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

Reem Khamis Dakwar, Ph.D, CCC-SLP
Adelphi University
Most available resources on diverse populations in CSD are steryotypical/racist

Our profession: composition, fields of practice, and lived experiences of BIPOC students and faculty in CSD with pervasive racism

We are not achieving the goal of preparing culturally responsive clinicians and researchers in the field

Professional standards of ethics and critical thinking

Why do we need explicit anti-racist curriculum in CSD?
The main point of this presentation is that we need comprehensive anti-racist curriculum.

- **Teaching**
  - Knowledge and skills
  - Attitudes

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

- **Research**
  - Decolonizing the study of BIPOC in CSD
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

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

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

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

“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).

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)
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 Khamlis-Dakwar and Anthony DiLallo

https://doi.org/10.1016/j.caj.2018.01.002 SIG14 5
• 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, Diglosic switching in ASD, stuttering in diglossia

• Educational: Language development and assessment in Arabic diglossia
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

We need teaching and learning practices for higher educational environment functioning as it could and not as it is (Gannon, 2020, p.19)
Available at: https://ir.library.illinoisstate.edu/tlcsd/vol2/iss3/3


