Globally Inclusive Language and Images:   
Putting Into Practice

Wednesday, January 26, 2022 • 3:00–4:30 p.m. EST

**Ashley Green**

Hello, and good afternoon to our panelists. Good afternoon to the currently 130 people who are joining us today, we appreciate your interest and your attention to this matter. This is part two of a three part series brought to you by International Studies and Programs and the Global DEI Task Force. We are thankful for our partners in the Office of Institutional Diversity and Inclusion, the Provost's Office and other key departments. My name is Ashley Green and I'm assistant dean for administration and director for diversity, equity and inclusion in ISP. 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. As a refresher, the three part series aims to cover inclusive language, what does it mean and why it's important, inclusive practices, how it contributes to a welcoming campus, and inclusive guidance, tangible tips, tools and resources to help us make our international population feel more included and welcomed. We are very happy to continue our series with the second webinar today. And I want to note that this is not just simply another conversation. But this is a platform for all of us to obtain essential information that will help us better understand diverse perspectives, as we all become more culturally competent and globally aware. We're already working on tangible tools and tips to share with a broader campus and you'll hear more about that during the third discussion and via other platforms. But I also want to acknowledge and assert that conversations are sometimes just as equally as important as the actions. We are mindful that for some, this is their first time engaging in topics like this. And there needs to be a safe space to share experiences, and ask questions in efforts to continue our learning, which informs our actions. So with that, I welcome you all and I introduce Vice President and Chief Diversity Officer Jabbar Bennett, who will provide introductory remarks.

**Jabbar Bennett**

Thank you so much, Ashley. Good afternoon, everyone. Dr. Green, I appreciate you convening this timely and essential Global Diversity Equity and Inclusion webinar series. And thank you to International Studies and Programs, and the Global Diversity, Equity Inclusion Task Force for inviting me to join you today. I'm excited for today's panel, and for the opportunity to provide these brief opening remarks, as this event as you heard is the second in a series that focus on putting globally inclusive language and images into practice at Michigan State University. As you know here at MSU, we are a vibrant global community of students, faculty, staff and partners from all around the world. To help advance our long term commitment to thoughtful and inclusive international engagement, the Globally Inclusive Language and Images webinar series aims to serve as a catalyst for campus wide reflection and action by offering information and resources that reinforce globally conscious and inclusive practices. Today's panelists will share real world examples and communication, including common missteps and best practices, and help us to implement and bolster our overall communication and engagement efforts. It's always important to apply a culturally competent and equitable lens to every interaction we have with fellow colleagues, students, alumni, and members of the external community as well. And this is especially true when engaging international partners or organization as it acknowledges and respects the differences and the norms that inherently exist. I'm grateful for the leadership of Dean Steve Hanson and Assistant Dean Ashley Green for helping to advance our knowledge and understanding, as well as communications and engagement through the work of the Global Diversity Equity Inclusion Task Force. In a nation that has been known to lead the world in many ways, it is important for us to actively and consistently check our own biases, and listen and learn from others. We must not engage in an American centric narrative, which could isolate, harm and dehumanize many in our broad and diverse international community and acknowledge that misnaming, or worse, renaming someone may be perceived as discriminatory, disrespectful and disingenuous. These are all acts of discrimination that could lead to personal and professional dissatisfaction, performance and overall success. Last Friday, into the week long commemoration of the life's work and legacy of the late Reverend Dr. Martin Luther King, Jr. Dr. King reminded us in his own words, that "we are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly." And he went on to say, "these are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression. And out of the wounds of a frail world, new systems of justice, and equality are being born." We all have a great responsibility to begin and be the change we want to see, the change that will make a difference to us, have an impact on our families, traverse throughout our communities and transform our nation. So as my team and I work across the university to increase diversity, ensure equity, promote inclusion, and enhance outreach and engagement, I challenge each of you to identify ways in which you can help advance these priorities, commit to your own enrichment, and utilize globally and inclusive language and images that contribute toward a more welcome and embracive university community. Best wishes for most enlightening, engaging and transformative event. And Dr. Green, thank you once again, for inviting me to join me today.

**Ashley Green**

Thank you, Dr. Bennett, for joining us and for those thoughtful remarks. And now I will introduce our panelists. Today's panelists represent a diversity of ethnicities, academic disciplines and career roles. And they include Jonglim Han, assistant director of the Dow STEM Program through the Neighborhoods Student Success Collaborative. Salah Hassan, director of the Global Studies in Arts and Humanities, and associate professor of Arab American and Muslim American Studies. Judith Walgren, associate director and professor of practice in the School of Journalism. Folu Ogundimu, associate professor in the School of Journalism. Eduardo Olivo, associate director for Diversity, Equity and Inclusion in Residence Education. I'm so very excited to have these accomplished and articulate panelists here today, I know they're going to share some very valuable and helpful information. So the panel will be about 50 minutes, followed by about 30 minutes of Q&A. So for those who are on the call, be thinking of your questions and ready to insert them into the chat. So each panelist is first asked to respond to the main prompt or question, which is, could you share some best practices to reinforce globally inclusive communication interactions and practices? What does that look like? And I'll first call Judy up since she would like to share her screen.

**Judy Walgren**

Sorry, Ashley, did you say me, because I froze?

**Ashley Green**

You did, but you know what, we'll give you a moment to gather your thoughts and maybe ask Salah to go while you are preparing to share it.

**Judy Walgren**

Okay, sorry about that. I did freeze.

**Ashley Green**

No problem. Salah, if you wouldn't mind maybe addressing that first question first.

**Salah Hassan**

Okay, well, I don't know if I can address exactly the first question. I began with the, what does it mean to be globally inclusive in our practices? And why is it important? [ASIDE That's fine.] Okay. So let me just begin by saying that I think it's important for us to recognize that the discussion of globality and diversity in the national discussion of globality in the national discourse on diversity, equity, inclusion run parallel. These are these are things that have emerged, really, in the last 10 or 15 years, really, it's a 21st millennium, kind of situation that we're facing here on campus. And there are already nationally established practices of labeling so many areas of our work on campus as global. I mean, to label something as global is a marketing practice. And that's what we've done. We're not the only place that has done it, it's a national trend. And invoking diversity, equity and inclusion as policy is also a practice, just by the very simple fact of saying we're going to have these policies, that is a practice. So these uses of words labeling research, teaching as global and developing diversity, equity and inclusion policies are in fact these discursive practices, and they indicate the positionality of the university in relationship to worldwide cultural and political transformation. So even though it's really something that's more specific to North America, and universities in North America, in the United States and Canada, in particular, our universities have embraced a certain idea of globalization. And the globalization of education serves a particular purpose on campus, we need to recognize that and be transparent about that. And we're now promoting diversity, equity, inclusion as core administrative principles. And these are like, in some ways, these are agenda setting positions. So the administrative adoption of these discourses, they're not just empty words, is a complex attempt to update campus culture within a particular set of two or three related constraints. The first constraint is the historic and unstoppable global movement of people, ideas, goods and capital. This is just going to be an ongoing thing, it's been happening for a long time. And it's just just the way it is. And there's resistances to that, and the resistances to that tend to work against the liberalizing trend that we see on campus. So there are also historic and now decisive polarizations in the United States in terms of racial politics. And then the third thing is the changing tides, at the state and federal levels of politics. So we never know where we're going to be positioned in relationship to policy at the federal and state level, and we're conditioned by that, and we have to respond to that. So we've seen this, for example, in some places where the debate about critical race theory is taking place, and states are trying to control what can be taught. And so we run into this question of, you know, academic freedom, and which is at the core of these issues. So in advocating for global DEI culture on campus, many universities, not just MSU, but many, many universities, have positioned themselves on the side of this liberal ethos, and what is what what is, without question, a crucial ideological contest. The question remains, to what degree the university can, in fact, live up to the principles of global inclusivity. And I think that that's where we're at, and I've got some suggestions that are actually more in the form of questions that point in the direction of practices. But I can stop there, Ashley and come back to them if you like, or I can continue.

**Ashley Green**

Maybe we'll stop and let Judy go. And then once all the panelists have answered kind of this main prompt, then it'll be a free for all, we can jump in with our comments and questions from there. Thank you, Judy:

**Judy Walgren**

Are you able to see the PowerPoint? [ASIDE: Yes.] Cool. Um, I'm gonna leave it like this if it's big enough, just because I don't want to mess anything up. Can you and you can see the slides clearly? Yeah, okay. All right. Thanks. Awesome. So this quick talk is going to be about using visual content to promote diversity, equity—to promote global diversity, equity and inclusion. And I appreciated a lot, as always the comments of Dr. Hassan in inserting that word global, because as I was creating the PowerPoint, as I've been thinking about this, it's been quite a task for me to put the word global in front of DEI, because of the way it's been centered and spoken about in the United States. And again, you know, I really appreciate the shift into a more global mindset around DEI, then specific, specifically nationally based. Now also think a lot about Audre Lorde, and this quote of hers that I have hanging on my wall in my office at home, but "it is not our differences that divide us, it's our inability to recognize, accept and celebrate those differences." And I think culturally, if we can get to this place, we can move, we can move walls and boulders and really get to the positionality of global diversity, equity and inclusion here at MSU. To be globally inclusive, we've really got to flip this dominant narrative, both visual and text based that supports the white heteronormative, non disabled Eurocentric power structure if we want to make meaningful change. We really have to augment the archives that exist today that come from this Eurocentric white positionality and augment and fill the gaps. So that's the area that I'm super interested in and I'm so excited to be able to talk about on on this level. So what is global diversity, equity and inclusion? And you can have 1000s of different definitions for this. So as I was thinking about it, I was looking and researching and getting an idea and I found like as many definitions as I had questions But ultimately global diversity, I would say is bringing people from different countries, cultures and backgrounds together in an organization, group and/or team. And global inclusion is creating an environment where these people from different countries, cultures and backgrounds feel safe, welcome and valued, leading to a sense of belonging. And I think that we have a long way to go here to achieve that balance, and that global inclusion here at Michigan State, but I do feel like that we're moving, moving the ball in the right direction. Global diversity will then hopefully lead to global inclusion. And then adding that word global to DEI ensures that we are thinking about this DEI concept on an international scale. And as Dr. Bennett said, not just on a national level, which it can be isolationist. Some other thoughts I was having are around mindful communication practices, such as providing training in media and visual literacy here for our communication experts at MSU. We can create a communication culture that embraces and reinforces a global perspective. And change can start here and radiate outwards. I do feel like we are, even though we are a super global university and organization, a lot of the communication that stems from from our from MSU tends to be still from a national or an American or even a Michigan based mindset. And I'd like to see how we might expand on that using the framework of intersectionality, which is something I think a lot about, obviously as being a photographer and a visual artist, and a journalist, this notion of intersectionality and identity. So if we approach our work from the framework of intersectionality, to approach our work as communicators, it's critical to creating globally inclusive communication and practices. The goal for globally inclusive practices, especially around visual representation, which is again, the area that I'm super interested in, is for our community members to actually want to understand the complexity of effective communication with colleagues and students who are culturally diverse and who come from a variety of international locations, backgrounds and cultures. Because if we don't want to do this, we wont and we will not succeed. So how do we create and foster an environment where our community members want to achieve this? Globally diverse and inclusive visuals can shape the perception of our university who is recruited, who stays and who supports MSU's mission. Visuals carry the burden of the first and lasting impression for viewers, and visuals don't, but visuals don't tell the whole story as we know. But they are very important, and they communicate the ideas that we want to get across the whole public, which I would hope is that MSU is a welcoming and safe environment where people from all backgrounds, cultures and nationalities are appreciated and can succeed. To successfully accomplish this goal requires concentrated effort and attention to the details within the images, the videos that we present internally and externally. Mindfully approaching image selection and presentation can make the difference in how MSU connects with audiences, including potential members of our community. This means that we need people from global backgrounds and experiences to be in places where their knowledge can help us reach our goals around global diversity, equity and inclusion and authenticity in the content that we present cannot be undervalued. Visuals must be congruent with supporting copy, half hearted or insensitive attempts at inclusive visual content are easily exposed through inconsistencies revealed through the gaps between the images and the text. And the best way to ensure that you're presenting authentic, accurate visual content is to make it yourselves. And we talked about this briefly in the first session that we had. Um, but investing in visual content is really critical, because you ultimately you get what you pay for. And some examples of that. So I like to go on to stock stock agency websites at times and put terms in. So this is Shutterstock. I put the term in global diversity. And I just I got there's just a plethora of images that don't really say anything to me, other than a bunch of people standing there looking at the camera. So this goes back to the notion of feeling inauthentic right, which is something that we definitely cannot do in this work. I put in global inclusion and what I ended up getting was again, this kind of super stock looking photograph with added highlights but also handshakes with two men. They are white shaking hands with a bunch of people in the background. So if you're reading this image, the semiotics of this image, you would say that the men carry the power, the men shake the hands, the men make the deal. And the people in the background are merely supporting the patriarchal pursuit of business. And then I shifted to start looking around at the MSU website, and I just, you know, spent about 30 minutes and I found a number of different examples of things both that I thought worked really well, and examples of things that I feel like we could do better with. And so on the campus safety page, I saw this photograph, which I thought was super great, right? We've got a police, MSU police officer from a diverse background, with students that were also also diverse, they were women. So that was different because normally what you see as a police officer is not usually someone of color, usually usually appears to be male. And so I thought this was a really good example of a use of diverse imagery on our website. And this was another example: African American Studies, African American and African Studies from the Office of Administration. So we've got a woman who is speaking, she's active, she's in the center, people are turned towards her. She's a black woman, as well. And the activity and all of the all of the point of emphasis is on her, people around her are supporting that. And then as I kept going, that's two, then I went to the MSU About page and I saw this photo, which is a tight shot of women who appear to be from a European background, but no diversity, no diverse faces. It's a very nice photograph, but it doesn't really reflect what we're trying to present to the world, that we are a globally inclusive and diverse cohort here.The same thing here on the MSU Facts page as well, this comes from the main MSU site. The quick facts about our history, distinctions and campus community has a group of people who are all white, no diversity here, taking a tour on campus. So this is something that I would like to see change. And I it just takes someone with some visual literacy skills to quickly identify this and then find a different photo or hire a photographer to go out and shoot a different photograph for this photo slot. When we have the Office of Admissions page, we've got Majors/Degrees, everyone in the photograph on the left that I could see was white, as well on the right, How to Apply. And then when you move down to the next page, or you move down on the same page, you have the Education Abroad program, I think almost all of those students are white. In the Affordability, Financial Aid and Scholarships, we have a woman who appears to be of color, as well as a person next to her who is someone of color as well, which I think definitely needs to be changed. When we go to the Return on Investment on the Cost and Admissions page, we have two white young men standing there in suits. We've got a person on the right from Asian descent in the background, but the main emphasis is on the two young men in the foreground with a blonde woman speaking directly to them. I would like to see more diversity in a photograph here as well. So those are the examples I have today. We already saw the campus safety photograph, and I'll unshare my screen. And I'm looking forward to entertaining questions later.

**Ashley Green**

Good, sounds good. Thank you, Judy. Eduardo, I wonder if you might offer some thoughts on what you think about being inclusive in your language or images or interactions.

**Eduardo Olivo**

Absolutely. Hello, everyone. Thank you, Dr. Green for this invitation to this space. Again, my name is Eduardo Olivo, I use he/him pronouns and I'm the associate director for diversity, equity and inclusion for Residence Education and Housing Services. I also identify as a cishet transnational Latinx man and as an immigrant from Venezuela, with dual Venezuelan and U.S. citizenships. When I think what it means being globally inclusive in our practices, and why it is important, I think that this question is more appropriately answered by unpacking and interrogating, how not being globally inclusive looks like. So please allow me to share some of my own experiences as an immigrant in this country where I have been, and continue to be excluded and otherized, because of my multiple intersecting minoritized identities. Storytelling, I think is powerful and I think it helps people understand the personal and collective negative impact of exclusion on individuals and marginalized communities. So please allow me to share some of my own stories. So getting started here, I continue to be asked questions and get comments like, where are you from? Or where were you born? Or you speak good English, or people asking me to teach them words in Spanish. Not being globally inclusive in our practices takes place when we engage in non inclusive language interactions that center the notion of transnational people like me, who even after having spent 34 years of my life right here in Michigan, are not considered American and they're deemed as perpetual foreigners. I was also by the way, a green card holder for several years, a status that made me be a permanent resident alien, as if I had arrived at this country from another galaxy, and with no consideration to its racist and xenophobic connotations. When I have presented in national conferences across the country as a subject matter expert in student affairs, housing, diversity, equity and inclusion, I have heard from colleagues and peers statements like, you're so articulate, and/or you are a credit to Venezuelans and Latinos. And very recently, somebody told me, you use some, so many big words for an international person. Not being globally inclusive in our practices takes place when we engage in non inclusive language and actions and center the concept of people of color has not being as intelligent as white people, or that it is just not usual to see an international or a Latinx person to be intelligent. So the assignment of intelligence, or cognitive capacity to a person of color or a person from another country is made up on the basis of race and/or citizenship. When I'm facilitating the conversations on campus, with faculty, staff and our students, I often hear statements such as, when I look at you I do not see color, or America is a melting pot, or there is only one race, the human race. Again, not being globally inclusive in our practice and our practices takes place when we engage in non inclusive language interactions and central message of assimilation to the dominant culture and the refusal to acknowledge the racial, cultural and ethnic experiences that a person of color or person from a different country brings to the table. Color blindness, in the context of white structures of power is presented as normative just because white folk do not want to acknowledge race or transnational experiences. I have been in search teams where I often hear statements such as I believe the most qualified person should get the job, or everyone can succeed in this country if they work hard enough. Not being globally inclusive in our practices takes place when we engage in non inclusive language and actions that center the concept of people of color as getting extra unfair benefits because of their race, or the people from different countries with transnational backgrounds are lazy, or need to just work harder in support of the myth of meritocracy that postulates that race and/or immigration status, particularly if you are Black, or brown or transnational and/or if you have a racialized accent, do not play a role in life successes. When I moved six years ago, to my new home in Okemos, I was taking photos of the new house to share with my family and friends. And my neighbor from inside their house and through one of their windows, asked me to wait in my car and not to take any photos as they mistakenly took me for an electricity service worker. Last week, as I was waiting for the cashiers to pay for my groceries, I was completely ignored by the cashier as all of their attention was given to the white customer behind me. One of my best friends got mad at me this weekend, as due to unexpected circumstances, I did not have the time to help them move out on Sunday, even though I have been, I think very supportive with their move out planning during the past weeks. And when they called me on the phone they yelled at me and said you people are so unreliable. Not being globally inclusive in our practices takes place when we engage in non inclusive language and actions that center the notion of people from transnational backgrounds as being servants to whites, of white customers being more valued than people with transnational backgrounds. And the idea of people of color just being lesser human beings. All these messages have reproduced and perpetuate this idea of POC and transnational people being second class citizens. I am treated unequally every single day that I step on campus, when I see an overwhelming majority of buildings are named after white American, cishet, upperclass men and women. Not being globally inclusive in our practices takes place when we engage in non inclusive language and actions that center an environment that exudes whiteness, and reproduces the message that somebody who looks and speaks like me does not belong here. And that students, faculty and staff members who look and speak like me, will not succeed here and that there is only so far that we can go. And I would also like to point out, not everyone who speaks English is treated and/or included the same way. I have a thick accent and I'm Latinx. What happens when accent and racial discrimination creep in our conscious and our unconscious? Linguistic racism is real, okay. Society is biased against Black and brown people with foreign accents like me. Racial accent bullying is real. Cognitively, we know that it takes more work to understand a less familiar accent. Compound that with the fact that one tends to favor people from their own racial and linguistic group. So every single day, I know that I'm perceived as less truthful, less intelligent, and less competent, because I do not speak good English and I am a native Spanish speaker. My statements, my questions, my insights in many spaces, I know they're seen as less credible and even arrogant, because how can I dare, right? As they are spoken with a non U.S. non european English accent by a brown body, who was born and raised somewhere in South America. I am not even intersecting age in this equation as I get older. Ageism is certainly another manifestation of oppression, that in conjunction with race, citizenship, and language, creates non inclusive spaces across intersecting social group identities. So let me finish by saying being globally inclusive is important, I think, because ethically and morally, we should all aspire for all to be free, and to be loved in this country. And I think it is important because we need to understand that we simply need to do better. And that the least we can do is to become aware of the negative impacts of non inclusive language, thoughts and behaviors on those who have been historically excluded from access to power and resources in this country. And when that threshold of greater critical consciousness is crossed, we can then start thinking about how we can dismantle the structures of power that keep white supremacy as the dominant paradigm. So I used my time.

**Ashley Green**

Eduardo, thank you for being so transparent and sharing your experiences, which I think really resonated with the group, especially for those who may not be as familiar with some of the experiences that you described. So more from you later on. But Folu what would your contributions be to the discussion of being globally inclusive? [currently unmuted]

**Folu Ogundimu**

Good afternoon

**Assistive Device**

[assistive device crosstalk]

**Folu Ogundimu**

Ashley. Good afternoon, panelists. Good afternoon, everybody. Thank you. I assume you can hear me, right. [ASIDE: Yes.] Okay. Thank you for including me [AD: Tina Alonzo] on the panel [AD: everyone thank you so much for sharing your story your experience] I apologize that I may look or sound a little bit disorganized, that's because I'm getting feedback in my ears all the time. So I have to manipulate my technology. I'm totally blind, so I can't see anything. I can't see any of you. So I appreciate including me on the panel. My comments are gonna be quite limited, since I can't see anything. [AD: Jamie Monson to everyone] I'm not really sure [AD: examples and reflection] I'm not really sure that I can, I can contribute much to the inclusive images portion of the discussion. However, based on my experience before I lost my sight, four years ago, I may be able to share some words that might, you might find useful. I'm happy that the emphasis on this webinar is on developing developing [AD: Jamison] best practices that will lead to the development of globally inclusive languages, language and images at MSU. And I appreciate Dr. Bennett's Jabbar's contribution in his lead off, as well as everybody that's presented so far. And I think we'll step back for a minute. Given that the emphasis should be on developing best practices, in order to be able to develop best practices, we've got to realize that first and foremost, we're all prisoners of our own idiosyncrasies and experiences. And being prisoners of our own experiences, the knowledge that we carry in our heads are rather, very narrow centered and limited and that the products of images and preconceptions that have been developed through a lifetime of experiences that are shaped by both education and our cultural backgrounds. And I think that's reflected in many of the things that have been presented already by Judith by Salah Hassan as well as by my brother Eduardo. You know, this we know already, from theories about perception and cognitive dissonance and cognitive resonance that human beings are shaped by the product of their experiences. So, therefore, that means, in developing best practices, the importance of thinking broadly, to ensure that we include as participants in every aspect of our work, but participants that reflect the different backgrounds that constitute our population at MSU. That's important. That is important. Now, for a sighted audience, processing images is relatively straightforward for you. It is a totally different worldview from somebody like me, where it's not impossible for me to make sense of images, if the right investments are made in developing images that are accessible to the blind population like myself. Now, that may not be a priority, it may not be a priority, but there should be something we should aim for and shoot for to get to that goal of being able to have every member of our community participate in the full life of a university operation. So that's important. So therefore, what I'm saying here is that involving key stakeholders in developing policies, best practices, and processes on our campus, it's important. We cannot be talking about, so in other words, we have to think very carefully about how we operationalize each of those worlds in DEI, diversity, equity and inclusion. And in order to operationalize equity and inclusion processes, diversity must mean diversity. Diversity must mean diversity. So ethnic diversity, racial diversity, gender diversity, biological diversity, you know, ability diversity, all these things are important. So we should think carefully about how we involve people in developing best practices. Now with respect to our experiences, some of the things that we encounter, I cannot agree more with my brother Eduardo. The experiences he shared very candidly are so common of in terms of transnational experiences that many of us can relate to and we can recount with respect to our own individual experiences. I've been here at MSU, for 31 years, have lived continuously in the United States for 42 years. Just five years ago, before I lost my sight, I was teaching a class. And I just got out of my class and was just walking into my office, when a senior producer at a radio station on our campus, in the same building that I had taught for more than 25 years as a faculty member, rushed up into my office, and I was just listening to my messages on my telephone, voicemail. And he said to me, Oh, didn't you get my message? We've been looking for you. I said, I was teaching a class, what's the problem? He said, Well, we have an expert panel of professors in the studio, that want to discuss fraudulent emails that we get from Nigeria, from Nigerian fraudsters. And we're wondering whether you can come in there, and simulate a Nigerian accent for us. You know, I was so offended. I'm a Nigerian, an American citizen. I've lived here for 42 years now, as of that time, for more than 25 years on this campus. And he thought, you know, the only thing I was good for was to simulate a Nigerian accent for his radio show, or his radio program, discussing Nigerian fraudsters on the internet. So well, I showed my annoyance to him, but I used it as an opportunity to educate him a little bit about the Nigerian Criminal Code. And the efforts that Nigerian government has made to crack down on that kind of fraud, fraud. And also to remind him, that in any case, I get the same emails from people in California, and from all over the United States. And they are not Nigerians. And they're just as equally fraudulent. You know, and I dismissed him from my office. So that's an example of the kinds of experiences that Eduardo was sharing with us. So we've all had these experiences. You know, one of the first things I do in my classes when I teach on the very first day, in my classes is to have my students introduce themselves to the class. And as part of that introduction, I say to them, tell us about your heritage, where are your parents from, where were they born? You know, what do you identify with as a cultural heritage. And they all do that exercise. And some of the students struggle initially to say, Oh, I'm not really sure what my heritage was, I think about my parents, we have Italian, German, and Irish or Polish, Swedes and something else. But at the end of the day, I tell all of them, that you see, We're all immigrants to the United States. And I want you to be sensitive to that. And I want you to be able to know something about your background and cultural heritage. Because without a history [AD: Barbara Patterson to everyone, it would be great if the university had a mandatory course on] without a history [and inclusion] you cannot have a future [as a way to educate everyone a part of] you cannot get to understand your neighbors and the people that you interact with, on campus and outside the university. So it's a learning experience for all of us. So I hope this webinar will help us, lead us to a place where we can begin to think of how we constitute globally inclusive communities. Thank you.

**Ashley Green**

Thank you, thank you, the intersectionality that you speak from is essential when we think about all of the various elements of DEI. So thank you for sharing that. Jonglim, we'd love to hear from you. What is your contribution to being inclusive with the lens to our international population?

**Jonglim Han**

Well, first let me say and I hope I'm pronouncing it correctly. Folu Ogundimu, is that correct?

**Folu Ogundimu**

[AD: currently unmuted] Yes, yes please, thank you.

**Jonglim Han**

I'm nodding my head, I want you to know, both, I didn't want to interrupt you while you know, unmuting myself, I want you to know that I'm nodding my head in, in agreement, and in applause with everything that you said. So, a little bit about myself, I'm also an immigrant. But you can't tell from my accent. However, I think that and I am a naturalized citizen. I would say what we can do with being inclusive for our international communities. And I'm going to say community, because I think it's beyond just students. It's also our faculty and staff. And remember, when we have faculty and staff, they have family members. So they're part of this community. So from children to adult children to parents and whomever, our international community. Communication goes beyond just images and words, it is more than that. I think, when I think of the question that you asked, I got caught up on the word inclusive. A lot of times you do performative stuff, you know, put some pictures up, let's have international night, we'll have you know, Panda Express and wow, this is international heritage or whatnot. To me, inclusivity means, and there's no right or wrong definition, but this is mine. Many times we do the performative stuff, so that students can fit in to a hetero white supremacy, structured space, so that you fit in, get your degree and leave. But fitting in is not a sense of belonging or inclusive. To me, inclusivity means you get, you take the time to know my identity, and what makes up my identity. And help me maintain it and celebrate it and be that identity in all its intersectionalities to its fullest. That I become a part of the community. Because once I'm a part of the community, not only am I responsible, but I'm also accountable to the community. And so one of the things that I would say is, are we doing everything to make our international community feel that they belong here, that they have a say, in not only how our community is put together, how we conduct ourselves, in everything and anything we do, from, and I would say beyond language, because communication means a lot. You know, our body language. I don't know if people realize body language is cultural. I remember a you know, I am Korean American I was not born here. I was raised by immigrant parents, I myself an immigrant. And there is this expectation that we put American normatives and judgments if people are not doing a certain thing that we consider a certain cultural affect. For example, I got reprimanded on an evaluation because I was considered rude, because I didn't smile. Well, smiling is not universal, though, I did argue with somebody, someone said smiling is universal. No, it's not. In certain parts, if you just smile, you only smile at people we know. So I had some and I'm not talking for all APIDAs, but I had some students come up to me and said, Yeah, my, my mouth hurts, because somebody told me that I'm angry, but I'm not angry, and I have to smile or they think that I'm angry, right? We put our cultural normatives and practices on our international students and faculty and staff, and if they don't do it, we judge them harshly for that. Right. The other thing that I would say is how we approach it, I had a student who happened to be APIDA. And I want to go back with language a little bit. I don't know if people realize how difficult it is and how smart you have to be to go between languages. So for example, [In Korean: "Everyone, if I speak Korean, can you all understand, by the way"] and then I can switch back right now in English. That's not easy. And I'm just saying things casually. Our students and faculty and staff have to code switch, along with our students of color all the time. It takes a huge intellectual drain to do so. And I told an international student, because there was some really negative things happening with a professor. And he sat in my office and I said, take your time. I know how smart you are, you're switching back and forth. And he literally cried for 10 minutes, because he told me, I'm the first person to tell him he's smart. Now, let's think about that. We are an institution of higher education. We have admitted students, and all we do is tell them how stupid they are, because they don't speak good English. What does that mean? Because I can, I could probably guarantee, none of us, I know I couldn't, I couldn't go to a foreign, to a different country an international country, and take higher ed classes, I would be lost. I wouldn't even get in. But our students are that smart. So there needs to be a different way, a different lens on how we approach our work, not only to just our students, but I would also say to our faculty and staff, our colleagues. I have seen some of the most horrendous things colleagues have said to other colleagues. I have not changed my name, I'm called Miss J because people butcher my name. It's Jonglim Han. It's not difficult. I actually had an argument with a faculty member who said it's "Young-lim" and I said, No, it's not. He goes, Yes, it is. In Dutch culture, it's pronounced "Young-lim." And I was like, this gentleman is going to argue with me on how to pronounce my own name. Because there's a level of privilege to say, I can tell you how this is and you're wrong. How many of you take the time to learn your students names? A name is a part of that identity. And it saddens me when I see students go, Well, this is my American name. And I would say I'm an American. My name is Jonglim. Mr. Folu is American, that's an American name. Eduardo's an American name, right? Beyond just you know, what is it, Rachel, Phoebe and I don't, I never watched Friends. So you know those names, right? So we have, it's, it's beyond that. It's how we address in our lens and it's how we engage and how we approach things. There is a level of way of asking, and I know that that's a hard thing for a lot of people, is asking questions, because they're afraid that they'll be judged. You know, you can ask where you from? Well, I'm from here. It, what they really want to know is, where's your heritage? Right? And you can ask that question. But I would also ask, how important is that? Because I can tell you, I don't go up to my white colleagues, where are you from? Because whether they're from Michigan, or they're from Canada, or they're from California, does not make any difference in how I interact with them. But for some reason, if you're international, you need to know where you're from. So we need to start understanding what is the relevance of that and labeling things? And how is it important? So there are experiences that are happening, but what is it relation to me? Does it change my work with that individual? The, I don't know, I mean, I just think that we need to be more intentional. I do think that part of what we do here, we know, there's a lot of research on this stuff, with student success, with employee satisfaction with inter—with identity conscious supervision and management. We need to start putting those practices into place and beyond just what looks good. And I don't mean just in visual, but just what's performative, but actually making substantive changes in how we address our students, in the language we use. You know, not using, you know, just as a quick, not using idioms and slang, because slang means something completely different. You know, I think that we need to be conscious of how fast we speak sometimes. I don't know if people realize there are times that you know, even though English isn't my first language, I was raised here and educated here. But there are some speakers that speak so fast, I have no idea what they're saying. For faculty members, I've had so many students complain, you know, you're worried about them cheating or whatnot. They want to record you because you're speaking so fast that they can have an option of being able to go back and listen to exactly what was being said. I think that we could do a little bit better trusting each other. And just one last thing. We don't talk loud. We're speaking in a different language. It's just that those, those those sounds are unfamiliar to you. And we're not arguing. And we're not talking about you, unless we directly point at you and laugh. That's the only thing I can tell you. Other than that, um, I guess we can have time for questions. But I just think that we need to really look at the people we serve, and truly understand their identities so that we can be inclusive.

**Ashley Green**

Jonglim, thank you for those enlightening comments and examples. Before we move into questions from the audience, I would ask if any of the panelists would like to give any more information on best practices that we should be employing, or missteps that we should try to avoid in this context. Salah.

**Salah Hassan**

Thank you, and thank you, all the panelists for your presentations and very moving and important for people to hear these testimonies and and I could attest to others that I've been subjected to for the last 20 years on campus. And I confirm many of the stories that have been told by my colleagues on the panel. I'm, I'm more of the questioning sort of than the proposing sort of practices. So I wrote up a series of questions that, you know, we were on a, I'm on the task force, and I'm on a subcommittee and we've been thinking a lot about, you know, like the the problem I think we face with policy decisions is on campus, and asking faculty or staff to do certain things, is that it's sort of this tension between a prescriptive thing that we're all expected to do, and then the sort of freedom to do the things that you feel are, you know, the right things for you. And sort of, and not everybody feels comfortable speaking about issues of, you know, exclusion and, and injustice, from from even, a racial, gender or, you know, disability perspective. I mean, these are, these are things that, you know, we inhabit, because of our personal experiences, and we feel certain kinds of confidence in in talking about them. And I think the university can do certain things, like, from my perspective, and as a program director, and I think this comes out of my partnership with colleagues in the International Center. Like, it's like, in what ways can the university make more efforts to recruit international students and create more equitable policies for international students? You know, it's a big barrier for a lot of international students to come to North America, tuition is 10 times more than what is paid by students, you know, born in the U.S. And so we need to think a little bit about that, especially at a time in declining international student enrollment, and other challenges to bring students, more students, we need we need we need higher, you know, greater efforts, I think, in that in that regard to diversify our campus. And I think we need to do that as well, in terms of African American, Latino and, and Asian American, Native American students. I think similarly, chairs of departments, and deans need to make more efforts to recruit and reward international faculty or faculty who are working on global issues across the disciplines. I mean, some disciplines that are doing global issues, they do get the recognition, but other disciplines, not always, especially the humanities and the social sciences. I think a lot of times the work that we do is not always fairly recognized. Whereas maybe maybe in some areas they might be. And then will the university put resources into supporting global and international initiatives, many of which must now rely on their own ability to generate revenue. So we have these revenue revenue generating programs that are international, like online master's programs and these kinds of things that, you know, are important, and but I think we need to also think about, like, you know, and they provide an essential service, I think, for international consumers of those programs. But, you know, we need to think about the way that the university supports them so that they're not solely about revenue generating and maximizing revenue. How can they be sort of maybe aligned with certain kinds of, you know, addressing certain kinds of inequities, global inequities? And then what kind of institutional support does the university offer for the establishment of international faculty, staff and student organizations? And so we do have these organizations, but I think that they sort of operate under the radar quite a bit. They don't have very much leverage. Sometimes the student organizations do in key moments, but the faculty and staff organizations are, are some, some are more active than others. But I think and again, it's issue, issue driven. But we don't we don't have organizations for all of the international groups. And sometimes they're a little bit too broad to be, you know, representative, you know, they can be dominated by particular groups. So if you have like a, you know, if you have, like, an Asian American faculty/staff association, it could be dominated by like a particular group within. And so you do have some problems there. So we need to think about, like how those organizations live on campus, exist on campus, and what kind of equity there might be to make them more, more important, I think. And this, this, I think, addresses some of the issues that my colleagues, I'll stop, I've got a couple more, but I'll stop there. Because I think that, that that's probably enough. And, and, you know, we'll bring these back to the task force and discuss some of these questions and maybe use them as a basis for building proposals for for better practices.Thank you.

**Ashley Green**

Thank you. Jonglim.

**Jonglim Han**

I would say one of the things that we could do that I would love to see that I don't think MSU does, is we don't do a lot of community engagement with the surrounding area to ensure that they can handle an international population. It is really sad that when you hear students, they have to go somewhere else to get something that they need, which is which is really horrific. You know, if you think about that, we want you here, we'll take your money, but we put you in a place where you have nothing that may, that you can use to celebrate your identity. You have to go to Chicago, or you have to go to Detroit. It, I cringe every time I hear that. So what is it that we do, and I would love to see more community engagement to make sure that there are, in and when I see that ethnic foods, and I mean, truly ethnic foods, not just our Americanized version of what that would be. And but it's not just foods, right? It's cultural, you know, traditions that we do, you know, from me as an APIDA woman, hair products to, you know, certain things that I can't get, I mean, it's getting better. But I remember having to go multiple places because it wasn't available, you know, I shouldn't have to go to Windsor to get something. I have to go to a different country to get something because it's not in my local area, especially when we have that available. So I would love to see some engagement there. And I would encourage ISP to work more in the community, especially as we're bringing those students, so that we can have that, and also increased vendors. You know, I think I talked about that yesterday, I don't remember all the days are kind of blurring in. But food is a big deal for a lot of students, we have comfort food. When we don't feel well, the last thing we want to you know, we want to eat what's comfortable to us. And a lot of times we're left with what we have in the residence halls or what our vendors and if you look at our community, and our vendors of color, many of them might be immigrants themselves. And just the paperwork alone to get them approved is daunting. I remember myself having to go, there's a local Korean restaurant, they've been here since the early 90s or 80s. They became a vendor in 2021. How sad is that? And that's because there's a language barrier. So that means we have to go above and beyond and go, Okay, if we want to have vendors of color, we're going to have to do the work. They're just not going to sign up. Because you know, their corporate headquarters, Pot Bellies or Jimmy John's, it's easy for them to do. So we need to be more cognizant and intentional in where we're seeing those lapses and do more and do better.

**Ashley Green**

That's an excellent recommendation. And I'll add that's also true for even haircare products and service providers for particular populations. So thank you for pointing that out. Now Eduardo, we'll go to you and then maybe we'll have some questions from the audience, please.

**Eduardo Olivo**

Yeah, I just wanted to follow up quickly on Dr. Hassan's focus on equity as being infused in everything we do that resonated with me, because let's be real, I mean, diversity is not enough. Okay. Equity and inclusion really means commitment, you know, and it means also justice. And it just breaks my heart. You know, are we at this university creating intentionally equitable and inclusive environments for our international students, or are we just kind of like in alignment with the analogy of our campus looking like an art, great art museum, or a zoo, you know, with a diversity of art pieces, and all of those animals from all continents for all to see. And then for us to rejoice with how diverse they make us, it breaks my heart. You know, are we really intentional in making our international students feel like their voices matter, that they have access to decision making circles and power. That they feel free and celebrated, you know, they stroll through the Red Cedar River, and they live in our residence halls with our our home students, not domestic, but home students, as they step in classrooms, and so on. I mean, these are I think the questions that we, as staff and faculty need to keep reflecting on. We need to move on to that space of of people feeling in our campus, that they are not just here to be shown. You know, and for us to have these glossy catalogs with a diversity of countries that are represented here, when many of them are having the most transactional, a miserable experience of their lives.

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**Ashley Green**

Thank you panelists for your insight, but particularly your personal experiences that you shared. That's one of the things that we absolutely wanted to convey, is the impact that these actions and these practices and these behaviors can have, whether good or bad. So I think that was a really important element, is to share some of the personal experiences and perspectives. I'll now ask Anjam, who is ISP's, new DEI coordinator to help facilitate and moderate the questions from the audience. So Anjam I'll turn it over to you.

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**Anjam Chaudhary**

Thank you very much, Ashley. There are many great comments in the chat section. And there are some questions that I wrote down. So the first question is from Linda Garrow, who is writing that it's embarrassing to have so many images with only white students. How can we build the diversity of our student body, and faculty/staff with these kinds of images? These are exclusive, not inclusive. And I will also read a question that is in the same vein, from Candace Winslow, who says, I agree with everything said about images, but is anyone else struggling struggling with lack of resources to search, create or purchase better images? Whoever from the panelist want to answer first.

**Judy Walgren**

Maybe I could grab grab those. And I did answer them, just written in written text. But um, so for the first one, creating globally inclusive image libraries is a priority for our team, Ashley's team, our team. And so that's something that we're starting to talk about, we need to identify a digital asset management system. And we also have to create various areas for the different departments as well, because we all have different needs. But I think the first step is having people choosing, selecting the photographs, directing photographers who are making the photographs, who come from a visually literate background, and understands what what we need to portray and what we need to, to move away from. And that takes implicit bias training as well. So I hope that helps. And as far as resources, we have resources for lots of things. And we need to provide resources for creating authentic images, because like I mentioned, you get what you pay for. So those those resources need to be put into the budget.

**Ashley Green**

Before we move on, I want to ensure Folu did you have something to say earlier?

**Folu Ogundimu**

Yes, thank you [AD: Zoom.us has new window] and thank the participants for recognizing me. I just wanted to build on the comments that were made by Jonglim and Eduardo, about the community and cultural engagement. I think it's important for ISP and the university as a whole to figure out ways of staging regular cross cultural engagements for the community of students, scholars and people in town, you know, the community in town, right? To come together regularly to be able to share stories and experiences, and to be able to get to know one another, and be able to allay each other's discomfort, and fears about one another. I think that's important. Now, until we do that regularly, this sense of othering is not going to dissipate or be lessened, we cannot eliminate it completely. But we've got to reduce the tensions that surround the othering, you know, that we've been discussing here. And so, even for MSU, the MSU community alone. I wonder how, how often we make an effort to have new international students every year, engage with the older international students and MSU students who've been here, you know, regularly, in formal settings, you know, to just exchange ideas and get to know one another, introduce one another, share experiences, and let the new arrivals know what it is like living in East Lansing, living in Michigan, living in the United States, you know, and get to know you know, what kinds of experiences they're coming here with because they're not coming here as blank slates, either, you know, so. So I think the importance of cross cultural community engagements all the time, is important. Thank you very much.

**Anjam Chaudhary**

Thank you. So we have another question, again, about images from Anna Wright. Are there recommended resources for learning more about image literacy?

**Jonglim Han**

I am not a journalist or image literacy or photographer. But I will tell you, myself and my children get asked all the time, if we can use your photos in the directory, and I always ask the question for what? Because as people of color we know, at a PWI you're looking for images. I think that if you're wanting authentic and real images, we need to ask the question and be very specific. This may be used in advertising, because what shouldn't happen is with my daughter—we're APIDA. Somebody put a sombrero on her head and said, Let's put this on something. And I said, Absolutely not. So we do know, what is appropriate, what isn't. But I also know as people of color, we get put in places where there aren't anybody this is just one person in that in that unit. Why is it made it look like there's so much diversity? So I think we can be very honest and ask. And there's a way to do it where we're not exploiting it and caricaturizing it because sometimes that happens, too. Oh, it's Lunar New Year, let's see all the you know, APIDAs are in and they're doing, you know, the, the, the lion or the dragon dancing and doing what not. No, no, no, no, I think we can do it respectfully, that it's not cultural reparation, you know, that cultural cultural appropriations, but we're doing it in a way that we want to celebrate with you. But we ask the question, you know, I've been asked a lot, and you know them. And I think Mike asked the question, how do you get those pictures? Because I've been following, we all have, oh, and I know they're doing it because we're that one person. Because we scan the room. We know we're the only person in the room. So I think that we need to ask those questions and not have a blanket release form, but say, we want to fully you know, capture the event and this may be used in advertising and promotion. Ask versus just doing because I think when we do it in the other way, we feel very violated. And then it just becomes well see, they're going to do this for their own purposes.

**Anjam Chaudhary**

Thank you for recognizing that, Jonglim. Salah, do you want to answer?

**Salah Hassan**

Yeah, I think that you know the word. I mean, we're using images here I mean, but the image the character of MSU what is the actual character of MSU when it comes to global DEI and Mike Davis's question about what like, you know, we just don't have a majority, or a large representation of international, or, you know, students of color relative to the population of white students on campus. So close to 70% of the student population is white. And, and even that category is a little bit strange, because, you know, Arabs, and Middle Easterners, if they indicate their racial identity, they're categorized as white in the US; Iranian, Turkish, Arabs, Afghans. So it's, it's a little misleading, but still, and and we do better nationally in recruiting international students than the average, you know, university of our size, like, but it's still only 12% of the student population in the statistics that I've seen. So we need to do more. I mean, if we're going to be more, if we want to claim that we're more diverse, if we want to claim that we're more global, I mean, to be truly global, and to be truly diverse and inclusive, we have to reach towards better representation. And, and, and a large number of the international students tend to come from some of the same countries. So what are we doing to create opportunities for students to come from countries where there's very little or no representation, or regions where there's very little or no representation at Michigan State University, especially when we claim expertise in some of those areas, like Africa and Latin America and the Caribbean. So I think I think we can do more and and I truly believe that now is a really good time, because with declining international student enrollment, nationally, it's not just at MSU. I mean, we need to we need to readjust, we need to say we can do better, and, you know, it wouldn't be unreasonable to have 20% of the population be international students. And, you know, and and make an effort to move beyond say, you know, Western Europe as a place of recruitment.

**Anjam Chaudhary**

Thank you, Jonglim is your hand up? Or is it from earlier? Okay, it's from earlier. Thank you. So, I have various, there are a few more questions and one related to what Jonglim was saying earlier, and another one that was answered by some of our panelists, that would be worth sharing with the rest of the group. So it's how can we ensure that our images always have appropriate and well crafted alternative text so they are accessible? Whether they are on an MSU website or an MSU social media? How is the university investing in web accessibility? And when the usability, accessibility research and consulting group no longer exists as of July 2021. So I know that, Judy, you've answered to that person, but if any other panelists would like to contribute, or Judy, if you want to add?

**Judy Walgren**

I mean, all I had to say was it's super easy to add alt text to a photograph when you're toning it in whatever photo application you use. It's very simple to add alt text and that should just be built into the workflow. And any photog, anybody who's managing images for a website should know that and if they don't, I'm happy to help with that.

**Anjam Chaudhary**

Oh, I I do not have any more question in the q&a, but if anybody from the audience would like to be unmuted to ask a question, please let me know. And while we are doing that, I do have a personal question about international students. So from an international students side, how can we ensure that they adopt an inclusive language at an early stage? When they come to campus, they might not have the same references as of our, our narrative around racial equality, about inclusion, depending on where they come from. So how can as faculty and staff besides the module that we're putting together but on a routine basis, how can we help them adopt an inclusive language as early as they come to MSU. I'm sorry, I was I was muted? No, okay.

**Salah Hassan**

No, we heard the question, I just think we're not really able to answer it.

**Eduardo Olivo**

So, so one thought here, Anjam, if I understood the question correctly, I think the whole notion of enhancing DEI capacity applies to all to all, including our international students, as we as they arrive, you know, to our campus, I think that should be in the forefront of university initiatives. And just because you're international, again, doesn't mean that some of those some, some of that deep individual consciousness, about some of the issues, particularly very pertaining to the experiences here in the US, that, you know, the there is a need still to bridge those gaps. So, and the whole idea of enhancing capacity, I think it's to be a consistent and seamless effort across campus. You know, we all need to do better in ways of celebrating and honoring differences, you know, of all because we all bring, you know, we all have a race, we all have an ethnicity, we all have, you know, social identity groups that we align with. So, um, having said that, I also think that we may think about some of those best practices that are already out there as useful, you know, when we, one example would be the whole idea of including bystanders stepping up and confronting bias situations involving students, and you know, the whole area of implicit bias and microaggressions. And the responsibility to address biased comments and microaggressions, and needs to be shifted from the person who is sometimes experiencing the harm to those in the immediacy of the incident, who are willing to interrogate the bias, and share the truth. And I think our international students would probably benefit from engaging in some of those, some of those conversations. Let me do a quick pitch, actually, for IDI here, the Office of Diversity and Inclusion and its PALS model. I think it is a best practice to engage intentional in conversations across campus about how to address stereotypes, implicit bias, prejudice, and microaggressions, using the PALS method, and, you know, let me see if I can share the link on the chat function so people can have access to it. But again, I think it is it is about relentlessly continuing to create interventions and programs and processes by which the whole university community engages in conversations that are difficult and do the me work, right, that is needed. Because it's, that's where it starts. And and then, hopefully thinking that in that way, we can enhance the collective the DEI capacity of the of the MSU campus, including international students.

**Anjam Chaudhary**

Thank you. So we have more questions coming in. We have one here, when in the global DEI conversation, should we expand the dialogue to include microaggressions within the BIPOC community, Asian to African American, African American to African and vice versa? I see a hand, Judy, do you want to answer this question? Oh, no, no?

**Judy Walgren**

I had my hand up around resources here. I'll just quickly mention, we have the Anti-Racist Path, which is fantastic, as well as a Sustained Dialogue Program, through Dr. Bennett's office and I highly recommend, especially the Sustained Dialogues, because that kind of refers back to what Folu was talking about, around how to engage people from many different backgrounds in dialogue. And that framework has been really helpful for me.

**Anjam Chaudhary**

Thank you.

**Salah Hassan**

I think. Sorry, I'm gonna jump right in here in response to that question about like, microagressions within BIPOC communities that Dr. Effiong post on the chat, and I think that that's a huge issue. I mean, it's one definitely that we contend with both on campus and off campus. And, and, you know, we know that like for many immigrants coming to the United States involves a process of whitening sometimes and in an assimilation towards white privilege and so that reproduces a lot of anti-Black racism in in community, some communities of color that seek to assimilate to whiteness. So that's a problem for sure. And then, you know, speaking from a perspective of within kind of the experiences of Muslims, there's a kind of ethnicization of, or racialization of, or ethnicization of religion quite often. I mean, this is old, of course, Jews experience this, and anti semitism is grounded in that, but then Islamophobia or anti Muslim, which, you know, racism or bigotry is reproduced, often among, you know, non Muslim people of color. So, you do get, you do get this kind of tension there, and sometimes it goes beyond microaggressions. Often it is, but I was talking to my class today, you know, about the experience I had with a student who came up to me as a Black student in a big IAH class, 400 students, he, he never realized that the word A-rab would be offensive to Arabs. And he said to me, I just didn't know. And he was like, Thank you for for, you know, telling me that, because within his community, the word A-rab, and this is after the Iraq War, and after 9/11 everything, so, like the word A-rab kind of circulated within his community, without him ever having any, you know, thought that it might be, in some way offensive to Arabs. So, so part of it is, you know, just basic education, and communication and contact. But then there are, of course, resistances to that, because nobody wants to be told that the words they're using are racist, or the images that they're showing are racist, they get really defensive. And, and that's increasingly the case. And that was my point at the outset is that there's this polarization now, where it's very difficult for us to be confident that that kind of educational work, especially in larger groups, that are not self selecting, of students, that are required to take these classes, that they feel comfortable having those conversations and, and I know recently in Inside Higher Ed, they've documented that, you know, faculty who address race, and gender, politics and sexuality politics in their class often get lower, and if they're, if they are faculty of color, they get lower evaluations of their courses, than professors who are white and who don't address those issues. So these are, these are structural problems, they're very hard to educate around, whether it's between faculty colleagues, who, you know, have, you know, expressed these microaggressions, or whether it's, you know, a student, students of color, and you're trying to just do the basic educational work. That's a that's a huge issue. And I appreciate the question.

**Ashley Green**

Thank you so much. Jonglim, did you have a final thought around this before we close?

**Jonglim Han**

Yeah, I was just gonna say, there's no right time to have these conversations, anytime, is the right time. And I would also address that our domestic students don't have this conversations. So we need to be talking about this about anti-Blackness. And, you know, I know that the APIDA community is sometimes used as a weapon for anti- Blackness within, you know, for, for white supremacy, the model minority is not something that we came up with it's a, from a white journalist, came up with that term, to create, you know, to keep the white supremist structure in place. So, these are conversations we have to have, um, and the more we do early on, the better that will be for that. But I would say we don't have these conversations right now, as faculty, as staff, as as American citizens, we don't have these conversations and to expect our international students, we just have to fold them in. This is about both/and, right? We need to have bigger and more in depth conversations. But I would encourage people to be comfortable with the uncomfortable because we're going to make mistakes. And as we make mistakes, we learn and we hopefully will do better. And the only other thing I can tell you is Happy New Year because that is coming up next week. It's Lunar New Year, as one person wanted to correct me because I said Happy New Year, Happy Lunar New Year and they said no, it's Chinese New Year and I go no, it's not because I'm not Chinese and I celebrate it. So Happy Lunar New Year. And for me, I eat dumplings so hopefully you all have dumplings and good luck and [In Korean: Please receive New Year Blessings]. That's all I can say.

**Ashley Green**

Wow. My immense thanks to the panelists. Thank you to the audience for an engaging discussion. Thank you to the ISP team and the Global DEI Task Force. In closing, I just want to recommend viewing this webinar as a starting point to constructive conversations, leading to the creation of resources for inclusive and respectful communication and practices. We do understand that these conversations can be uncomfortable, for the speakers and the receivers. There is not an intention to be harmfully critical for those who may feel offended. Yet it is our intent to be collegial and calling some of these behaviors out and then providing insight on best practices or perspectives that we can all alter. This particular platform is to share information in efforts to help provide a more welcoming environment for all with the specific lens of our international population. We are attempting to cover the what and the why, and the how, please know that all the tips and recommendations that have been shared in these particular conversations will eventually be put into trainings, readings and other resources that can be shared more broadly. Lastly, the recording will be available on the ISP DEI website, so please share with your colleagues and we look forward to seeing you in February which we may run more like a workshop to actually talk about the do's and the don'ts. So thank you, everyone for attending today.