Introduction to Social Justice Oriented Arts-Based Inquiry

by

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ABSTRACT

This dissertation addresses the question of how participation in an arts-based sojourn influences university instructors' perspectives and understanding as related to working with international female Muslim students (FMS). It also addresses what participation in a social justice oriented arts-based inquiry reveals about transformation of perspectives and practices of FMS in instructors' long-term trajectories. Social justice oriented arts-based inquiry is a powerful tool to unearth issues and challenges associated with creating and sustaining equitable practices in the classroom. This type of inquiry provided instructor-participants with a platform that facilitated their use of "equity lenses" to examine and reflect on external phenomena which may influence their classroom practices as related to FMS. Participation in the art-based sojourn facilitated multiple opportunities for the instructor-participants to reflect critically on their practices, understanding, and perspectives of FMS. This study revealed that the most significant shifts in understanding and perspectives about FMS followed from long-term events and moments in the instructor-participants' teaching careers.

DEDICATION

I dedicate this work to my mother and daughter. My mother, Madelin, who has
supported my many, and at times, questionable endeavors. To my daughter, Sascha,
who inspires me and challenges me. I love and appreciate you both!

Ready for the next adventure!

ACKNOWLEDGMENTS

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Chapter 1

INTRODUCTION

Introduction to Social Justice Oriented Arts-Based Inquiry

Based on the Principles for Social Justice in Education (Alfattal, 2016),

academia is responsible for understanding and engaging underrepresented groups.

In pursuit of the promotion of diversity, universities must support the equal

dispersion of education and human capital within its local communities. An

educational institution's vision must be inclusive of all student populations in all

aspects of the educational experience. Academic inquiry activities must be equally

conducted to support not only the dominant populations in a university setting, but

also the diverse subgroups with the burden of reconstructing truth, epistemological

foundations, and repertoires for reaching social justice and equity. Arts-based

strategies can provide critical tools for such inquiry. As Finley (2008) wrote, "Arts-

based inquiry is uniquely positioned as a methodology for radical, ethical, and

revolutionary research that is futuristic, socially responsible, and useful in addressing

social inequities" (p. 72). In other words, it is important to look for alternative

methods of inquiry to address modern social issues.

In my action research study, I designed and implemented a social justice

orientated arts-based inquiry to provide university instructors who teach English to

international students at Southwestern University (SWU; a pseudonym) a medium

through which to provoke greater awareness and critical reflection of how their

current perspectives and understanding positively or negatively influence the success

of their female Muslim students (FMS).

Purpose

For over 20 years, I have worked with diverse groups of English language

learners of all ages and socio-economic and academic backgrounds from around the

globe. In my current teaching position, my students are neither poor nor undereducated. They are international students who come to learn English at an American university for a variety of motivations. Our international students confront challenges such as language obstacles and acclimating to a new culture and academic system. I believe my colleagues, as I do, feel an obligation to provide our English language learners with the best possible academic experience. In my own personal pursuit to nurture equity and social justice for my students, I wanted to craft an arts-based intervention to positively influence instructors' perspectives of FMS through broadening instructors' awareness of personal biases and provoking critical reflection.

In this study, I actively designed and facilitated an arts-based inquiry among my colleagues for the exploration of equitable classroom practices as related to working with FMS. Social justice oriented arts-based inquiry (Foster, 2015) is a powerful tool to unearth issues and challenges teachers face in creating and sustaining equitable classroom practices. Through the production of artful cognition and methods for knowledge seeking, arts-based researchers question the dominating and traditional scientific ways of knowing in the academic community. As Finley (2008) wrote, "Arts-based methodologies bring both arts and social inquiry out of the elitist institutions of academe and arts museums, and relocate inquiry within the realm of local, personal, everyday places and events" (p. 72). My goal in designing this innovation was to provide instructor-participants a platform to foster their use of "equity lenses" to examine and reflect on external phenomena which may influence their perspectives as related to FMS. Ultimately, these shifts in perspectives will facilitate instructors' ability to provide a hospitable and equitable learning environment (Bennett, 2004).

Like all professional developments, this intervention was a brief interlude, a momentary reflection point in participants' longer career trajectories. Recognizing that my intervention was but one experience in a collection of interconnected experiences from which shifts and transformations of perspectives might emerge, I refer to the intervention as a *sojourn,* a temporary stay during a much longer journey. Each participant individually explored forces such as media, culture, religion, and personal biases that can negatively impact classroom environments and they contemplated the detrimental effects of that impact on FMS. We each examined media materials and interviewed a FMS. I designed my intervention to tap into each instructor-participant's creativity and imagination. As a culminating experience, each of us created a photo-essay that served as a pictorial representation of our experiences in our personal sojourns. These photo-essays documented insights and shifts in our perspectives of FMS.

Through the social justice oriented arts-based inquiry, I attempted to inspire the instructor-participants to autonomously engage in personal reflection about their experiences and share reflections through the medium of a photo-essay. Greene (1995) emphasizes that aesthetic experiences derived from art practices expand the limits of an educator's knowledge to awaken an awareness of an urgent need for social justice and equity for all learners. Through the process of creating photo-essays, instructor-participants manipulated previous ideas through critical reflection of their experiences with FMS to shift their perspectives into newly formed ideologies.

Larger Context

With the 2016 United States (U.S.) presidential election, the media bombarded the American public with talk of battling terrorism, securing our borders, and guarding our ethnocentric American values. At the center of the debates,

candidates contemplated how to fight the extremist terrorist group known as ISIS. Presidential candidates steeped their speeches in anti-Islamic, Islamophobic, and anti-immigrant rhetoric. For instance, after the November 2015 Paris attacks perpetrated by ISIS, more than two dozen Republican governors made public announcements stating they did not want Syrian refugees (Muslims) in their states (CNN, 2015, November). Donald Trump (the Republican presidential candidate) repeatedly stated that if he were president, he would kick all Syrian refugees out of the country, and he would "seriously consider" closing mosques (CNN, 2015, November). Speaking at an American middle school while on the campaign trail, Ted Cruz (another Republican presidential candidate) told reporters that Muslim refugees should be sent to "majority-Muslim countries," but that Christian refugees should be provided with a safe haven in the United States. Republican candidate Ben Carson shared in a debate that he believes a Muslim is unfit to be president (Bradner, 2015).

Many Americans internalize these ongoing political messages, along with a U.S. media-produced barrage of stereotypical images and portrayals of Muslims as socially acceptable and/or correct. These messages perpetuate a national xenophobic attitude toward Muslims. During Donald Trump's first 100 days as president, Islamic mosques were burned and vandalized, Muslim leaders accosted, and Muslim students attending American universities were victims of harassment and racist propaganda. *The New Yorker* reported, "A dramatic uptick in incidents of racist and xenophobic harassment across the country" (Okeowo, 2016, para. 1). According to the Southern Poverty Law Center, news outlets reported over 430 incidents of intimidation targeting minorities, Muslims, immigrants, the LGBTQ community, and women within the first seven days after the presidential election (Werner-Winslow & Miller, 2017).

These media images and the attitudes they fuel can encourage racial *microaggressions* towards Muslims in America. Racial microaggressions are defined as "subtle, stunning, often automatic, and nonverbal exchanges which are 'put downs'" (Pierce, Carew, Pierce-Gonzalez, & Willis, 1978, p. 66). In a quantitative study of interracial behaviors, researchers Pierce et al. (1978) attempted to bring attention to television networks and sponsors of how content in television programs and commercials incited and sustained racism. These researchers contended that television has an immense influence on people's interpersonal beliefs about other ethnic, cultural, linguistic, and religious populations. Study findings suggested that many viewers interpret what they see on television as reality. These authors recommended networks and advertisers be aware of this power to provide television viewing that supports more harmonious and equitable human interactions. Although this study was conducted almost four decades ago, the power television has on peoples' outlooks and beliefs about others still contains an insurmountable effect on the American population.

Islamophobic messages have seeped into every level of the United States educational system. With dreams of becoming an engineer, Texas born Ahmed Mohamed, a freshman high school student, wanted to show his teacher a digital clock he had made from a pencil case. This straight-A student's day ended not with praise, but in punishment. His teacher assumed the clock was a bomb; the school called the police. The police arrested Mohamed and the school expelled him (Frantz, Almasy, & Stapleton, 2015). Would a teacher, the school administration, and the police have equally profiled a non-Muslim student as a terrorist? Or was this a clear case of Islamophobia?

Similar fear-induced actions have infiltrated universities throughout the United States. For instance, in recent months, The David Horowitz Freedom Center

took credit for Islamophobic posters hung at American University in Washington, D.C. and the University of California, Los Angeles (UCLA). David Horowitz, an American conservative writer, accused many national universities of providing "financial and institutional support" to Muslim and other campus organizations that "support the agendas of these terrorists and spread their propaganda lies" (David Horowitz Freedom Center, 2015). Three Muslim students from the University of North Carolina at Chapel Hill campus were shot execution style in a hate crime (Aljazeera America, 2015). In October 2015, the police arrested an Indiana University student in Bloomington, Indiana after he attacked and yelled racial slurs at a Muslim woman while attempting to pull off her hijab (CNN, 2015, October). November 2, 2015, a *Washington Post* headline read, "Virginia Tech Warns Campus About Threat Made to Kill all Muslims." Students found the message, "We will kill all the Muslims" scrawled across a university bathroom wall (Chasmar, 2015). In Tucson, Arizona, Muslim parishioners at a mosque located close to the University of Arizona's campus had bottles, food, and other trash thrown at them and dealt with ongoing harassment and hate speech from university students living in an adjacent apartment building (Santos, 2016).

Islamophobia is a symptom of deeper-rooted American negative "othering" of non-Western cultures, histories, values, and languages (Said, 1980). Such othering inspires policies and practices that maintain inequitable social positions based on race, gender, and culture (Delgado, 1995), and ethnocentric values and politics, which influence American classroom practices (Kubota, Lin, Rich & Troudi, 2006). This study is particularly concerned with the fact that internalization of ethnocentric worldviews is ubiquitous among educators (e.g., Cushner, & Mahon 2009; Sleeter, 2001), and that instructors often—even if inadvertently—promote racist and oppressive educational practices within their own classrooms.

Local Context

The U.S. has had a long-standing dedication to fostering relationships among countries by supporting international education. In the wake of World War I, the U.S. played a key role in the creation of the Institute of International Education, established to foster a greater understanding among nations for lasting peace. In 1946, the U.S. Congress passed the Fulbright Act to support study abroad programs to the U.S. for international students (Institute of International Education, 2014). International students choose to study in the U.S. for a myriad of reasons: freedom to choose any career path of interest, access to prestigious universities, business and industry in students' home countries valuing an international degree over a national degree, an opportunity to become fluent in the English language and become familiar with U.S. customs (Turner, 2015).

International education continues to grow in the U.S. In the 2014-2015 academic year, U.S. colleges and universities enrolled a record-breaking number of 975,000 international students who contributed nearly $31 billion to the U.S. economy Between the academic years of 2000 and 2014, the number of students from the Middle East and North Africa more than tripled (Institute of International Education, 2014). The Institute of International Education also reported that Saudi Arabia, which has one of the most rapidly increasing student populations in the U.S., sent nearly 54,000 students during the 2013-2014 school year. Kuwait and Iran follow closely behind. The majority of Middle Eastern and North African students who come to study in the U.S. are Muslims who practice Islam. Furthermore, for the majority, English is not their first language. A prerequisite of any international student who wants to enter a degree field is to pass the TOEFL, a test of English proficiency. In order to accomplish this, many international students enroll in university-sponsored intensive English programs (IEP).

My University Setting

As a microcosm of the world, the student population at Southwestern University reflects global diversity. The international student population makes up approximately 10% of the total student population and 25% of its graduate population comes from 120 different countries (ASU, 2015). In the spring of 2015 and 2016, *U.S. News and World Report* ranked ASU as the most innovative university among national universities, ahead of Stanford (ranked #2) and MIT (ranked #3). As the only public research university in a large and growing metropolitan region, the university takes responsibility for the social, cultural, and economic well-being of its surrounding communities and defines itself as a

> Comprehensive public research university, measured not by whom we exclude, but rather by whom we include and how they succeed: advancing research and discovery of public value and assuming fundamental responsibility for the economic, social, cultural and overall health of the communities it serves. (Arizona State University Office of the President, n.d. para. 1)

Given the university's commitment to diversity and inclusion, it is not surprising that the university ranks as a top choice for international students in the U.S.

Within the university, I work for the largest intensive English language and American culture program in the United States, which has served over 20,000 students from 115 countries since 1974. My academic unit is a leader in intensive English language training in the nation. We provide rigorous courses and have a highly accomplished and professional faculty with an outstanding knowledge of technology, dynamic and creative programs, and an emphasis on academic and field-specific language instruction: "Our mission is to inspire globally minded students, educators and leaders to change their lives and the world" (ASU, n.d.). To advance this mission, we offer a wide range of programs customized to meet the academic and language needs of each client. The foundation of our academic unit is our Intensive English Language Program (IEP).

My academic unit's team is made up of highly qualified master instructors and educational technology designers who are specialists in the areas of English language acquisition, communication, and American culture and whose talents and experience range from curriculum developers and content specialists to corporate trainers. They come from diverse backgrounds which are directly reflective of the rich multicultural citizens of our surrounding communities. According to an informal, unpublished survey of current staff, instructors in my department have taught in over 55 foreign countries and collectively speak 28 different languages. Even with vast international and language experiences, many educators of international students may be considered "fluent fools" (Bennett, 2004), meaning instructors may speak the language and be familiar with cultural norms, but only at a superficial level. Hence, instructors who feel they understand a culture are unaware that they are actually judging and interpreting it through an American culture's filter.

In 2014, my academic unit served 2,112 individual students, with the average student attending for 27 weeks. While all our international students arrive from geographically diverse locations from around the globe, the majority of our students come from the Middle East and Asia. Just over 50% of the students speak Arabic as their first language; 16% speak some form of Chinese, 13% speak Portuguese, and others speak various languages. Most students were males between the ages of 18-25.

Many instructors in my academic unit may be unprepared and lack experience teaching female Muslim students (FMS). Based on my personal observations and conversations with colleagues, instructors' lack of knowledge about cultural and social norms of FMS often produces negative attitudes about FMS' motivations for refusing to participate in classroom activities involving male students, not being as outgoing as other students in the classroom, or appearing to lack motivation to

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participate in classroom activities. Based on these observations and conclusions about FMS' refusal to participate in classes, teachers may inadvertently marginalize FMS to the back or side of the classroom and overtly express feelings of disapproval through facial or body expressions. This eventually leaves students feeling isolated and defeated (Aly & Green, 2008).

Hope, the Most Universal of All Human Possessions   ~Thales

Research investigating the effects of multicultural and cross-cultural experiences suggests advantageous outcomes on educators' attitudes, beliefs, understanding, and repertoires of practice towards culturally diverse student populations (Groulx, 2001). Cross-cultural experiences provide educators opportunities to unearth their own cultural identities and biases, learn about other ethnically and linguistically diverse cultural groups, and analyze and reflect on their classroom practices (Cochran-Smith, 2005). In this study, I used a qualitative inquiry to facilitate a cross-cultural arts-based teacher inquiry (Diamond & Mullen, 1999) with the intention of catalyzing shifts in the perspectives of university instructors working with international FMS. My desire was to positively impact their perspectives of FMS to foster positive change in their classroom practices. I also hoped the inquiry would reveal participants' longer-term transformation of perspectives to inform future iterations of similar sojourns for teachers with little experience or those who have difficulties working with FMS.

Thus, two questions guided this research:

- How does participation in a social justice oriented arts-based inquiry shift instructors' perspectives and understanding of FMS?

- What does participation in a social justice oriented arts-based inquiry reveal about transformation of perspectives and practices of FMS in instructors' long-term trajectories?

*Long-term trajectories refers to the instructor-participants past experiences with FMS throughout their teaching careers.

To address my research questions and design my intervention, I looked towards the theoretical frameworks in Chapter 2. In the first section of Chapter 2, I look at how instructor's ethnocentrism influences their classroom practices. I then reviewed the roots of Islamophobia and its influence on the public and educators' perspectives about Muslims. I was particularly concerned with the potential negative impact Islamophobia has on international university students (especially Muslim women) studying in America; thus, I explored the effects of microaggressions on minority university students. To remediate the negative influences of ethnocentrism, Islamophobia, and microaggressions, I examined critical race pedagogy and the implementation critical responsive pedagogy.

Chapter 2

THEORETICAL FRAMEWORKS

University professors are responsible for the maintenance and promotion of an inclusive classroom atmosphere among a diverse student population. According to the American Association of University Professors' statement on professional ethics (2010),

> Professors demonstrate respect for students as individuals and adhere to their proper roles as intellectual guides and counselors. Professors make every reasonable effort to foster honest academic conduct and to ensure that their evaluations of students reflect each student's true merit. They respect the confidential nature of the relationship between professor and student. They avoid any exploitation, harassment, or discriminatory treatment of students (p. 111).

This statement applies to all students, yet such ecumenical respect can be difficult to enact in practice. Thus, there is a need for my study so as to remind ourselves as educators that all students have the right to equitable access and participation in academia and all its facets.

In the following sections, I describe several theoretical frameworks guiding my action research project. First, I explain how educators' ethnocentrism may negatively influence their teaching practices. Then, I define *Islamophobia*, its roots, and how it impacts the academic experiences of Muslim students across America. I include the adverse effects of microaggressions and explore solutions through Critical Race Pedagogy. I conclude with the benefits of art-based inquiry for addressing social injustices.

Ethnocentrism

Instructors of international students entering an American university and participating in a university English language program may perceive themselves to be brokers of the American culture (Hinkel, 1999), explaining and translating American norms and practices for newcomers. Yet, instructors' ethnocentricities taint

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the lenses, voice, and behaviors through which instructors attempt to acculturate newcomers. Yale professor of social science, William Graham Sumner (1906), explained *ethnocentrism*:

> One's own group is the center of everything, and all others are scaled and rated with reference to it…Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders. Each group thinks its own folkways the only right ones, and if it observes that other groups have other folkways, these excite its scorn…. [The] important fact is that ethnocentrism leads a people to exaggerate and intensify everything in their own folkways which is peculiar and which differentiates them from others. (p. 13)

Although the above quote is over a century old, it depicts current ethnocentrism of many groups and nations across the globe. During Independence Day celebrations across America, for instance, people watching fireworks at a local venue or at home with the radio on will most likely here the infamous voice of Lee Greenwood (1984) singing the chorus, "And I'm proud to be an American where at least I know I'm free." His song exemplifies ethnocentrism: my country, my beliefs, my religion etc. are better than your beliefs, religion, and country. Ethnocentrism is the lens through which we judge and produce an "other".

Instructors' ethnocentric worldviews frequently influence their repertoire of practice in the classroom. According to Gay (2000), a scholar of multicultural education and ethnic studies, instructors often set classroom participation expectations where all students need to behave according to the school's dominant cultural standards. When students fail to comply or to participate accordingly, the instructor may find them problematic and difficult to honor or embrace without equivocation, ultimately creating conflict and animosity between students and instructor.

I offer the following as one example relevant to this study. As an English language instructor, I have learned that continuous practice of the target is essential

for language acquisition. I, like many of my colleagues, want to create classroom environments that are engaging and student-centered, as opposed to the traditional teacher model where the teacher acts as a lecturer with all focus and effort placed on the teacher. To create this student-centered classroom environment that gives English language learners opportunities to practice their English with peers in the classroom, instructors often default to placing students into heterogeneous small groups to complete activities assigned. At times, Arabic students, particularly Muslim women, refuse to work with a male partner or in a group with other males. This can lead to frustration for instructors who may perceive the student to be disrespectful or acting obstinate.

Too often instructors lack frames of reference and viewpoints similar to their ethnically, linguistically, and culturally diverse students because they live in different existential worlds (Gay, 1995). Instructors' ethnocentric beliefs and cultural norms influence what defines classroom behavior as appropriate. When faculty and student have a divergent set of expectations, conflicts are likely to ensue (Metropolitan Center for Urban Education, 2008). Instructors' ethnocentrism often causes them to exert biases against cultures they deem as incompatible or divergent to the dominant American cultural norms and values. My study encouraged instructors to examine and evaluate their ethnocentric views as related to working with international students, specifically female Muslim students.

Islamophobia

Islam is the world's second largest and fastest growing religion. Muslims (followers of Islam) comprise the majority of the population in 50 countries worldwide and live in nearly every country worldwide. Approximately 1.6 billion Muslims make up 23% of the world's population (Pew Research Center, 2015). During a Spring 2016, lecture on *Understanding Islam, Arabs, Islamophobia and*

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Terrorism, Dr. John Esposito, director of the Prince AL Waleed Center for Muslim–

Christian Understanding at Georgetown, explained that even though Muslims make

up a proportionate amount of the overall world's population making them commonly

visible in society, negative perspective of Muslims continue to expand into public life,

political arenas, and media throughout the world. The growth in Islamophobia is a

result of abundant misunderstandings of Islam, the Arab world, and the roots of

terrorism inflamed by the media (Esposito & Mogahed, 2007).

      In explaining the historical roots and current climate of Islamophobia, it is

first important to establish what Islamophobia is not. It is not, "rational criticism of

Islam or Muslims based on factual evidence… just as criticism of the tenets or

followers of other religions or ethnic groups does not necessarily indicate bigotry or

prejudice" (Bridge Initiative Georgetown University, 2016). Nevertheless, the roots

of Islamophobia run deep.

      Said (1980) asserts that as ethnocentric beings, western explorers, poets,

novelists, philosophers, political theorists, economists, and imperial leaders have

fabricated false images about Arabs since Napoleon's occupation of Egypt in 1798.

According to Said, the "enlightened" West intentionally created the fallacies to

negatively contrast the West's advancement in comparison to the barbaric, crude,

and uncivilized other. Historically, the cultures, histories, values, and languages of

the 'others' have been disregarded and even perverted by Westerners in their pursuit

to dominate and exploit the others' wealth in the name of civilizing and humanizing

them (Joshi, 2006; Said, 1980).

      This negative racial and ethnic othering have transferred to religious groups

historically associated with the Eastern geographical areas of the world. Most

importantly for this action research study, Muslims are an ethnicized minority group

within the U.S. by which their entire religion and followers are identified by specific

characteristics or behaviors of a particular group (Joshi, 2006). Although Muslims are a diverse population from many countries and continents, westerners conflated Muslims into one racial identity based on religious affiliation (Joshi, 2006). Furthermore, the U.S. negatively stigmatizes Muslims in the U.S. (Mir, 2014).

Islamophobia is proof of the western world's othering. Islamophobia is panic, contempt, and aggression towards Islam and the Muslim people sustained by negative stereotypes resulting in bigotry, intolerance, and the purposeful marginalization and alienation. Westerners mistake Islamic values as being "incompatible" with "Western values and identities" (Huntington, 1993; Klausen 2005; Laurence & Vaisse 2006; Saikal 2003).

Seggie and Sanford (2010) conducted a small qualitative case study regarding the campus religious climate at a predominantly Christian four-year research university. Data collected from face-to-face interviews with six veiled Muslim female undergraduate Muslim American and Muslim international female students. The participants shared that, while they perceived the campus climate mostly affable, they frequently experienced feelings of exclusion and marginalization. Seggie and Sanford's case study indicated that Muslim veiled women endured some of the same discriminations stemming from their position as culturally and ethnically diverse students. The students interviewed in this study blamed classmates and professors' ignorance of Islamic values and culture on negative U.S. media and news reports. Although Seggie and Sanford's case study was conducted with a small number of participants, the results indicated that Islamophobia derived from news media negatively influences many instructors' repertoire of practice as it relates to working with female Muslim students.

In my action research project, I was particularly concerned with the potential negative impact Islamophobia has on international university students (especially

Muslim women) studying in America. International Muslim students frequently endure Islamophobic judgements and discrimination on university campuses influenced by adverse depictions of their religious communities. An illustration of this comes from a female Muslim sociology graduate student, Saadia Faruqi's (2014), personal perspectives about what it means to be a female Muslim, "For many, the fear and hostility [faced by Muslim students] is reminiscent of racism against other groups, such as African Americans or Jews. In fact, many writers equate Islamophobia with anti-Semitism…" As racial and ethnic minorities, international students often experience similar problems, such as insensitivity and cultural unawareness, from the dominant academic campus population on campus (Walker, 2001).

Muslim women face particular forms of Islamophobia on university campuses. This is attributable to the "hypervisibility" of the hijab, which functions as a racialized religious marker (Joshi, 2006). Muslim women tend to stand out and be easily identified as Muslim, which exposes them to negative interactions (Mir, 2014). In a white paper recently published by the U.S. Air Force Research Laboratory, Dr. Tawfik Hamid declared that Muslim women wear the hijab as a "catalyst" to facilitate the spread of Islamic extremism (Hussain, 2016). However, the traditional head covering is intended to cover a woman's hair to preserve her modesty (McDermott-Levy, 2011). Although women from Jewish, Christian, Catholic and other faiths have engaged in this practice over time, many Westerners falsely view the hijab as a symbol of oppression (Andrea 2009; Ozyurt 2013; Lutz 1986). In reality, research on Muslim women demonstrates that the hijab often represents power in faith and femininity for Muslim women who wear it (McDermott-Levy, 2011).

In a 2011 study, Professor McDermott-Levy used phenomenological inquiry to describe the academic and social perspectives and experiences of 12 female Omani

(Muslim) students living in the United States while studying for their baccalaureate degrees in nursing at an East Coast predominantly White university. The women shared that at times they attracted negative attention while wearing the hijab in public. They reported hearing death threats by Americans. The Omani women explained that before coming to the United States, they had never heard negative sentiments about Muslims and the threats made them feel fearful and anxious. Participants in the study blamed the American media for the inaccurate overall representation of Muslims and of Muslim beliefs and customs. Participants felt that the news media only reported the Muslim world through a negative lens and the Arab world only by reporting negative things about Muslims and Muslim veiled women. Thus, this study supports that Islamophobia frequently negatively impacts Muslim students (particularly women) through their experiences on university campuses. However, it is not yet clear the extent to which university instructors contribute to the detrimental impact.

Although research shows that there is an increase in student diversity on campuses (Shafer, 2012), there is little to no research on how Islamophobia influences university instructors' perspectives and practices as related to working with Muslim students. Therefore, in the next section, I first review literature on microaggressions, focusing on those that occur in university settings to scrutinize how instructor perspectives and biases may unintendedly lead to detrimental effects for FMS. I then review literature on critical race pedagogy and culturally relevant pedagogy for constructive methods to shift instructors' perspective, thus improving classroom environments for FMS.

Microaggressions

Although university campuses are more diverse than ever, campus climates fail to offer truly equitable and inclusive environments for all students. In the 1970s,

psychologist Chester Pierce labeled the term microaggressions to describe "the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership" (UCLA, 2014, p.10). Director of Lawyering and Ethics at New York University, Professor Davis (1989) defined racial microaggressions as "stunning, automatic acts of disregard that stem from unconscious attitudes of White superiority" (p. 1576).

In an essay in the *Yale Law Journal* on popular legal culture, Davis (1989) explored how microaggressions influence the American court systems from the perspectives and behaviors of judges, attorneys, defendant and jury, which ultimately lead to the systematic discrimination and racial subordination of minorities. Microaggressions and racial biases span and saturate all levels and social classes within American society, including university campuses.

Since the advent of the coined term microaggressions, multiple studies have documented that campus life is a less than hospitable or too often exclusive, both academically and socially, for many minority students, when compared to their White peers (e.g., Ancis, Selacek, and Mohr, 2000; Cress and Ikeda, 2003; Reid and Radhakrishnan, 2003; Hurtado, 1992). Frequent patterns of microaggressions found at institutes of higher education include exclusion from social events or groups, postulations about level of intelligence based on race, religion, linguistic ability, and a lack of acknowledgement of any racism issues within the institute (Sue, Capodilupo, Nadal, & Torino, 2008). For instance, at a large predominately White mid-Atlantic University, Ancis et al. (2000) evaluated the perceptions and experiences of 578 African American, Asian American, Latino/a and White undergraduates on the campus cultural climate through the Cultural Attitudes and Climate Questionnaire. Many of the minority students reported experiencing higher expectations to conform

to stereotypical behaviors and significantly more racial-ethnic conflict with faculty, staff, and teaching staff on campus compared to the White students. Ancis et al. (2000) argue students' academic achievement and psychological health may suffer adversely through regular exposure to an inhospitable educational climate steeped in racial tension and stereotyping.

Furthermore, these issues are not unique to American campuses. Reid and Radhakrishnan (2003) examined students' (n = 920) perceptions of racial and academic climates as possible mediators of racial differences in the perception of a Canadian university's general campus climate. The students randomly selected from the university population: African American (n = 182), Latino (n = 212), Asian American (n = 358), and White (n = 671). Researchers evaluated students' perception of racial, academic, and general campus climates using multiple surveys. As predicted, racial minority students perceived more negative general campus, racial, and academic climates than White students. Furthermore, these researchers found that students' academic and racial experiences were the best indicators of their perception of general campus climate.

Students' perceptions of negative campus climate are important because they may adversely influence students' academic achievement and overall well-being. In a quantitative study of 508 Asian-American university students, Cress and Ikeda (2003) found student perceptions of a negative campus climate was predictive of their levels of depression. The analysis for this study incorporated descriptive analysis using cross tabulations to examine students' reported levels of depression and perceptions of campus climate; linear stepwise regressions predicted which factors might be associated with Asian American college students' levels of depression. Students who perceived that they were discriminated against, based on

race or ethnicity, gender, sexual orientation, or disability, were often at risk for severe psychological consequences.

On university campuses, the types of biases faced by students include both overt and subtle forms: "One must not look for the gross and obvious. The subtle, cumulative mini assault is the substance of today's racism" (Pierce, 1974, p. 516). Experiences of frequent subtle bias are common among minority students (Panter, Daye, Allen, Wightman, & Deo, 2008). In their study of over 8,000 incoming undergraduate students from 64 U.S.B.A-accredited law schools, Panter et al. implemented a self-reported study on everyday discrimination. Their findings indicated that everyday discriminatory occurrences were often the catalysts of negative mental and physical health, adverse cross-racial counseling relationship, and could lead to alienation in academic environments among underrepresented racial and ethnic groups. Although subtle forms of bias may lack the intensity of overt forms of prejudice, ongoing and repeated exposure may contribute to lasting and detrimental effects on students both academically and socially.

These damaging effects of subtle forms of bias are examples of microaggressions, the subtle slights and insults aimed at victims, often occurring by the perpetrator unconsciously (Solórzano, Ceja, & Yosso, 2000). Though these actions can seem relatively innocuous, their effects can be devastating. As Pierce (1995) wrote, "In and of itself a microaggressions may seem harmless, but the cumulative burden of a lifetime of microaggressions can theoretically contribute to diminished mortality, augmented morbidity, and flattened confidence" (p. 281). Microaggressions directed at students may result in academic and social conflicts (Constantine & Sue, 2007), and students argue that coping with microaggressions is taxing both mentally and physically (Solórzano et al., 2000; Sue, Lin, Torino, Capodilupo, & Rivera, 2009).

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Microaggressions occur even at the most elite institutions with the highest prepared students. Solórzano et al.'s (2000) qualitative study collected data through focus groups of 34 African American students from three elite and predominately White undergraduate institutions. The researchers explored the types of racial discrimination experienced by students, their responses to the racial discrimination, and the impact on their academic performance. The researchers documented how even academically accomplished minority students at an elite academic institution experienced microaggressions inside and outside the classroom setting. Students in this study reported the negative experiences brought on feelings of despair, hopelessness, disappointment, and marginalization, oppression, and exhaustion cumulatively over time.

Of particular concern for my study was to make instructors aware of the insidious power of microaggressions, especially those they may inadvertently condone or commit themselves inside the classroom. In a qualitative study by Sue et al. (2009), microaggressions were found to be a normal occurrence in university classroom and academic settings. However, most instructors were ill prepared to recognize them or deal with race topics. The researchers noted that the most damaging microaggressions happened between those in "power" and those who were most "disempowered." Furthermore, many instructors were unsuccessful or consciously avoided facilitating race discourse within the classroom setting. Even more disturbing, Solórzano et al. (2000) collected data through a focus group comprised of 34 African American undergraduate students attending three different predominantly White universities. These researchers found that the college minority students believed instructors' practices made them feel "invisible" in the classroom. The college students in this study also shared that their experiences and histories "were omitted, distorted, and stereotyped in their course curriculum" (p. 64).

Students reported that most faculty maintained lower academic expectations than for those of their White peers and the faculty treated the students as less intelligent. Additionally, faculty repertoire of practice in the classroom led some students to feel self-doubt, fatigue, and pessimism about their abilities to contribute and participate in classroom and campus academic and social activities.

In summary, research on microaggressions indicates that both overt and subtle forms of microaggressions on campus, particularly in the classroom, often negatively impacts students' educational experience. American social psychologist Steele and NYU Associate Professor of Applied Psychology Aronson (1995) contend that stereotypes and biases are deeply woven into the fabric of a U.S. society unwilling to recognize their detrimental effects on student populations. Nonetheless, the researchers correlated negative stereotyping and biases, which detrimentally affect students' self-esteem, mental and physical health and their ability to thrive both academically and socially inside and outside of the university classroom setting.

Research on microaggressions stems from the mistreatment and biases against minority students, particularly those of Hispanic and African American heritages. It is my belief that research on the detrimental effects of microaggressions is applicable to my study and the tendentious treatment of female Muslim students in the university classroom. In order to create inclusive, hospitable, and impartial academic and social environments both inside and outside of the classroom, it is imperative that faculty examine their repertoires of practice in regards to the equitable treatment of all students, while developing an awareness of how microaggressions, no matter how subtle, sabotage student success and well-being.

Critical Race Pedagogy (CRP)

CRP purposely promotes the mission of social justice through the ongoing critical analysis of the internal workings of institutionalized racism by condemning

challenging oppressive and xenophobic educational practices (Hooks, 1993). CRP challenges the manifestation of any pedagogy which sustains and spreads inequitable social power relations, while celebrating and advocating for innovative methods of pedagogical repertoires that engender equitable and ethical social power (Bizzell, 1991).

Attaining a proficient level of multicultural competency relates directly to an awareness of our own knowledge and the roots of our beliefs, biases, values, and assumptions about human behavior. Many American university instructors may suffer from what Banks (1995) labeled "cultural encapsulation." Instructors may have little to no knowledge of their own ethnic identity. This may lead some instructors to believe their own cultural norms and ethical standards to be correct and universally accepted by all.

Milton J Bennett (2004), Executive Director of The Intercultural Development Research Institute and The Intercultural Communication Institute, describes an ethnocentric worldview as "the experience of one's own culture [being] central to reality," and he adds that "the beliefs and behaviors that people receive in their primary socialization are unquestioned: they are experienced as 'just the way things are'" (p. 62). Bennett coined the term ethnorelativism, which is the antithesis of ethnocentrism. An ethnorelative worldview reflects "the experience of one's own beliefs and behaviors as just one organization of reality among many viable possibilities" (p. 62). In order to shift into an ethnorelative worldview, instructors must first recognize their own cultural and religious biases that lead to stereotypes and microaggressions. Additionally, instructors may need to increase their awareness of how the educational institutions mirror and too often perpetuate inequitable practices of the dominant society. To accomplish this, instructors need to scrutinize and uncover socially and institutionally engineered racism and discrimination to

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change the status quo of the oppressive treatment of students (Cohen-Evron, 2005).

Through guided reflection, instructors can examine and overcome misconceptions

and stereotypes to alter their classroom practices (Irvine, 2003; Sleeter, 2001). For

instance, in her 2003 book, *Educating Teachers for Diversity: Seeing with a Cultural*

Eye, Irvine highlights the complex issues of how culture, race, ethnicity, and social

class influence the teaching and learning processes. She contends that mastery of

content knowledge and pedagogical skills are not the only tools teachers working

with diverse students need in their repertoire of practice. She petitions institutes of

higher education to be catalysts for improving the academic outcomes of minority

students. The author believes that the campus climate and culture must support

diversity and multiculturalism both inside and outside the classroom setting.

Instructors' past experiences and interpretations of culture are essential to

the crafting of her/his worldview. University English language instructors need to

participate in meaningful cross-cultural experiences which can bring into focus an

instructor's cultural unconsciousness, transforming his or her worldview and

classroom repertoires of practice (Bennett, 2004). Bennett further argues that cross-

cultural experiences "generate pressure for change in one's worldview" and suggests

that, "this happens because the 'default' ethnocentric world view, while sufficient for

managing relations within one's own culture, is inadequate to the task of developing

and maintaining social relations across cultural boundaries" (p. 74).

Gay (2000) affirms that to create an effective and inclusive learning

environment, instructors must visibly demonstrate regard for each student in the

class. If instructors show little or no effect or concern for a specific group of

students, those students may experience academic inequalities in their achievement.

This may occur when instructors feel uncomfortable or unfamiliar with a sub-group of

students in their classroom who are from a different race, social class, religion, or

culture. Rogers and Renard (1999) theorize that cognition and emotion are not separated in a relationship-centered framework. They believe that instructors should not only tend to the academic needs of students but also the emotional: "Students are motivated when they believe that instructors treat them like people and care about them personally and educationally" (Rogers & Renard, 1999, p. 34).

Culturally responsive pedagogy is a student-centered instructional approach in which instructors promote and value the cultural capital each student brings to the classroom from their experiences (Howard, 2012). Instructors use the culturally responsive pedagogy approach to combat academic inequities caused by racism. High classroom engagement by students is indicative of an inclusive and equitable learning environment. Cothran and Ennis (2000) believe that instructors perceived to be caring and respectful by students are more likely to have harmonious and cooperative classroom environments. In a study of student and teacher perspectives of classroom engagement in the classroom (n = 51 students; n = 4 teachers) from three urban high schools, Cothran and Ennis collected data through student and teacher observation and interviews. The researchers observed that the students' level of engagement was responsive to teachers' actions. Students in the study argued that the most engaging teachers communicated, cared, and enthusiastically presented active learning opportunities for all students.

Furthermore, for equitable and meaningful instruction to take place, instructors should have an understanding of their students' cultural backgrounds. Sheets and Gay (1996) argue that it is imperative for instructors to have an understanding of the:

> …cultural heritages of different ethnic groups, how they sanction behavior and celebrate accomplishments, and their rules of decorum, deference, and etiquette. They [instructors] need to understand the value orientations, standards for achievements, social taboos, relational patterns, communication styles, motivational systems, and learning styles of different ethnic groups. These should then be

employed in managing the behavior of students, as well as teaching them. (p. 92)

Instructors need to attain an understanding of their students' cultural and religious foundations, which influence how their students perceive the world to create equitable, inclusive, and hospitable classroom environments essential to student success.

CRP encourages instructors to recognize that a one-size-fits-all approach to teaching is not only inequitable, but can be oppressive to students not of the dominant race. My study was limited to a four-week sojourn where university instructors attempted to learn more about their FMS' academic experiences and how those perceptions influence them inside the classroom.

Teacher Inquiry through Arts-Based Experiences

My intervention attempted to shift instructors' present perspectives and understanding related to FMS. To achieve this, teachers participated in an arts-based intervention that utilizes critical race pedagogy to increase their awareness of the negative treatment towards FMS in a university social and academic setting. My intervention involved providing instructor-participants opportunities for shifts in their perspectives and understanding as related to working with FMS inspired by readings, interviews, videos, photographing and the creation of a photo-essay.

Transformative learning changes the way people see themselves and their world. It attempts to explain how their expectations, framed within cultural assumptions and presuppositions, directly influence the meaning they derive from their experiences. Transformative learning is a process of critical self-reflection stimulated by people, events, or changes in context that challenge the learner's basic assumptions of the world. Cranton (1992) reported that through transformative learning, "values are not necessarily changed, but are examined—their source is identified, and they are accepted and justified or revised or possibly rejected" (p.

146). Through the process of transformative learning, "we transform our taken for granted frames of reference to make them more inclusive, discriminating, open, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (Mezirow & Associates, 2000, p. 214).

Arts-based experiences provide a medium for transformative learning. Sustained creative encounters nurture and transform a person's imaginative capacity which facilitates one's ability "to break with what is supposedly fixed and finished" to view it through a new lens which is "objectively and independently real" (Greene, 1995, p. 19). Arts-based learning experiences offer opportunities for cultivating and actively manipulating and transforming one's reality in new and unexpected ways to reveal previously invisible or overlooked qualities (Greene, 1995).

For arts-based educational research (Barone, 2006), art making is an actively engaging practice of constant reflection for identification and solving of problems. As Sullivan (2005) wrote, "Knowledge creation in visual arts is recursive and constantly undergoes change as new experiences talk-back through the process and progress of making art" (p. 100). Reflexivity through imaginative practice is a way to have instructors confront oppressive behaviors and beliefs about "others" though the awakening of their own critical consciousness (Kumashiro, 2004).

Arts-based inquiry is a powerful method to deeply develop and enrich transformative learning for participants while engaging and enabling both their growth and learning by igniting inspiration, imagination, and creativity (Greene, 1995). According to Sullivan (2005), through arts-based inquiry, the knowledge artists make from their imaginative investigations are not only collected from their encounters with things around them but they are also created in response to their experiences. The arousal of one's imagination is a shared cognitive process through which peoples from diverse races, ethnic groups, genders, languages, nationalities,

and histories may relate to each other and know themselves differently (Ellsworth, 2005). Thus, arts-based inquiry has the potential to facilitate both personal transformation and social change for educators by bringing their everyday lived experiences to life through the tangible creation and representation of an aesthetic artifact (Greene, 1995).

No matter the medium of art—performance-based, visual, literary, or a combination— arts-based inquiry stimulus, arts-based inquiry has the power to make educators question their prior beliefs and misunderstandings through the intimate interactions between artist, his/her materials, tools, and the mind to arrive at the transformation of social and cultural interpretations (Barone, 2006). As part of the vision to create an educational system that is academically equitable and socially just for all students, art-based inquiry creates a platform for educators with the development of personal expression, empowerment, and social activist identity (Griffiths, Berry, Holt, Naylor & Weeks, 2006). Social justice oriented arts-based inquiry can guide educators toward greater critical socio-cultural knowledge, inquiry skills, awareness of social responsibility, and the commitment to act in the interest of providing all students with high quality educational experiences (Kraehe & Brown, 2011).

In Chapter 3, I explain my methods for implementing the arts-based sojourn designed to shift instructor-participants' perspectives and understandings of FMS. I then provide a detailed description of my data collection and analysis related to the research questions that guided this action research study.

Chapter 3

METHODS

I never do a painting as a work of art.
All of them are researches

−Pablo Picasso, 1973

This qualitative arts-based study draws from action research processes with the desire to improve the equitable practices and perspectives of instructors who work with FMS within my academic unit. According to Mills (2000), action research is a powerful agent of change when used for teacher development through the democratic participation in collaborative and socially responsive inquiry. Informed by an arts-based inquiry approach (Greene, 1995), my study employed qualitative research methods and analysis to explore the influence on instructors who participated in my innovation, an independent sojourn focused on equity through arts-based inquiry.

As a researcher, I held myself accountable for continually recognizing how my personal biases, past experiences, gender, and race may have influenced how I interpreted my data and how I looked for relationships among all the pieces of data (Creswell, 2014). According to Hammersley and Atkinson (2007), "research design should be a reflexive process operating through every stage of a project" (p. 24). Throughout my study, I continually adjusted and revised its parts and my plans to fit the reality of what the instructor-participants were able to produce and accomplish given multiple obstacles such as time, diverse work schedules and locations, and motivation. In a qualitative study, the researcher must be flexible in the design of the intervention and its implementation, always assessing and adjusting (Creswell, 2014).

My colleagues (instructor-participants) played key roles in shaping their own experiences throughout the intervention. While I had created a road map for the

sojourn, each instructor-participant directed her own trajectory for the intervention. I presented each instructor-participant with activities, but I was not present to guide, push, or influence their meaning making from each of the activities. Each person's experiences influenced her own self-decided path of exploration, reflection, and reactions to the prescribed activities and interviews. Each instructor-participant created meanings as she blended new experiences and acquired knowledge with prior experiences when working with FMS; these blended experiences contextualized into repertoires of practice to create equitable classroom environments for female Muslim students (FMS).

The innovation, data collection, and analysis procedures addressed the following research questions:

- What does participation in an arts-based inquiry reveal about instructors' perspective and understanding about FMS?

- What does participation in a social justice oriented arts-based inquiry reveal about transformation of perspectives and practices of FMS in instructors' long-term trajectories?

The Educational Innovation: An Individual Sojourn

For this action research project, I designed an innovation to learn about and positively influence instructor-participants' perspectives related to working with FMS in a university intensive English language program (IEP). I looked towards theoretical frameworks of ethnocentrism and Islamophobia to identify external influences on how instructors may feel about Muslims in general. I explored how these negative beliefs and attitudes towards Muslims, specifically FMS, might lead an instructor to inadvertently display such micro-aggressive, marginalizing and oppressive behaviors, which may have a detrimental result on the FMS academically, socially, physically, and mentally. I looked for solutions through culturally responsive

pedagogy and transformative learning theory. Finally, I constructed my arts-based inquiry to provide opportunities for participant-instructors to learn about the plight of FMS as students in an American university, to interact on a personal level with a FMS in the artifact and educational perspectives interview, and finally to critically reflect on their experience as they created a photo-essay to represent their experiences.

In the original design, the intervention consisted of a nine-week collaborative sojourn (See Appendix A). I wanted to expose participants to key academic and social issues FMS face which may hinder their success on a US university campus. I planned a cohort-model community of practice among the instructor-participants to provide the opportunity for the participants to not only learn from their own experiences, but from the insights, reflections, and experiences of their colleagues. The design included trips to the local mosque, a question and answer session with a local Muslim student women's group on campus, learning about microaggressions, and weekly meetings to debrief and reflect as a group. I wanted to share all the knowledge I had gained about FMS through my research, course work, and workshop attendance. However, a few months prior to the implementation of my intervention, my experience in a colleague's research project prompted me to reconsider the scale and feasibility of my project.

The summer before implementation, I participated in an online research study that required me to read articles and post an online response twice a week. The requirements for participation were minimal; the researcher asked me to read two short articles weekly and respond to questions through an online learning management system. Although, I wanted to support a peer, I struggled with completing deadlines. I eventually left the study. From this experience, I realized that the nine-week collaborative innovation model was too rigorous considering the time limitations of my participants. Instructors in the intensive English language

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program at SWU have quite variable schedules, along with special projects and meetings we are required to attend. Many of their weekly schedules exceed 40 hours. Therefore, I adjusted my innovation into an arts-based sojourn that each participant would travel individually (See Appendix A for original nine-week innovation).

From my original innovation design, I chose activities I felt would be most influential in revealing and shifting instructor-participants' perspectives and understanding as related to FMS. The intervention consisted of a series of two to three article reaction activities, two video reactions, three interviews, and a culminating art project that each instructor-participant completed by themselves, in consultation with me, across a four-week period. I prescribed the activities in a specific order and I sent weekly updates with the activity of the week to facilitate their sojourn. Below is a list of the activities, which I describe in detail later in this chapter.

- Read and write a stream of consciousness response to public press articles
- View and write a reflection on two videos: Photo-ethnography "One in 8 Million" and "Beyond Borders"
- Conduct two interviews with a FMS:
    - Artifact interview
    - Past and present educational experiences and perspectives interview
- Create an arts-based final project: Photo-essay
- Participate in a final interview with me

Setting

My study took place on the campus of a progressive and culturally diverse Southwestern University (SWU). My colleagues and I work in one of the largest intensive English language programs (IEP) in the nation. Over the last 40 years, my

department has served over 32,000 students. Our students are English language learners primarily between the ages of 18 and 25. The majority come from Arabic speaking countries, China, and Japan. After attaining final approval from my supervisors with whom I had kept informed and were very supportive of my research intervention, I sent out a request for participation via email to all 80 of the intensive English language instructor colleagues in my academic unit at SWU. There was no monetary reward or promotion associated with participation.

Female Muslim Students (FMS)

The FMS who participated in my intervention were international Muslim students who were studying in the IEP. By coincidence, they were all from Saudi Arabia. They all had an intermediate level of English or higher. They were all married and between the ages of 22 and 30. Two of the four FMS participants were mothers. None of the FMS were currently in any of the instructor-participants' classes. Two of the FMS had never taken a class with the instructor-participant with whom they worked and two knew their instructor-participant from a previous class. Participation in the intervention was voluntary and there was no monetary reward or promotion associated with participation.

Role of the Researcher

As a researcher, I have a transformative worldview (Creswell, 2014). I wove politics and political change agendas throughout my research inquiry in order to confront social oppression and inequities. It is my belief that action research should strive to influence the lives of its participants and their social and professional environments (Mertens, 2010). I wanted my research to advocate for the underserved, marginalized, and oppressed. Thus, intertwined throughout my theoretical framework were political messages meant to confront social justice and equity issues. I endeavored to improve classroom repertoires of practice at the

university level by shifting instructors' understanding and perspectives about female Muslim students through the activities in the sojourn.

I am not immune to the struggles university instructors face when attempting to create hospitable and inclusive classroom environments for all learners, specifically those who may not be of the same ethnic, religious, or linguistic background as I. As an instructor, I believe my participation in my study and the gained experience I collected through qualitative inquiry positively influenced my perspectives and understanding about working with FMS.

I was a participant in my action research study. Therefore, when I referred to the instructor-participants, I am including myself within that group. As a participant in my study or an "insider-researcher" (Smyth & Holian, 2008), I had insight to the politics of my institution, challenges faced by my colleagues as classroom instructors, and an understanding of the day to day events within my academic unit. It could be acceptable to say the instructor-participants in the study trusted me because I am one of them. This "trust" might have been challenged or be put at risk if my instructor-participants felt I was privy to an inside view of their personal feelings, attitudes, or beliefs that may not be aligned with those of the institution. As a participant, it was imperative that I maintained an ongoing awareness of the possible effects my personal biases may have had on the way I interpreted and analyzed my data. Regardless, I respected the viewpoints of my instructor-participants and was reflective of my ethical role as a researcher at every stage of the intervention (Smyth & Holian, 2008).

Innovation Implementation

Recruitment of Instructor-Participants

In the early fall semester of 2016, I sent out a request for participation via e-mail to all 80 of my colleagues. The e-mail outlined my intervention and the activities

involved. Within a week, I heard back from three teachers, two female and one male. The following week, I received another e-mail from a male teacher expressing interest in participating. Three weeks later, I received and email from a female teacher who was also interested in participating. At this time, I had two male participants and four females, including myself. As described below, the two male instructor-participants ultimately dropped out of the study, leaving the four female participants to complete their sojourns.

First meeting. I sent out a meeting request to all five of my instructor-participants, along with a review of the activities of my intervention. We met in an enclosed room in our common office. I anticipated anywhere from four to six participants. I had three female and two male instructors reply with interest, attend my initial meeting, and sign the confidentiality forms. In the meeting, I explained the tenets of participatory action research, my motivation for creating this innovation, and my theoretical frameworks. I wanted my participants to understand all aspects of the intervention. We discussed the consent forms, my participants signed them, and I collected them.

Once the instructor-participants signed the consent forms, we discussed strategies participants could use to recruit a Female Muslim Student (FMS) from whom each instructor-participant could collect two interviews and photos needed to complete the photo-essay. I clarified that the FMS could not currently be a student in their class but that the student needed to be an international student on our campus. All the instructor-participants seemed to have an idea of a student to whom they could reach out. Two of the instructor-participants contacted FMS who had been students in a class they had taught previously. One of the instructor-participants did not know of anyone, so I recommended a former student of mine. The FMS who had agreed to work with me never responded to my invitation to meet. I reached out to

the student whom I had recommended to the instructor-participant; likewise, she helped me find a FMS willing to work with me.

In our initial meeting, instructor-participants and I also discussed what to do with data each instructor-participant collected, as well as instructor-participant roles as interviewers and the importance of confidentiality. Specifically, we discussed (a) alternative methods for taking photos based on FMS-participants' individual preferences for level of anonymity, (b) audio-recording interviews, (c) storing data, (d) transferring data, and (e) privacy and confidentiality.

I explained to my participants that I would replace both FMS' and instructor participants' names on documents and data collected with pseudonyms as soon as possible after data collection. I would only keep copies with pseudonyms and would destroy the originals. I explained to the instructor-participants that all digital audio recordings they sent me would be stored on an encrypted computer until transcription was completed. Transcripts would contain only participants' pseudonyms. Once transcriptions were complete, I transferred the audio recordings to an external storage device and stored it in a locked office in case I needed them for further reference. I would keep audio records of the instructor-participants for at least three years after the completion of the research.

I further explained that instructor-participants would have access to their individual data during the intervention. Instructor-participants shared the data with me via e-mail or handed it to me and the data were stored in an online folder on a USB-drive designated for the project. Physical data was stored in a locked file cabinet. International female Muslim university students also had access to their interviews and any photographs if they requested it. Upon completion of the intervention, I instructed instructor-participants to erase all data collected through interviews and photographs. I kept the audio recordings until the completion of the

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intervention and final project, and then I erased them. Photo-essay projects might be used in future workshops, professional developments, and conferences.

During this initial meeting, the instructors were supportive of the project as we discussed the above objectives from my research agenda; one participant stated that she thought my intervention was "brave." She said this topic was very relevant to the current political climate in the United States. She said it is an issue that many people are uncomfortable addressing. However, another instructor-participant who holds a PhD and is a fluent Arabic speaker had many concerns about the project. The participant suggested having a pre-decided meeting place to make the interviews with FMS more official and less "awkward." He did not feel it was normal for a man to interview a FMS, even if another female or her husband was present. He was uncomfortable with the idea of asking to take pictures of her. He said it might work, but he had serious doubts. I agreed to reserve a fishbowl-like meeting room (windows on all sides) in our office for interviews with the FMS. I also offered to be present during the interviews and be the one to take the pictures if the FMS was agreeable. I reminded him that the pictures could be abstract images that represented ideas from the sojourn.

This first meeting took about 35 minutes. Participants signed consent and confidentiality forms and I collected them. They also received the consent forms to give to their FMS. Having my research project come to life was surprisingly an unnerving experience. I was nervous they would not think positively of my intervention, like my ideas, or have time to participate. I was even a little uncomfortable that an instructor-participant might challenge the validity of my intervention. In addition, I had a lot weighing on this project; I had spent considerable time and energy on it, so it was very important to me that it be successful.

The two male instructor-participants eventually dropped out of the intervention. One of the male instructors was uncomfortable interviewing a FMS one-on-one and thought taking pictures of her would be awkward. Thus, he dropped out early in the process. The other male instructor had chosen a FMS to interview, but she went into early labor and returned home to Saudi Arabia. He was also teaching on a different campus during the duration of the intervention and was working with groups of Mexican schoolteachers making it difficult to find another FMS or have time to complete the intervention activities. Thus, ultimately, four female instructors, including myself, participated in the full study.

Description of instructor-participants. The four instructor-participants who completed my study all hold graduate level degrees. As a group, our ages ranged from 28 years old to early sixties. Each of us was born in a different decade. We were all born in different states, and one of the participants was born in a different country. We had lived and taught in other countries besides the United States. Those countries included France, Spain, Guatemala, Ecuador, Mexico, and the Dominican Republic. As such, our experience working with international students varied greatly. We are all fluent in a language other than English. Three of us speak Spanish and the fourth participant speaks French. On a whole, our experience working with Muslim female students ranged from about four to six years.

Collection of Data

Throughout the intervention, I checked in individually with each instructor-participant through e-mail and stop-ins in order to support, motivate, and guide them through the intervention. Weekly, I sent out an e-mail to each participant reminding him or her of the weekly activity. If I did not get a response within a week or two, I emailed her again to check on the status. My desk was conveniently located

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near the kitchen where our copy machine is located. This facilitated my ability to catch instructor-participants to informally check-in with them.

As instructor-participants submitted data, I linked the assignments and audio recordings to individuals in order to ascertain the relationship between verbal and written participation and change over time. To accomplish this, I kept a master list of participants' names. I stored the master in a locked office in hard copy form away from sources of data. I destroyed the master list as soon as I linked the data and assigned all the pseudonyms. This occurred shortly after I completed the transcriptions.

Intervention Approach

The following is the outline of the actual activities and interviews from the intervention.

Video-ethnography reflection. Participants chose one of the videos in the "One in 8 Million" photo-ethnography series to view. This multimedia series is an Emmy Award-winning multimedia series shot by *The New York Times* staff photographer Todd Heisler. It profiles the lives of everyday New Yorkers. He mixes narratives with black and white photography to explore the individual quotidian lives of New Yorkers.

After viewing the photo-ethnography, instructor-participants sent me via e-mail a written reflection that included identifying which photo-ethnography they would have liked to have made and why. Additionally, instructor-participants reflected about motivation as it relates to the person who was showcased in the photo-ethnography they chose and the external or internal factors that influenced/motivated the person in the photo-ethnography? My objective was to expose instructor-participants to the power and beauty of voice when used with pictures like in the photo-ethnography to create a connection between art and

meaning making and arouse the notion of internal and external motivations of humans. Finally, I asked instructor-participants to write about how art influences meaning making.

A look "Beyond Borders." Instructor-participants watched a video, "Beyond Borders," and wrote a short reaction/refection about what they believed motivated them internally/externally as human beings to be a teacher, or why they choose to participate, or not in certain social groups.

A stream of consciousness reaction activity. Instructor-participants received an invitation to access and online folder full of articles on the Google drive about Islamophobia and Muslim students' experiences on college campuses. They chose two to three articles to read and then print them out or use online notetaking tools to highlight and annotate information they find interesting or anything in the articles that "sticks out" to them. I wanted to get a true view of their visceral reactions through stream of consciousness annotation of the articles. They gave their gut reaction to what they were reading and made annotation of these thoughts in the margin.

Interviews. Instructor-participants conducted two interviews with one FMS. The first interview was an artifact interview. Both the instructor-participants and the FMS brought an item that held meaning for them to share and talk about. This interview provided an opportunity for the FMS and instructor-participant to get to know each other on a personal level. The second interview between the FMS and the instructor-participant focused on the FMS' educational perspectives and experiences. This interview was semi-structured. For each interview, I gave instructor-participants a list of questions to follow, but gave them the liberty to explore deeper any educational topics the FMS talked about. Neither interview included personal or demographic questions, nevertheless, FMS and instructor-participants shared

personal stories and experiences, which facilitated shifts in the instructor-participants' perspectives about FMS.

Additionally, each instructor-participant took part in a final interview with me. The final interview was an informal semi-structured interview lasting no more than 45 minutes. While I had a set of prepared questions, I allowed instructor-participants to feely discuss how participation in the intervention may have influenced their perspectives and understandings as related to working with FMS.

Photo-essay. Instructor-participants chose pictures to include in a photo-essay and selected the most profound quotes or personal reactions to fit with pictures. Instructor-participants created photo-essays as documentation and representation of their sojourns learning about and interacting with FMS (See Appendix F).

Throughout the intervention, the instructor-participants documented their experiences through photographing moments, places, and FMS. Through articles, videos, and interviews, they examined outside forces such as media, culture, religious beliefs, and personal biases that may negatively influence our classroom environments and the effects they have on FMS. Based on these experiences, each participant-instructor created a photo-essay consisting of a grouping of photographs around a central theme paired with text to serve as pictorial representations of each instructor-participant's experiences, and shifts in our feelings, understandings, and knowledge gained about how to meet the academic and social needs of FMS in our classrooms. Two of the instructor-participants even used voice recordings to tell their stories. Sleeter and Delgado Bernal (2004) believe that storytelling is a culturally responsive pedagogy that confronts oppression, ethnocentrism, and dominant epistemologies and acts as a powerful method to inform social justice and equitable practices in the classroom. Similar to other methods of inquiry, arts-based inquiries

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measure the knowledge accumulated, the artifacts created, and the data collection procedures used. Hodder (2000) refers to art-based projects such as photo-essays as documents and evidence and thus are representational agents of change. Documenting "change" is a way for the creator to remind himself about the endless opportunities for change which transforms into empowerment (Knowles & Cole, 2008).

Data Sources

  Observational notes. As a participant in my study, I collected observation data from my instructor-participants and myself after both formal meetings and on-on-one informal interactions (Creswell, 2014). I collected observation data in the form of my personal reflective notes that I wrote immediately following interactions with my participants. My notes included "Ah Ha" moments, negative or positive reactions, connections I interpreted as my instructor-participants making connections to own their classroom setting, and intentions they had for incorporating ideas in their future teaching. Most importantly, concerning my research question, I included reflective notes about how instructor-participants perceived the arts-based inquiry individual sojourn influenced their perspectives and understanding as related to FMS. I kept the collected data in a specified folder on my laptop computer to make it easily accessible and manipulable when needed for analysis.

  Photographs. Photovoice is a progressive method for conducting participatory action research that relies on giving research instructor-participants cameras to document their own lives (Ewald, 2001). Photovoice is grounded in the three theoretical frameworks of educational empowerment, feminist theory, and documentary photography. Photovoice empowered instructor-participants by creating a platform through which they were able to reflect upon the strengths and concerns within their immediate environment (classroom setting). Photovoice emphasized

collaborative participation between instructor participant and FMS for the purpose of social action inquiry. Photovoice is recognized by social researchers as a necessary tool for participatory action research because of its accuracy in documenting information (Berg, Lune, & Lune, 2004).

The photographs chosen by the instructor-participants and the process of putting them into a documentary photo-essay served to give voice to those conducting this work (Knowles & Cole, 2008). Instructor-participants documented their sojourn by taking photographs and narrating their photo-essays with quotes from FMS, personal reflections from the sojourn, and interpretations of events often based on past experiences. Instructor-participants created a file on their passcode locked computers and uploaded their pictures on a nightly basis then erasing them from their cameras or smart-phones. I used their pictures exclusively for their photo-essays as related to this intervention. I instructed instructor-participants to share (via and external drive) their photos with me.

Interview data. I based the semi-structured interviews on a set of prepared, mostly open-ended questions to give me the flexibility to further explore interviewee's perspectives about their experiences by asking additional questions (Flick, Metzler, & Scott, 2013). I used an app on my iPhone called Voice Record Pro. The app allowed me to upload the audio recordings to my computer to be stored in a folder in a personal drive labeled with each participant's number. I designed the interview questions to give the interviewee opportunities to freely discuss and reflect back on influential moments, thoughts, and other feelings about the intervention, while simultaneously addressing my research question (See interview questions in Appendix C).

Educational perspective interview. Instructor-participants conducted the interview with a FMS. All of the interview questions centered on the FMS' past and

present experiences in academia (See Appendix D). I designed the questions to gain insight into the academic and social experiences of FMS on American university campuses, with an emphasis on how they perceive what happens in the classroom setting. As a group, the instructor-participants, including me, discussed ethical interview protocol. Each instructor-participant reminded their FMS before the interview that they could refuse to answer any questions or stop the interview at any particular time. I encouraged instructor-participants to use smartphone apps like Voice Record Pro for data collection and sharing with me. After the interviews, I asked instructor-participants to review the recording in a secluded location or wearing earbuds. They took notes on ideas, words, or phrases that stood out to them, later used in the creation of the photo-essay. They then e-mailed me the interview recordings for proper storage and labeling and deleted the interviews from their smartphones or any other device. They did not send me their notes. They used their notes in the creation of the photo-essay and any insight instructor-participants chose to share would be evident in their projects. I labeled each interview under the interviewer's given label number. The FMS received a pseudonym later in the write up.

Stream of consciousness artifacts. I instructed instructor-participants to react to readings through a stream of consciousness activity. As they read an article as part of their participation in the arts-based sojourn, I asked the instructor-participants to highlight, make notes, or create pictorial representations of ideas or information that stood out to them. Instructor-participants sent me their reactions to the articles via e-mail or handed them to me. I printed out the e-mailed versions and placed them in a folder with the hard copies participants had given me.

I collected and organized the artifacts by topic and date, including my own artifacts, as I completed these same activities as a participant in the study. I stored

the artifacts in folders in a locked file cabinet in a locked office. I gave participants'

work a number to de-identify the artifact; later the numbers became a pseudonym. I

stored all participant consent forms in a separate labeled folder, but in the same

locked file cabinet in the same locked office.

Data Analysis

In this section, I present an overview of my analytic process before describing

my approach to analyzing each type of data in more detail.

Overview of analytical approach. Following data collection, I organized my

data by intervention activity, separating artifacts, reflections, and interview episodes

related to each activity into separate folders, being careful to ensure that I collected

all of the data related to that activity from each participant, including myself. I did

this to look across the participants' data to identify themes related to each

intervention activity. However, once I began reading through the data, I quickly

realized that this method focused more on themes pulled from the activity than on

its influence on each individual instructor participant. Because the primary purpose of

my research was to capture the combined influence of all the intervention activities

on the individual participants, I found I was not able to do that if I looked at each

grouping of a specific data source. Therefore, I then created a second set of folders,

one for each instructor participant, in which I collected that entire person's data

related to each activity with the idea of conducting a separate case study of each

instructor participant.

I reviewed each participant's data in the sequential order in which the

participant had experienced it. I wanted to create a commonality in terms of

similarity of experiences and insights across the data among all participants. I did

not want one piece of data to inform or influence my analysis in a different manner if

I analyzed it out of the prescribed sequence. I looked for repetitive patterns in

actions and perspectives as documented in the data (Saldana, 2012). For analysis, I found that different pieces of data stood out as the most important data source for each of my instructor-participants. Nonetheless, the clearest and most direct sources of data to address my research purpose came from each participant's final interview and photo-essay. The strongest and most substantial data came from each instructor-participant's collective reflection about their sojourn in the intervention and past experiences working with FMS and other international students. The other activities informed instructor- participants' creativity, allowed them to gain better understanding of their individual FMS through interviews and created a foundation for learning about FMS plight here in the United States.

I used my theoretical frameworks as a map to guide analysis to capture each instructor's responses to each activity to find evidence of shifts in each instructor's perspective as related to working with FMS. Transformative learning does not always change an ideology, but provides a catalyst for examination, justification, and revision of values (Cranton, 1992). In each data source, I looked for cues such as "I was surprised,", "I never knew," "this was unexpected," etc. as these might signal shifts in thinking. Guided by transformative learning theory, I looked for evidence of shifts in instructor-participants' perspectives due to participation in my innovation (research question 1) and in their longer-term teaching trajectories (research question 2). Evidence was revealed through instructor-participants' re-thinking of prior truths and forming of new ideologies (Mezirow, 1995).

Upon organizing each participant's data into folders, I read each of the data sources systematically identifying shifts in understandings and perspectives of FMS. I reviewed the data for the overall meaning (Creswell, 2009). Instructor-participants' words such as *interesting, wow, even though, I assumed, not only… but, I believed, I thought*, etc. signaled shifts. Additionally, moments of compassion when the

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instructor-participant demonstrates her ability to understand the FMS' situation or feelings illustrated a further growth in understanding.

Guided by my research questions, I identified and labeled themes derived from the data, which pointed to current perspectives about FMS and shifts in the instructor-participants' perspectives about FMS' academic and personal realities (Denzin & Lincoln, 2011). I reviewed the data, reflecting on my analysis multiple times in order to formulate my interpretations to address my research questions.

The themes I identified throughout the instructor-participants' data included past and post sojourn perspectives about the following:

- Perspectives on FMS' academics – I identify instructors-participants' perspectives about FMS' academic realities here in the United States and Saudi Arabia.

- Personal journeys of FMS – I identify instructors-participants' perspectives about FMS' journeys as individuals, a culture, and as students. Sub-themes include instructor-participants' perceived agency of FMS and instructor-participants' perspectives about the hijab.

- Longer journeys of instructor-participants – I identify moments in instructor-participants' longer journeys which influence their practices and perspectives about working with FMS. Sub-themes include instructor-participants' global experience and the influence of ethnocentrism and Islamophobia in their practices and on their perspectives.

Over multiple readings of the data, it because clear to me that instructor-participants' classroom practices developed over an extended timeframe and a variety of experiences and critical reflection influenced each participant to evolve personally and professionally. Thus, I broadened my analytic inquiry to encompass evidence of current use of CRP prompted by long-term change in perceptions.

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In order to examine my data clearly and systematically for each participant, I created a template for each data source associated with the different innovation activities. King (2004) refers to this method as template analysis. The template contained a column labeled with each of my theoretical frameworks: ethnocentrism, Islamophobia, critical race theory, microaggressions, culturally responsive pedagogy. I looked to connections between my instructor-participants' perspectives and my theoretical frameworks (Huberman, 1985). I discuss further details regarding my data analysis approach under each activity.

Previous research found that instructors' ethnocentrism, Islamophobia, and other oppressive and marginalizing attitudes and behaviors negatively impact minority students (e.g., Gay 2000; McDermott-Levy, 2011; Seggie & Sanford, 2010; Shafer, 2012). Thus, I looked for evidence demonstrating such perspectives in the data from my instructor-participants. I also tried to identify outside forces that positively or negatively influenced instructor-participants' perspectives and understanding of FMS.

Data analysis approach for "One in 8 Million" and "Beyond Borders" videos. I analyzed the data from "One in 8 Million" and "Beyond Borders" video responses in the same manner. I watched the video segment from the "One in 8 Million" photo-ethnography each instructor-participant had reflected on in order to have context before reading their personal reflections. I also did this with the "Beyond Borders" video.

I wrote down my own notes on reactions to the video segment to create my own response to the questions I asked each participant to respond to after viewing the videos. I then read the instructor-participant's reflections through two times. During the first read, I focused on each person's interpretations and reactions to the video, why she chose it, and what it meant to her. At the top of the template for this

activity, I copied and pasted her reaction. During the second reading, I looked for words or phrases I believed fit into one of my theoretical frameworks. I searched for evidence of external and internal factors that may influence each instructor-participant's perspective. I wrote those under the sub-headings. I bolded any text that illustrated the connection of what she said and the actual theoretical framework from my study.

For additional themes that stood out to me which did not fit under any of my theoretical frameworks, I created additional sub-categories at the end of each template. I color-coded that section in blue. My intention was to see if there were any common themes across each instructor-participant's reported experience that I had missed when building my theoretical framework and so I would later be able to identify and cross-reference those themes across each instructor-participant, after I analyzed each case individually.

When I completed the template, I watched the video segment again. I wanted to see it now through the eyes of my participant with their voice in my head so as to experience it as they had while viewing it. For insights that I missed or was newly recognizing, I added comments in the margins of my template. Those comments helped me to craft my analysis of the data and reminded me of my reactions to each instructor-participant's words and the video segment. I found that most of my participants' reactions to the video segments had little to nothing to do with their teaching or beliefs about FMS. However, they informed my understanding of their capacities for compassion and value in connection with others.

For instance, one of my instructor-participants, Maja, wrote a poetic response to the subject of the video segment she chose to watch and respond to in writing. I took her response and used it at the beginning of my case study of her to give my reader an artistic glimpse into her personality and artistic nature. As I read Maja's

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responses to the "One in 8 Million" video selection, I recognized specific

characteristics that were also apparent in her final interview. Maja showed great

empathy, respect, and a yearning to understand and know more about Candace the

subject of the video. These similar traits were evident in the way Maja described

working with her FMS and other students in her classroom. Maja's reaction to the

photo-ethnography of Candice showed Maja's capacity for self-reflection, which

facilitates Maja's ability to evolve personally and professionally through her

experiences and interactions with FMS, providing further support of the influence

that participation in this sojourn may ultimately have on her repertoires of practice.

Artifacts interview and educational perspectives. Through two distinct

interviews with FMS, instructor-participants learned about the FMS on a personal and

academic level. I used a qualitative narrative approach (Flick et al., 2013) to analyze

and interpret data from this interview. A narrative approach is "always exploratory,

conversational, tentative, and indeterminate" (Hart, 2002, p. 141). This approach

does not always present truths, but rather offers "a measure of coherence and

continuity to experience" (p. 156). The instructor-participants recorded interviews

with their FMS. The stories shared between the FMS and instructor-participants are

reflective of each person's interpretation of their experiences based on prior

knowledge and lived moments. I interpreted my data through the lenses of my own

constructed reality, my biases, beliefs, and knowledge from experiences and

knowledge influenced my interpretations. While my lenses tainted my analysis, I also

believe my lenses enriched the analysis as I had multiple experiences and a

foundational knowledge from which to interpret my findings.

I listened to all the audio interview recordings through one time without

stopping or note taking. After this first listening, I paraphrased data based on the

central ideas discussed in the interview. In a second listening, I took notes and wrote

down specific ideas that supported a central idea or theme from the interviewee. After listening, I wrote down my reactions as to the general theme, tone, and significance of the interview. This activity helped me capture the essence of the interview. In addition, during the second playing, I wrote down quotes or phrases that stood out to me as evidence to place in my theoretical frameworks.

When analyzing the interview data, my initial intention was not to have the interviews transcribed knowing that the FMS who participated in the project were all English language learners and I worried some of the true meaning of their words would not come through by only reading a transcription. I quickly found an overabundance of data for me to capture from the interviews. I compromised. I had the interviews transcribed on Rev, an online transcription service. I then listened to the recording while looking at the transcriptions and writing down notes as I listened. My notes consisted of comments about tone of voice, laughing, etc. I underlined sections in the interview on the transcription that stood out to me because of the way the FMS or instructor-participant spoke in the recording that was not apparent on the transcript. I also wrote my interpretations and/or translations of some of the comments in the transcription said by the FMS that were incorrect because she was not speaking in her native language, for example, incorrect use of idioms or words. I wanted to make sure that I did not miss or misinterpret data that would show influence of the instructor-participants.

After collecting a comprehensive written record of the artifact interview, I looked for words or phrases I believed fit into one of my theoretical frameworks. I wrote those under the related sub-headings. I bolded any text that illustrated the connection of what was said and the actual theoretical framework. I used red text for the FMS' words to differentiate what the FMS said from the instructor-participant.

From this point on, I followed the same protocol for data analysis of all interviews. For themes that stood out to me as relating to influencing the educational experiences of the FMS, I made additional sub-categories at the end of each template. I color coded that section in blue. My intention was to look for any common themes across each data source that I had missed when building my theoretical framework and to look for themes across each instructor-participant after I analyzed each case individually. When I completed the template, I read the transcript, comments, and my template for a final verification of the data.

Article response stream of consciousness. First, I read the original unannotated version of each article chosen by the instructor-participant. I wanted to understand the article without the biases or the thoughts of the instructor-participant. Then I read the article with the instructor-participant's annotations. In my third read-through of the article and the annotations, I copied and pasted the parts of the article the instructor-participant had underlined or highlighted and placed them in the template according to the theoretical framework where I believed they fit. I color coded the quotes from the article in black and the instructor-participant's comments in red.

For additional themes that stood out to me but did not fit under any of my theoretical frameworks I created as relating to influencing the educational experiences of the FMS, I made additional sub-categories at the end of each template. I color coded that section in blue. I looked for any common themes across each case that I missed when building my theoretical framework and to look for themes across each instructor-participant after I analyzed each case individually.

Researcher's final interview with instructor-participants. The primary data sources were the transcripts derived from recordings of each participant's final interview with me. I leaned heavily on this data during analysis because it

encompassed and highlighted the most memorable and impactful assignments and experiences from the intervention. Furthermore, in my reading of the data I found the interviews to be the unique experiences and stories came to life through each participant's perspectives. I used my theoretical framework as a guide for my analysis and interpretations of my data.

I used a semi-structured interview format when interviewing instructor-participants. My semi-structured interviews were based a set of prepared, mostly open-ended questions to give me the flexibility to further explore interviewee's perspectives about their experiences by asking additional questions (Flick et al., 2013). I designed interview questions to give the interviewee opportunities to freely discuss and reflect back on moments, thoughts, and other feelings about the intervention, while simultaneously addressing my research question. I inquired about the value in interacting with a FMS on a more personal level through the interview and photographs.

I followed a similar structure of analysis for the final interview as for the participant-instructor interviews. I sent out the recordings for transcription through an online transcription service called Rev. I read the transcripts and listened to the interviews multiple times making notes on the transcripts to clarify sarcasm, tone of voice, and other anomalies that the transcription missed. After collecting a comprehensive written record from the final interviews, I looked for words or phrases I believed fit into one of my theoretical frameworks. I wrote those under the sub-headings. I bolded any text that illustrated the connection of what was said and the actual theoretical framework. I used red text for the FMS' words to differentiate what the FMS said from the words of the instructor-participant.

For themes that stood out to me as relating to influencing the educational experiences of the FMS, I made additional sub-categories at the end of each

template. I color coded that section in blue. I looked for any common themes across each case that I missed when building my theoretical framework and looked for themes across each instructor-participant after I analyzed each case individually.

Photo-essay. The pictures and words chosen by each instructor-participant for their photo-essay in the intervention are an anthropological method of creating a permanent record and documentation of an experience or moment in time (See Appendix F for each participant's project). A picture is documentation of 'reality' as seen through the camera lens of the researcher (Flick et al., 2013). I analyzed the pictures and words for themes relating to my theoretical frameworks and analyzed for other themes that stood out as evidence of instructor-participants' perspectives or shifts in their prior perspectives.

Creating Portraits of a Journey

I wanted to capture each participant's personal and human experience over time, while weaving through each participant's relationship between individual experience and cultural context (Clandinin & Connelly 2000). I experienced a sense of awe as an initial reaction as I reviewed my data. This sensation emerged from the amazingly nurturing and reflective nature of my instructor-participants. Their reported past struggles working with FMS, their honesty about confronting their own Islamophobic and ethnocentric views, and how they now strived to purposely create a safe, inclusive, and community of learners within their classroom environments overwhelmed me.

This realization led me to strive to humanize my instructor-participants for my readers. In an effort to accomplish this, I synthesized all the data from the transcripts from the various interviews and pictures and quotes from each photo-essay and created a portrait of each participant. In drawing from the influence of an arts-based approach to research, I created literary portraits of each of my instructor-

participants. Through these portraits, I strived to offer a deep insight and analysis of each instructor-participant's experiences and journeys both inside and outside their participation in the innovation. The portraits are documentation of their sojourn, not only in my intervention, but also throughout their longer journeys through interactions with FMS.

After sketching each portrait, I returned to it and analyzed each instructor-participant's words through descriptive memo-ing processes, much as I have done in pervious literature study courses. I looked for shifts during their sojourn or in their own personal journeys as teachers over a much longer trajectory. Using a Word document, I added in comments in the margin each time I found such evidence. Based on my analysis, certain characteristic of each participant emerged. I used these characteristics to give my instructor-participants' pseudonym names. I lifted pictures and words from each of the instructor-participant's photo-essays and placed them in the portrait to further humanize and bring my participants to life for the reader and more pointedly to address my research question. From my analysis and comments made in the margins, I wrote an analysis for each of the instructor-participant's comments and reflections that demonstrated a shift in their thinking, beliefs, or understanding about FMS. I did this as inquiry to address my research question.

As a participant in my study, I analyzed my own data. I did not have transcripts of a final interview with a researcher, so I took the questions presented to my instructor-participants and constructed my own portrait. As I told about my own journey as an instructor of FMS, I focused on anecdotes I believed to be the most influential in my own evolution as a teacher. I put my portrait aside for a number of days and returned multiple times to re-read it, add details, edit, and add future insight. As the researcher, my portrait encompasses the entirety of my innovation

and my encompassing insight into all of the portraits, interviews, and reactions to activities. Knowledge gained not only from interviewing my FMS, but also from newly gained perspectives from my instructor-participants influenced my final portrait.

Chapter 4

FINDINGS

> Change doesn't happen overnight. There's no button that's pushed to magically alter everything. Change happens little by little. Day by day. Hour by hour.
>
> It's the ticking of a secondhand, moving painstakingly, as it makes its way around the clock. You don't realize it until it's already over, the minute gone forever, as you're thrust right into the next one, the time still ticking away, whether you want it to or not. Before long you have a hard time remembering the world as it once was, the person you were then, too focused on the world around you instead. A world full of promise…
>
> −J. M. Darhower, *Monster in His Eyes*, 2014, p. 36

I designed my intervention to positively influence the perspectives of instructor-participants through participation in a series of activities relating to understanding FMS as students and human beings. I expected my participants to readily recognize and report specific areas of growth they acquired through participation in the intervention. Through my data analysis, I found indications in shifts of instructor-participants' perspectives in the interview transcripts and photo-essays about FMS. I also found data indicative of their abilities to reflect and pull from experiences to shape their classroom practices today and in future circumstances when faced with students who do not fit within their current frame of reference. The essence of learning and ultimate transformation is mediated largely through a process of reflecting rationally and critically on one's assumptions and beliefs (Mezirow, 1995). Participation in the art-based sojourn facilitated multiple opportunities for the instructor-participants to reflect critically on their understanding and perspectives about FMS. Final interviews and data collected from the sojourn demonstrated shifts in perspectives as each instructor-participant recalled experiences, reactions, and newly acquired understanding about working with FMS. This data addressed my first research question: How does participation in a social

justice oriented arts-based inquiry shift instructors' perspectives and understandings about FMS?

Through my data analysis, I discovered the most significant shifts in understanding and perspectives about FMS followed from long term events and moments in the instructor-participants' teaching careers which addressed my second research question: What does participation in a social justice oriented arts-based inquiry reveal about transformation of perspectives and practices of FMS in instructors' long-term trajectories? Analysis revealed instructor-participants' problematic perspectives about FMS stemmed from ethnocentric and Islamophobic ideologies which influenced their classroom practices (Metropolitan Center for Urban Education, 2008). However, at the same time, I found through critical reflection and experiences with FMS, instructor-participants' perspectives and practices became more inclusive and hospitable (Mezirow, 1991). Additionally, I found evidence of continuous evolution and development as instructors over an extended period.

Instructor-Participants' Portraits

I set out to find evidence of how participation in an arts-based inquiry would influence university instructors' understanding and perspectives as related to working with FMS. The data indicated that experiences gained from the sojourn influenced the instructor-participants' perspectives and understanding of FMS. Among the four instructor-participants' narratives, including my own, statements indicated Islamophobia-influenced perspectives towards working with FMS and learned about their personal strategies for combatting these oppressive ideologies.

Below is an analysis of each of the participant's reported sojourn. I report my interpretations in a portrait format. I organized each portrait around direct quotes from the data collected from each instructor-participant interspersed with my analytic understandings of the quote, informed by my theoretical frameworks, and

the totality of my immersion in the data. I built each instructor-participant's portrait in response to my research questions. Each portrait highlights analysis of illustrative examples that provided the most insight into the instructor-participants' perspectives and understanding about FMS, how participation in the sojourn shifted their perspectives, and how their perspectives changes across their long-term teaching trajectories.

I structured each of the portraits to first introduce the participant to the reader. In keeping with my intention to cultivate positive shifts through arts-based inquiry, I shared an artistic excerpt from each participant's story. Arts-based learning experiences offer opportunities for cultivating and actively manipulating and transforming one's reality in new and unexpected ways to previously invisible or overlooked qualities (Greene, 1995). The portraits derive from instructor-participants' self-reported responses, thoughts, and experiences stimulated by interviewing their FMS. Finally, each portrait ends with a reflection of culturally responsive pedagogy of how the participant currently creates inclusive environments for FMS (Howard, 2014) and experiences of her instructional and personal journey.

The first portrait is of Hadiyah, then Maja, and finally Alma. At the end of the chapter, I include a portrait of my sojourn and longer journey. The portrait encompasses not only my reactions from participation in the activities, fieldwork, and interviews with the FMS, but also the insight gained from my interviews with my instructor-participants**.**

Hadiyah – Adjusting to a New Definition of Normal

Hadiyah is a 28-year-old immigrant minority in the United States. She comes from a Spanish-speaking island country. She has a BA in Spanish (translation) from Northern Arizona University, an MA in teaching Spanish as a second language from Northern Arizona University, a certificate in teaching English as a foreign language

(Chicago TEFL Institute), and a Diplomado (it is like a mini master's) in University Pedagogy (from PUCMM Pontificia Universidad Catolica Madre y Maestra in the Dominican Republic). Hadiyah is the youngest on the instructor leadership team in our department. She oversees, mentors, and evaluates a group of 10 instructors.

Hadiyah said she loves leaning about other languages and cultures. "When I teach international students, I get the opportunity to get to know the world through the diverse minds and mindsets of global citizens. It's better than being a tourist in a foreign country!" In her final interview, when asked about why she choose SWU, "I love SWU because it's all about inclusion and has a very large international student population. SWU has given me so many opportunities to develop professionally and use my skills to do what I love."

Hadiyah interviewed Jamal, a Saudi graduate student who will enter a Ph.D. program in biochemistry in the fall. She recently graduated from our intensive English language program. She is married and a mother of two.

Jamal – Forbidden Love

> This is Jamal, she does not wear the face-veil she just wears a headscarf called the hijab. I interviewed her particularly for this project. This was really to see if I, as a teacher from another country, could relate to this female Saudi woman. Because in her situation she doesn't have her face covered only her head, I didn't feel like there was a physical barrier to communication. However, the culture barrier, you know, would still be there. Right? There are things in Middle Eastern societies that are not permitted topics of discussion. So when we did the interviews I just asked questions that I was guided to use and left it up to her to tell her story. (Hadiyah, photo-essay)

Based on Hadiyah's introduction to the project, she entered the intervention with negative perspective about the hijab (headscarf) and niqab (face scarf) and their influence on communication. She also eluded to having ideas about taboo Middle Eastern topics of discuss, which would also be "barriers" for communication. Hadiyah plays it safe by sticking to the questions she was guided to use and allowing Jamal to tell her story. Hadiyah does not specify if, as a teacher from another

country, she was able to relate to this female Saudi woman. Hadiyah's interpretations of the significance of the hijab and niqab as a barrier stem from Islamophobic and ethnocentric ideologies about Muslim women, specifically Saudi women, and their oppressive religion and culture. Hadiyah identifies Jamal's "situation" as not imposing a barrier because her face is not covered. Being able to fully see a woman's face is a Western norm. This made Hadiyah perceive Jamal as less restricted.

Islamophobia Influences Practice

When Hadiyah came to SWU four years ago, nearly all of her students were from the Middle East. "It was like, bam! It was like this Gulf region explosion so 99% of the students we had in our classes were either from Saudi or Kuwait. Most of them were Saudi and Kuwaiti males from ages 17-23." At that time in the program, there were female students from China, Japan, and an occasional FMS. One of her first experiences in the IEP was a "cultural awareness" presentation given by the department administration to all new instructors. Hadiyah described the content of the presentation as follows:

> Before I started, working my first day here, administration had given us a "Cultural Awareness" presentation about teaching our Middle Eastern students – most of the information they gave us was about the female Muslim students. We were told to be careful in assigning them to pair with male students in class for classwork and activities, because most of them were not allowed to talk to unrelated men. When I say not talk to what I also mean is not look at, nor sit in close proximity to them. [Hadiyah, final interview]

Said (1980) asserts that ethnocentric beings have fabricated false images about Arabs since Napoleon's occupation of Egypt in 1798. Thus, before Hadiyah even had the opportunity to interact with FMS, the presentation negatively influenced her perspective of FMS. According to Hadiyah's description, FMS were the focus of the "cultural awareness presentation." FMS behaviors and belief systems were generalized. Although Muslims are a diverse population from many countries

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and continents, the presentation conflated the Muslim students into one racial identity based on religious affiliation (Joshi, 2006). This is a type of colorblindness and generalization of people, that, if not remediated, may lead to rights and access to equitable opportunities to education being withheld (DeCuir & Dixson, 2004).

Cultural racism manifests when one group marginalizes another group (Grosfoguel, 1999). The cultural awareness presentation marginalized FMS by specifically characterizing their cultural norms as being possibly problematic to university professors. The presentation may have perpetuated the social disparities between teachers and FMS through its generalization of the FMS behaviors (Parker & Villalpando, 2007), ultimately resulting in the oppression and marginalization of FMS. Said (1980) might label this presentation as an opportunity for the "enlightened" Westerners to intentionally negatively contrast the West's advancement in comparison to the uncivilized other. The presentation colored the lenses for the university professors by preparing them for adverse behaviors perpetuated by FMS thus, predisposing university instructors to expect negative interactions with FMS.

Specifically, Hadiyah reported learning that "most" of the FMS refused to work with male students or even sit in proximity to them in a classroom setting. Although it is true that some FMS may refuse to work with or sit next to male students, it is not responsible to infer this is true of all FMS. Additionally, the FMS behaviors described in the presentation, like refusing to participate in collaborative learning activities with male students, were problematically seen as non-conformant to dominant cultural standards of an American university (Gay, 2000).

In the educational interview with Jamal, Hadiyah asked her what she thought was "the most important thing a professor should know about an international student in order to be a great teacher." Hadiyah learns about Jamal's struggle with American customs in the classroom.

Jamal tells Hadiyah "I don't like to feel embarrassed myself or embarrass my teachers. Sometimes they [male teachers] want to shake my hand, and they couldn't."

Hadiyah is empathetic and responds "Right, you never know if someone is actually going to understand that right or even take it into consideration."

Jamal goes on to comment, "Yeah, it is difficult. Sometimes, ok I do it [shake hands with the male teacher] even if I don't like to do it."

Again, Hadiyah is empathetic in her response and seeks to further understand Jamal's situation and feelings. "It makes you feel uncomfortable. Definitely. Do you think that any of your teachers, maybe in particular male teachers, maybe feel uncomfortable or do you think they do even….?"

Jamal tells Hadiyah, "I think they [male teachers] don't know about this issue. Also, some of them [teachers] ask me about why some Saudi women cover their hair and other not, okay."

Hadiyah is sympathetic and even may be a little defensive of Jamal when she responds, "You always give an explanation, but maybe that's something [about Muslim customs] that they should go and learn for themselves."

Hadiyah wonders with Jamal "What are you going to do, what are you going to do? It would be nice, right, if the professors [in our department] and even the professors at SWU would read up on that [Muslim customs] a little bit, right? We have easy access to information."

Jamal agrees with Hadiyah, "to feel comfortable between for student and for professor."

Through this conversation, Hadiyah has learned from Jamal about specific instructor micro-aggressive behaviors and words that make her uncomfortable or that go against Jamal's ethics and religious beliefs, thus hindering Jamal's ability to

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flourish academically and socially in a hospitable environment. Microaggressions directed at students may result in academic and social disparities (Constantine & Sue, 2007). Students who cope with microaggressions describe the assaults as taxing both mentally and physically (Solórzano et al., 2000; Sue, Lin, Torino, Capodilupo, & Rivera, 2009).

While Hadiyah is empathetic to Jamal's plight, her questioning focused on the behaviors of male teachers. This could indicate that Hadiyah believes male teachers have greater issues and are more ignorant than female teachers about working with FMS. This may reveal that Hadiyah believes female teachers are better prepared to work with FMS students than male teachers.

Traditionally in language learning classrooms, classes are highly collaborative environments, student-centered, and require students to participate in daily discussions and projects with peers. The collaborative strategies ensure the maximum amount of speaking and listening practice to facilitate student acquisition of the new language (Howard, 2003). In the "cultural awareness" presentation, the description of FMS' resistance to working with male partners warned instructors to "be careful" of these non-conformant behaviors, thus possibly creating an environment where the FMS might become marginalized which then hinders their access to equitable learning practices (Bernal, 2002). The university curriculum and class structure is designed following a traditional dominant class format with little or no regard to other cultural systems of education, those who do not fit or conform may be excluded.

Through exposure to culturally responsive pedagogies, instructors can learn how to meet the academic and social needs of FMS through reflection of their cultural values and can learn how to modify classroom interactions. In order to meet the diverse needs of learners with whom teachers are unfamiliar, teachers need a set

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of strategies that facilitate inclusive student engagement in the classroom through culturally sensitive means (Gay, 2000). If teachers do not receive guidance in how to create inclusive environments for all leaners, then it is possible that not all language learners will have equitable experiences to facilitate their language acquisition. According to Boggs, Watson-Gegeo, and McMillen (1985), providing teachers with culturally responsive pedagogies strategies has positive effects on the academic achievement of ethnically diverse students.

The cultural awareness presentation in general seemed to have had an adverse influence on Hadiyah's perspective about working with FMS. When she was told, "Most of them [FMS] were not allowed to talk to unrelated men. When I say not talk to what I also mean is not look at, nor sit in close proximity to them," Hadiyah's understanding of what was "normal" was challenged. For Hadiyah, mixing genders and cultures is part of her repertoire of practice. This was the first time Hadiyah confronted information that challenged this practice: female students may be reluctant or unwilling to be paired or grouped with male students. Hence, the prospect of working with FMS made Hadiyah fearful and uneasy.

> This was shocking to me, especially coming from a Latin American country in the Caribbean where male/female contact is not only normal, it is encouraged – maybe a little too encouraged. All I could think was, "Oh God, please don't put a Muslim female student in my class! I won't know what to do – the last thing I want is to accidentally offend someone." [Hadiyah, final interview]

Even though the cultural awareness presentation negatively influenced Hadiyah's perspectives of working with FMS, the experience incited reflection to define what constituted normal for Hadiyah. Her response of "shock" to a new set of cultural norms of FMS indicates a shift in Hadiyah's journey as an instructor. Her understanding of behaviors and concepts she previously understood to be "normal" into no longer fitting into the context of a classroom with FMS. Normal behaviors Hadiyah described as encouraging interactions between male and female students,

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and goes to say maybe "too encouraged." In order to shift into an ethnorelative worldview, instructors must first recognize their own cultural and religious biases that lead to stereotypes and microaggressions (Irvine, 2003; Sleeter, 2001). Additionally, instructors may need to increase their awareness of how the educational institutions mirror and too often perpetuate inequitable practices of the dominant society (Cohen-Evron, 2005). Hadiyah questioned the validity and benefits of her own cultural norms. Her voice intonation reflected questioning with her culture's encouragement of male and female student interaction. Questioning is essential as Hadiyah examines her values as they fit into a new context of learning (Cranton, 1992). She is not ready to accept a new perspective without further exploration and experiences that concrete newly acquired information. Hadiyah's current and previous ideologies have been indoctrinated and part of her reality for the majority of her life. The essence of learning and ultimate transformation is mediated largely through a process of reflecting rationally and critically on one's assumptions and beliefs (Mezirow, 1995). Hadiyah signaled potential evolution based on her concern not to offend the FMS in her classroom. She is worried as she projects that her "normal" classroom practices may not be hospitable and even be perceived by the FMS as offensive. This is an indication of her ability to empathize with a diverse group of learners (Rogers & Renard, 1999). Another teacher's reaction may have been to feel annoyed by FMS who were not willing to participate in classroom activities and other norms of university instruction and education.

It was not until Hadiyah's second semester teaching in the program that she had FMS in her classroom for the first time. This was her first opportunity to gain experiential knowledge about working with FMS. However, because of their dress, she described perceived problems brought on by the FMS wearing of the traditional

niqab and hijab in an English language acquisition class. The niqab is a veil that covers most of the FMS face. It is part of the head covering hijab.

> Now, talking about my second semester and having female Muslim students for the first time, I was still a little nervous. Not because they were Muslim per se, but because I could not see their faces. There were two of them. They were in complete niqab, which is the face veil. As a language teacher, we are always looking at the faces of our students to see their expressions, the movement of their mouths when pronouncing a word, etc. I could not see any of this, and I could barely hear their voices when they spoke through the thick fabric. [Hadiyah, final interview]

The niqab tends to make FMS stand out. These head coverings may heighten their exposure to Islamophobic reactions (Mir, 2014). When Hadiyah is confronted with two fully covered FMS in the classroom, she is uncomfortable, saying, "I was still a little nervous." Hadiyah describes the language and cultural barriers for her as an instructor to be able to fully interact and assess the two FMS. She was uncomfortable not being able to see their facial expressions, how they moved their mouths when pronouncing words, or even clearly hear the FMS. Due to the "hypervisibility" of the hijab which functions as a racialized religious marker (Joshi 2006), Muslim women tend to stand out and be easily identified as Muslim, which exposes them to negative interactions (Mir, 2014). In the section below, Hadiyah further demonstrates shifts in her perspectives as she examines her perspectives about the significance of the niqab as it relates to her prior knowledge, education, and possible interactions with people in dark clothing and covered faces.

> I think the first thing that comes to mind [when she sees a FMS wearing a niqab] is the Halloween costume, your classic kid takes a sheet, puts it over his head, cuts eyes so he can see out and it's like boo. Then there's ninja and then there's like we see bank robbers wearing those ski masks and I think that without even thinking about it we automatically associate that type of dress with things that aren't so positive or things that might scare us a little bit. It does, the niqab, which is the face veil, does create a barrier to communication. I'm not going to say it doesn't. It definitely does. That can be difficult in a language classroom. It doesn't take away from them being good students; it is just the interaction in teaching the language. No, headscarf there is no facial barrier there so you can see a person's expressions. [Hadiyah, final interview]

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Islamophobic, ethnocentric, and racist messages bombard teachers and inhabitants of the United States on a daily basis through a multitude of media, personal, and professional sources. After a while, those messages, although biased, may begin become reality if heard enough. Although women from Jewish, Christian, Catholic and other faiths have engaged in this practice over time, many Westerners falsely view the hijab as a symbol of oppression (Andrea 2009; Ozyurt 2013; Lutz 1986). In reality, research on Muslim women demonstrates that the hijab often represents power in faith and femininity for the Muslim women who wear it (McDermott-Levy, 2011).

Hadiyah attempts to rationalize her discomfort by focusing on the way the niqab hinders communication, learning in an English language class, and as a metaphoric symbol of oppression. Hadiyah interprets the niqab and the hijab as barriers, an issue Hadiyah repeatedly touches on throughout the sojourn. Hadiyah pulls from her cultural normal and ethnocentric ideologies when she refers to the FMS hijab as "the Halloween costume, your classic kid takes a sheet, puts it over his head, cuts eyes so he can see out and it's like boo." Hadiyah reveals that the hijab is representative of negative and evil social constructs when she continues to describe the dress of female Muslims.

> Then there's ninja and then there's like we see bank robbers wearing those ski masks and I think that without even thinking about it we automatically associate that type of dress with things that aren't so positive or things that might scare us a little bit.

Islamophobia is a panic, contempt, and aggression towards Islam and the Muslim people sustained by negative stereotypes resulting in bigotry, intolerance, and purposeful marginalization and alienation. Westerners mistake Islamic values as being "incompatible" with "Western values and identities" (Huntington, 1993; Klausen, 2005; Laurence & Vaisse 2006; Saikal 2003). When Hadiyah first learned about FMS in the cultural awareness presentation, her initial reaction was, "All I

could think was, "oh God, please don't put a Muslim female student in my class! I

won't know what to do." Possibly her reaction was more fear based of the unknown,

the unfamiliar than it was fear of, "accidently offending someone." Nonetheless, a

negative reaction to women wearing the hijab and niqab is not particular to Hadiyah.

It is probably that for many non-Muslim instructors the hijab and niqab represent

negative social constructs, such as oppression, and evil (Andrea 2009; Ozyurt 2013;

Lutz 1986).

In Hadiyah's perspective, the hijab represents a physical, social, and

metaphoric barrier. In her photo-essay, Hadiyah included a picture of a young

Muslim couple separated by a physical barrier. She uses the picture as an illustration

of a story shared with her by Jamal, which shifted Hadiyah's perspectives about

permissible Middle Eastern topics and possibilities.

> Jamal shared a very personal story with me. I was actually very surprised
> because I assumed that whatever she shared would probably just be
> something that was very neutral maybe not so much to do with forbidden
> topics such as boyfriend girlfriend relationships or love or anything of that
> nature. But, I was actually really surprised that she opened up to me and told
> me about how she met her husband. Actually, the culture in Saudi Arabia is
> that the parents dictate who their children marry. Children don't normally get
> to know their partner before they marry them; they trust their parents'
> judgement and they marry someone they [children] do not know. That was
> actually not Jamal's case. She told me she met her husband while they were
> both working at the same laboratory. That's where she met him and they
> started talking and they had a romantic relationship for about 3 years. They
> talked to each other and saw each other at work, before and after work what
> every they could get away with right. Obviously not dating, as we know it
> here in the United States or in Latin America. But, you know definitely
> forbidden and you know she actually said in the interview, love is forbidden,
> which is kind of interesting.

> And a reason why I chose this photo because this is how I view their
> relationships. And I think a lot of times, people male and female, do have
> contact and they do want to have a relationship because of cultural and
> religious barriers that get in the way. The headscarf itself is a barrier, you
> know it is physical barrier, but the idea that a person you know, an adult can't
> have a boyfriend or girlfriend are cultural and religious barriers. A lot of
> barriers are prevalent in their society in Saudi society specifically.

Cross-cultural experiences like Hadiyah's conversations with Jamal "generate pressure for change in one's worldview" and suggest that, "this happens because the 'default' ethnocentric world view, while sufficient for managing relations within one's own culture, is inadequate to the task of developing and maintaining social relations across cultural boundaries" (Bennett, 2004, p. 74). Hadiyah is very confident in her knowledge about Saudi culture yet, when she hears Jamal's story she is "surprised" twice by the newly acquired information and Jamal's willingness to share her story. She states she had assumed the conversation between her and Jamal would be very "neutral" and topics such as love are forbidden to be discussed by female Muslims. Hadiyah's preconceived perspectives about FMS and their lives may hinder Hadiyah's ability to learn new truths as she assumes she is already an expert. As a teacher, Hadiyah may perceive herself as an authority figure of the dominant culture who possess a greater knowledge, thus making it difficult for her to adjust to new ideas or truths (Mezirow, 1997).

The photo Hadiyah chose for the photo-essay could be a metaphor of barrier to love and thus happiness that she believes exists in the Muslim world. When she speaks about the tradition of Saudi parents choosing a partner for their sons and daughters, she refers to them as children. Maybe she is inferring that without having the choice to choose their partners, Saudi women and men are childlike, and lacking the agency to make decisions.

From Hadiyah's retelling and description of Jamal's story, she reveals that her perspective of Saudi life and the hijab is very oppressive. She states that Saudi culture, dress, and religion are all barriers. She uses the word barrier multiple times in a single thought. She does not specify what the barriers are to happiness, love, freedom, education, etc.

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In the following section, Hadiyah confronts her ethnocentric beliefs about what is normal and perhaps encounters an opportunity to reconstruct that reality to include a new normal as having FMS who are completely covered in the classroom. "I think that without even thinking about it, we automatically associate that type of dress with things that aren't so positive or things that might scare us a little bit." Recognition and awareness of her biases allows Hadiyah to consciously confront beliefs and attitudes which may negatively impact the FMS in her class.

Twice during our final interview, Hadiyah associates the niqab as a hindrance.

> …the niqab, which is the face veil, does create a barrier to communication. I'm not going to say it doesn't. It definitely does. That can be difficult in a language classroom. It doesn't take away from them being good students; it is just the interaction in teaching the language. (Hadiyah, final interview)

In the educational perspective interview with Jamal, Hadiyah describes her first reaction to FMS wearing the hijab as "strange." She told Jamal,

> It was hard for me to get used to it at first, right? For a lot of us it was like whoa. I don't think the actual, you know headscarf really does anything. Doesn't really make teachers react differently, because we can see the face, and we can see the face, and we can feel like we can interact with the student. You know I think maybe people don't even understand hijab, maybe think it's odd.

This section highlights an ethnocentric viewpoint of many non-Muslim instructors. Hadiyah describes her reaction to the hijab as thinking it was strange. While she attempts to remediate the situation of the hijab by saying it doesn't make teachers react differently, Hadiyah tells Jamal many teachers do not understand the hijab and think it is odd. These statements give insight into Hadiyah's battle to accept an item she sees as a barrier and hindrance. Hadiyah's description of the hijab may have been microaggressions. "The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership" (UCLA, 2014, p. 10). While

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Hadiyah was attempting to be honest and share her experiences with Jamal, perhaps her description of the hijab as strange and odd affected Jamal negatively. Jamal, like many victims of microaggressions, does not react to Hadiyah's comment (Sue & Constantine, 2007). In the two interviews with Jamal, Hadiyah does not ask Jamal how she feels about wearing a hijab or her rationale for continuing to wear. This is indications of Hadiyah's perceptions of Jamal's lack of agency to decide to wear or not wear the hijab. Based on prior information Hadiyah learned about Saudi culture, she may assume that Jamal is forced to wear the hijab, and thus there is no reason for questioning her (Joshi, 2006).

This language barrier caused by the niqab may lower Hadiyah's efficacy as an instructor. Instructors use facial and body language clues to assess student learning, engagement, and comprehension during a lesson. Possibly, without those clues, Hadiyah feels a loss of agency in her abilities as an instructor. Hadiyah is not receiving the feedback she needs as an instructor from the FMS. During these initial interactions with FMS, Hadiyah lacked the experiential knowledge that might guide her practice. She also seemed to lack knowledge of CRP strategies she could use for working with FMS. Such strategies might include one-on-one check-ins with the FMS to assess language abilities, to find out about any academic and social needs, and to assess comprehension and acquisition of the class material (Gay, 2000). Thus, to ignore the situation was her only strategy.

> I tried my best to not appear to be affected by this, and act as if it was completely normal for me to interact with veiled students. However, my ignorance still caught up with me. (Hadiyah, final interview)

According to Gay (2013), culture and diversity are essential to humanity and need to be recognized in education; "to ignore them is to assure that the human dignity and learning potential of ethnically, culturally, and racially diverse students are constrained or minimized" (p. 61). Hadiyah's avoidance is based on the idea that

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through neutrality, all are equal; however, it is a conduct through which racism and social inequities are perpetuated and ignored (DeCuir & Dixson, 2004). Hadiyah tried to see her students as all the same, as one. She was "colorblind" to the FMS' unique academic and social needs in the classroom, which hinders the FMS' ability to participate in the classroom. Hence, she sometimes failed to create equitable academic environments for FMS.

Hadiyah recognized her tactics of avoidance and that possibly trying to treat all students equally did not produce the outcomes she desired, i.e., "but my ignorance caught up with me." Discussed in the next section, Hadiyah describes how by treating all students the same "colorblindness" in the classroom and not giving thought to their individual needs almost derailed her lesson and might have put the FMS in a situation that goes against acceptable cultural norms.

Equal vs. Equitable

The instructor-participants and I are English instructors to international students at the university level. There is commonality in that all students are English language learners, and we assume they are not U.S. citizens. Nevertheless, among those international students their social and academic needs vary greatly based on their language abilities, cultural backgrounds, religious affiliation, past educational experiences, etc.

Equal treatment of all students does not always provide equitable experiences for everyone in the same educational setting. Hence, as Hadiyah demonstrates below, instructors must strive to learn about the students in their classroom and have an arsenal of culturally responsive pedagogies appropriate to each student's learning and social needs in order to create an inclusive classroom environment.

> One day, I had designed this brilliant (or at least I thought it was) activity where students wrote their phone numbers on a paper, gave them to me (no name), and I redistributed them among the students. They then had to call the number from their cell phones and leave a message. They were given a

prompt with a problem and they had to leave a message asking for information about the problem. Then they had to listen to the voicemail and take notes on the message among other things.

Well, needless to say, once I had distributed the anonymous phone numbers the veiled girls called me over and very sweetly told me they [FMS] couldn't give out their phone numbers, and what if a man in the class to their number. They are like "No, Wait!" after everyone has gotten the numbers and they are trying to imagine what to say for their prompt they (FMS) call me over and they are as, "I am so sorry, but in our culture, we cannot give our phone numbers out. If one of the male students in the class gets our phone number, they cannot have our phone number."

It became the FMS' responsibility to teach the instructor. The FMS had to explain to Hadiyah why her lesson was inappropriate. When developing the lesson, Hadiyah lacked the background knowledge or insight to foresee how her lesson might negatively impact the FMS. Hadiyah's ignorance to the academic and social needs of the FMS in the classroom were a type of colorblindness and generalization of people, which, if not remediated, would lead to the FMS' rights and access to equitable opportunities to education being withheld (DeCuir & Dixson, 2004).

To experience an almost failed lesson was an influential moment for Hadiyah. According to Mezirow (1991), through critical reflection, we are able to identify, assess, and possibly reformulate prior assumptions from where our perspectives are constructed. Hadiyah needs this experience from which to reflect on how her current generalizable teaching strategies where not equitable practices for FMS. Once the FMS informed Hadiyah that they were unable to participate in her lesson, Hadiyah was very flexible and empathetic to their situation. Hadiyah collected and redistributed the phone numbers to make sure that only female classmates had their numbers.

Not offending the FMS is important to Hadiyah. In the short passage below, she refers to trying to avoid offending the FMS twice. Essentially her fears become reality.

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> Inside I was like, "my God, I offended somebody, no, I did not mean to",
> which is what I was afraid of initially, right? They were very understanding. I
> was able to remedy the situation right there and then. (Hadiyah, final
> interview)

Hadiyah is concerned with how the students feel about her. She is relieved when the

situation is quickly resolved. Upon reflection, Hadiyah may have realized her lesson

was not inclusive practice for the FMS. Perhaps Hadiyah as a minority herself, has

experienced discrimination in academic or social situations. Therefore, she did not

want to be the perpetrator of such negative acts. But possibly the focus on herself

and the "brilliant" lesson distracted from Hadiyah's awareness of the academic needs

of her FMS, thus placing Hadiyah in the position she most tried to avoid. Hadiyah

said, "Inside I was like, my God, I offended somebody, no, I did not mean to, which

is what I was afraid of initially, right?"

Instructors' ethnocentric worldviews frequently influence their repertoire of

practice in the classroom. An ethnocentric instructor may have expected the FMS to

adhere to set lesson and defend this decision that students who choose to study in

the U.S. must conform to our academic norms. Instructors often set classroom

participation expectations where all students need to behave according to the

school's dominant (White) cultural standards (Greene, 1995). When students fail to

comply or to participate accordingly, the instructor may find them problematic and

difficult to honor or embrace without equivocation, ultimately creating conflict and

animosity between students and instructor (Gay, 2000).

Although Hadiyah put hours into preparation for the lesson, her lack of

consideration or awareness of how a lesson may exclude FMS and negatively

influence them in her classroom created havoc.

> I had to stop everyone from the activity and ask each individual person which
> number he or she had and I had to take it from him or her. Once I found their
> two numbers, I made sure they were given to Japanese female students and
> vice versa. This derailed my whole activity and there was no more time to
> finish it. Fail. Total and complete fail, for an activity that I spent 4 hours

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carefully designing. Such is the life of an ESL teacher, right? That is a perfect example of how even if you know and you are aware and you are okay, there is still cultural things that can be problematic. (Hadiyah, final interview)

Indigenous education revolves around a transformational process of learning how to establish and maintain relationships between self, place, and community or tribe (Cajete, 1994). In this case, Hadiyah's tribe is her community of learners in the classroom. Hadiyah is cognizant of her role to facilitate the learning of all her students within the classroom environment. Once the FMS makes her aware of her error, she quickly remediates the situation to ensure all students can participate. Cothran and Ennis (2000) believe that instructors who are perceived to be caring and respectful by students are more likely to have harmonious and cooperative classroom environments. Hadiyah showed compassion in her reaction to remediate the situation quickly, and she did not place blame or judge the FMS for adhering to another set of cultural norms.

Cultural differences in behaviors and learning styles are not unique to FMS. Past failed lessons, uncomfortable situations, and learning moments from students from other cultures may have facilitated Hadiyah's ability to be so flexible and willing to adjust her lessons to create a learning environment inclusive of all students. Before coming to SWU, Hadiyah had extensive teaching experience inside and outside of the United States. In any academic context, each learner is unique in the experiences, level of education, talents, and academic abilities. A failed lesson is not particular to novice teachers. Hadiyah's years of teaching and interactions with diverse learners may have shaped her as a teacher.

Hadiyah's willingness to adjust her lesson quickly and responsively might not only be reflective of her desire to help all students succeed, but also supportive of her own development and evolution as an English language instructor. When teachers influence changes in their immediate environment, they are also influencing

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change within themselves; this may inspire self-efficacy and agency (Rathzel &

Uzzell, 2009). When Hadiyah is able to facilitate student English learning, she feels

validated in her position as a teacher. As described in the following section, it is

important to Hadiyah that she have positive influence on her students and for them

to be cognizant of her good intentions.

The Importance of Human Connectivity

Connections come from "the energy that exists between people when they

feel seen, heard, and valued; when they can give and receive without judgment; and

when they derive sustenance and strength from the relationship" (Brown & Fortgang,

2010, p. 5). Hadiyah connects with the FMS. She is appreciative of the FMS'

willingness to recognize her good intentions in light of her classroom blunder

described in the previous section.

> However, this did not ruin my relationship with these two students. They
> understood my good intentions and appreciated my effort to accommodate
> them. When the semester was over, they hugged me and told me what a
> great teacher I was. When they saw me walking around campus they'd say hi.
> I was no longer afraid of the veiled student. (Hadiyah, final interview)

In the above quote, the FMS demonstrate their acceptance of Hadiyah when they

praise her and hug her. For Hadiyah, this event is meaningful; human connection

surpasses culture differences and Hadiyah and her students forge a mutual bond of

appreciation and acceptance.

Hadiyah's experience with FMS builds her agency to work with them.

Hadiyah's essence is to connect with others. Thus, when asked about what she

experienced as the most influential activity in the arts-based innovation, Hadiyah

spoke about human connectivity in the "Beyond Borders" video in which refugees

and Europeans sat across from each other and looked each other in the eyes.

> It was a serial demonstration of human connectivity and how language,
> culture, religion can be overlooked when it's just human-to-human. If we look
> at each other as just human to human and that really reminded me of my
> experience with those two completely veiled women that I had in my class my

second semester here. That we were able to, that they respected me as a human and I respected them as humans. We hugged each other after class ended. (Hadiyah, final interview)

Hadiyah connects what she sees in the video to her experiences with the two FMS in her from her class who were able to connect with her, overcoming cultural barriers. Not only did a shift occur within Hadiyah's own personal frame of reference about working with FMS, but possibly the experience influenced how her students perceive American female instructors.

Hadiyah mentions the physical contact between her and the FMS multiple times. This may have been a turning point for her. According to Dacher Keltner (2010), the founding director of the Greater Good Science Center and professor of psychology at University of California, Berkeley, physical touch activates the brain's orbitofrontal cortex, linked to feelings of reward and compassion. We hug people we feel comfortable with and love. The hug offered to Hadiyah by her students may have been an indication of a transitional moment where the FMS were no longer FMS, but women.

Culturally Responsive Pedagogy: Cyclical Reflection and Evaluation

> I think it [creating a hospitable and inclusive environment for all learners] is probably the most important thing we can do besides the actual teaching because theoretically if the affective filter is raised, the students will not learn anything that you are teaching because they feel uncomfortable in the classroom. I think that a teacher's personality does come into play here a lot.

> I think teachers should be willing to self-evaluate and reevaluate constantly on a daily basis. They should ask themselves is what I am doing is okay, am I saying something, am I not looking at someone the right way? Teachers should also be aware that body language could say a lot more than words in the way you look at a person. (Hadiyah, final interview)

Rogers and Renard (1999) theorize that cognition and emotion are not separated in a relationship-centered framework. They believe that instructors should not only tend to the academic needs of students but also the emotional: "Students are motivated when they believe that instructors treat them like people and care

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about them personally and educationally" (Rogers & Renard, 1999, p. 34). Hadiyah

understands the need for students to feel comfortable in their academic environment

and the role the teacher plays in establishing that environment. This knowledge may

come from her years of experience working with diverse learners in other countries

and in her current teaching context.

> This video [Beyond Borders] demonstrated that if participants agreed to stare
> at each other in order to gain a better and mutual understanding it would
> ultimately connect them as human beings. Many times, we see this same
> situation in our classrooms. We put students in groups, in pairs, assign them
> a task that requires that they speak to each other and work together. I have
> seen, many times, students break these cultural barriers by completing these
> assigned tasks, and then end up as friends. It is, indeed a very beautiful thing
> to witness because at the end of the day it shows us how similar we all really
> are. This is one of the things I love most about what I do; getting to organize
> and witness human connection and participate in it myself is priceless.
> (Hadiyah, "Beyond Borders" reflection)

Reflection is an essential element of transformational experiences (Mezirow,

1978). Hadiyah demonstrates that this is a fundamental practice in her teaching

repertoire. She reports that creating an inclusive environment, which lowers the

affective filter, is one of the most important strategies to facilitating learning besides

just teaching. By critically reflecting on her practices and experiences while working

with FMS, Hadiyah has nurtured a self-awareness that is necessary for change. Her

ability to reflect on her classroom practices and interactions with students provides

her with a platform for reconsidering and shifting her perspectives about her current

values and ideologies, while recognizing her biases (Imel, 1992). Hadiyah no longer

fears working with FMS as she did her second semester in the program. Through her

experiences and interactions with FMS, she has built up her understanding of FMS

and refined her practices, which facilitates her ability to create inclusive

environments for FMS.

Maja – Bridge Builder in the Cosmos

"Born and raised in Topeka, Kansas but flavored in Indiana, France, Ontario, New York City, Guatemala and Ecuador", Maja is 51 years old and going strong. With a MEd TESOL and a BA French and TESOL, Maja has devoted her life to crossing a bridge, extending a hand, and allowing herself to be pulled to new understandings and experiences in the world.

"Living in Guatemala and being a foreigner having to live life in Spanish made me become a better teacher, friend, daughter, person" (Maja, photo-essay). In the educational perspectives interview with Sara, Maja shared her personal experience with cultural shock.

> Culture shock can show up in many different ways. One way I noticed is that, for me, like when I was in Guatemala I could not accept that Guatemalans had a difference that I didn't like. I just couldn't accept that it would be somehow useful for them to be like that. Right? And so their differences would be like, "Oh no, I can't handle this." That is one way that I experienced culture shock.

In her final interview, Maja describes the serendipitous manner in which she arrived at SWU and has been at SWU for five years.

> While living in Guatemala, I was on vacation here because my family lives here and my curiosity about jobs in AZ made me get online to look for jobs. The rest is history. Basically, I chalk it up to "the cosmic fluke"…something I can bank on.

Empathy, "the experience of understanding another person's condition from their perspective" (Empathy, n.d.) was the primary thread woven among all of Maja's reactions and interviews collected during the study. Maja's artistic nature combined with her compassionate and nurturing nature is reflected in her reaction to the "One in 8 Million" photo-ethnography about the lives of everyday New Yorkers and what motivates them. Maja wrote a poetic reaction to the video she watched about Candice, a salsa dancer from New York. I chose to share this with my readers to create a portrait of Maja's capacity for nurturing and empathizing with her students.

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I wish there were a video of your dancing, Candice. I would like to see you move, to see your best reflection of yourself. I like how you begin your story with the details of your pleasure in dance: your confidence in never going with a date to a club because you want to dance with whomever you want, your freedom to do whatever you want, establishing space or distance, maintaining control of closeness. (Maja, reflection from "One in 8 Million")

The intellectual domain of compassion is termed "perspective taking the tendency to spontaneously adopt the psychological point of view of others in everyday life" (Davis, 2005, p. 57). Maja seeks to know Candice better through exploring the best about Candice. Maja admires Candice's confidence, freedom, and strength as an independent woman who risk takes. There is a resonance of the FMS whose strong resolve takes them out of their safe enveloped surroundings in search for more. The FMS like Candice are not staying within traditional boundaries of how women should behave. This speaks well to Maja's capacity to work with FMS. Maja needs to learn more about Candice and her journey. In the following section, Maja's imagination delves to discover what may have been Candice's reality over many years.

But you're [Candice], too, only saying "no" to the stinky and unkempt men who ask you to dance.

And then you reveal more deeply what got you back into dancing in your 30's after emerging from an addictive, 15-year funk. I start to think about the process of healing you must have gone through, and how the horns and clave of mambo called you out of your funk. Did you choose to come back, or were you seduced by Life, asking you to dance, and when you saw that Life perhaps was neither as stinky nor as unkempt as you had been feeling, you agreed to dance.

How many partners have you loved? How many times have you looked forward anxiously to your favorite Tuesday night club because a certain man in a white hat might be there? And later, after it didn't work out, you dreaded going out. Then maybe your old friend, the Funk, dropped by and knocked on your door but finally left when you didn't open it. (Maja, reflection from "One in 8 Million")

Maja goes beyond what is presented to reflect further. She imagines a past, a path that might have brought Candice to the present. Maja has a rich imagination. The arousal of one's imagination is a shared cognitive process through which peoples

from diverse races, ethnic groups, genders, languages, nationalities, and histories may relate to each other and know themselves differently (Ellsworth, 2005). When Maja refers to the "stinky and un-kept men", are they representative of the negativity and hardships encountered in life? Perhaps Maja is likening this description to the negativity and hardships FMS may encounter through media and in their local and academic settings in the U.S. Maja may relate to Candice and the FMs who choose to not take the easy way out, to pursue a path that may not be the smoothest, choosing to overcome "the funk."

Maja fleshes Candice out, but at the same time, there is a tentativeness in her imagining. She asks, rather than states; she questions "did you," rather than assuming. She hedges. Using words like *perhaps* and *maybe* to draw out a better understanding of Candice. Reich (2014) argues that compassion encourages us to connect with people who are not in our social group, even people who belong to marginalized groups like FMS and other minorities. This is an important trait for a teacher of international students. Having the capacity to empathize with what it means to be a newcomer in a different culture and academic setting is key to supporting student success.

Maja, through her wanderlust, has traveled to multiple places throughout her career. Transformative learning is a process through which our understanding of the world is influenced by experiences, knowledge gained, and people to become "more inclusive, discriminating, open, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (Mezirow & Associates, 2000, p. 214). The people, places, and experiences have shaped and defined who she is today. These encounters with diversity may have taught Maja to not jump to conclusions about people, customs, and other practices outside of her understanding. She may have learned to approach newness with an openness and deliberateness.

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Much like a teacher nurtures her students to further express an opinion or participate in a classroom discussion, in her imaginings, Maja does not judge. She is trying to discover the person. It is a desiring need to connect with Candice, a very soft and nurturing way for Maja to discover more.

> It sounds like you went anyway, most of the time. And you danced because you had to. That rhythm inside of you needed to be expressed.

> I agree with you: I would want to die on the dance floor, too, with the swirl of couples discovering compatibility or fighting each other's dance moves all around me, my final breath at the age of 98, dropping me to the floor like an exotic, choreographed acrobatic step. Dance on, Candice. Maybe I'll see you some day on the floor. (Maja, reflection from "One in 8 Million")

> Here, Maja uses "I" in an attempt to find things they have in common,

seeking ways to connect to Candice's experience, a person who is outside of Maja's bubble. Compassion is a research-based intervention for improving the way teachers communicate and respond to the needs of culturally and linguistically diverse students in multicultural classroom contexts (Dolby, 2012). Maya is very intentional in making connections with Candice and understanding her as a fellow human. The connection is one of feeling, not of mere physical similarity. Maja's desire to learn about and discover others from diverse backgrounds facilitates her ability to connect with FMS in her class.

Powerful Moments -Recognizable or Routine?

> When students and teachers share what they value in the classroom, everyone grows appreciation for others… (Maja, final project)

> Towards the end of the innovation, in passing in the breakroom, I asked Maja

if she could recognize any influence in her repertoires of practice as a result of being a participant in the sojourn. She could name anything and said, "Well at least nothing I am aware of yet." While she is unaware of any changes in her practice regarding working with FMS, she is open to the possibility of future implications. This speaks to how what shapes us as individuals comes from a multitude of little daily

experiences we are unable to pinpoint collectively transform us. According to

Mezirow and Associates (1990), transformation may result from a "disorienting

dilemma" like a major event, but transformation is also a result of an accumulation

of changes in meaning schemes over a period. The latter seems largely the case for

Maja. As she describes, "Experiences from each phase of my life transform into a rich

compost for the next phase" (Maja, final project).

Maja describes a shift in her prior perspective provoked by her interactions

with the FMS.

> One of the most impactful parts of the innovation came from the experience
> of asking my participant, Sara, my former student, to participate in this
> project and then organizing things with her and interviewing her. It was very
> interesting and nothing like I expected it to be.

> For example, Sara was always a very dependable student, so if she needed to
> rearrange a time, she'd write me this very polite email, "I'm so sorry," I was
> just amazed at her capability of operating at that level. She's a mother of
> two, right? She's already finished her bachelor's degree, so she's an adult.
> She just has a very easygoing nature. (Maja, final interview)

Through Maja's description of Sara, we learn that Sara has many more

responsibilities than a typical university student. Sara is an adult, with a family and

an undergraduate degree. Sara's ability to navigate her life in regards to the

university setting and interactions with her as a professor surprises Maja. Perhaps

outside influences such as Islamophobia and American ethnocentrism tainted Maja's

ability to perceive Sarah capable of meeting the same expectations as an American

student. In order to shift into an ethno-relative worldview, instructors must first

recognize their own cultural and religious biases that lead to stereotypes.

Additionally, instructors may need to increase their awareness of how the

educational institutions mirror and too often perpetuate inequitable practices of the

dominant society. Instructors need to unearth and identify socially and institutionally

engineered racism to avoid participation in oppressive treatment of students (Cohen-

Evron, 2005). Maja's ability to be reflective shifts the way in which she sees her

students. In the quote above, Maja expresses a deeper appreciation for Sara's

maturity beyond the role of "student," thus, humanizing her and admiring Sara.

In the following section, Maja again is cognitively unprepared to fully

comprehend Sara's experiences, which leads Maja to miss an opportunity to learn

more about Sara's past and present educational experiences.

> Then in the interview experience [when I interviewed Sarah for the educational perspectives assignment], I felt like I wasn't really able to get a deeper exploration of a female Muslim, Sara's experience in another culture. I missed those moments. Maybe her experiences were just not what I was expecting her to reveal. (Maja, final interview)

Maja's preconceived beliefs about FMS were not accurate. Sara's responses

challenged Maja's expectations for her. Cranton (1992) reported that through

transformative learning, "values are not necessarily changed, but are examined—

their source is identified, and they are accepted and justified or revised or possibly

rejected" (p. 146). Maja believes this is the reason she was unable "to get a deeper

exploration [about the educational perspectives] of a female Muslim" because what

Maja expected to hear based on her beliefs and experience with FMS were not

accurate. This moment created wider lenses through which Maja sees FMS and

possibly makes her question validity of any past constructed lenses.

Maja stated during the final interview that during the educational perspectives

interview with Sara, Maja felt she missed moments for "deeper exploration" of a

female Muslim's experience in another culture. Maja wondered if Sara's experiences

were just not what she was expecting Sara to reveal. As I reviewed the transcripts

from the educational perspective interview, I uncovered multiple moments when

through Maja's questioning her perspectives about FMS experience here at an

American university shifted. This leads me to infer that the experience of

interviewing Sara brought about more areas Maja desires to explore in order to form

a fuller picture of the FMS academic experience.

Maja asks Sara to compare academic life here in the U.S. to her country. Sara responded,

> In my country I think it's like … Especially the relationship between the teacher and the students. It's like we have to over respect the teacher and we can't negotiate about many things. Whatever the teacher says we can't negotiate them about it. But here I found that the teachers are like friends, or something like this. I don't know how to say it, but I like the relationship between the teacher and the students here.

Maja continues to probe for more information on this topic, "What parts do you like about it?" Sara answers, "The teachers don't think that they are better. Or that they have the knowledge so they are better than the students. In Saudi Arabia, they have this, like 'I have the knowledge. I am better than you.'"

Maja's reaction to Sara's statement indicates a shift in her understanding about academic life in Saudi Arabia. She confirms this new understanding and asks for additional examples.

"I will give you the knowledge and you will be respectful. Interesting. One difference is the student teacher relationship. Are there any other differences that are noticeable?"

Sara replies, "I think this is the main difference. I don't know if there is another." Maja continues to broaden her knowledge base about Saudi FMS' academic experiences through her line of questioning about differences in homework, classroom structure, activities, etc.

Maja presses Sara further to gather more information, "How do you think that studying here has in the United States has influenced you as a person and as a student?"

Sara answers, "As a person? I think I learned that no one is better than anyone. We're all similar. Even teachers, even if the person has more knowledge we are similar. And as a student it makes me love education more than I was loving it."

Maja: "Why is that?"

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Sara: "Because we are learning and enjoying at the same time. I am enjoying the learning. It's not like in Saudi Arabia. I loved the education, but the way of education is not enjoyable."

Maja, "Interesting."

As illustrated in Maja's response to Candice in the "One in 8 Million" assignment, Maja innately strives to learn more about and connect with people. In the educational perspectives interview with Sara, Maja asked about 104 questions. This is very typical of Maja. In her photo-essay, Maja labeled her photos with the following words, "promote reflection upon assumptions and test new ways of seeing, be curious and ask, listen to answers and ask follow up questions, look for similarities." When Sara shared new information, Maja's common reply was "interesting" and "wow." She sympathized with Sara by making comments like, "that's good, cool, right, that's too bad." At times during the interview, Maja shared personal anecdotes with Sara about her time abroad and similarities about growing up in the U.S. and life in Saudi Arabia.

Maja wants to learn more about life in Saudi Arabia, "In Saudi Arabia what can you do after eight o'clock?"

Sarah replies, "I don't know, but the streets are always full of cars. People, I don't know where they are going but there are all these people in the street."

> That's interesting. That reminds me of when I was growing up and also in small towns in the United States. Friday and Saturday nights, everyone is driving their car up and down the main streets. And their windows are down and they're talking to people in the other car and things like that. But I don't see that happening here and I think that has changed over time. (Maja, educational perspective interview with Sara)

Maja asks Sara's opinion about what she advises for professors of international students. Sara speaks specifically to the treatment of FMS. The conversation gives great insight into the perspectives of FMS about creating equitable classroom environments, which may contradict Maja's previous ideologies.

Sara explains to Maja, "Okay, as Saudi woman some teachers think that because we are covering they always put Saudi woman in the same group, not with other classmates. And this will not help the students." Sara's statement illustrates how teachers may inadvertently marginalize FMS, thus making them feel students feeling isolated and defeated (Aly & Green, 2008).

Maja show understanding, "Right."

Sara further explains, "I think they should put them with the men and other international students. I don't like when teachers do this."

Maja asks which teachers do this, "Teachers [in this department] always put…"

Sara concedes that, "Not all, some…"

Maja asks for clarification, "Well, some would always put you together with…? Did you have teachers who always separated you?"

Sara unintentionally contradicts her previous statement, "Yeah, I think this is very helpful."

Maja asks for clarification, "In what way do you feel it's helpful?"

Sara returns to her original statement about not segregating Saudi women, "Because we should work with other. We shouldn't just work with Saudi woman because if I am going to go in Master Degree there will be, most of the class Americans. I will work with the men and other cultures." By separating FMS from the rest of the classroom, Instructors perpetuate social disparities among students through their generalization of the FMS (Parker & Villalpando, 2007), ultimately resulting in the oppression and marginalization of FMS.

As part of Maja's culturally responsive pedagogy, Maja probes to learn about specific needs of Saudi students, "Right …when a teacher separates Saudi women

and has them work with other groups, are there any other special considerations that we need to be aware of?"

Sara wanting to not be segregated in class replies, "No."

Maja confirms this new knowledge, but based on her prior experiences and perspectives about FMS, Maja asks Sara for further advice, "Just treating everyone exactly …? What about women who specifically say I don't want to work with a man? What would you suggest with that?"

Sara offers advice and rationale for Maja, "I think maybe the teacher has to speak with her because once she is gone to study Bachelors, Masters, or PhD she is going to work with men. She should go in a group with the men."

Maja confirms, "Just do it…"

But Maja is still not totally sure of the new information Sara is presenting because it may go against previous ideologies and information. She wants to additional support for this new perspective on CRP for FMS. "If you had a Saudi friend who did not want to work with men, but her teacher was putting her in groups with men. What kind of advice would you give her to feel more confident and more comfortable?" In that question, Maja is not telling Sara straight out that she is wrong and it is an accepted practice to separate FMS in the classroom because many FMS are uncomfortable working with men, but she is asking, indirectly if there is a FMS not wanting to work with a male, how should she encourage her.

Sara suggests, "Maybe I am going to ask her why you don't want to work with men so I can understand her concerns and give her advice."

Maja is still stuck on her previous perspectives, experience, and attempts to confirm their validity she asks Sara, "Do you know of Saudi women who have expressed their concerns? What do you hear? You have a million Saudi female friends, probably, right?"

Sara concedes but explains the FMS rationale for not wanting to work with males, "Yes, one of my friends she said that she doesn't like to work with men and I ask her why and she said she think that…I don't know how to say it in English. But they want to be close to her and go out with her."

Maja is still adjusting to the new perspective and finding a middle ground where she is comfortable, "Interesting…And do you feel like there are some Saudi women who start out not wanting to do it and afterwards it's not a problem for them?"

Sara, "Yeah."

Maja's conversation with Sara is influential in creating new truths about the academic reality and perspectives for FMS in an American university. Any of the IEP instructors' behaviors were not inclusive of FMS. Solórzano et al. (2000) found that the college minority students believed instructors' practices made them feel "invisible" in the classroom. The college students in this study also shared that their experiences and histories "were omitted, distorted, and stereotyped" (p. 64). Sara explained that by segregating Saudi women, instructors are actually oppressing their opportunities for future success outside of the Intensive English language (IEP) program.

Transformative learning changes the way people see themselves and their world. It attempts to explain how their expectations, framed within cultural assumptions and presuppositions, directly influence the meaning they derive from their experiences (Cranton, 1992). Since this new perspective presented by Sara contradicts common practices and beliefs among many IEP instructors, Maja repeatedly questions Sara and asks for further explanation through her various questions.

The following section presents further evidence of influential discoveries when Maja finds similarities in cultural values and norms.

Influential Events - Broken Pieces

> I was surprised at what I was able to learn about myself when Sara and I had the artifact interview and we each shared an important object. I had a ring and Sara had a necklace. Both pieces had pearls in the center and both had jewels around the outside in a rosette pattern. Mine was from my grandmother she bought while in Israel. It was interesting. We had very similar objects that held similar meanings. (Maja, final interview)

Through critical reflection, Maja is able to recognize the similarities in their pieces of jewelry and their experiences. Both pieces have pearls surrounded by stones in a rosette pattern. Maja infers that her piece of jewelry and Sara's were given in similar contexts. She possibly finds this to be interesting given the generational, geographical, cultural, and religious gaps between Maja and Sara. Maja also mentions that her jewelry came from Israel; this may indicate family experiences as a marginalized population in the U.S., possibly allowing Maja to be even more sympathetic to newcomers in the U.S.

In the following section, Maja shares how preparation for the artifact interview provoked reflection over her lifetime of journeys.

> Before the artifact interview, I was looking for that ring, going through my jewelry box, I opened something up and I had this jeweler box of important jewelry that had been given to me on my 16th birthday or graduation, from my parents during special moments in my life.

> All of them were somehow broken. Yes. Then also, I had this ring that I bought when I first went to Guatemala and then I wore it every day for five years straight. I even lost it one time and this maid found it five months later. I used to do presentations in my ESL classes, I would talk about how that ring was my most important object. I found that ring in my jewelry box was also broken. It broke when I went to Ecuador. (Maja, final interview)

Are the pieces of broken jewelry representative of scars left on our bodies and souls from our journeys through life? Maja mentions two places she lived outside of the United States. How did the experiences from living and teaching abroad for several years inform her practices in the classroom working with FMS?

I had all of these things from different phases of my life that were broken and not usable. They all held meaning for me. Each piece symbolized like there was this phase and then I shifted into a new phase. It is like this one thing broke and I moved onto another phase and yet, I still had the collection of all of these essential moments in my life… Representing memories of who I was and who I am. (Maja, final interview)

Maja was able to reflect on past events associated with each piece of broken jewelry and see them as transitional moments in her life. She critically reflected on the meaning of each piece.

Sara had the pearl necklace she had gotten on graduation from her parents. Parents honoring a child. Mine was from my grandmother and when my grandmother died, my mother got it, and then my mother then said, "Maja, I want you to have this," so it's a very personal object passed down to me through the parental lineage. (Maja, final interview)

Maja is making a connection between cultures and traditions. She is bridge building when she does this by understanding that the jewelry was given for similar contexts no matter how different the environment. "Bridge building, promote reflection upon assumptions and test new ways of seeing, be curious and ask, listen to answers and ask follow up questions, look for similarities" (Maja, photo-essay).

Culturally Responsive Pedagogy: Overcoming Stereotypes Through Critical Reflection

I asked her [Sarah] about any negative experiences [with university instructors]. She said, "There was one teacher that made me feel like I was different because I was a female Muslim student." She didn't give any specific details she said it was more like a feeling that made her and her friends feel different or separate. It made me think about how for me, getting used to having covered women who always sit together and have a thing going on. (Maja, final interview)

Sara could not articulate the actions of the teacher only the negative feeling in the classroom. Maja empathizes with not only Sarah, but also the instructor whom Sarah had mentioned. Instead of condemning or rushing to judge the instructor who made Sarah feel uncomfortable, Maja reflects on how she initially felt about having covered FMS in her classroom.

It's like in my four years here, I've had to deal with my own stereotypes or interpretations of what that means, right? Because when I started, I'd never dealt with that before. What does this mean?

What I notice is that for me when I see a woman who's totally covered, it almost feels…It's very easy for me to see, to interpret that as invisibility and it can be easy for me to let that invisibility occur or to overcompensate.

How do you deal with this? Two extremes, here are the challenges I have and here is what I do to try and meet that challenge. (Maja, final interview)

Maja's ability to recognize that her interpretations of a person may be stereotypical allows her to critically reflect on how they may influence her practices in the classroom. She contemplates how two different strategies to dealing with her reaction to having a fully covered FMS in the classroom may impact her student. Maja could easily ignore the covered FMS and interpret her dress as a sign of wanting to be invisible. Maja might overcompensate and pay extra attention to this student in class, which could result in marginalizing the FMS from other students if they become resentful or make the student feel uncomfortable for being called out more than her peers. Maja acknowledges that neither of the options are correct, and purposely searches for an equitable solution.

It's like trying to find the balance of how do I interact with my interpretation or their projection or some real dynamics of not being culturally used to being in a room with males or some very real problems that I've heard of Saudi males speaking very disrespectfully in Arabic to women right in the class. (Maja, final interview)

Maja is aware of some the obstacles may FMS face. She is aware of her own biases and the need to manage them in order to create an inclusive, collaborative and hospitable classroom environment for the FMS.

What I've also discovered is, I feel like the dynamic of staying within the rules, and that's cultural rules and religious rules, and the system of, "I'm keeping you in check." The gossip mill amongst Saudis, it's a very powerful dynamic. I sense that when that does happen, Saudi men are fulfilling this role that they think they need to have as, "I'm keeping a woman in her place." When I've talked to Saudi women friends that are not my students or Saudi guys, they'll start to talk about that dynamic or women that have

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chosen to not cover and the comments they get, both from females and from males. Just over time, I just start to collect more of their stories about that. (Maja, final interview)

Maja contextualizes her longer journey outside of the intervention to illustrate how accumulated experiences have caused her to act and feel differently. Maja illustrates her cyclical process, as she continually critically reflects on her experiences, including existing knowledge and beliefs. She grapples with how her knowledge, past experiences and beliefs intersect to create new knowledge and ultimately reflect a change in how she perceives the experience (Mezirow, 2000).

As evidence from Maja's reflection to Candice in the "One in 8 Million" assignment, her interactions with students, colleagues, and friends, Maja inquires about people's stories and journeys to get a better understanding of them and cultural influences. Sleeter and Delgado Bernal (2004) believe that story telling is a culturally responsive pedagogy that confronts oppression, ethnocentrism, and dominant epistemologies and acts as a powerful method to inform social justice and equitable practices in the classroom. Maja uses her intuition developed from experiences and stories to detect issues that may influence her classroom dynamic. She does not immediately rush to form an opinion, but seeks information and input from multiple sources including males and females from the same culture.

> I've had FMS in class who have chosen not to cover. At times they were, totally ostracized, which is very interesting because this was in Basic 1 low-level class. There were maybe eight Saudi women in one class and all the females sat together. One of them started out with just the head covering and then she's like, no, I'm going free. At that point, other women students stopped talking with her and didn't want to work with her in a group. She had been real pals with one of these other young women and she distanced herself too. Interestingly now, I saw her the other day and she's not covering at all. (Maja, final interview)

Maja's classroom instruction is student centered, rather than teacher centered. Maja demonstrates how observant she is of the students in her class. Observing student behaviors may facilitate her ability to gauge their engagement

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and their comfort level in the class and anticipate the needs of individual students as they arrive.

> Well, for a long time in Basic 1 it was an entirely or nearly entirely Saudi and Arabic speaking male population. Then there would be like one or two Saudi females. That dynamic, it was like putting an egg in a bowl and beating it because it's like all of a sudden you're…Wait, you have all Saudis with a few females, but you're in the United States. It's like wow!

> I think it's really important because if everyone feels comfortable in the classroom, it promotes learning because when we're stressed, it's not an optimal internal environment. (Maja, final interview)

> Teachers who possess "the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students," are able to make learning more relevant to and effective (Gay, 2000, p. 29). The capacity to recognize and teach to each student's strengths is both, "…culturally validating and affirming" (Gay, 2000, p. 29). Maya acknowledges the importance of recognition and acceptance of students' culture directly influences their success in the classroom. She understands and empathizes with the mind scrambling experience it must be for FMS to move from one realty of studying in a female-only environment to having not only males in the classroom, but American teachers expecting them to interact with males.

> Below Maja talks about some of her strategies for creating inclusive environments in her classroom.

> Well, I mix groups. I will choose groups and I used to think it was just a control freaky thing because sometimes students want to get up and move to a different seat, but then I started to give students a choice. They would go… I'm like, "Would you like me to choose?" They're like, "Yeah." I'm like, "Oh okay." We'll just keep mixing them up.

This strategy forces students out of their comfort zone as they get to know and work with different students in the classroom. One might rationalize this strategy as a skill students will need once they enter the workforce to be able to interact and work with diverse people. For some students, this might work very positively, but for other

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students this strategy might take away from their ability to feel comfortable with the classroom routine by being asked each class period to work with new people.

Again, in the quote, "just a control freaky thing," Maja has thought and reflected on her motivations for this practice in her classroom. She recalls that she does not choose the groups based on her need to boss her students around, but on some of their own inability to choose groups when given the opportunity.

> I also have an assignment from the beginning where you have to, every time you're with a new group or a new person, you have to find something that you all have in common before you start the group discussion. Maybe it's a Spiderman movie. It can be whatever. I show them how to ask questions, so that they can get to something specific. I just try to keep having them find those bridges to cross among individuals and cultures and language groups. (Maja, final interview)

Maja is bridge building not only between herself and students, but also among students, thus creating compassion among learners. Maja is purposefully demonstrating agency when facilitating a collaborative and engaging classroom environment.

Alma - Female Muslim Astronauts

> "Life is like a Tapestry" because our life has threads that sometimes we do not see, and they weave in and out with events that happen in our life. (Alma, final project)

At 62 years of age, Alma is currently working towards a graduate certificate program in computer-assisted language learning. The focus of her studies is on the application of technology in foreign language teaching and research that provides the practical, hands-on skills needed to create and evaluate learning and teaching materials with new computer-based technologies. She holds an AA in general business, a BA in theology, and a MA in education with a minor in curriculum and instruction. She lived in France for 30 years and has a lot of experience teaching people from all walks of life in English as a forgien langauge, especially in the French

Educational System. Alma has family in the area and began her career at SWU in October of 2014.

Alma is a nurturing and empathetic teacher. Cothran and Ennis (2000) believe that instructors perceived to be caring and respectful by students are more likely to have harmonious and cooperative classroom environments. Her following reaction to the "Beyond Borders" video captures Alma's essence and awareness of how an instructor facilitates inclusive, safe, and hospitable academic environments for international learners.

How Art Influences Meaning Making!

> The video of "Beyond Borders" uses people's facial expressions to show how they react to each other. As instructors, our facial expressions are also important as we have contact with our students. Instructors have many facets of reaching out to their students. As we spend time with our students in the classroom, we can show kindness, laughter to break the tension in the classroom, hesitation because we are unsure of what they are trying to say, and seriousness when the students seem to not be listening. They may also feel rejection from our facial expressions and gestures. Last but not least, we can show acceptance in our facial expressions because international students need to know that if they make a mistake it is "ok". We are there to encourage them in their second language learning process. (Alma, "Beyond Borders" reflection)

Influential Events - Fatima the Conquerer

> This is Fatima. She is from Saudi Arabia. She had dreamed, she really had a dream, to come here and study. Fatima loves learning and she loves living here at the university. Fatima talked about the educational system in her home country. (Alma, final interview)

When Alma speaks about Fatima, she conveys a feeling of awe and admiration in her voice. Alma shows a shift in perspective when she learns from her conversation with Fatima about how the educational environment in Saudi Arabia differs from the U.S. model. Alma's voice indicated a sense of positive acceptance and a new understanding about how some Saudi women feel about the academic environment in Saudi Arabia. Cross-cultural teacher inquiry catalyzes shifts in the perspectives and understanding for instructors working with diverse learners

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(Diamond & Mullen, 1999). Throughout her interviews with Fatima and me, Alma displays multiple expressions of interest, empathy, and surprise from Fatima's stories. Words like, *how interesting*, *quite interesting, I thought, wow, my goodness, etc*. indicate Alma's exposure to new information Fatima provided her. To express feelings of admiration Alma uses words and phrases like *nice environment, relaxed atmosphere, good, that's neat, very interesting*. She empathizes with Fatima through phrases like *oh no, I can't even imagine, I would have done the same thing.* Additional evidence that these were new understanding appeared in her photo-essay.

> I thought it was quite interesting, because she said the women were in a classroom with a LCD screen with a man teacher. I was surprised, because I thought they had women instructors, but she said no. They had a man, but they just watched him on the screen. He just cannot be there in the room and he cannot see them. She had said, they even take their headscarves off and they relax. It is a nice environment. (Alma, final project)

Alma's experience interviewing Fatima influenced her perspectives about FMS. Transformative learning is grounded in experiences, meaningful discourse with others, and critical reflection (Dewey, 1933). The exchange of ideas and information influenced Alma's general perspective and understandings of what it means to be a female student in a Saudi Arabia classroom. Perhaps because of Fatima's description of how she received classes, Alma no longer interpreted Fatima's experiences as oppressive, but possibly liberating to some extent.

Historically, the cultures, histories, values, and languages of the 'others' have been disregarded and even perverted by Westerners (Joshi, 2006; Said, 1980). Conceivably, Alma's perspective and understanding prior to speaking with Fatima of what it meant to be a FMS studying in Saudi Arabia were tainted by these Islamophobic and ethnocentric ideologies. Alma may have believed that Saudi female students felt oppressed and negatively impacted by their access or lack of access to education. Alma's exposure to media that negatively depicts the plight of FMS in Saudi Arabia, conversations with colleagues about FMS' lack of agency, possible

attendance at cultural awareness presentations that stereotype and generalize FMS and their culture negatively may have influenced how she believed FMS were educated in their native country. In a single conversation with Fatima, Alma had the opportunity to reassess these beliefs in order to form new opinions with her newly attained insight.

> When Fatima came here to the United States, and she was put in the room with Muslim men. Fatima said that they were really cold to her. This surprised me. They [Muslim men] said that they did not want to work with her when she was put in groups. It really got her upset. This became the downhill slide toward culture shock and cultural differences. (Alma, final project)

Fatima describes her negative experiences when she started English language classes at SWU.

> They [Muslim male student] didn't want to work with me when the instructor asked them. They [Muslim male student] said, "She will not be comfortable." They [instructors] make me pressure more. They [Muslim male student] also don't want to work and I'm first time, I'm shock. I want to adapt. But they [Muslim male student] refuse so, you know. It's new country, new culture and they act like this. (Fatima, educational perspectives interview with Alma)

According to Rogers (1995), empathetic instructors are more open to their students, thus receptive to their individual needs as learners. These teachers have "positive self-concepts, are more self-disclosing to their students, respond more to students' feelings, give more praise, [and] are more responsive to students' ideas (p. 310). Alma demonstrates compassion for Fatima's plight, by recognizing the factors that influenced Fatima's downhill slide into experiencing marginalization from male peers, culture shock, depression, and ultimately having to leave the country.

Islamophobia is a symptom of deeper-rooted American negative "othering" of non-Western cultures, histories, values, languages (Said, 1980), policies and practices that maintain inequitable social positions based on race, gender, and culture (Delgado, 1995), and ethnocentric values and politics, which influence American classroom practices (Kubota et al., 2006). Through the process of transformative learning "we transform our taken-for-granted frames of reference to

make them more inclusive, discriminating, open, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action" (Mezirow & Associates, 2000, p. 214). Alma learned from Fatima that FMS were not refusing to work with men, but the reverse. This new information made Alma reflect and laid a foundation for Alma to be more aware of cultural interactions that may negatively influence FMS in her classroom. Possibly Alma may be more critical and inquisitive when she observes that FMS appear too reluctant to work with Muslim men; thus she may not place blame solely on the FMS for the lack of collaboration.

Research investigating the effects of multicultural and cross-cultural experiences suggests advantageous outcomes on educators' perspectives when working with culturally diverse student populations (Groulx, 2001). As the interview progresses, Alma's curiosity grows as she asks Fatima more and more questions about her perspectives and experiences as a FMS. This observable dynamic speaks to how, through engagement with Fatima, Alma's comfort level increased, their interactions became more fluid, and Alma was able to learn more from this experience with Fatima.

Fatima's Persistence

Alma learns from Fatima about another external factor that contributed to her initial negative experiences here at SWU. Alma learned that her former student held more responsibilities and had experienced greater life events than that of a stereotypical university young learner without greater responsibilities than attaining a degree. Fatima talks about giving birth to her first child shortly before arriving in the United States. She left the baby with family members to come study in the U.S.

> To be honest, I leave my baby daughter in Saudi Arabia when I came. She was one month. I came here after a serious surgery. You know the depression after deliver the baby? You came and you just feel uncomfortable the way you came. When you face other problems, it's just you cannot do anything. You

just give up. I didn't like to do anything anymore. Like, okay. Maybe these other things that maybe affected me and I face all of problem so I give up (Fatima, educational perspectives interview with Alma)

Not only did she [Fatima] have the problems with Muslim men [not wanting to work with her in class], but also, she left her one-month-old baby in Saudi Arabia, and came here [to pursue her studies]. With all the problems here going on, and the postnatal depression, she just said, "I'm going home." She went back home…(Alma, final project)

She did come back, and so this was the second time she was back in the United States. She decided that she just could not give up, that she was crazy for leaving. Even though it was a different culture and different classes, she brought her baby back to the United States with her so that she could study, even though she knew going to school and caring for a baby would not be easy. (Alma, final project)

As John Dewey (1933) defines, transformative learning occurs when a person arrives at a new perspective or understanding of the world, encountering new meanings and valuing them. After learning about Fatima's persistence and sacrifice to study in the United States, Alma's comprehension of FMS may broaden. Below Alma speaks about her new perspective "since she has gotten to know them." Alma conveyed a sense of pride and admiration in her voice spoke about Fatima

I think for the Muslim, the women, there is a real sacrifice. This is what I've seen as I've gotten to know them is that they're making a real sacrifice coming here, in spite of the requirements that are made around them. They have to be sponsored; they can't come by themselves.

I feel like these women are almost like the astronauts, the Muslim astronauts, coming here. That they have an idea, like the interview with Fatima, she really wanted to learn English. Family members had influenced her, and she really wanted to move forward on and come to the United States. She came with her husband, but she came. They had some personal struggles, but she came back.

I thought these are our Muslim women astronauts that are leaving that safe environment with drivers and rules that restrict them. They live in like a cocoon. Within the boundaries that are set for them because of their religion and because of their culture. They find a way to move beyond those boundaries. Female Muslims are coming here and they have to swim through all of that. They are astronauts coming here. (Alma, final project)

Through learning about Fatima, Alma's capacity to connect and empathize with her is heightened. "The connections made by good teachers are held not in their

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methods but in their hearts–meaning heart in its ancient sense, the place where intellect and emotion and spirit and will converge in the human self" (Palmer, 2010, p. 3). Fatima's story challenges Alma's previous assumptions about FMS. For Alma, her point of view about FMS shifted as she no longer perceives the FMS to be defenseless beings with no agency; instead they become conquers and explorers, agents of their own choices and destinies …astronauts.

Alma's interaction with Fatima altered her previous ideas about what it means for FMS to come and study at an American university. Fatima and her experiences do not fit the generalized stereotype of a FMS. Through these interactions, Alma admired FMS' capacity to overcome and succeed. Her voice intonation is reverent, mixed with wonder. Alma seems inspired by the FMS as she refers to them as astronauts.

While all instructor-participants conveyed a respect and positive attitudes towards FMS, Alma went a step further and conveyed a sense of admiration. When hearing Alma speak of her experience and interpretations, I sensed that she looked up to them and maybe even idolized them, as one might do with heroes. I do not know if this humanizes the FMS or not and what the implications might be in a classroom setting.

Between the first artifact and the second educational perspectives interview, it appeared that Alma's curiosity about Fatima grew. Cross-cultural experiences provide educators opportunities to unearth their own cultural identities and biases, learn about other ethnically and linguistically diverse cultural groups, and analyze and reflect their influence on their classroom practices (Cochran-Smith, 2005). The transcript from the artifact interview was less than a page long, while the educational perspectives transcript was 12 pages. I did not ask Alma about the discrepancy in length. In the artifact interview, Alma told her story about a violin brought to the

U.S. from Germany by her great-grandfather. Alma said it was a sad story because she only heard it played once by her mother. Upon finishing this very personal story, Alma did not ask Fatima if she had any questions. She prompted Fatima to start her own story. Fatima told a personal story about a gold bracelet with colored stones passed down from her grandmother. Fatima told Alma whenever she looked at the bracelet, she remembers her mute grandmother who spent 14 years confined to a bed before her death nine years ago. Alma's only reaction was "Oh no," and she ended the interview. The education perspectives interview was a semi-structured interview that came with a prescribed set of questions. I did not provide any questions with the artifact interview. Upon review of the two interviews, I interpreted what appeared to be lack of interest, curiosity, or compassion by Alma, may have been evidence of her uncomfortableness in speaking with and questioning a FMS on a personal level. This may come from Alma's perspectives that FMS are not open to answering questions. Interestingly in the educational perspectives interview, Alma starts the interview using only the prescribed questions.

Research investigating the effects of multicultural and cross-cultural experiences suggests advantageous outcomes on educators' perspectives when working with culturally diverse student populations (Groulx, 2001). As the interview progresses, Alma's curiosity grows as she asks Fatima more and more questions about her perspectives and experiences as a FMS. This observable dynamic speaks to how, through engagement with Fatima, Alma's comfort level increased, their interactions became more fluid, and Alma was able to learn more from this experience with Fatima.

Culturally Responsive Pedagogy: We Are Family

> For me, it is very important to create inclusive environments in my classrooms. I took an intercultural class when I was doing my graduate studies. That class really influenced me in creating an atmosphere that is safe, and that everyone is accepted. I've told my students several times, I've

said, "We are all different, but we all accept each other the way they are." (Alma, final project)

My analysis indicates that Alma is able to understand the needs of her ethnically and linguistically diverse students. Alma's three decades of experiences in the classroom and ongoing participation in professional development activities support Alma's evolution into a practitioner of culturally responsive pedagogy.

In her practice, Alma highlights and recognizes the cultural capital each student brings into the classroom that may not be reflective of the values of the dominant culture. To create inclusive classroom environments where teacher and students connect and are engaged, "they [teachers] must construct pedagogical practices in ways that are culturally relevant, racially affirming, and socially meaningful for their students" (Howard, 2003, p. 197). Alma's academic experiences as both a student and teacher allow her the knowledge base to be a culturally responsive teacher. She is deliberate to create an equitable classroom environment for her students.

> I try to create that safe environment so that they feel safe especially the Muslim women who may feel uncomfortable working with the Muslim men. I create the atmosphere so that they are working with maybe Asian men, or Asian women, in the beginning to respect that cultural background that they have. Then, eventually, move them around so that we all feel, as a group, working together. We are accomplishing a goal, and it is not just, "I'm here." (Alma, final project)

Rogers (1995) noted, "When the teacher has the ability to understand the student's reactions from the inside, has a sensitive awareness of the process of how education and learning seems to the student… the likelihood of learning is significantly increased" (p. 157). Alma has specific strategies for inclusion, while creating a community of learners. She uses the word *safe*. Alma is aware of the risks inside of the classroom, which may have a negative impact on the FMS' access to education. Alma incorporates culturally responsive pedagogy in her practices as she demonstrates an appreciation for the knowledge and experiences each student

brings with them to the classroom. She creates learning opportunities that intentionally create a community of learners through collaborative, interactive, and engaging student centered lessons (Santamaria, 2009).

> My students work groups or pairs all the time. I switch them every week. They just know, today we are going to switch. Okay, well, we are going to switch so that we get to know each other. I was surprised, when I first began teaching here, that some of the students did not know each other's names and there were only 18 people in the classroom. I said, "We're not doing that. We are going to know everybody's name. We're going to know something about each other." (Alma, final project)

Instructors' use of culturally responsive pedagogy facilitates students' ability to "develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities" (Ladson-Billings, 1995, p. 162). Alma's use of CPR not only scaffolds her practices in the classroom, but may have a domino effect on her students and those with whom they interact. Through creating an inclusive classroom environment, Alma provides students an opportunity to learn about other cultures, which may result in changing student behaviors that might support oppression or marginalization of others.

Some may view these classroom practices as ethnocentric and exclusive of students who are uncomfortable or unwilling to participate; the constant switching of partners could cause anxiety in some students. Student who come from cultures where collaborative learning is not valued could feel uncomfortable or lack the skills to effectively communicate with peers in order to complete the assigned task. Hence, these classroom expectations for constant collaborations may be marginalizing to some students.

Alma has a sweet and motherly aura about her. I imagine students wanting to please her and following her lead. That strategy may make many learners feel safe. This is unique to Alma; I do not think all teachers could or intentionally strive to

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produce that sense of trust that might draw students to follow. Alma's purposeful

actions to create an inclusive and highly collaborative learning environment may

facilitate a shift in students' perspectives of other students and possibly influence

their beliefs about culture and learning.

> I do that from the very beginning. First, for me to get to know them I give them a little card and I say, "Okay, tell me about yourself." I keep that card for the whole session, so I can look back and say, okay, they like this, they do this. Sometimes, if it is listening and speaking, we can talk about activities. I bring up activities. "Oh, one of the students told me that they like to do this." I would not say the student's name, but I would say, "Oh, well somebody told me that they really like to do this, or they like to cook." The student says, "Oh yeah, it's me! I like to cook." Whatever. They say, "Oh yeah." Then, they congregate with each other and talk. (Alma, final interview)

Based on Alma's description of her repertoire of practice, I imagine students

may feel valued in her classroom. Alma demonstrates an authentic interest in each

student. She models the inclusive behaviors she expects from her students.

> In the reading and writing, I make them do journals. The first journal is that they have to tell me why they came here. What were their reasons? They have to explain it. I can start to see where each student is coming from and what his or her reasons are for studying English. We have to be active in developing those relationships among students and teacher. They know that I know things about them, and I tell them, I say, "Whatever you write is only between you and me. Afterwards, it's going to be shredded." Some of them have really opened up in the writing. (Alma, final project)

Alma intentionally designs activities to get to know her students as people,

not just bodies in the classroom. This powerful strategy may also be important for

international students who are away from their families for the first time. Alma may

become a confidant for the students who need support—again, almost a mother

image, always nurturing.

Alma did not talk about how reading the journals influence her as an

instructor. There was data about how she reacts to journals that are not

representative of her values and moral beliefs. She did not mention if there were any

expectations for the content or length of the journal or student reactions to them.

As I get to know them, then I put them in groups based on abilities. Sometimes I tell them, "Okay, you're in this group because I think you can help other students."

I try to create a feeling of community. I tell them, right at the beginning, I say, "We're all in the same boat and we're all rowing for the same thing. I want you to succeed, and you want to succeed."

One time, one student wanted to answer all the questions. Then he got mad because I would not call on him. I said, "Well, we're a family here. For the eight weeks, we are a family. In a family, we listen to each other." (Alma, final interview)

Through culturally responsive pedagogy, Alma nurtures her students' sense of agency as learners in her classroom. This in turn encourages them to support other learners (Nieto & Bode, 2007). Alma verbalizes her desire for all students to succeed and her actions affirm that it is everybody's responsibility. Her strategies for community building may lead to enhanced experience and learning for the students.

I did not ask Alma about any students who struggled with her strategies to create community in her classroom. Alma refers to her students as a family. Alma's definition of what it means to be a member of a family may vastly conflict with a student's experience of the role of a member of a family. Alma may be conflating all her students into a generalized group of university level English language learners and by doing that, she is ignoring the uniqueness of their academic and social needs as individuals. Through her methods, Alma may also be insensitive and excluding to the needs of student who are not socially adept, or solitary learners, or may be introverted.

Connie – Self-Portrait A Reflection

Over the last 20 years, I have taught English and Spanish to language learners of all ages and cultures, kindergarten through university. My BA degree is in K-12 ESL/BLE with an emphasis in Spanish and my MA is in Educational Leadership and Administration, with a focus on English language learning (ELL), Structured English Immersion(SEI), culturally relevant methodologies, and multiculturalism. I

have created and presented professional development workshops on implementing ELL/SEI strategies in content area classrooms. I coached individual teachers who were struggling with ELL students in their classroom, presenting them with culturally relevant teaching strategies and SEI methodologies in order to make their classroom environments academically and socially inclusive to all learners.

My research reflects my ongoing commitment to enriching the minds and lives of all students, with a particular focus on female Muslim students. For many international students that step through our doorway here at SWU, this is just the beginning of a journey that will influence how their lives unfold.

Courageous and Brave Sofica

Sofica is the FMS I worked with during my sojourn. She is studying English so she can enter into a graduate business program at SWU. She graduated with bachelor's degree in Saudi Arabia and worked for three years. She lives with her husband here, who is working on his Ph.D. Sofica describes their marriage as destiny.

> When a woman marries a man in Saudi Arabia it is tradition to live with his family. Having the opportunity to live alone as a couple was one of the many reasons Sofica chose to come study in the United States.

> This is our destiny. I know that he's the man. I knew it from the deep of my heart, because I know myself. I'm not that person, oh I don't want to talk to the men. My work, previously I worked in three jobs. I was contacting with the other gender, so that's fine with me.

> I know that this is my, the love of my life. We get married last year. 2015, yeah. Last year in July. We already decided that, when we get married, immediately we will go and complete our studies outside of the country.

> When you get married, you live with his family. After marriage, we agreed to complete our studies outside of the country. We decided to study outside of our country so we could live alone together.

> My husband, he's always supportive. He's always beside me. He always, just go and I'll be with you. Just go ahead and I'll be with you. I don't know, he's I mean, very gentle.

Sofica explained she had met her husband years earlier at work. They were able to socialize together on coffee breaks because they were colleagues. Although it is tradition for parents to choose who their sons and daughters will marry, Sofica chose her own husband and informed her mother, who supported her. They had to maintain their relationship in secret until her mother orchestrated a proper meeting between Sofica's father and her future husband. Sofica's father approved and they were married.

I had learned from friends, colleagues, and media that Saudi Arabia was one of the most oppressive Muslim countries of women. Mezirow (1991) would label these beliefs as *meaning perspectives*, which come from "broad sets of predispositions resulting from psycho-cultural assumptions which determine the horizons of our expectations" (p. 223). I understood what I heard to be truths, when the reality was otherwise. Sofica describes her husband as gentle and willing to yield to her needs and wants. Before speaking with Sofica, I imagined that the FMS who studied with us from Saudi Arabia, were lucky, as opposed to it being their determination and courage that brought the FMS here to study. Sofica's education and experience working was surprising to me, but mostly I was most impressed by the amount of agency she possessed to control her destiny. Mezirow and associates (2000) would define this transformation as "the process of using a prior interpretation to construe a new or a revised interpretation of the meaning of one's experience to guide future action" (p. 162). Before hearing about Sofica's past experiences, I found it difficult to imagine her in an office setting with a 9-5 job. I am sure my previous beliefs were influenced by her young appearance, her gender, and the idea that traditionally FMS married young and started families, placing little value on following an academic and career path.

Strong Mother Figure

In my interview with Sofica, we both expressed an appreciation and a debt to our mothers for encouraging and directing our life paths.

> My mom, before she got married, she used to work [as a nurse]. First, she got her undergraduate from another city, which is the capital of our city. Which at that time, it was kind of prohibited to go and take your degree from outside of your city, and alone. She was there for like four years or three years, until she married my dad. (Sofica, artifact interview)

> She made all of us very, very strong. The mind of my mother, it's fine, she want us to be independent. Even when we get married and something happens strange to you, you know yourself. You know to live by your own. (Sofica, artifact interview)

> Yeah. Even, she thought about the future. She always think about the future. You have to be independent and these things. I believe it depends on the mother. Also, my mother give us like a trust. Wherever you work, even when there is a man, I know I trust you. I know you are a good one, I know that you are a good girl. You can be yourself and you can … (Sofica, artifact interview)

Having a strong mother figure in our lives was a commonality between Sofica and me. For the artifact interview, I also spoke of the influence my mother has had over my life. I told Sofica education was valued in our family. My mother encouraged and supported my decision to become a teacher. Even if I never worked a day in my life, my mother wanted me to be able to be independent, to be able to support myself, and to make my own decisions. My mother always told me, "As long as you are in school working towards a degree I will support you, feed you, and provide you with a roof over your head if you need it." Hence, the doctoral degree is her own fault. According to Greene (1995), "arts-based inquiry has the potential to facilitate both personal transformation and social change for educators by bringing their everyday lived experiences to life through the tangible creation and representation of an aesthetic artifact" (Greene 1995). By sharing personal artifacts with Sofica, we were able to learn about each other on a deeper level and find commonalities shifting my previous perspective about what it meant to be a FMS.

When I interviewed Sofica about her educational perspectives, I was intrigued to learn that she had no negative memories she could recall about studying as a FMS in an American university. I asked her for suggestions for instructors of international students.

> I think maybe know what a student is able to do a lot. Some students, they just want to come and listen, they don't want to participate. The teacher should know not to treat everybody equally, I believe, that's my point of view.

> They [teachers] may look each and every student like this student's very communicative, this student's very able to do things, this student's, he able to communicate with others. There are other students who don't. I believe the teacher should maybe mix them [student] up. (Sofica, educational perspectives interview)

I expected to hear stories about how Sofica and other FMS were treated differently than other students. I believe my expectations came from negative commentary about working with FMS from colleagues. I assumed that if an instructor did not like working with a FMS then possibly they were not hospitable. On the other hand, Sofica's positive attitude and openness to participate in class may influence how teachers and other academic staff treated her. Sofica came to the U.S. accustomed to interacting with males at work and was willing to work with all students. Learning about Sofica and her prior experience and interpretations of her academic experiences incited what Mezirow termed as a "perspective transformation." My understanding and beliefs about Sofica and FMS in general had changed due to absorbed new knowledge.

Reflexivity through imaginative practice is a way to have instructors confront oppressive behaviors and beliefs about "others" though the awakening of their own critical consciousness (Kumashiro, 2004). In addition to what I learned from Sofica in our interviews, I found the two videos I chose for sojourn activities prompted considerable reflection on my perspective of people and the world around me.

Video Reflection Beauty in Space – Connie

> The video, "Beyond Borders", reminded me that the international greeting is a smile when words are not an option…The beauty of this experiment was a space created for connecting…Some tried to talk, the majority touched and even hugged.… (Connie, "Beyond Borders" reflection]

When I think of my own reality of relating to people, too often we lack a "space" in which to connect. I may quickly look for indicators for which I can categorize a new acquaintance. I think this is typical of people within my society. Maybe in the future people will create spaces without technology. We will just spend time together without any agendas or planned activities. This prompted me to reflect on the importance of human connections to our well-being. As a language instructor, I have a short period to teach a standardized curriculum. I often enter the classroom with great urgency and at times notice my annoyance with students who ask too many questions, have special learning needs, or hinder my ability in some way to cover the curriculum in a timely manner. I became a language instructor because I love to work with language learners. The reward for me in teaching is the connections I build to my students when I interact with them and learn about them as individuals. The "Beyond Borders" video was a reminder of the beauty of sharing time and creating memories with students.

The "Beyond Borders*"* video prepared me to recognize my instructor-participants' capacity for connecting with others who are outside our chosen circles of friends, family members, and associations. From the "Beyond Borders" video, strangers from the most diverse of cultural, linguistic, and possibly religious backgrounds attempt to make connections with the person in front of them. Possibly, connectivity is an innate human need that facilitates interactions, compassion, and connections among instructors and students.

From the "One in 8 Million" video ethnography, I chose to watch *Joseph Cotton: The grandfather.* I have watched it four or five times now. It always makes

me weepy. I am sure my reaction comes from the love he [Joseph Cotton] has for his grandkids and how he expresses it. He values the time he spends with each of his grandkids; he does not have money to give them, but more valuable and influential is the time he spends with them. The fact is that on the outside appearance, I might not guess the beauty and depth of the person. That is the true gift. When we learn about others, we find, and we are able to admire the beauty they have and contribute to the world.

From the outside, I would have judged this man and his "situation" as sad and unhopeful reality of disadvantaged minorities living in the inner city of New York. The Joseph Cotton video segment reminded me that economic affluence, geographical location, or societal standing does not determine the richness of your life and experiences. The value in viewing this video was to inspire me to reflect critically on my daily interactions with diverse groups of people.

My Instructional Provenance: A Longer Journey

I grew up in a neighborhood and attended public school with Mexican, White and Black friends in Glendale, Arizona. Spanish language, taco shops, and Mexican music were as normal to me as The Carpenters, Kool Aide, and "Charlie's Angels." My family took summer trips down to the lake in Patagonia, Arizona to visit friends and cross the border in Nogales to shop and eat dinner. When I graduated from high school, I spent an additional year at the Escuela Preparatoria Activo 20-30 Albert Einstein in Delicias, Mexico to learn Spanish. My undergraduate studies at Arizona State University and later professional developments in the schools where I worked focused on strategies to successfully engage and teach English language learners ELL. My mind is flooded with warm memories of working with (ELL) diverse ages from around the world over the last 20 years. Most of my students during my career

have been from across the border. The majority of my native Mexican students came from humble backgrounds with a wide range of academic skills.

I feel very much at home working with Mexican students. I am knowledgeable about their history, culture and literary spoke their language. My resources are plentiful as was my repertoire of practice for engaging this demographic of students. I easily forge relationships with their parents and it is a natural for me to participate in community events with my students and their families.

My first encounter teaching a FMS in an adult ESL class in the fall of 2000 at a local community college. My knowledge about FMS was weak. I had no background knowledge about the Muslim or Arabic religion, history, culture, or language. The infamous 9/11 had not yet taken place yet, thus Muslims were not people to be feared or a hot news topic.

Salma Means Peace in Arabic

The fist FMS I taught was an Afghani woman named Salma. She was a petite woman with long wavy black hair and was one of the ugliest people I have ever seen. In my eyes, Salma looked like the evil witch from "Wizard of Oz." I recall being almost fearful and apprehensive to interact with her. My reactions derived solely on physical appearance. Her dark dress, skin color, and unfamiliar facial features made me uncomfortable.

Nevertheless, Salma participated fully in class and often stayed in during break or after class to ask questions or just talk about life, friends, family, and living in the U.S. Through our weekly interactions in class over the next six months, I was stunned by how learning about Salma and getting to know her shifted the image I had of her in my mind from a witch into a beautiful young woman.

On the last day of class, Salma cried as we hugged. She profusely thanked me for teaching her English. Upon reflection, I am grateful to Salma for shifting my perspective. This experience reminded me about how beauty is in the eye of the beholder. Coming to know Salma's beautiful nature transformed her in my eyes into a beautiful person and opened the door for subsequent experiences to occur.

Munar Enlightened Me

A few years later, I had the opportunity to teaching in an English language program that taught English through the content areas in an adult immigrant high school program in Northern Virginia. I taught basic algebra. The majority of the class were adult learners from Central America. However, one of my students was a young Muslim woman named Munar from Pakistan. She wore a traditional gray burka. Munar was covered head to toe in gray fabric except for her face. She was a bright student who quickly moved on to the next level of math.

During break time, Munar often came to sit with talk and me. I was curious about her culture and Munar was very forthcoming and honest about her perspectives on life in Pakistan and here in the United States. Munar dreamed to one day study at the university and return to her country to teach young children.

One day Munar brought in her cell phone and showed me pictures of a beautiful young woman dressed in a cocktail dress with high heels, beautiful long hair and great make-up. I was not quite sure why she was showing me these pictures of this attractive woman. I was incredulous when she said it was she. Munar explained to me, in her culture, Muslim women dress-up attend all women parties. She talked about how Pakistani Muslim women of multiple generations create communities that support each other through all cycles of life.

Seeing Munar's pictures and listening to her descriptions of her culture was an "Ah Ha" moment for me. While the outside packaging we chose for ourselves on a

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daily basis was very distinct, we were not so different on other fundamental levels like seeking and providing support for friends. Participating in all female activities, after some consideration, I was able to concede that my female friends and I actually dress-up to just to hang out with each other. These support systems among women seemed to share in and scaffold our collective and individual empowerment and agency.

The Agentic FMS: Independent, Proactive, and Influential

As I worked and interacted with Muslim women from a variety of countries and socioeconomic backgrounds over the next decade, this theme of agency and powerful Muslim women was continuously revealed to me. While working the same program, I taught older Muslim women who continued to dismantle my many preconceived ideas about the submissive, powerless, and oppressed FMS I had believed to be truths. The FMS I worked with sat in the front of the class, actively participated, worked with male students, and even danced at our winter and graduation parties. They mothered the younger students and teachers; they were funny, smart, open, and generous. They were more than just students; they were my friends. The FMS were leaders who made my class a community.

Beware!

When I started working at SWU more than two years ago, colleagues told me the majority of the learners who would be in my class were males from ages 18 to 25 from Saudi Arabia, Kuwait, and China with a few Japanese students mixed in. Like Hadiyah, I too attended a cultural awareness session on dealing with Arabic students. I was concerned with some of the stereotypes and generalizations made about Arabs.

I perceived the session to be a warning to watch out for some of their negative behaviors. In my recollection, the behaviors described included cheating

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and arguing with a teacher over a grade. Coming from a multicultural pedagogical background, I was dismayed that it was acceptable to speak so negatively about a specific group of students in an U.S. university setting. I wondered why it was acceptable to target one demographic; if the cultural awareness presentation had been about another minority group like Hispanics or African Americans, it would not be acceptable.

While assisting with student registration and placement testing, I saw a number of FMS. Based on my previous experiences teaching FMS, I was very excited they would be part of my classes. When I mentioned this to a few of the veteran colleagues in my department, they responded negatively. I recall learning that FMS did not participate in class, FMS refused to work with male students, and FMS were only in the U.S. to take care of husbands and brothers, and as a side-benefit, the FMS were permitted to take English classes. My veteran colleagues complained they could not understand or hear the FMS who covered with the niqab. When the FMS refused to participate in class activities, veteran colleagues ignored them and took away their participation points because they were not going to make special accommodations for the FMS. If the FMS came to study in a U.S. university, they had to adapt to our American academic norms. How could instructors of international students be so intolerant to the academic and social needs of another culture? During my first semester in my department, I heard similar comments made by other colleagues in passing and in curriculum meetings. The numerous comments inspired the social justice oriented arts-based innovation that was the genesis of this action research project.

Chapter 5

DISCUSSION

¡Qué bonita Te Ves! Es Que Me Estás Mirando Con Ojos de Amor...

When I graduated from high School, I participated a language exchange program in Delicias, México. While I attended a pubic local high school, I lived with a host family. My host mother was very fashion conscious and wore lipstick, stockings, and heels everywhere, even to the grocery store. When I would tell my host mother, "Qué bonita te ves!" [How beautiful you look!] She always responded, "Es que me estás mirando con ojos de amor." [It is because you are looking at me with love in your eyes.] I wanted to create a sojourn in which my instructor-participants had the opportunity to look at our FMS with love in their eyes. Believing, ¡Qué bonita te ves...!

In this social justice oriented arts-based study, I endeavored to broach each instructor-participant's reflective essence through the creative process of developing a photo-essay illustrating her experiences in an individual sojourn. Through the arts influenced activities prescribed in the sojourn, I aspired to positively influence instructor-participants' perspectives and understandings of working with FMS. To do so, I provided them with an alternative path of art-based inquiry through which to explore their own perspectives.

In this chapter, I first present a cross-portrait reflection of all the instructor-participants' experiences in and prior to the intervention. I then discuss implications for future innovations and professional development, exploring how this current innovation could be applied in future academic settings to help novice and preservice teachers who have little or no experience working with FMS. Next, I share implications for research, based on my experience conducting the study. I then evaluate the limitations of my intervention and their possible influences on the outcomes of the project. Finally, I reflect on my role in this study as both a leader and a participant.

Cross-Portrait Reflections

After multiple reviews of each individual instructor-participant's data, specific themes began to appear. The influence of Islamophobia and ethnocentrism on instructors-participants' perspectives and understanding of FMS was evident in the data. All instructor-participants reported the use of CRP to create inclusive environments for their diverse student populations. Additionally, instructor-participants displayed repeated moments of compassion for their FMS' academic and social struggles. All the instructor-participants possessed and developed a purposeful use of critical reflection, which influenced their perspectives and practices as teachers.

Another commonality I discovered among my participants was they all had lived and worked in other countries and spoke a second language. Among English language instructors of international students, this is the norm. Maja was the only instructor-participant to reference this experience as influencing her practice. From personal experience, I know my time abroad shaped me as an individual and an instructor. In the following sections, I synthesize the factors which influence instructor-participants' perspectives regarding FMS.

Reflections on Potential Value

All of the instructor-participants reported moments of surprise engendered during their interviews their FMS. The unexpected attainment of new knowledge shifted our past perspectives about FMS. The interactions and experiences with FMS facilitated each instructor-participant's capacity for reflection. In the final interview with me, all the instructor-participants demonstrated this admirable capacity as they spoke about an event involving a FMS that contradicted their previous perspectives, shared their moments of reflection, and shifted their perspectives and understandings of FMS.

The one–on-one interviews provided an opportunity for both instructor-participant and FMS to learn more about each other on a more personal level. Alma reported wonderment in how Fatima overcame substantial obstacles to continue to fulfill her dream to study here in the U.S., such great wonderment that she described FMS as female astronauts. From the artifact interview with Sara, Maja reflected on her personal life journeys, represented in broken pieces of jewelry. Maja also discovered connections between her and Sara, which transcended cultural and generational boundaries. The amount of agency all FMS who participated in the intervention was surprising to me and this agency contradicted previous perspectives about FMS. Both Hadiyah and Alma breached their own perceived cultural boundaries to learn about FMS social and academic experiences. I did not interview the FMS about their experience as interviewees in the study thus I am unaware of the significance of the experience to them. Future studies might compare the responses of both FMS participants and instructor-participants to this intervention.

The Influence of Islamophobia on Language Instructors

Across the four instructor-participants' portraits, including my own, I found declarations of how Islamophobia influenced their perspectives and understanding towards working with FMS. I also learned about their personal strategies for combatting oppressive ideologies. Maja, Hadiyah, and I all stated the hijab and/or niqab provoked uncomfortable feelings and at times negative reactions. In her photo-essay and educational perspectives interview, Hadiyah revealed a continued struggle in accepting the hijab as anything but a barrier. I stated that my FMS' dress and physical appearance reminded me of a witch, but through continuous interaction with the FMS, my perspective of her beauty changed. Maja and Hadiyah grappled with whether to approach or ignore FMS who wore a niqab in class. Alma and Maja's

own Islamophobic preconceived ideologies caused them to be surprised by their FMS'
agency and adultness.

The instructor-participants' capacity for reflection and purposeful awareness
of how their actions influenced their practices led them to make changes to lessons
and strategies for interacting with the FMS. Hadiyah learned certain American
cultural norms for instruction were not always applicable to all learners; a one-size
fits all approach resulted in inequitable conditions for FMS. From her interview with
Fatima, Alma discovered that often male Muslims are unwilling to work with FMS,
this new knowledge future challenged what Alma had previously perceived to be
truth. Maja acquired new perspectives about the dynamic between males and FMS in
the classroom from her own initiative to questions and find out more from various
sources. Sara. the FMS with whom Maja worked, was very forthcoming in her
negative reactions and the possible detrimental effect of being segregated from other
learners in class. All the instructor-participants reported their past struggles working
with FMS. Their honesty and continuous critical reflection about their perspectives
and methods for confronting their own Islamophobic and ethnocentric views
facilitated their abilities to create a safe, inclusive, community of learners within their
classroom environments.

Culturally Responsive Pedagogy

Instructors use culturally responsive pedagogy (CRP) as a guide for creating
inclusive and equitable classrooms when working with diverse learners (Gay, 2000).
I found evidence that revealed shifts in instructor-participants' perspectives about
FMS. Furthermore, I discovered the instructor-participants' use of culturally
responsive pedagogies were purposefully implemented to create inclusive classroom
environments for all learners.

From interviews with the instructor-participants, I found they all used CRP to create inclusive environments in their classrooms. For example, Hadiyah talked about reengineering a lesson to ensure FMS were able to participate. Alma was emphatic about her students working collaboratively as a family and the importance of knowing and learning about each individual student. Maja takes extra measure to learn about her students, is observant of the interactions among her students, and uses what she learns to influence her classroom practices. All the instructor-participants reported current implementation of culturally responsive practices in their classrooms to ensure to scaffold student learning and experiences. All of them work to build community of learners in their classrooms. They encouraged collaboration and interaction among students, which may promote student engagement and participation. It is possible that if I had observed my instructor-participants' classes, I might have uncovered other strategies to create inclusive equitable environments of which they are unaware they are using and are thus unable to articulate.

All of the instructor-participants including myself confirmed the importance of culturally relevant strategies, which include student-centered learning and collaboration. Hence, all of us strive to create learning communities among the learners in our classrooms. We use collaborative strategies such as working with a partner, small groupings, and projects to boost students' English usage and engagement in the class. While these are sound strategies in an English language classroom, we collectively must be aware that these strategies may not fit every learner's needs. If we push a student or set expectations for social interaction they are unable to perform, we may be perpetrators of creating oppressive and marginalizing classroom environments where we inadvertently alienate students through our own desires to create community.

Implications for Future Innovations and Professional Development

For instructors who may be new to working with FMS, recognizing how Islamophobia and ethnocentrism may influence their practices is an important step towards transforming their classroom practices to be inclusive and equitable for FMS. Learning about other instructors' struggles and evolutions may facilitate their ability to recognize negative outside forces and create their own path for transformative learning through meaningful experiences with FMS, research, and critical reflection. In future innovations or professional developments, I would share the experiences and outcomes of this innovation with other instructors and encourage them to be stewards of their own evolution by designing their own course for transformation.

As mentioned above, in future iterations of this innovation, I would encourage instructors to be stewards of their own evolution by designing their own course for transformation. I know from personal experiences and observing students over the last 20 years that when learning derives intrinsically, the outcomes are more meaningful to the learner. As I learned from this innovation, most transformation occurs over an extended period consisting of multiple experiences, interactions with others, and opportunity for critical reflection. From this innovation, I now understand that each instructor will be at a distinct place in his or her own journey. I believe by including the instructors in the design of their own sojourn, thus individualizing it, the results will be more impactful.

Informing Professional Development for Language Instructors

During the final interview with the instructor-participants, I sensed I had hit the essence of what professional development (PD) should be, an opportunity for instructors to be exposed to new information and experiences and freely reflect on them with an interested colleague(s). In my intervention, I believe the video responses, articles, and interviews prepared the instructor-participants to create

formative reflection based on their interpretations of their experiences in the form of a photo-essay. Sustained creative encounters nurtured and transformed a person's imaginative capacity. When a person strives to see "something" through another lens and "become[s] able to break with what is supposedly fixed and finished, objectively and independently real" (Greene, 1995, p. 19). I have participated in years of PDs and they have never brought upon the openness and reflection I shared with each instructor-participant about their experiences and current practices.

During the interviews, I felt engaged, interested, and excited by the stories of my instructor-participants. In my experience teaching K-12 and in higher education, administration mandates most professional developments (PD). In general, teachers in my experience had negative attitudes about their value and most felt their time would be better spent preparing for lessons or working with students. Possibly, because participation in my study was voluntary, not mandated, the instructor-participants felt a sense of agency from having the choice in sharing their experiences with me, hence the exercise was more meaningful. In my role as an educational leader, I see the importance of this newly acquired insight about motivating instructors to share their practices with others. While working with other instructors in PD may not be voluntary, perhaps allowing them the freedom to choose their line of inquiry and discussion would motivate meaningful discussions, heighten engagement, and provide value for the instructors.

I have also come to realize that transformation does not occur rapidly and is often difficult to measure. All the instructor-participants have developed their repertoires of practice over multiple years of interaction with international students. They are not novice teachers. Their greatest tool to refining their practices comes from their capacity for critical reflection about their daily lessons and interactions with students. Since this is not something they do in written or even oral form on a

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daily basis, there is little evidence of its benefit except for when the instructor-participants shared their stories of transformation over an extended period. In future studies, I see the value of participant reflective journaling to facilitate critical reflection in a structured manner. I would include opportunities for future participants to share with others their reflections. This could happen face-to-face or even in an online discussion board.

I believe using arts-based inquiry facilitated instructor-participants' ability to share openly their perspectives about FMS. The videos appealed to the instructor-participants on both an emotional and artistic manner reflected in their thoughtful reflections and photo-essays. The use of photos and words in the final photo-essay provided instructor-participants with a platform to tell a fuller story about their experience and the photographs of their FMS which may have made the exercise more personal. The arts-based inquiry yielded rich data from each participant. From their reactions to the activities and the workmanship of their photo-essays, I deduced that the instructor-participants enjoyed participation in the intervention.

Implications for Research

From this study, I learned that having dual roles as a researcher and participant is difficult and almost unattainable. Since I designed the intervention, chose the articles, selected the video, crafted the interview questions etc., completing the activities from a participant standpoint felt fake. I enjoyed and learned from my interviews with my FMS. I believe that experience helped me better understand and interpret the data from the instructor-participant's interviews with the FMS. The experience made me aware of the dynamic between FMS and instructor-participant, the excitement of discovering new insights, but also the awkwardness of asking a stranger from another culture questions. I did not ask an instructor-participant to interview me about my experience in the sojourn. I thought

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the interview would be again fake as I might answer the questions biased by what information I was trying to discover.

In future iterations of this intervention, I would try not to be a participant as well as the researcher. If among a group of colleagues, we collectively designed a similar sojourn, chose activities, crafted interview questions, conducted the research and analyzed that data, etc., then having the dual role might be more genuine.

One Drop of Water

A lesson I referred to throughout this manuscript is that transformation takes place over an extended period and change is influenced by a multitude of interactions and experiences. My intervention was a small drop of water in an ocean of a lifetime of experiences and moments. While I hope my drop of water was inspirational and influential to all, I have no control. I must let it be.

Although the instructor-participants who agreed to participate in my study were not my original target audience, I learned that even the most open and empathetic of instructors battle with negative ethnocentric and oppressive thoughts and perspectives. I came to recognize my own struggles with the hijab, through reading and hearing about the instructor-participants' conflicts as instructors' positive and negative outside forces influence our classroom practices and us. Participation in this intervention reminded me that just because a perspective or practice is condoned and deemed acceptable, it may not be equitable and may stem from deeper ethnocentric and racist roots.

Biases in My Experience and Positionality

My educational undergraduate and postgraduate work focused on multicultural education. This background knowledge facilitated my ability to quickly recognize culturally responsive strategies reported in the instructor-participants' classrooms. I was surprised by the instructor-participants' resolve to create inclusive

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classroom environments for all of their students and how reflective each instructor-participant was about their positive and negative experiences that lent to their overall progression as instructors. The beauty in their reported practices and the adoration with which they reported their experiences with FMS colored my initial analysis. The instructor-participants are my colleagues and through this intervention, I further developed relationships with them. Hence, my relationships biased me when conducting my overall analysis. I looked at the portrait through an empathetic and amiable manner. If the instructor-participants had been strangers from another department, perhaps I would have been more objective and less compassionate in my overall analysis.

Additionally, the fact that all the participants were female, being facilitated by a female researcher, might have influenced the study results. I loved the photo-essays crafted by the instructor-participants and was moved every time I watched one of the video activities. The instructor-participants shared similar reactions to the video activities and their photo-essay provided deep insight into their experiences with FMS and their longer journeys as instructors and women. All of the participants in this study were women. In future arts-based studies, I am interested to see if male participants would have similar reactions to producing photo-essays, interviewing FMS, and watching videos meant to provoke emotion and artistry.

Recognizing Limits in Transformational Capacity

I originally believed that my intervention might directly influence participants' classroom practices as well as their perspectives of FMS. Yet, instructor-participants reported little to no shifts in practice. Upon much thought, I realized that my innovation did not prepare the instructor-participants to recognize any discernable shifts in their attitudes, beliefs, knowledge, or practices when working with FMS. In my final interview, I only asked each participant about how the sojourn influenced

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their repertoires of practice, not their attitudes, beliefs, and understanding. I had included arts-based activities to incite critical reflection and inspire them to create their final photo-essays, but I had not included any articles or videos about transformative learning theory or its process. In future iterations of similar innovations, I would delve into research on methods for recognizing small incremental shifts in one's attitudes, beliefs, practices, and understandings.

Applications Beyond My Context

Studies similar to this action research project would be applicable and beneficial in many situations of cross-cultural interactions. FMS are not the only demographic group that challenge IEP instructors. Culture is a dynamic force always evolving. While the majority of instructors speak other languages, have traveled outside the United States, and worked with diverse learners, no instructor is an expert on any culture. There is value in learning about issues faced by different demographics of student populations.

Critiquing the Intervention and Research Methods

Each activity of the innovation helped inform the others. While the majority of the data came from the final interviews, I do not believe those interviews would have been as profound without the collective influence of the activities on the instructor-participants. Yes, interviewing the FMS was the most influential piece in shifting instructor-participants' perspective, but would the same shift taken place if the instructor-participants had not read articles about FMS' struggles with Islamophobia or had not watched the "Beyond Borders" video where complete strangers from different cultures connected? Only future studies can address this question.

In future iteration of a similar innovation, I would find out more about my participants' current teaching practices through classroom observations and pre-study interviews. I essentially knew nothing about whether or not my participants

were practicing culturally responsive strategies in their classrooms. I did not assess their beliefs, attitudes, and understanding of working with FMS prior to the start of the intervention. If I wanted to measure how participation in my innovation had influenced their practices beliefs, attitudes, and understanding, I would need to develop pre-innovation measures. I would then also create mid and post innovation observations and surveys to get a full picture and measure of any impact the innovation had on the instructors' practices, beliefs, attitudes, and understanding of working with FMS.

Limitations

The majority of my career has been in the K-12 setting. Designated time for professional learning communities is part of the weekly schedule at most schools where I have taught. This allows for a captive audience who have time allotted for professional development and curriculum projects. In my current educational setting, instructors attend bi-monthly curriculum meetings that last a half hour. In addition, we have quarterly staff meetings, but there is no designated weekly time for professional development. In retrospect, I recognize that when designing my intervention, I designed it with the K-12 model of weekly professional development in mind. The reality was my instructor-participants and I did not have weekly times to meet because of our diverse schedules. Instructors in my study work at remote locations off campus during the week. I was unable to find a time when all participants were available to meet, thus my innovation had to be individualized and not collaborative.

After participating in a short online study and dropping out, I realized that my time and commitment expectations for my instructor-participants were too ambitious. I then pulled the activities I deemed as most influential and reduced my study from a nine-week collaborative sojourn to a four-week individual sojourn that

would take place individually. However, I believe my study would have provided richer data as far as concrete illustrations of shifts among instructor-participants had the project been longer and collaborative. Instructor participants did not have the opportunity to learn from each other's stories and perspectives. They did not have the opportunity to mentally formulate and orally discuss their own personal viewpoints, moments of transformation, insights, or share cultural relevant strategies they use in their classrooms. I believe this may have hindered their ability to report any immediate influence or growth in how they work with FMS.

For future iterations, I would strive to make the sojourn collaborative. It would not only provide more data, but the influence and experience for participants and myself would be richer through interactions among colleagues. After attending a book club happy hour with my colleagues, I thought that might be a possible idea to make the sojourn a collaborative experience. The sojourn would provide an opportunity and excuse for colleague's to meet outside work while facilitating a platform in which to discuss topics and experiences related to the intervention.

My study would have been stronger had I included gender theories such as feminism and post-colonial theories. All of the participants were women and my study focused on female Muslim students.

Finally, when I put out a call for participation, the instructor volunteers were not the audience I believed would benefit from participation. I found that the people who chose to participate in my study were already to some extent aware of and sensitive to the unique needs of FMS students. The instructor-participants in my study were open to learning and actively sought out opportunities for professional growth through participation in university courses, conventions and workshops, and reading. While they all reported confronting negative feelings or reactions when they first worked with FMS, they all continually strived to overcome these emotions to

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better serve their students. I would have like to study the influence of the sojourn on instructor-participants who did not like working with FMS and perceived teaching FMS as a burden. I believe my data from participants who did not embrace FMS might have produced very different results.

Reflecting on My Role in the Study

I have been a teacher for about 20 years. I am used to preparing lessons for students and then implementing them. Participating in my own study was a new experience that forced me to shift out of my teacher comfort zone. While I believe that acting as a participant in the study was the most authentic way to run my study, collect data, and analyze it, I am accustomed to being a leader of the activities I create. Thus, for me leading my colleagues as participants caused a bit of nervousness a researcher. I wanted to impress them and for my participants to see the value in my study. These emotions put be in a vulnerable place. My colleagues/participants would be seeing me as not only a novice researcher, but would have intimate insight into my personal beliefs about education and social justice issues as related to FMS. This uncomfortableness caused some procrastination and influenced my motivation to participate in my own study. It is much more comfortable to watch and make assumptions or judgements of others. By participating in all of the activities, which included the FMS interviews, I was more empathetic to the experiences and attitudes associated with the interactions and activities. I believe this facilitated my ability to analyze the data at a deeper level with a more authentic understanding of my instructor-participants' experiences. In a sense, the experience was very similar to when I take a class and take on the role of a student. It makes me more empathetic to my own students' experiences as learners. I take the good of the class and try to implement those experiences for my students and the bad I consciously try to avoid in my own teaching.

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From reading many articles in preparation for my study about the plight of Muslims studying here in the United States, I was appalled at my general ignorance of how racism and discriminations play out for Muslims at American universities and the detrimental effects it has on victims. Now I am more cognizant of how my classroom practices may perpetuate further discrimination and marginalization through my actions, reactions, my acceptance of, or blindness to inequity. I will be more purposeful to stop, confront, discuss, and reflect on activities and behaviors that perpetuate inequities and marginalization of students in my classroom.

Final Thoughts

I came to understand that transformation does not happen quickly in a single experience of one short professional development opportunity. Rather, it springs from collected experiences and reflections over an extended period. It is the idea the events and people in our lives influence and mold us into the people we are today. One event prepares us for the next; without the prior experience we may be unprepared to evolve.

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APPENDIX A

FOUR-WEEK INDIVIDUAL SOJOURN

Activity 1: View "One in 8 Million" video photo-ethnography

http://www.nytimes.com/packages/html/nyregion/1-in-8-million/

- Please write a 2-paragraph written reflection of which photo-ethnography you would have liked to have made and explain why.

- Additionally, think about motivation as it relates to the person in the photo-ethnography. What external or internal factors influence/motivate the person in the photo-ethnography?

Activity 2: Artifacts and memories interview

Please set-up an interview time with your FMS. Let me know if you would like me to reserve one of the conference rooms in the cpcom area and if you like me to be present.

Activity: In preparation for this meeting, both FMS and you will choose a personal artifact that holds meaning or memories. Both you and your FMS will bring this artifact to the first meeting and share the story associated from it. Please record both stories and take pictures of the artifact.

Tools: Using your smartphone or laptop download a voice-recording device. I like Voice Record Pro. It is a free app. Play around with it to make sure it works. Use your cell phone camera to take pictures of the artifacts.

Upon completion of the interview, please send me a copy of the pictures and the audio recording. You do not have to erase them until the end of the project.

Activity 3: Fieldwork content and artistry (How does art influence meaning making?)

Please watch "***Beyond Borders'***

https://www.facebook.com/NowThisNews/videos/vb.341163402640457/1069006616522795/?type=2&theater

Then write a short reaction/refection. Please write about what you believe motivates you internally/externally as human beings to be a teacher, or why you choose to participate, or not in certain social groups.

Activity 4: Fieldwork-stream of consciousness

Materials: Highlighter/Pen/ 3 Articles

Activity: Attached in the e-mail is a folder filled with articles about Islamophobia and Muslim students' experiences on college campuses. Please choose 3-4 articles to read, print out the articles or use online notetaking tools to highlight and annotate information you find interesting or anything in the articles that "sticks out" to you.

Objective: My goal is to get a true view of their visceral reactions through stream of consciousness annotation of the articles. What is your gut reaction? What do you think?

Please return the articles to me with highlights and annotations.

Activity: Second interview with FMS

You will need to set up a time and place to meet with your FMS for the second interview. Please let me know if you need me to reserve a room for this.

You may choose from the list of questions provided below you to interview your FMS as related to their educational experiences and perspectives.

As part of this interview, if permitted by the FMS, you may take photographs, and/or get copies of photographs the FMS would like to share with the participant.

Interview questions for female Muslim women students

Interview questions will be semi-structured, to give voice to the FMS, and to allow I you to naturally ask follow-up questions based on what the FMS said during the interview, as would happen in a conversation.

1.   Tell me about me yourself?

2.   What motivated you to study in the U.S.? Why SWU?

3.   How do you fit into American culture?

4.   What was academic life back in your home country? How does it compare to academic life in the U.S.?

5.   How has studying in the U.S. influenced you as a student and person?

6.   Can you describe a situation when you experienced culture shock?

7.   Do teachers behave the same in the U.S. as in your home country?

8.   How would you describe social and academic interactions with other international students?

9.   How would you describe social and academic interactions with American students?

10.   When you struggle with classes or other issues related to being an

        international student in a foreign country, who do you look to for support?

11.   What are your future academic plans?

12.   How will your studies here in the U.S. support your long-term goals?

13.   What do you think is the most important thing a professor should know about

an international student in order to be a great teacher?

Activity 6: Create a photo-essay either using PowerPoint, a poster board, etc.

Using your data from the interview and pictures taken you will create a photo-essay.

You are the artist so be creative and follow your artistic instinct.

If your FMS was uncomfortable with you taking pictures, you may use abstract

pictures from around campus that represent something interesting you learned from

your interviews with your FMS.

- Choose the most profound quotes from the FMS or write reactions to fit with

    pictures.

APPENDIX B

ORIGINAL 9-WEEK INTERVENTION TIME LINE

Week 1: Fieldwork - Prior to group meeting
Individually, participants will view "One in 8 Million" photo-ethnography.

Activity: Participants will be asked to prepare an oral reflection of which photo-ethnography they would have liked to have made and explain why to the group… Additionally, participants will be asked to think about motivation as it relates to the person in the photo-ethnography they have chosen. What external or internal factors influence/motivate the person in the photo-ethnography?

Objective: Expose participants to the power and beauty of when voice is put to pictures like in the photo-ethnography, create a connection between art and meaning making, and arouse the notion of international and external motivations on humans.

Week 2: Group meeting - content and artistry (How does art influence meaning making?)

Activity: Participants will discuss the photo-ethnography and reactions/reflection. Participants will be asked to share what they believe motivates them internally/externally as human beings to be teachers or participate, or not, in social groups.

    1. Overview of the intervention

    2.   Start looking for a FMS to interview and photograph

Data Source: Notes from observations of group interactions scribed quickly after meeting and photographs I take.

Week 3: Fieldwork - stream of consciousness participant reaction to articles

Materials: Highlighter/Pen/ 3 Articles

Activity: Participants will receive an online folder full of articles about Islamophobia and Muslim students' experiences on college campuses. They will be asked to choose 3-4 articles to read, print out the articles or use online notetaking tools to highlight and annotate information they find interesting or anything in the articles that "sticks out" to them.

Objective: My goal is to get a true view of their visceral reactions through stream of consciousness annotation of the articles. What is your gut reaction? What do you think? As a scholar, the annotations I make on an article to be discussed in class are often less manipulated and refined than the final reflection I might write to be submitted to the teacher.

Data Source: Students will turn in articles to me with highlights and annotations.

Week 4: Group Meeting:
Meet Women on The Move – Women on the Move works towards this vision by supporting Saudi women, both students and non-students, through activities, conferences, and social gatherings coordinated by other Saudi women and their supporters. Women on the Move also works with the university community to help faculty, staff, and students better understand the unique needs, challenges, and opportunities of Saudi women in the U.S., and how they can collaborate and support Saudi women in being successful. Women on the Move envisions Saudi women who are successful and engaged in both the larger university and U.S. communities in their academic, professional, personal, family, and spiritual pursuits.

Activity: Participants will have a short informal presentation about their experiences in an American university classroom with Q&A.

Objectives:

1. Learn about the American university experience through the perception of the Muslim female student (FMS).

2. Facilitate interactions among participants and FMS in order to bring about some comfort in sitting with and conversing with Muslim women… which may be a new experience.

Data Source: Notes from observations of group interactions scribed quickly after meeting and photographs I take.

Week 5: Fieldwork– Preparing for a journey

Activities: Participants will be sent a folder with examples of photo-essays (*Time Magazine*).

Objective: To spark their creativity for their own photo-essay projects.

1. Participants will receive a short compilation of definitions and examples of microaggressions, microaggressions on the university campus, and the detrimental effects microaggressions have both mentally and physically on students. After reading the material, participants will then do a stream of consciousness on the microaggressions reading, to highlight and annotate information they find interesting or anything in the reading that "sticks out" to them.

Objective: Heighten participant awareness about microaggressions and their effects and facilitate participant reflection: Have you seen them (microaggressions) happen, experienced them, been the perpetrator? Explain.

2. Participants will craft and submit 5-10 questions they feel are important to ask a FMS in order to create a more socially and academically inclusive environment.

Objective: To get data on what participants feel is relative to know in order to influence their repertoires of practice.

Data Sources:

1. Participants will submit stream of consciousness reactions to reading on microaggressions.

2. Participants will submit interview questions for FMS, before group meeting

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Week 6: Group meeting – Ready to dive in

Activity: Participants will view a cartoon, which depicts an ethnocentric American classroom. Participants will be asked to have a group dialog to react to ethnocentric cartoon

Objective: Increase participants' awareness and understanding of how instructors' ethnocentrism influences classroom practices.

Activity: Group discuss on reading about microaggressions

- Have you witnessed microaggressions in the classroom?

- Have you experienced microaggressions in the classroom?

- Have you ever consciously or unconsciously been the perpetrator using microaggressions, maybe in the form of sarcasm?

Objective: Heighten participant awareness about microaggressions and their effects and facilitate participant group discussions.

Activity: Share interview questions and finalize questions

Objective: Check questions for appropriateness; inspire additional questions or lines of inquiry among instructors

Data Source: Notes from observations of group interactions scribed quickly after meeting and photographs I take.

Weeks 7: Fieldwork – Project work

Activity: Participants will interview and photograph a FMS (record and share interview with me)

- Participants will develop pictures and choose pictures to include in photo-essay

- Participants will be asked to choose the most profound quotes or write reactions to fit with pictures.

- Participants will create a photo-essay

Data Source: Recorded FMS interviews

Week 8: Group meeting – Mini-art exhibition & celebration of learning

Activity: Collaboratively participants will decide on the details for the "Celebration of Learning." Details include:

- Invitees like other colleagues, FMS, etc. or just our group;

- Location of the celebration in a secluded or open area where others can causally come and observe;

- Format of the presentations/sharing of photo-essays (formal or casual presentations);

- Food choices;

- Length and time of the celebration;

Participants will share their final products with the group, give an oral reflection of their sojourn, and receive feedback from peers.

Time: 1-hour lunchtime event

Data Sources:

1. Final products- photo-essays and recorded interviews
2. Notes from observations of group interactions scribed quickly after meeting and photographs I take.

Week 9: Adieu (final interview)

Activity: Participants in my study will individually take part in an informal semi-structured interview lasting no more than 45 minutes. While I will have a set of prepared questions, I will allow participants to feely discuss how participation may have influenced their understanding, attitudes, beliefs, and repertoires of practice as related to working with female Muslim students.

APPENDIX C

INTERVIEW QUESTIONS FOR INSTRUCTOR-PARTICIPANTS

Instructors will receive these questions a week before the interview to provide them time to reflect on the questions and their experiences.

1. How would you describe this sojourn to a colleague or friend?

2. Reflecting back on the activities, videos, readings, and photo-essay project, which was/were most influential to you as a practitioner in the classroom?

   - Can you give me specific examples?

3. Reflect on your experiences of interacting with a FMS on a more personal level through the interview and photographs.

   - Have those experiences shifted or influenced your prior beliefs or perspective about FMS? How?

4. As a university instructor, how important is it to create an inclusive and hospitable environment for all your students?

   - How might you go about creating such an environment?

APPENDIX D

EDUCATIONAL PERSPECTIVES INTERVIEW

1. Tell me about me yourself?

2. What motivated you to study in the U.S.? Why SWU?

3. How do you fit into American culture?

4. What was academic life back in your home country? How does it compare to academic life in the U.S.?

5. How has studying in the U.S. influenced you as a student and person?

6. Can you describe a situation when you experienced culture shock?

7. Do teachers behave the same in the U.S. as in your home country?

8. How would you describe social and academic interactions with other international students?

9. How would you describe social and academic interactions with American students?

10. When you struggle with classes or other issues related to being an international student in a foreign country, to whom do you look for support?

11. What are your future academic plans?

12. How do your studies here in the U.S. support your long-term goals?

13. What do you think is the most important thing a professor should know about an international student in order to be a great teacher?

APPENDIX E

INSTITUTIONAL REVIEW BOARD APPROVAL

ASU Knowledge Enterprise Development

APPROVAL: EXPEDITED REVIEW

Michelle Jordan
Division of Teacher Preparation - Tempe
480/965-9663
Michelle.E.Jordan@asu.edu

Dear Michelle Jordan:

On 8/22/2016 the ASU IRB reviewed the following protocol:

Type of Review:	Initial Study
Title:	Introduction to Social Justice-oriented Arts-based Inquiry for Changing Repertoires of Practice
Investigator:	Michelle Jordan
IRB ID:	STUDY00004680
Category of review:	(6) Voice, video, digital, or image recordings, (7)(b) Social science methods, (7)(a) Behavioral research
Funding:	None
Grant Title:	None
Grant ID:	None
Documents Reviewed:	• 3 - INSTRUCTOR PARTICIPANT CONFIDENTIALITY AGREEMENT.pdf, Category: Consent Form; • FMS consent, Category: Consent Form; • FMS recruitment letter, Category: Recruitment Materials; • photo release, Category: Consent Form; • 3 FMS PROTOCOL_SocialBehavioral %28002%29.docx, Category: IRB Protocol; • Instructor consent, Category: Consent Form; • interview questions, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • instructor letter to recruit, Category: Recruitment Materials;

The IRB approved the protocol from 8/22/2016 to 8/21/2017 inclusive. Three weeks before 8/21/2017 you are to submit a completed Continuing Review application and required attachments to request continuing approval or closure.

If continuing review approval is not granted before the expiration date of 8/21/2017 approval of this protocol expires on that date. When consent is appropriate, you must use final, watermarked versions available under the "Documents" tab in ERA-IRB.

In conducting this protocol you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

Sincerely,

IRB Administrator

cc:
      Connie Hahne

APPENDIX F

PHOTO ESSAYS

LIFE IS LIKE
A TAPESTRY
ALMA

A SPECIAL INTERVIEW

1

164

"MANY CHOICES FOR UNIVERSITIES, FAMILY WHO HAD NICE EXPERIENCES THAT LIVE IN THE AREA"
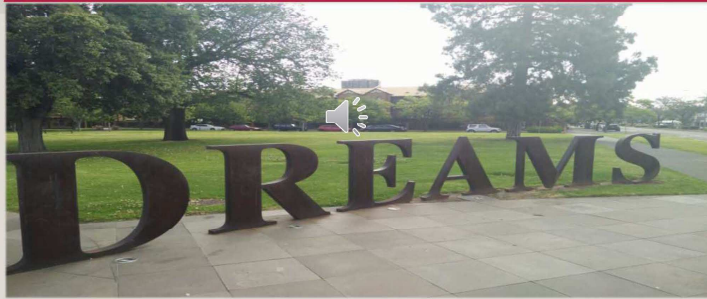
"LOVE LEARNING AND LIVING HERE AT THE UNIVERSITY!"

2
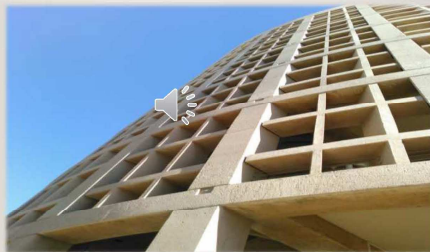
"FOR THE WOMEN STUDENTS, TEACHERS WERE SEEN WITH A LCD SCREEN"

I COULD NOT ADAPT TO THE CULTURE. THE ARABIC MEN DIDN'T WANT TO WORK WITH ME IN THE CLASSROOM.

3

"I LEAVE MY BABY DAUGHTER AT HOME. SHE WAS ONE MONTH."

"AUNTIES TOOK CARE OF MY BABY, AND SAID DON'T BLAME YOURSELF!"

"I LIKE ENGLISH. I WANT TO GO. I WANT TO HAVE THIS EXPERIENCE."

WE SEE THE BEAUTY ON THE FRONT SIDE.

5

REFERENCES

- http://4.bp.blogspot.com/-nx3aNREk2w8/TrJeIF928cI/AAAAAAAAApg/UJgkJDPvoHQ/s1600/portsetonsquares%25281%2529.jpg
- https://s-media-cache-ak0.pinimg.com/564x/42/3b/95/423b959fae28ba2f3b2abf015a59e58a.jpg

6

STRONG AND DETERMINED

• Connie Hahne

IT IS ALL ABOUT MY MOTHER
BECAUSE OF MY MOM I AM WHO I AM...

HTTP://WWW.OPTBACKIN.COM/10-THINGS-YOU-LEARN-FROM-BEING-RAISED-BY-A-STRONG-MOTHER/

My mother made us all very strong...
She taught us (7 sisters) to depend on yourself...
to be independent... know yourself...

1

My mom went and studied her bachelors in a city outside her city, which was prohibited at that time....

We met alone a few times, at the coffee shop next to where we worked together... that was ok...

2

IT WAS OUR DESTINY TO MARRY… I KNEW HE WAS THE MAN I WANTED TO MARRY… I KNOW MYSELF AND I HAD CONTACT WITH THE OTHER GENDER…HE WAS THE LOVE OF MY LIFE…

If I have daughters, they will marry the men they want too…

WHEN YOU GET MARRIED YOU LIVE WITH HIS FAMILY...

AFTER MARRIAGE WE AGREED TO COMPLETE OUR STUDIES OUTSIDE OF THE COUNTRY...

WE DECIDED TO STUDY OUTSIDE OF OUR COUNTRY SO WE COULD LIVE ALONE TOGETHER.

TIMES ARE CHANGING....
THEY ARE BECOMING MORE MODERN
BUT WE STILL FOLLOW TRADITION

4

STUDYING IN THE US HAS CHANGED ME IN A GOOD WAY... AND IN A SCARY WAYS... I LIKE THE CULTURE OF ASU...
I AM AFRAID I WON'T LIKE IT IF I GO TO ANOTHER STATE....

STUDYING HERE HAS CHANGED ME IN A GOOD WAY THAT I WANT TO COMPLETE, I WANT TO DO, I WANT TO PURSUE WHATEVER I PLAN TO COMPLETE I WANT TO FINISH IT. THIS IS A GOOD THING TO ME.

5

**EQUITABLE INSTRUCTION PRACTICES
WITH
FEMALE MUSLIM STUDENTS**

By: Maja
January 2017

LEARNING ABOUT SELF

When students and teachers share what they value in the classroom, everyone grows appreciation for others……

Experiences from each phase of my life transform into a rich compost for the next phase

Living in Guatemala and being a foreigner having to live life in Spanish made me become a better teacher, friend, daughter person

1

THE SAUDI FEMALE STUDENT

By Hadiyah

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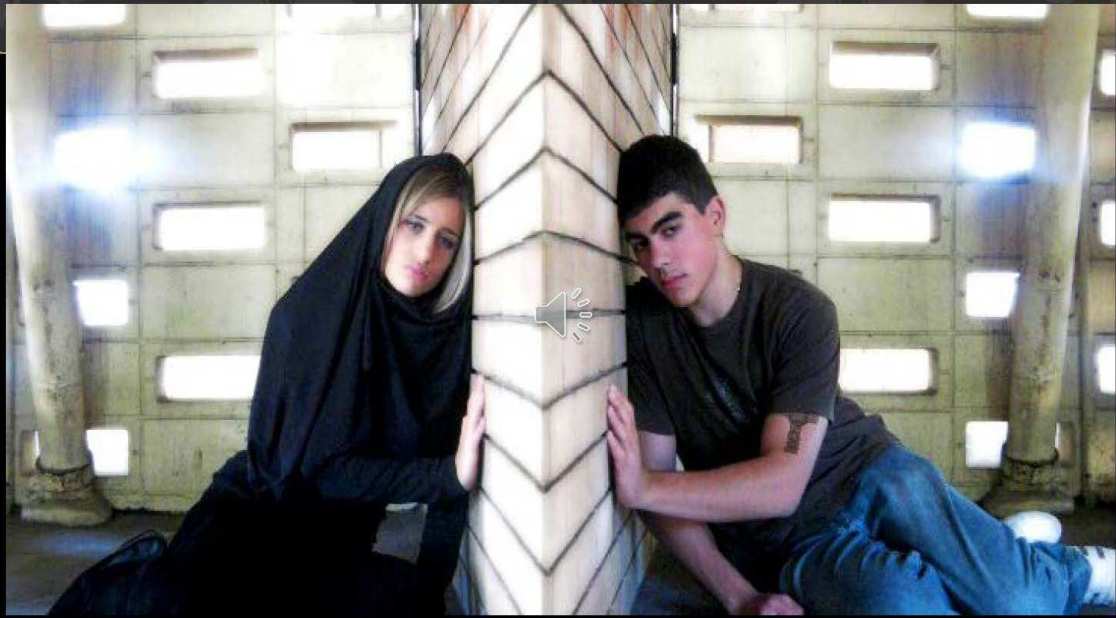
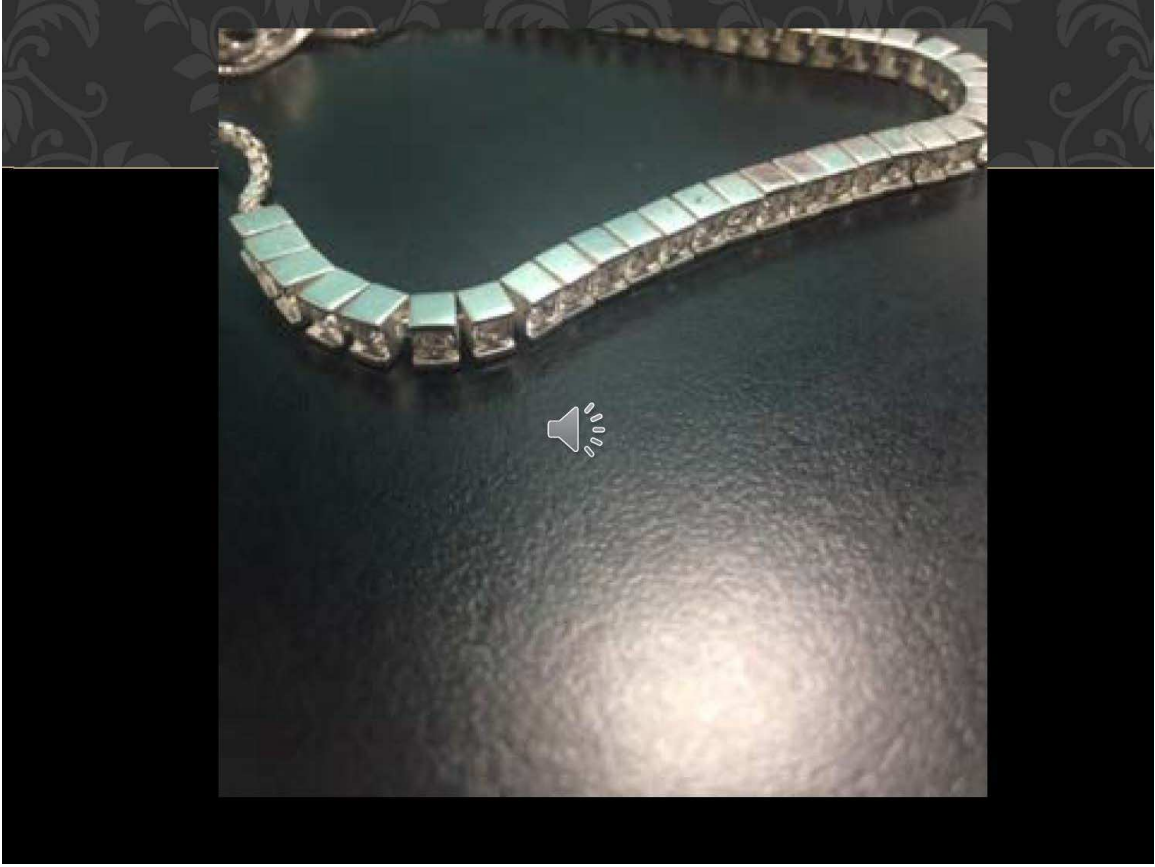HTTP://WWW.RELATIVITYONLINE.COM/WP-CONTENT/UPLOADS/2010/04/FORBIDDEN_LOVE_BY_MARYANA01.JPG
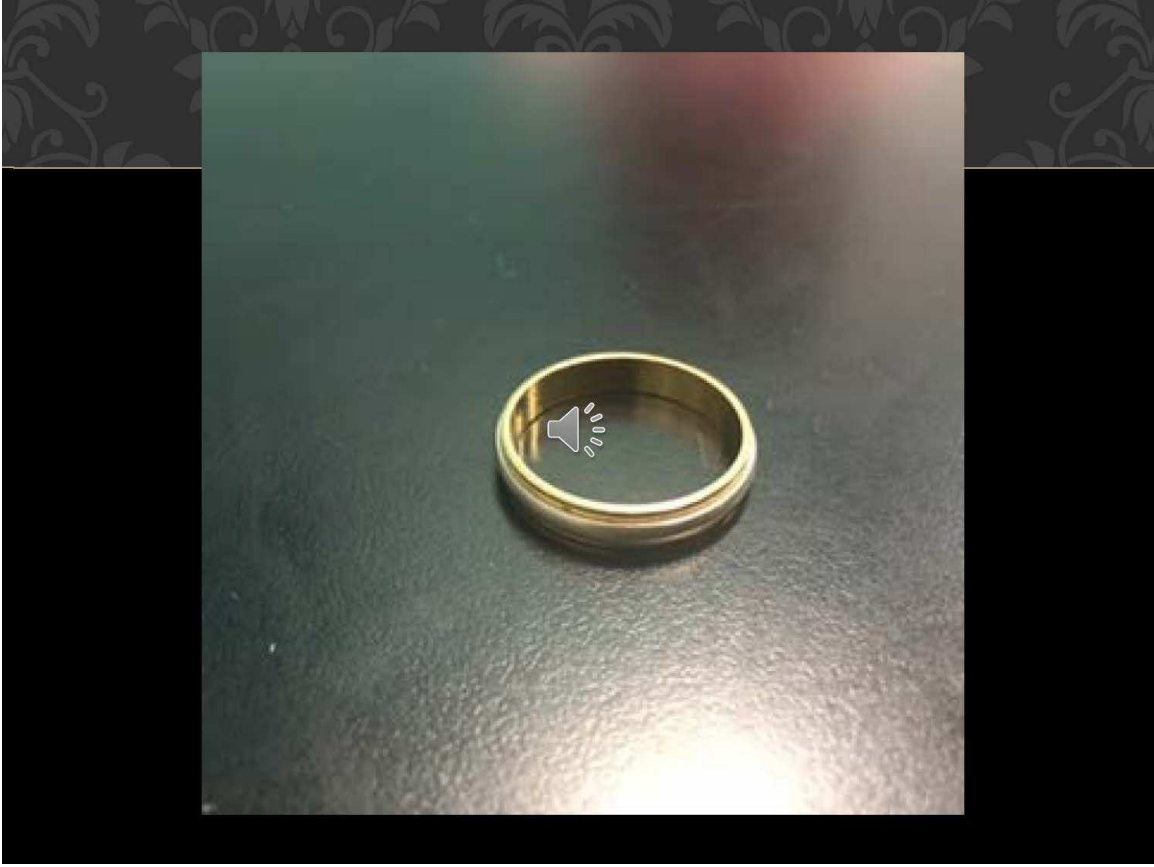
HTTP://WWW.BYYOURSIDEDANCESTUDIO.COM/BYSDSYS/WP-CONTENT/UPLOADS/2014/03/QUINCEANERA-CHOREOGRAPHERS.JPG

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