant in our use of images, obviously. So it's not a question of, "Oh, I need more diversity, so I need to include a person of color in our PR material." I mean, that reflects a PR strategy, but it does not necessarily reflect the demographic realities of MSU. I mean, even though we may be better than some places in our inclusion of students of color and faculty of color, we're not where we need to be. And so we shouldn't misrepresent ourselves by saying, "Hey, look how diverse we are in our PR material", when in fact, you know, administratively, we aren't very diverse. If we look at the leadership at MSU, it's not nearly as diverse as it needs to be. And I don't mean that as any offense, I just think we need to think about why we're using images, what are the goals? And are we actually being true to who we are when we seek diversity in images? Like, what are we trying to do?

**Ashley Green** 1:05:46

Thank you, we're going to start addressing a couple of the comments or questions that have been in the chat box. So Jennifer, if you'll help me moderate some of those, please. And panelists, feel free to jump in with your responses once you hear the question.

**Judy Walgren** 1:05:59

Absolutely. So we have five questions in the Q&A box, as well as a few in the chat. So I'll just take them in order, if that's okay. And read them as they're written. This question in the Q&A box says: "These questions are rhetorical intended for reflection initially, can we inculcate inclusive language by rejecting the use of Sub Saharan Africa? I would push the conversation further by critical interrogations of the use of the word white when there are no white people. Can we induce more inclusive language regarding language about race?" I see Salah is typing an answer and not sure if anyone else has thoughts on that semi rhetorical question.

**Salah Hassan** 1:06:40

Well, I was going to type an answer. But I mean, we can see like, it's really the challenges like racial categorization and how we're using it. I mean, like, on the Census, Middle Eastern wasn't included, because Trump administration decided not to include Middle Eastern, and so Arabs, Iranians, Turks, maybe Afghans are, generally, North Africans are included as white. And even though some may be white passing, many people from the Middle East are often confused—you know, like, they're racialized. And so we have to think about, like, what are the advantages of racial categorization? And what are the problems? Does it really serve us to have a Middle East category or like to relabel whiteness? Like would relabeling whiteness, or redefining whiteness; should Middle Easterners be included in the category of whiteness? And so we have some problems there for sure. And so that's a, almost that's a clearly a statewide project, right? But I wonder, I don't know, to what degree MSU given its relationship, you know, to the Department of Education can do anything about those categories. Those have to be really addressed at the level of the State.

**Luis Garcia** 1:08:00

You know, and it's, I get really puzzled because, you know, having been born in Texas, of Mexican descent, the most amazing thing was to me when the first time I was reading my birth certificate, and it said, I was white—because the world didn't treat me like that. And this contradiction of labels is beyond me. And, and I don't know for whose convenience it is, but it really doesn't help us because it's very divisive at the same time.

**Jamie Monson** 1:08:38

I might, thank you, Luis, jump into and just thank you, Denise, for a really important question. And certainly, in African Studies in the African Studies Center, we consider the entire continent of Africa to be Africa. And the African Union actually recognizes the African diaspora as a part of Africa now. And so, but this is very difficult to overcome, I've just seen job announcements going out for African history saying Sub Saharan African history. And I really appreciate the focus on not elevating race as a kind of category, that's stable, but rather, understanding that people are racialized over time and all different kinds of ways, and people can be racialized historically and structurally against each other. And certainly whiteness, as Luis gives is a great example, is also something that is different in different global contexts. And so focusing on that interrogating it and having a lot of inquiry and educating ourselves is so important. So really appreciate that question.

**Judy Walgren** 1:09:54

Thank you. Ashley, shall I move to the next question? Okay, the next question is also in the Q&A box if our panelists want to look at it: "Thank you for the session, it shows that there is an effort at MSU for all of us to do better. Unfortunately, but not unexpectedly, not everyone is in favor of doing better. For example, I have encountered faculty with the viewpoint that there will be powerful people at MSU who will not take kindly to people speaking up. What does the panel think about pushing back against vestiges of a culture of staying small and silent at MSU?"

**Ashley Green** 1:10:37

Well, I'll first start off by saying, we do know that we have a Chief Diversity Officer and a Provost and Associate Dean, Associate Provost and Dean of ISP, and many other leaders on campus who are supportive of this inclusive language and images and diversity, equity and inclusion in general, I'm sure I left off some people. But with those leaders in place, I would hope that there is support and there is encouragement to speak up, and to do the right thing, to say the right things, to use the right images. So I know with the administration that's in place, I've seen some support from them and so I encourage you all to try to leverage that. And let's not be fearful of retaliation or silencing. Of course, if you experience those things from any of your leaders, there are mechanisms in place to report and have additional conversation about that.

**Luis Garcia** 1:11:31

Ashley, I would add that the worst thing that we could do is to continue to be like we always have out of fear. You know, and I go back to what I was saying, some of the things I was saying earlier, if we're going to change things, all of us have to become a little bit vulnerable. And we're going to have to take a little bit of risk. And I know that's uncomfortable. But if we're going to bring about change, and better understand each other, we're going to have to do that. And we're going to get it wrong, sometimes. We're going to get it wrong. And there's going to be blowback as a result. But please, how many of us in this space, haven't made a mistake? But we forge forward. And we're going to screw up sometimes. But if we're sincere, we take and learn from that and then move forward.

**Adesoji Adelaja** 1:12:35

I might add something to that. I think the most important thing that MSU does, are these programs that are transforming lives that are empowering people, that are striking people, that are improving education, that are building capacity in Africa. As long as people don't feel economically empowered, they will feel excluded. The point I've been trying to make is that the major point of exclusion, when it comes to Africa, is inclusion, right, I'm sorry, exclusion from economic opportunities. We're talking about the poorest continent in the world. We're talking about people who live on $1 a day, which is what I mean. So the best thing MSU can do is really continue to push on these programs to transform lives. As long as those economic disparities are there, no matter what you say, people will feel disgruntled anyway, because [indistinguishable] everyday in their lives. How you state it, I think, is a lot less important—I shouldn't say that. We need to step up what we say and what we do and maybe focus a little bit less on how we say it, and how we communicate it. Because for Africans in particular, they're more interested in what are we doing? What are we tackling? We've got faculty at MSU, who are very, very, very powerful, they're global leaders in many of their fields. Africans are more concerned and interested in what we're doing to transform their lives. In the process, when we insult them a little bit or use the wrong language every once in a while, like I said, they themselves busy insulting often themselves, you know, all over the place on the continent, you know. So let's focus more aggressively on programmatic excellence, transforming lives. I think that's the most inclusive thing that MSU could be doing.

**Luis Garcia** 1:14:34

Yeah, I would add, oh, there real quick. The one thing I would add relative to what Soji was saying is that, you know, we talk about the communities around the world that need attention, you know, and in our nation, we speak about the immigration problems. Guess what happens when these communities get so depressed? They start flowing into other countries. And I'll add this adage, we either as a nation pay now, or we pay later, but we will pay somehow. And I think it's, we have to start education, educating the nations of wealth to say we have a common responsibility to help the brothers and sisters around the world that have not been as fortunate as the rest of us. Thank you.

**Salah Hassan** 1:15:28

Yeah, I was just gonna add real quickly that I mean, obviously, in a hierarchy, like the university where you have people up at the top, and you have people at the bottom, and there are some people who are in precarious positions in the middle, and they're concerned about losing their jobs or, you know, kind of being cancelled by students, which does happen as well. So you can get it on both ends as a faculty member, if you misstep, if you call out an administrator who's above you for using offensive language, will you, you know, face some consequences? Will you no longer be invited to participate in things, will you, you know, be considered a troublemaker? And then if you say something, if you take a misstep in the classroom, we can get cancelled by students, and that can go up to the administration and you can be suspended. So we're in a really difficult moment as faculty because we do live, Luis actually in fear that if we speak up, and I can attest to this, quite often, in my own experience, as a faculty member, when I want to name things, I do worry, not only how it will impact me, but as the director of a program, how it will affect our program. So I have to separate myself and what I say, for example, in this setting, from how I feel, when I see that phrase Islamic terrorism, or something like that. So the person who asked the question asked a very important question, because we know what silence does. We know more than most other universities, because we've just been dealing with this for the last almost, you know, seven or eight years, the consequences of being silent. And the effects on many, like women, everywhere who knows about that story. So, you know, I'm being evasive, right. It's like one of these things like, do we talk about it? When do we talk about it, how do we talk about it?

**Ashley Green** 1:17:37

Before we go to our next question, I noticed a comment in the chat about CABS participating. I am happy to announce that Beth Brauer-Delaney is a communications manager from University Communications, she is on the Global DEI Task Force. So we are thrilled to have her experience and expertise and the linkages to central communications to further help us advance this work. So just a shout out there. Jennifer, next question.

**Jennifer Wargo** 1:18:02

Yes, thank you. The next question in the Q&A box, and in a minute, then maybe I'll move over to the chat box because we have a few in there as well. "How helpful would it be if we had more instructors who have actually experienced college level study in other countries?" I don't know if that's a little bit rhetorical, more of a comment. Let me give a second if anyone wants to say anything, or I can move to the next one. I see some heads nodding in agreement. "For multilingual speakers in the panel, how do we incorporate our native language or mother tongue in scholarly writings as well as in professional spaces where English is the dominant language?"

**Jamie Monson** 1:18:51

I might just answer that because or not answer but give a reflection from the African Studies Center, where we're actually funded by federal funding through the Department of Education for foreign language and international studies education. And one of the rankings for our proposals and our programs is based on to what degree we are integrating international languages into the curriculum. So we're not just teaching—and this gets back to the point Luis made at the very beginning—you know, we teach African languages, we have 19 different African languages. We have full time instructors in Swahili and Yorùbá, we often have Igbo and Hausa Fulbright language instructors. And yet the challenge is how do we take that language into the classroom so that people can read a poem or to Soji's point, you know, an economic development treatise in another language. And we haven't been very successful, we don't always score as well as we'd like to be. So we very much welcome suggestions from faculty that we'd like to do something like that. We have funding to support faculty development in that area, or however we could make that happen, we'd love to do that. And our other centers, Asian Studies, Latin American Studies, are also applying this round for the same kind of funding. So it will extend into different parts of the world if we're successful. Thank you.

**Luis Garcia** 1:20:19

One of the things that COVID has forced us to do, which we were already on the track of doing, is distance learning. And we teach GED instruction to migrant and seasonal farmworkers in the Midwest, all online, and they get an official certificate upon completion from the State of Michigan. So I mean, there's ways that we can get creative in teaching in people's language, we just need to find the expertise in those languages and then hire are these people so that they can provide those types of instructions. Because we, we can't continue to use the old modes, in the world of development, because it's very limited.

**Salah Hassan** 1:21:12

There's a, there's a kind of a paradox, in a strange way, using English or Spanish. I mean, I, I studied multiple languages and speak four languages, English is my native language. And there's a paradox because the languages that I speak, which are basically languages of empire, French, Spanish and Arabic, also are languages that allow people who don't speak a common language to communicate. And so, you know, it's like, in North Africa, there's native North Africans who don't speak Arabic as their native language, but use Arabic or French to communicate. And so imperial languages have become global languages. And, you know, they, you know, Spanish is the language of empire, generally, but it's in the US, it's been subjected to bias and repression by English-only movements. And so we're in these really paradoxical situations. I'm an advocate for bilingualism and multilingualism. But it is the case that it's far more likely that students are going to study those languages, because it opens up opportunity to speak with far more people than learning—I mean, Japanese does to some degree and Chinese, of course, and Hindi because of the large number of people who speak those languages—but in Indonesia, there's some over 100 languages, how can we possibly include all of them in our curriculum? Or in India, even many of the minority languages, the tribal languages are not taught even in India. They're only spoken and the same is true in Africa, of course. So and then we have indigenous languages of North America. I mean, this is the problem of inclusivity is like, someone's going to be excluded, some language is going to be excluded. So we face serious structural problems, because we don't have the resources to teach the languages. And I'm in a college that teaches languages and I advocate for this every time, is that if we're truly going to be global, we have to expect—I mean and if our faculty aren't bilingual—then we, how can we expect that of our students?

**Ashley Green** 1:23:37

Okay, as I'm being mindful of time, we have about five minutes left, so we might can get about two additional questions in if maybe just one panelists response to the next question and so forth. Jennifer, do we have another question?

**Judy Walgren** 1:23:50

Yes. So this question is about education abroad, I see it in two places. So I'll get to this one now. "With a discussion about increasing participation in study abroad, how can we assure MSU study abroad programming is culturally comprehensive enough to not have higher education study abroad programs operate as or recreate neocolonial processes. As a former student on two study abroads, there were problematic experiences that I witnessed that could have been avoided with more cultural competency and foresight." So I wonder if someone might speak to this trying not to recreate neocolonial processes.

**Ashley Green** 1:24:31

 Judy?

**Judy Walgren** 1:24:33

You know, I really appreciate the person who just put that question in there and I want more details on it, I have to say. But at least for the program that I'm building right now in Kenya, I've been building this for two years and COVID has kind of gotten in the way but it looks like it is running in May, I am including a module a pre-trip module around cultural sensitivity that my friends at Kenya are held during the build, as well as experts in cultural sensitivity and the Education Abroad program here, so they do have, they have modules that you can create yourself. I mean, they have structures for modules on cultural sensitivity there, but it does take extra work. And I do feel like it needs to be expected of all of the programs that are taking students abroad, for this reason, so I really appreciate that.

**Luis Garcia** 1:25:31

The one thing that we do, we try to make sure prior to going on our study abroad programs, we take about 165 students every year, into about five different cities in Mexico, and we try to really spend some time of debriefing before people go in terms of really, at the same time sharing with students what they're going to, about to experience—everything from smell to foods—these things are all foreign to you, this is where you're at, and then helping them understand where they're going to be at and how they need to be respectful, and all of that. Many of the study abroad programs, a professor goes and they give lessons in a foreign country and then at the end of the session, people go off their merry way. There's very little engagement. Ours tend to be for volunteer purposes, so you're actually working with communities. We seem to have better success with that. You're gonna work with communities on projects they want to do, not what you want to do, what they want. And I think it begins to flip things slowly towards a very different approach. And students love it.

**Ashley Green** 1:26:53

Okay, Jen—

**Adesoji Adelaja** 1:26:53

Point, study abroad can be about cultures, languages, and volunteering, and so on and so forth. But I think it's important in the case of Africa to recognize it is a whole new Africa being birthed under our eyes. Africa, was the most transformed region to come to a recent report to mind and others, most are from regionals over the last 20 years. So I think as you think about study abroad, we need to recognize that there are opportunities in business, opportunities in governance, opportunities in leadership to deepen study abroad. If you keep going back and studying people's struggles and needs and the basics of, you know whether or not they survive, they have no power, they have no electricity, and we don't study processes in place to try to transform them, will be limited in our ability to help solve their problems. So I'm suggesting that we need to look at other opportunities for study abroad that really integrate people or students into the constructs designed to transform people's lives. Not just studying what their problems are, but also learning how their problems are being solved.

**Ashley Green** 1:28:11

Thank you, thank you, thank you to our outstanding panelists for their diverse insight and experiences that you've shared with us—I'm grateful for your contributions. Thank you also to the 283 attendees today, that really shows the commitment to the issues and the topics here. Again, to the audience: This is just the first of a three part series, we will hear additional voices and perspectives in future conversations. This was the what, to get people to understand what is the issue. But please join us for the why and the how, including tangible tips next time. Lastly, the recording will be available on the ISP DEI website, so please view and share with your colleagues. And we hope to see you all in January for the continuation of the conversation. If we did not get to your question today, we do apologize. We'll try to follow up from what we read in the chat, but also join us for the next conversation and we will be able to answer the questions there. So thank you, everyone.