



TLCSD

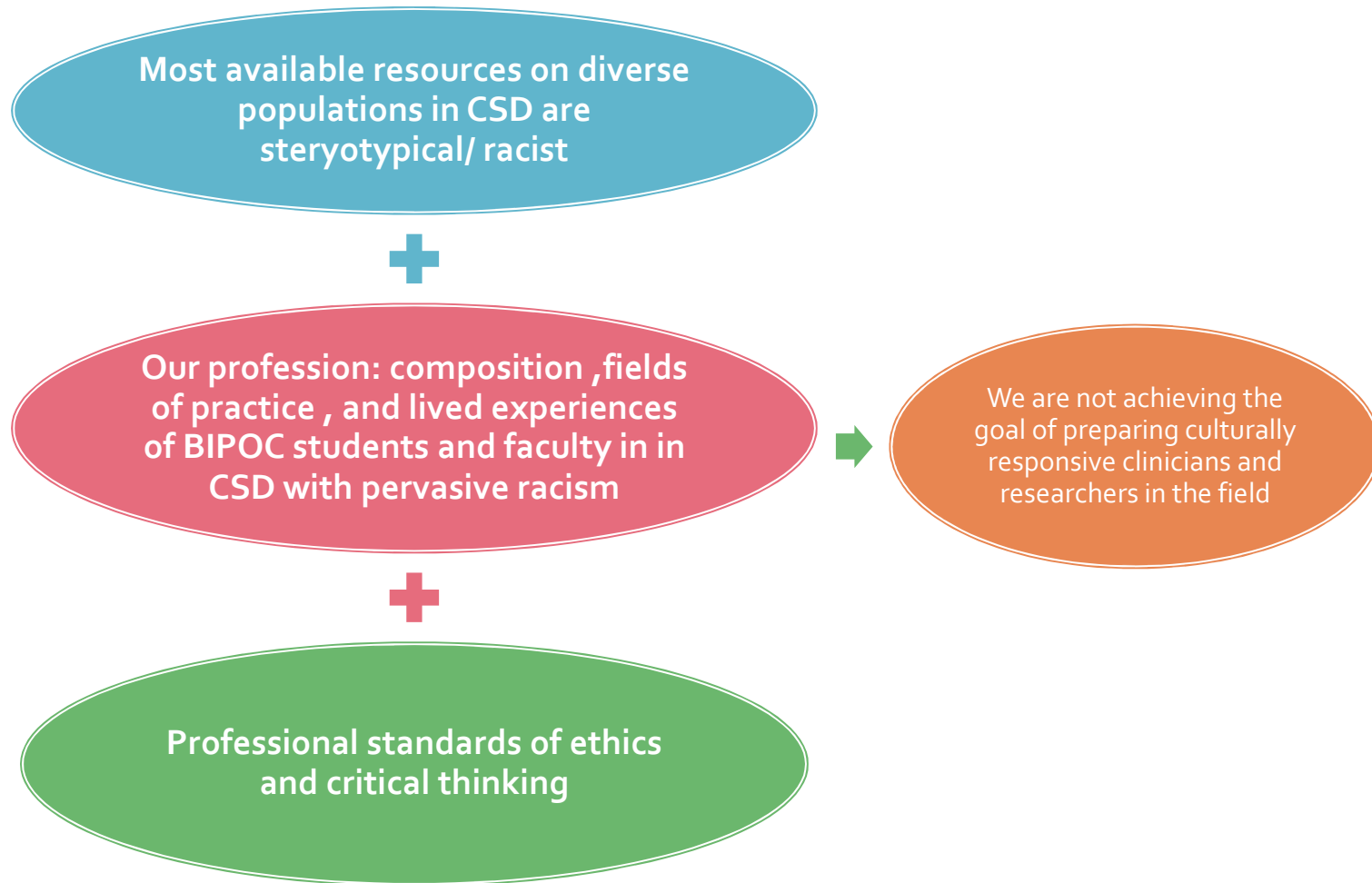
ADDRESSING RACISM IN CSD
EDUCATION

Webinar

Pedagogy and Power: A need for comprehensive anti-racist curriculum in CSD training

Reem Khamis Dakwar, Ph.D, CCC-SLP
Adelphi University

Why do we need explicit anti-racist curriculum in CSD?



comprehensive anti-racist curriculum

The main point of this presentation is that we need comprehensive anti-racist curriculum

- Knowledge and skills
- Attitudes

Teaching



- Community engagement
 - Strength based approach
 - Opportunities for building community connections

Service



- Decolonizing the study of BIPOC in CSD

Research



Who are Arab-Americans?

Individuals of Arab descent who share common language and heritage and come from Arab countries from Middle Eastern or North African Arab countries (Aswad,2013)

- **U.S. Census Bureau, 2013 estimates 1.6 million in the U.S.**
 - Rapidly growing population in the U.S.: increased in number by 76% between the years 2000 and 2010
 - Zogby, 2001 estimates more than 3 million in the U.S.
- Different religious affiliations
- Various countries of origin

Country of Origin	Estimated Arab population in the U.S.
Total Arab-Americans	1,517,664
Lebanese	485,917 (32%)
Egyptian	179,853(11.8%)
Syrian	147,426 (9.7%)
Palestinian	83,241(5.4%)
Moroccan	74,908(4.9%)
Iraqi	73,896 (4.8%)
Yemeni	29,358 (1.9%)

Arab Americans: Religious affiliation

- Christian~ 63% (Arab American Institute,2006)
- Muslim~ 24% (Arab American Institute,2006)
- Other belief systems
 - Arab Druze
 - Arab Jews
 - Arab Charkas
 - Atheists

Arabic speakers: Linguistic variation

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graph TD; A[Arabic speakers: Linguistic variation] --> B[Arabic as a majority language]; A --> C[Arabic as a minority language]; B --> B1[Diglossia: Access to Modern Standard Arabic]; B --> B2[Extensive regular exposure intensified when entering school/pre school]; B --> B3[Dialectal differences]; C --> C1[Limited/ no access to MSA]; C --> C2[Incomplete acquisition/attrition of Arabic]; C --> C3[Dialectal differences]; D((Most of Arab Americans fall in This group)) --- C;
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Arabic as a majority language

- Diglossia: Access to Modern Standard Arabic
 - Extensive regular exposure intensified when entering school/pre school
- Dialectal differences

Arabic as a minority language

- Limited/ no access to MSA
- Incomplete acquisition/attrition of Arabic
- Dialectal differences

Most of Arab Americans
fall in
This group

Cultural and Linguistic Considerations in Language Assessment and Intervention for Levantine Arabic Speaking Children

Reem Khamis-Dakwar

Department of Communication Sciences and Disorders, Adelphi University
Garden City, NY

Ghada Khattab

Phonetics, Newcastle University
Newcastle upon Tyne, UK

Financial Disclosure: Reem Khamis-Dakwar is an Associate Professor at Adelphi University. Ghada Khattab is a Senior Lecturer in Phonetics at Newcastle University. This paper was developed based on a portion of a resource developed with the support of American Speech-Language-Hearing Association's (ASHA) Grant Program for Projects on Multicultural Activities, 2011.

Nonfinancial Disclosure: Reem Khamis-Dakwar has previously published in the subject area. Ghada Khattab has previously published in the subject area.

Abstract

Working with multilingual children requires knowledge of their home/heritage culture and language(s), norms for development of these languages in monolingual and multilingual settings, and access to assessments and clinical resources. In the case of Arabic, all three requirements are normally missing due to the paucity of research on language development in Arabic. In the face of a steady increase in the Arab-American population and limited related linguistic and cultural knowledge, Arab-Americans run the same risk of over- and under-identification of language impairment as do many minority groups in the United States. This paper aims to provide foundational knowledge of the diversity of the Arab culture and language(s), and of the prevalence of multilingualism in the Arab world. We also present some background on the Arab population in the United States, while highlighting potential vulnerable areas of service delivery. A brief account of some of the main linguistic features of Levantine Arabic (LA) is then provided, followed by implications for language interaction in the perception and production patterns of heritage language speakers. We hope that this paper will enhance speech-language pathologists (SLPs) ability to implement best practices in bilingual assessment when working with children from a Levantine background and to raise their awareness of implicit bias.

Arab Culture, Arabic Language, and Multilingualism

The term "Arab" is a very general term, similar to the term European. It does not refer to ethnicity but to "all Arabic speaking people regardless of origin of appearance" (Nydehl, 2012, p. XXV). Within the Arab population, there are Arabs from different religious affiliations (Muslims, Christians, Druze, Jews, and others), and from different minority groups (such as Kurds, Armenians, Circassians, & Berbers).

It should be noted that Arab identity does not interchangeably mean Muslim identity and not every Muslim individual is an Arab and/or speaks Arabic. Many people do confuse and overgeneralize these terms, for example by making the assumption that Iranians, Turks, or Pakistanis are all Arabs and/or speak Arabic, given that most Arabs are Muslims and that the Quran, the religious book for Muslims, is written in classical Arabic. Moreover, the Arab world does not refer only to the Middle East. Arabs come from different Arab countries: Morocco,

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Chapter 13. A critical review of cultural and linguistic guidelines in serving Arab-Americans

Reem Khamis-Dakwar



Introduction

There is a scarcity of literature and resources for Arab-Americans in **speech-language pathology and audiology services**. Al Khateeb, Al Hadidi, and Al Khattab (2014) documented that Arab-Americans have been neglected in studies of racial and ethnic minorities in the United States, leaving policy-makers, human service practitioners, and researchers ill-prepared for engagement with these clients and their communities. The aim of this chapter is to provide foundational knowledge about Arab-Americans, including their distinctiveness when compared to Arabs in the Arab world, the linguistic and cultural heterogeneity, and distinctive linguistic features of Arabic and diglossia. This chapter concludes by emphasizing the need to employ critical thinking, as culturally knowledgeable providers, in evaluating cultural and linguistic guidelines in serving Arab-Americans.

The first part of this chapter presents a general overview of Arab American history and culture, namely that Arab immigrants arrived long ago in the United States and have contributed to American culture in many ways; second, that they originate from different communities that share commonalities but also have crucial differences in their experiences as Arabs living in the Arab world. More importantly, the information provided in this first part of the chapter aims to show that in spite of a shared identity as Arab-Americans, there is great heterogeneity within this group, including differences that are often overlooked when Arabs abroad are treated as one collective group. Differences within and between Arab-American communities will be presented based on their time of immigration to the US, place of origin, sociodemographic characteristics, race, religion, linguistic profile, and knowledge and use of Modern Standard Arabic. In the second part of the chapter, I highlight the need for educators and related professionals to take a critical approach to the consumption of available resources, when providing guidance or working with Arab-Americans in their respective communities. This is especially important when utilizing information that is provided using "recipe" and "guideline" approaches that generalize and lump together Arab-Americans and international Arab populations into a single category.

1. Arab-American communities: Terminology and group identification

■ http://home.adelphi.edu/~ns/plab/PDFS/BilingualServiceToASHA_WholeResource.pdf

Cultural and linguistic guidelines for language evaluation of Arab-American children using the Clinical Evaluation of Language Fundamentals (CELF)

Reference this material as: Khamis-Dakwar, R., Al-Askary, H., Benmamoun, A., Ouali, H., Green, H., Leung, T., & Al-Asbahi, K. (2012, September 30). *Cultural and linguistic guidelines for language evaluation of Arab-American children using the Clinical Evaluation of Language Fundamentals (CELF)*. Available from doi:xxxxx

Khamis-Dakwar, R., Al-Askary, H., Benmamoun, A., Ouali, H., Green, H., Leung, T., & Al-Asbahi, K. (2012). Cultural and linguistic guidelines for language evaluation of Arab-American children using the Clinical Evaluation of Language Fundamentals. Clinical Resource commissioned by the American Speech-Language-Hearing Association. Available online from http://home.adelphi.edu/~ns/plab/PDFS/BilingualServiceToASHA_WholeResource.pdf

Khamis-Dakwar, R. & Khattab, G. (2014). Cultural and linguistic considerations in language assessment and intervention for Levantine Arabic speaking children. *Perspectives on Communication Sciences and Disorders: Culturally and Linguistically Diverse Populations*, 21, 78-87.

Khamis-Dakwar, R. (2019). Critical review of cultural and linguistic guidelines in serving Arab-Americans. In Ijalba, E., Velasco, P., & Crowley, C. (Eds.). *Language, Culture, and Diversity: Challenges in American Society* (pp. 207-226). Cambridge, UK: Cambridge University Press.



" Since the 1980s many new immigrants to the U.S. have come from the Arab world of Middle Eastern countries including Egypt, Iran, Iraq, Syria, Turkey, and Algeria. Ninety-two percent of this population is of the Muslim faith, but the Arab language also provides a bond among people of the region (Rosberry-Mckibben, 2008). Middle eastern communication styles include the acceptance **of loud speech as normal in conversation**, rapid speech, **emphasis on eye contact as indicative of truthfulness in men**, though less acceptable for women, acceptance of **emotionality in conversation**, and **value placed on silence during communication**. Arabic cultures place **high esteem on poetry and eloquence, as well as on elaborate displays of respect through the use of titles in greetings** (Omar Nydell, 2006). Some articulation and language differences between English and Arabic speakers are listed in Box-5-4. Children from a middle eastern background who make these kinds of errors will need additional opportunities to hear and use English, in order to refine their English language skills (As cited in Paul, 2012.p.143).

(Paul, 2012, p.143).



Wilson (1996) and Nydell (1997) have suggested several nonverbal and verbal cultural variables that should be observed and practiced when providing clinical services to those of Arab cultures.....

5. Formal dress is expected as an indication of professional respect. Women are not allowed to wear short skirts or pants in a formal situation.

7. Some Arabs are frequently late for appointments or do not keep the appointment at all. Family needs may come before the need to keep to strict appointment times. However, among persons from Turkey, punctuality is important.

8. Arabs usually maintain a conversational distance of 2 feet between speaker and listener, in contrast to the usual American distance of 5 feet. Men frequently touch each other and use many gestures during conversation. Men do not usually touch women during conversations, especially women who are not close friends or family members.

9. During conversations, Arabs maintain steady eye contact with the listener.

10. A positive response ("yes") to a request may be an expression of goodwill, not an indication that the request will be carried out or agreement. Noncommittal answers usually mean "no."
The Arabic language is rich

(Campbell-Wilson, 2012, p.73)

External resources cited in these cultural competence resources

- May be stereotyping and lacking consideration of diversity within a population
- May be insensitive and lacking understanding of self beliefs and bias

" I have lived among Arabs in the Middle East for four decades now and I have seen the goodwill and curiosity of those I meet. On the whole, they are nice people, in many ways not all different from us" (Nydell, 2012. p.xxi)

*" Many young people in particular agonize about their identity (family? Nation? Arab region? Religious or secular?)and what constitutes appropriate life choices , a dilemma that is simply unknown among Westerners".
(Nydell, 2012. p.30)*

- Knowledge and skills
- Attitudes

Teaching



IPE values and Ethics course and servicing Individuals from Diverse Background: A new direction at Adelphi University

Wahiba Abu-Ras¹, Jennifer Durham¹, Reem Khamis-Dakwar¹, MaryAnne Forbes¹, Anne Marie Skvarla¹
Adelphi University

About Us

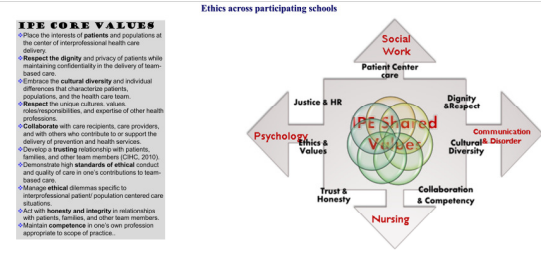
Five faculty members from Adelphi University (Communication Sciences and Disorders, Psychology, Nursing and Social Work) are working together to develop an IPE course focused on Shared Values and Ethics in serving individuals from diverse backgrounds using a Problem-Solving Learning approach (case studies)

Main Goals

- To develop a course for undergraduate students from different health-related disciplines and set the foundation for further IPE incorporation across different departments of Adelphi University.
- To create an enhanced learning environment and rich experiences for students and trainees in various fields and professions to facilitate and foster team structure, leadership, situation monitoring, mutual support, and communication.
- To facilitate the development of skills in professionalism and interprofessional collaboration in addressing challenges and changes in servicing patients/clients, families, and communities while taking into consideration the potential effects of race, ethnicity, gender, religion, social class, sexual orientation, disability, immigration, and language background on the quality of service delivery within an IPP model.
- To ensure that our medical and mental health professionals have the knowledge, skills and attitudes required to work effectively and collaboratively in the rapidly changing health care delivery system.

Course Strategies: Problem Based Learning (PBL)

- PBL will facilitate a real-life learning platform for the ten specific values/ethics competencies
- PBL is a curricular strategy and a process approach to learning that is well established in health professions education to enhance student critical thinking (Kong et al., 2014).
- Uses a student centered approach to seek suitable and distinct solutions to certain situations' cases
- Utilizes several case studies with individualized rubrics and IPP rubrics to guide students in their analysis of each case while applying the shared and IPE values/ethics.
- PBL will be used as a pedagogical approach to enable students to contextualize the core competencies and give them the opportunity to actively engage in synthesizing the knowledge they have learned at a higher level of processing



Proposed course on IPE values and Ethics in servicing individuals from diverse background

This proposed course will not only expose students to all four core competencies, but also to the development of values and ethics for interprofessional development as relevant to services provided to individuals from diverse population.

- 1) The ten IPE values/ethics competencies addresses core values across all participating professions including internal school values and professional associations values
- 2) IPE values/ethics competencies are most critical for servicing individuals from diverse background including individuals and families from different ethnic, religious, cultural, social, gender, sexual orientation, and political backgrounds

Future Directions

- Faculty Training
- Identify the Roles, Tasks, Responsibility of the team members
- Develop the course Curriculum
- Start the Recruitment process
- Course Registration

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FIGURES

REFERENCES

RELATED

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Critical Thinking in Facilitating the Development of Cultural Competence in Speech Pathology: A Training Module Based on a Review of Resources on Arab Americans

Reem Khamis-Dakwar and Anthony DiLollo

<https://doi.org/10.1044/pern3.SIG14.5>



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- Community engagement

Service



- Community based program
- Focus on minoritized language speakers (Spanish & Arabic)
- Emphasize the potential impact of early shift in the amount of use and exposure of the home language line (for review see Pena, Gillam, Bedore, & Bohman, 2011)



- Decolonizing the study of BIPOC in CSD

Research



- Speech pathologist: Training and work experiences
- Scholarly focus: Diglossia
 - Clinical : Diglossic recovery in Arabic, Diglossic switching in ASD, stuttering in diglossia
- Educational : Language development and assessment in Arabic diglossia

Augmentative and Alternative Communication, September 2005 VOL 23 (3), pp. 205-217



An AAC Training Program for Special Education Teachers: A Case Study of Palestinian Arab Teachers in Israel

RUPAL PATEL¹* and REEM KHAMIS-DARWAZ²

¹Northeastern University, Boston, USA; ²Teacher College Columbia University, USA

We present an augmentative and alternative communication (AAC) training program provided to 20 special education teachers in a Palestinian Arab community in Israel. The training program consisted of didactic workshops informed with on-site supervision. Instructional goals included creating awareness, improving knowledge, and assisting teachers to develop and use AAC within their classrooms. Prior to training, we administered a questionnaire to assess teachers' knowledge, practices, and attitudes in relation to AAC. The questionnaire was readministered and individual interviews were conducted post-training to determine the program's impact on knowledge, practices, and attitude barriers. Teachers' responses revealed that training helped them to address barriers to AAC intervention. The responses also provided insight into the linguistic and cultural challenges of AAC implementation within the Palestinian Arab community.

Keywords: AAC training models; special education; barrier model; knowledge practice; attitudes; Palestinian Arab.

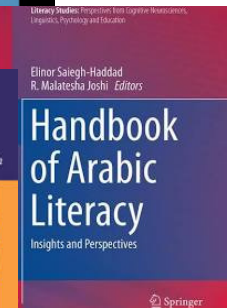
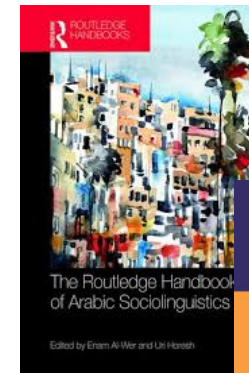
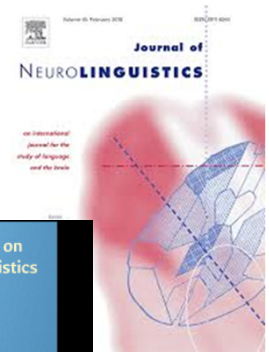
INTRODUCTION

At present, there is only limited information on the use of augmentative and alternative communication (AAC) in Israel. There is, however, good reason to believe that many individuals in need of AAC are not receiving appropriate services. Merrill, Yilmaz-Klemke, Weiss, Lebel, and Seligman-Wise (2000) conducted a demographic study of AAC services in Israel that focused on service delivery in Jewish community schools for students with cerebral palsy and/or moderate-severe developmental delays. Their results indicated that 36% of the students with multiple impairments had severe speech impairments. Moreover, AAC implementation in these educational settings was often found to be partial and insufficient; for example, 30% of the students with severe speech impairments did not receive AAC interventions, 41% did not use AAC despite receiving AAC intervention, and 35% of the students with severe speech impairments did not receive AAC interventions and therefore did not use AAC. The

situation for the Arab community in Israel, which is economically disadvantaged in comparison to the general population, is thought to be characterized by even poorer service delivery and implementation (Herzon, 2002).

In an attempt to assess obstacles in AAC implementation, Merrill et al. (2000) addressed the training of professionals in Israel who worked in AAC, including speech language pathologists (SLPs), occupational therapists (OTs), and special educators. They reported that most of the training programs were located in the capital city of Jerusalem, which isolated SLPs and other professionals in rural areas from AAC resources and educational opportunities. Arab professionals and families, as well as other minority materials were typically available only in Hebrew (Petersen, 1999; Patrick, 1995; Taylor, 1993). Baladim and Loomis (1998) have argued that having limited access to culturally and linguistically appropriate AAC resources is most devastating

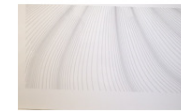
*Corresponding author. Dept. of Speech Language Pathology and Audiology, Northeastern University, 360 Huntington Ave., 302 Pierce Building, Boston, MA 02115, USA. Tel: 617-375-3002; Fax: 617-375-3279; Email: r.patel@northeastern.edu
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Summary

- Explicit teaching of racism and incorporation of socio-political concerns into the teaching, service, and research engagements in the curriculum (Hyter & Salas-Provance, 2018; Radford, 2018;)
- Designed opportunities of mentorship and community building found to be critical for supporting BIPOC students success and navigate the effects of isolation and culture shock (Fuse & Bergan, 2018; Ginsberg, 2018)
- Needed key transformations in speech pathology and audiology higher education and professional systems

- Anti racist curriculum is best teaching practices



Endless roads of a
perpetual search
Mahmoud Hamadani



We need teaching and learning practices for higher educational environment functioning as it could and not as it is (Gannon, 2020, p.19)

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