

Transcript for Maha Bali's closing plenary, Promoting Social Justice via Open Educational Practices

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...I'm MJ Bishop director of the Kirwan Center which you've heard me say before is leading the M.O.S.T. initiative in collaboration with Maryland

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Online, the Maryland Association of Community Colleges, and the Maryland Independent College and University Association. We're so thrilled to have this opportunity to work with you on these important initiatives.

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If you had the chance to hear Angela DeBarger's plenary talk yesterday, or Gerry Hanley's talk at our second Summit or if you go all the way back to our first Summit and had the chance to hear David Wiley and Cable Green,

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you already know we've been incredibly fortunate to have amazing keynote speakers for these events who have shared their vision for the future of teaching and learning that has both challenged us and inspired us to do better.

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So likewise you're in for another treat now.

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It's my pleasure to introduce Dr. Maha Bali, who is Associate Professor of Practice at the Center for Teaching and Learning, excuse me, Center for *Learning and Teaching* -- an important distinction to put learning first -- at the American University in

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Cairo. She has a PhD in education from the University of Sheffield in the UK, is co-founder of [Virtually Connecting](#), a grassroots movement that challenges academic gatekeeping at conferences, and is co-facilitator of [Equity Unbound](#), which

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is an equity-focused, open, connected intercultural learning curriculum. She writes and speaks frequently about social justice, critical pedagogy, and open online education.

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And as soon as I get a minute to pause I'm going to post all of those links in the chat so that you can connect to some of that amazing work that she's been involved in.

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I had the pleasure of hearing Maha speak for the first time at the OpenEd conference last fall and as noted in the session description, Maha's talks are "an exercise in imagination" that will challenge us to explore how open pedagogical practices can transform

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the way we think about an inclusive, transformative pedagogy for marginalized communities. In addition, Maha's highly interactive talks model best practices for the way we can accomplish all of this, even in a Zoom environment, so really excited to have

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Maha with us and please join me in welcoming her to the M.O.S.T. Summit.

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Thank you.

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Thank you, MJ for this wonderful intro. You're welcome.

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Hello everyone, I just put in the chat... my computer wants to update, like they always want to do it at the weirdest times.

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But this is a link to my slides, and I'm going to start screen sharing now and yes, expect this to be interactive so I hope you guys are in the mood to type a little bit in the chat, and I may even ask you to unmute if you're comfortable.

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Alright, so this is me, a lot of what I'm talking about today it's based on an article I co-authored with Catherine Cronin and Rajiv Jhangiani and the link is in that first slide.

<https://jime.open.ac.uk/articles/10.5334/jime.565/>

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So I start with As-salamu alaykum (السَّلَامُ عَلَيْكُمْ) ...it's a different time of day, different parts of the year but when you say As-salamu alaykum that works for anytime of day.

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And I want to ask you *How are you feeling today?*

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I think during this pandemic I've just gotten used to always asking people *How are you feeling?* because it's a rollercoaster of emotions.

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So let me know in the chat, *How are you feeling?* Grand. Okay! Hopeful. Tired but excited. Tired. Shalom.

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It's Friday, ready to relax. Better. Tired. Doing well. It's Friday. Yeah. I should always do keynotes on Friday, people are going to feel good that it's Friday, right?

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Excited and energized. Inspired.

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Awesome. What have you done with the week? Energized and excited.

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I'm very excited to talk to you all. I've had not a great morning, but this is the best part of my day right now [inaudible].

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All right, and you know if you need to stretch or get a drink. I always have something hot to drink, and some water beside me because I'm going to be talking a lot. And I've just recovered from a non-COVID cough.

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So sometimes I might need to pause to cough. I'll be back very soon after that.

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All right.

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The slides are here, you can comment on them now or after the event if you want, if something comes to you later.

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And I just want to acknowledge that keynotes appear to be the work of one person, but they're really work of a lot of people. I'm inspired by a lot of people. I'm going to try to mention some of them here as I go.

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And what I'm going to do today, we've checked in, I'm going to do a chatterfall exercise where I ask you to reflect a little bit on why you're here and what you've learned so far in the conference.

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And then I'm going to focus on modeling this typology of open educational practices that we developed, Catherine, Rajiv, and myself. And I'm going to go through some examples and applications and I want to hear from you as well, your applications of this

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model. How would it apply to the work that you're doing with openness and the work you've heard about this week?

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And then we're going to end with an exercise, uses pen and paper, you put your eyes away from the screen and you start reflecting on your own and then we'll share back some of that.

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The chatterfall is just type in the chat, as I asked these questions and the first question is "I came to this conference to..."

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And I'm going to mute and take a look at what you guys think and start reading out some of them

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...be inspired, to share and learn, learn as much as I can about OER, gain resources, hear about the great work, gain new ideas, connect with others find solutions, learn more, share my experience, rediscover motivation.

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That's an important one. Learn about ways to promote equity in OER

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gain inspiration again from others, become comfortable, community, bring more back to your own campus, recharge. Those things are really important, in terms of this affective element of being in a community of people who think about

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the same things. Critically examine the connections between OER and DEI, that's really important. Expand my knowledge, nuances, new ways to think, grow our fellowship.

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Working and learning with others, learn how the evolution of other institutions compares to my own - that's very specific, lend support, to offer encouragement to OER creators and find others.

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Okay, what about this, What has inspired you most at M.O.S.T.? Haha. This is funny, most at M.O.S.T. "What has inspired me at M.O.S.T. is, at the conference, is..."

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pun intended!

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It was intended. Okay.

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So what has inspired you guys most this week? Well not this week, in two days but probably feels like a week.

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Angela's talk was amazing, I just listened to it. The work of amazing faculty and how they empower their students. How passionate everyone is. The progression of OER, tools and ideas, inclusivity, lightning talks.

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Some stuff has been transformative, statewide work,

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positivity, Angela again, large community, involving students in evolving OER,

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Strategies, other people have similar issues -- that's always helpful to know about.

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Great work from colleagues at other institutions in improving student equity

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opportunities to grow as an educator.

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We have common goals and we're not alone.

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That's really important.

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I think...this next question is, "I think openness is important because...."

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Why is openness important.

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[Looking at the chat] Hey Apurva, that's you! Hi!

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I just realized who you were. Flexibility, we grow by sharing. Emotive

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Everyone deserves access to knowledge

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[you can hear that motorcycle in the background, this is Egypt, Cairo, very noisy even inside the house. I'm on the eighth floor but I can hear them.] Access is a critical opportunity, sharing actionable..., benefits for students and stakeholders, broaden access

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and participation

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We need to work make the world less competitive. Yes, thank you.

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Improves you as an educator. Yes Deb, thank you, true engagement with content for all

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students, students, more than just cost saving - I agree, invigorating to share knowledge beyond the classroom.

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OK, and I'm going to share with you a story.

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And it'll, it'll be clear why I'm sharing it later.

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But it's a story that's inspired my work in general.

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and with openness, especially.

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So, the other day... my daughter and I play Solitaire sometimes so obviously solitary something you're supposed to play on your own.

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But when I play it sometimes on a couch my daughter sits on the other side and she plays along with me.

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And then one day for the first time ever, she's like I'm gonna play Solitaire on my own.

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And then I walked by while she was playing it, and I discovered something really interesting.

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She's always used to playing solitaire upside down.

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Because I'm the one who's playing and she's just helping me. But when she played Solitaire on her own, she set it up upside down so that she could maintain the same perspective that she has and she didn't realize that as the main player, the cards should

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be facing a different way.

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And I realized that because she had always been on the margins of my game she was seeing the game differently - this is how she saw the game, she didn't see it the same way I was seeing it. Like at first, I was like, I laughed and I was like, why are you doing

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that? And what's that about? And then I realized that no, she sees it differently. And, and because she's been on the margins all this time, it's really difficult for her to start seeing it the way I do.

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But then, why do I want her to see it the way I see it? There's something special about how she's seeing it, and to keep that keep that perspective.

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And I wrote about this in the foreword for this book, *Voices of Practice: Narrative Scholarship from the Margins*. Those are the center can never see what it looks like to be on the margins because the world looks different from the margins, like when my daughter

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saw solitaire upside down.

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And this unique perspective, especially on suffering and in-betweenness, is why we need to have voices from the margins in our textbooks, teaching our classrooms, managing our educational institutions, and representing us in media and government.

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This is why Kamala Harris matters so much to girls, Black women, Asians, and immigrants in America. And she actually matters to women all over the world and to girls all over the world, like my daughter loves her so much.

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Because cognitively understanding systemic inequalities does not prepare you to truly understand the experience of being marginalized.

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And that is why everything I'm going to say about social justice matters and everything I say about participation of marginalized communities matters, is no matter how empathetic and sensitive and inclusive we try to be,

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If we are not that person from that particular margin, and none of us is from every margin right, even within our intersectional identities, none of us is everything.

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And that's why participation of everyone, you know, in decision-making about their own future and their own learning is important, which is something Angela also talked about.

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And so the article that I'm going to talk about by Cronin and Jhangiani and myself

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is about open educational practices and we're trying to provide an inclusive typology of open educational practices along several axes.

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So it's a continua, it's not a duality, it's a continuum along these three axes because previous definitions of open educational practices or open pedagogy have tried to be reductive and to limit what it means.

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And we're really interested in making sure that that conversation is expanded and inclusive of different understanding of how people practice open. So that's been important.

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The other thing is that we talk about the social justice focus and a lot more access.

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More, more, not talking just about access I mean a lot of times we talk about OER and we focus on economic aspect and access, but there are all these other dimensions and we can look at every single thing we do and see where it goes on each of

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these elements and say, maybe this is transformative for one population but it's actually negative for another population. Or maybe it's fixes a problem and it's ameliorative, or maybe it has a systemic impact.

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so this is what I hope this keynote will help you question and ask these very particular questions about the work you do and the work you've seen in open.

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And also I just wanted to say that I had worked with Susan Koseoglu.

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A few years ago about the concept of the self as an open educational resource. So thinking about openness as an attitude or worldview, beyond the technical definitions of openness just open access and such.

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There's something that Angela showed as a **xxxx Hammond's** tree and talking about worldview as one of those root things that are beneath the surface but are really foundational to a culture.

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And I think when openness is within your culture, your worldview is quite different than people who don't have that in their culture. And it takes time to build that worldview and culture, it's not something that is easy and those of you who are implementing

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these kinds of thing in your institution you know that it takes time to catch up to the philosophy behind, I think, openness and some people get it really quickly because it was already part of who they are.

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And some of the characteristics of an open self is sort of like being an *edible person*, like your inward openness to change based on interaction with others.

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Narrating your practice. So not just sharing the products of your work but also sharing your processes so that other people can learn and I'm sure a lot of this has been happening at this conference. And *making ourselves vulnerable* and Angela also talked

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about vulnerability I think she quoted **Brene Brown**, knowing that of course vulnerability is a different risk for different people depending on the intersectional identity.

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And this idea of just *negotiation of knowledge* - that knowledge is not just a polished product, it's something that we can keep negotiating together. And Suzan and I thought of, after we came up with the self as OER, we thought maybe open self rather than OER because OER makes it seem like a done deal. And also the focus on connections and community and not just the individual and the self.

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So these are parts of the way I think about openness in general. And I like Catherine Cronin's definition of openness as a broader description of practices that include the creation, use, and reuse of open educational resources as well as open pedagogies and

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open sharing of teaching practices. And these may not involve OER at all.

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So, because open educational practices are so broad and so different from each other, possibly, this categorization sort of helps you think about the different ones and put them in different slots so that you can compare different open educational practices

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from each other. And I'm just going to pause for a second. This wasn't in the plans but what, what are some of the things that come to your mind when someone says "open educational practices"? What are examples that you can think of that you would generally consider these are open educational practices, someone tells you give me a couple of examples, what comes to your mind?

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Accessibility, all right. Allowing students to contribute content. Yes. OER textbook students can interact with. Collaboration within among students - right, whether or not it involves OER. Non-disposable assignments, students as creators, practices that take into account the whole

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person, flexibility, shareable materials under CC licenses - my ability to

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use and remix without restriction, not overly complex, allowing students to share, free textbooks, providing resources that are accessible to all, modification of course content on the fly.

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I like that one. Make your students partners in the construction of knowledge, I really like this, partners in the construction of knowledge. Discovery and empowerment, everyone can access without cost or restriction.

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Okay.

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So some of these are still quite OER-centric, and those are still open educational practices, and some are not. So, what Catherine, Rajiv and I thought of, are these particular ways of looking at it.

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And open educational practice can be content-centric or it can be process-centric or somewhere in between. And those that are more OER-centered often center around content but there are others that are centered around process.

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And then there are open educational practices where the teacher is the one who's doing the open educational practice and there are ones where the learners are doing the open educational practice.

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And then finally, there is open educational practices that focus on an improvement in the pedagogical sense, and some are focused on social justice and of course some are both.

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And when we talk about social justice again, and I will explain this again, this economic, cultural and political elements of social justice, and whether that change is transformative or ameliorative, which means not systemic, and then neutral or negative.

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And even pedagogical things can be focused on the cognitive, behavioral, or affective elements, and I noticed Angela in her keynote also talked about elements of care and belonging and trust right and those are affective elements and sometimes that's

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what you're achieving with an OER rather than a cognitive.

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That's important.

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And a reminder again, this is a spectrum not a binary because we're going to be doing some activities right now talking about all these different possibilities for open educational practices and whether they fall in one place or another.

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So Nancy Fraser's framework of social justice says economic injustice is probably the most obvious one because it's giving access to people who wouldn't otherwise have it, but we give them that experience unchanged.

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But we're redistributing resources and we're restructuring maybe if we do it at a deeper level.

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One example is maybe if you think about during the pandemic when people didn't have good internet, you can either buy them 4G within like one student at a time.

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Or you could negotiate with the government like South Africa did so that the government makes the use of lms free for everyone.

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And that's a different... you've solved it on a systemic level so not every person who needs has to ask for the help that they need.

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And then it can be cultural, in the sense of

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you redesign, so that minority views are recognized. So thinking about for example in the US, the history of Native Americans was previously ignored or erased or, you know, not told from that perspective and cultural justice would be to re-insert

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those views from those perspectives and have more diversity is represented in the curriculum.

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And of course, what I'm talking about would apply to open education as well, as like how diverse are the perspectives that were included in your curriculum in your OER and whatever you're doing, and then political injustice is about... to solve that is you

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go beyond giving access and beyond just the culture but those normally who don't have access to the redesign - involving them, and giving them equitable representation and what Nancy Fraser calls that is parity of participation, making sure they have parity

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of rights, making sure that when you say we're including someone and bringing them to the table that they feel fully able to participate so they have the power of decision making, and I think Angela also mentioned this in her talk.

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So, where she was saying, for example that previously -- and I think she was talking about Hewlett previously --

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they were privileging legal and technical aspects of OER rather than relational ones and focusing on narrower definitions related to rigor and knowledge and less related to belonging, care, and dismantling systemic injustice, and when funders do

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This, then they sort of change the agendas of institutions. And institutions often don't have a say in how a funder decides to fund their work, right? And Angela also talked about how their vision is about everyone should have access to knowledge and everyone

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has the right to be creators of knowledge and the second aspect of creators of knowledge, then, can support this concept of students creating knowledge, of minorities creating knowledge and being participatory, and my personal story with Angela, I want

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to share with you is, I didn't know Angela much at all. I had previously worked on projects that other people were working on that were funded by particularly OER funders, and they had sort of restrictions that everything you create

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has to be CC-BY, for example, you cannot do this and that and there's so many restrictions based on the funder's agenda rather than what the people receiving the funding wanted. My story with Angela is that she reached out to me on Twitter and said I heard

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that you're doing this work on social justice I want to support you.

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Let's meet. And I didn't know who she was actually I looked her up and I realized who she was.

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And when I met her, I was sort of expecting that they would have certain framework for how they would support us on particular things but not others. And actually it was completely different, she said.

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We admire the work you do.

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How do you want to do it? We will support you however you want to do it, just let us know how you want to do it. And we'll give you that money.

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And that's what she did with me. And that's parity of participation. I was working with all people of color and Global South scholars on socially just academia project.

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And she didn't give me any restrictions, with the funding. It was a bit incredible actually because this is so rare – anyone who has ever asked for funding from anyone before, and I hadn't even asked for the funding, she offered it.

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And so for me that, that whole experience was very much a kind of parity of participation, but I was able, me and my group, to decide how we wanted to do our project, and we just went ahead and did it.

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We had no restriction from their side. So let's talk about a couple of examples here. So, when a teacher chooses an OER textbook. This would be an example of a content-centric, teacher-centric open educational practice with economic justice because you're

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offering it for free, right? But it may not have pedagogical or other social justice benefits. The book may not be representative of other cultures, and there's no, necessarily, say for students in what's happening, we don't know who made that decision if that was

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just a white privileged teacher then there was no political justice there.

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Another example is when a teacher encourages their students to blog in their own space.

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This is a kind of open educational practice and it's more process- and learner-centric, because it's the students who are blogging, but then depending on how much freedom students have to choose what and how to write depends and there are risks and there is vulnerability

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And there was a blog post recently by student, "Do I Own My Domain If You Grade It?" So, if you're telling students you own your space, do whatever you want, but you're actually asking them to do very particular blog posts about very particular things, and then

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you grade them on it, and then they may get a bad grade if they don't do something that you like, then that's not really as open as you think, could be.

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So, can you think of other examples of a content-centric open educational practice? So other than a textbook that the teacher chooses what other open practices would be content centric?

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Whether ones that you've seen today or yesterday or ones that you've worked on yourself.

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It can be like, give me very specific examples of - videos, yes.

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And those are not bad things, we need content, it's not like you can teach without content at all. Math apps. Yeah.

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And I'm also really grateful that so much of this is free, because when this stuff -- and podcasts, yeah -- when those things are available for free, it gives me more time to focus on building my relationship with my students right? Showing sample documents.

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Right. And so these podcasts, maybe, created by the teacher or the students, for example, but they're focused on the content and then what you do with them beyond that can make it more process-centric if you want. Asking students to choose and present on particular

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resources related to the course assignments, content-specific activities and assignments. Yeah.

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All right. What about a process-centric open educational practice.

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When you said interview transcripts, Alex, I think you were talking about content-centric but I actually think interview transcripts could be process-centric because it's about the conversation, rather than the ... unless you actually meant this for process-

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centric but I think you wrote it before I said it. Co-creating syllabi and assessment policies for students. Yes, that would be very process-centric.

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Alright, the textbook has writings with indigenous scholars, so that it's inclusive of other perspectives. That's true. So that's the process of creating these and it was process-centric.

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Students editing text, yes that's process as well.

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Role Playing is definitely process-centric. I'm not sure if it's an open educational practice in the sense that it may not be happening in the open, but if it's happening in the open, then definitely.

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I'm hypothesis annotating as a class. Yeah, that's a very interesting one because there's content, which you're choosing to annotate but the emphasis is not on the content but it's on the way students interact with each other around the content. Renewable

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assignments, of course, could be anything right but it's an assignment that has value beyond the class, that's what a renewable assignment is. And it may or may not be process-centric depending on how you design it, so I'm sure that, Doris, the way you design

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it, it is a process-centric. Having students share resources from their point of view, yes, and online discussions are definitely very process-centric, the aim is not to center any person's thoughts but the discussion itself.

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All right. And again, these are often... learner-centric is usually a process-centric as well. So all of the ones that you mentioned I think would fit into both categories, but occasionally something is process-centric but not learner-centric in the sense

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that learners don't have control over what they're going to put but there...

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But it's still the process is more important so that's a small distinction.

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And then sometimes, something is teacher-centric because the teacher is the one who's doing the practice rather than the students right?

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Um, alright.

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So I'm going to ask you a couple of things - I'm going to show you a couple of examples of open educational practices and I want to know in what ways they promote social justice, and in what ways they may fall short.

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And I'm going to cough for a second.

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Okay so student-authored textbooks.

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And what ways might they promote social justice? And in what ways might they not?

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And this is one where I'm comfortable with people want to type in the chat, or if you want to speak up that's also fine. So student-authored texts.

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Anyone want to share? Different perspectives – Ron, what do you mean by different perspectives?

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Lindsay saying if students are not compensated for their work that could detract from the social justice goal, if they aren't compensated. It's like labor, right? Yeah. We get the students' unique experiences, students feeling they are a part of the learning process.

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Providing autonomy to diverse student

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demographics... so the key thing here is - and allowing them to influence the narrative - is that the point is that your students may not come from a diverse demographic.

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So if there are students who are not from a diverse demographic then you're not getting the cultural justice aspect of it.

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If you're not compensating them of course there's the injustice of that, the labor, you're getting free labor from students.

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And then the other elements. Students who have more privilege may feel more confident sharing their perspectives – yes, so if you have a mixture of students, the less privileged students could have their views marginalized, for sure.

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And the other thing is actually marginalized students who are, who have internalized their own oppression.

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You're asking them to go and find open resources to create a textbook, may not find material that is not from a white dominant perspective, but they are used to material not being from their own perspective anyway in this they might still bring in content

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that comes from white privileged perspective as well.

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Students who speak the loudest or most persuasive get most of the input yes and so if we're only asking students to write, rather than represent their knowledge in some other way, then also the ones who write better or who liked writing might end up doing more work

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than if we allow them to express themselves in these different ways. Angela also mentioned UDL and I'm sure a lot of you mentioned UDL. Make them experience democracy in the production of knowledge. Yes, and I think there's value there's pedagogical value

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in having students experience this, regardless of whether it achieves social justice or not.

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But I think it's important to recognize the limitations and when social justice might not be happening.

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And it would be so important when it introduces topics that matter to students and students have autonomy over which topics to choose. The question is would you make time to also explain to them about, if they are not a diverse population or if they are

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a diverse population, or half privileged and half not, do you take time to actually talk about those other issues that we all brought up. And accessibility issues of course, yes.

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And that's one dimension of injustice where some people are very focused on, but a lot of people won't necessarily notice.

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What about Wikipedia editing, if you give your students and assignments to edit Wikipedia. Karen is saying opens a door for discussions around social justice, including open licensing and open access. Yes.

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Okay, Wikipedia.

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What do you think, is this something that does promote social justice? Might there be ways in which it falls short?

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Has anyone ever done it?

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Has anyone either edited Wikipedia yourself or done it with your students?

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Awesome Sophie, and Brian. That's great.

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So someone saying yes, it challenges existing knowledge on topics, right, and also students constructing that knowledge as well.

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What else?

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Trying it out this term.

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All right, does anyone who is trying it or has tried it before want to speak up a little bit about it, just to let others know who have not done it before.

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Are you willing to share a little bit of your experience? Whether unmute or just type a little bit more. Okay, go ahead, Sophie, thank you.

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[SOPHIE:] I'm actually a regional ambassador for an organizing group called Art and Feminism, that organizes or helps organizers of Wikipedia edit-a-thons internationally,

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in order to help correct the gender gap on Wikipedia, and the internet in general.

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So if you weren't aware there is a well-documented gap in representation on Wikipedia.

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The majority of English-language Wikipedia editors even though it's this huge, you know, open source project tend to be

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white men, and that is has sort of translated to a gap in representation, and I'm going to put myself on mute because I am co working in this space and there's about to be some sound.

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[MAHA:] Thank you, Sophie. And yes, this gender gap is one of the issues so when you do like a feminist hackathon on Wikipedia that is a clearly social justice-oriented initiative, but Wikipedia itself seems like a democratic space where anyone can edit but in

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reality the white male editors can remove a biography that you add for saying that oh that person is persons not I think notable enough, and the criteria for what is notable are quite academic and that means that for example indigenous knowledge is not

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acknowledged as credible. And so a lot of...

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So this is besides the gender gap as well, right? But also like, if, for example news outlets are biased and they don't report enough about notable women in the world.

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Then when you come to do a Wikipedia article about a notable woman in the world you may not find as many...and I think it's very important to have groups like what Sophie works with that helps you through that process and organize the edit-a-thons,

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how do you write a Wikipedia article about a woman so that it gets accepted and so on.

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Ryan, do you want to speak a little bit more to what you were saying in terms of pushback from scholars in the disciplines and that they promote what they consider to be the “right” perspective, do you mean within Wikipedia?

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[RYAN:] Yeah, sorry, I was just unmuting. Yeah so in my discipline, I'm an anthropologist, but we get a lot of scholars that promote, essentially, like, Sophie was saying kind of the white male perspective, and when you write or modify to add another perspective

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in, whether it's feminist perspective, indigenous perspective, minority perspective. Sometimes that will, like you were mentioning, get deleted or changed or kind of marginalized.

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And I've seen that happen in Wikipedia, ones that I've worked with, with students.

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[MAHA:] Yeah. And what you're discussing there I hear there's also some abuse in the back channels of Wikipedia, because Wikipedia can only have one article about each topic, right, you can't have like, Oh, this is, for example, the topic about the 1973 war which

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happened between Egypt and Israel.

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You can only have one English language article about it, so you can't have, I think, within the article, this is the Arab perspective and this is the Israeli perspective.

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And so what's very funny about it, is the data is the same in that article in English and in Arabic. But the story is completely different. In Arabic, in Egypt, we say that Egypt won that war, and in Israel, they say that Israel won that war, which is, of

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Course, we know how history is written, but it's just really funny because when you look at the Wikipedia article in English you only see one perspective.

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There's a discussion going on in background but you're not seeing that right, for the most part. You can if you want it to look.

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Joseph is saying he's done a project with students on social justice and chemistry, and Wikipedia has no information on trans or homosexual scientists, right, and on women in chemistry there's only a list of names and nothing else and that's sad.

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Like you guys have Madame Curie.

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And that's Marie Curie and that's really sad that that has not moved on. [Joseph says] I challenge the students to answer why that is the case. I now like the idea of mentioning to students that they can be the ones to start the articles.

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Yes. And the thing is if you're going to be with them, you want to make sure that the articles don't get deleted because it's a very frustrating experience if anyone's ever tried it, it's really frustrating if you start one and it gets deleted right after.

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And definitely great benefit of working in community to do this kind of work, and I think that's one of those things that, a lot of the stuff that those of us who care about social justice want to do, goes against some of the structures, of course, the systemic

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injustice. That's why this why this is happening. And so working in community is what helps us through this. Angela was talking at the end of her talk, you know we can't wait for systemic justice to happen we have to see what we can do on individual levels and

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definitely what we can do collectively helps, helps us achieve more and helps us keep each other going, a lot of you talked about the inspiration and being energized by working with each other, so that's for me open education is that is that I can find other

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people from all over the world to collaborate with me on something even if I can't find them at my institution. Has anyone created an alternative to Wikipedia for these reasons? Nancy, that's a good question.

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So, I was not planning to talk about this but there is something called Fed Wiki, that's the Federated Wiki. This was done, it exists. Anyway, I think the person who invented Wikis in the first place, created the technology for that and the person that

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I know is Mike Caulfield who worked on it and the Federated Wiki is basically that someone creates an article, but you can create your own version of the article, and so there doesn't have to be just one version of talking about, for example, Marie Curie, but you can have my version of it, and Sophie's version of it, and Ryan's version of it, and we don't have to fight over what it means.

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I can take one of their versions and edit it, in the same way that OER is remixable, and Fed Wiki does that, but it's not been widely adopted so it hasn't taken the place of Wikipedia and that's an important thing to know.

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Again the loudest voices reproduce the most. Yes, and the loudest voices are not just loud because they're loud, they're loud because they have all these historical privileges of being male, White, and technical people.

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And they get represented as neutral, objective which I think is the worst thing is that you think it's objective because it's an encyclopedia right? And you think it's representative because anyone can edit it, but that's not

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the case. And Nancy saying you appreciate how the tensions can invite students to think about tensions related to knowledge creation and what counts as new knowledge and why.

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And it's interesting that we're having this conversation because of course, 10 years ago the conversation was, Why are educators not accepting Wikipedia as a credible source?

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And we were like Wikipedia isn't actually not a bad source in general, compared to other encyclopedias, it's quite updated and so on, but now the issue is the bias thing, for things that are less controversial, I think it's still good starting point

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for a lot of things, and the editors are important because they make sure that nobody's posting hoaxes right? So that matters but it matters that they don't represent the breath of the spectrum of human beings on the planet.

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And that's why participation is important and participation of those from the margins is important.

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You have students take a debate stance about the use of Wikipedia in academics, oh nice Wendy, and it has improved a lot since it began, it's true. And that's why we use it more but if we use it more but the editors are still... and they've improved as well.

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The editor diversity has improved but I don't think it's reached the level where it's now fully okay. Wendy, do you want to share, very briefly about this, if you're willing, whether in text or outside?

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[WENDY:] sure so my students, we were talking about academic integrity, and since it was a basic level class.

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You know, we have to assume the students don't have that knowledge, and so you know I was like okay let's talk about academic integrity, why does it work, why doesn't it work.

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And so one of the assignments was that they had to take a position about Wikipedia they had to say you know is it a good source for research is it not and then they had to defend their stance on that.

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So there was no right or wrong answer for that, it was more what do you think about this so if this is your stance, if you're saying it's a good place to find research, why do you support that? And if you're saying it's not, why isn't it?

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And so a lot of them pointed out that it's a good place to start for research to find those extra resources. [Or] Look, that's not a valid place in terms of if you're looking for valid research because you have to make sure that everybody's saying the same

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thing, not just in Wikipedia. But I liked it because I gave them the choice to, to pick whichever stance they had, I didn't tell them, you have this stance, you have that stance.

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They chose stance that they wanted to take, and then they had to defend it.

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[MAHA:] Thanks for sharing Wendy and Sophie I agree it's a great start into information literacy it's something that we all use, and it's a good place to start talking about that.

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Okay, so I'm going to move on and try to see what examples of openness used for different justices that you've experienced. I'm not going to mention economic justice because that's an obvious one, I think, you know, obviously any anything that you offer

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students for free is an example I think of economic justice.

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Although I saw a question someone asked Angela the other day is like if people don't have access to devices or internet, then having this stuff for free isn't helpful because they don't have the device to open it on so that's obviously important.

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Have you seen examples of openness used for cultural justice? So one of you earlier mentioned a textbook that has indigenous viewpoints so that would be one example. Do you have other examples?

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Other examples of cultural justice, using open education

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where minority cultures are well represented in an OER, or in this space? Replacing imagery with lots of variety of cultures. Yes, yes oh my god when... my daughter is only nine, and she notices these things like crazy, like she'll notice, oh why is everyone white

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in this picture? Or something like that.

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Yes, the definitely replacing photos.

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Yeah. Jinx. You both said the same thing, it's cool because you're typing so you're not looking at what other people are saying just probably typing at the same time.

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Anyone else? That's one of the good things about the adaptation element of OER, right? Is that even if someone has done something that only represents one perspective, you are able to then take it and change it before

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you start using it yourself.

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We had discussion about the BLM movement and Blue Lives/All Lives Matter so that discussion in itself, especially if there are diverse people in it, is an example of an open practice that is culturally just, hopefully. Pulling images I've been working

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on images but also adding names and place names to math problems. And one of the things with math problems like I work at American University so we get textbooks from the US, and they sometimes have like baseball examples for math word problems and those

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are not very socially just because we don't play baseball here so students get... of course they could probably, if they understood what the math problem was about, and forgot about the aspect of the baseball, they would manage, but they hear the word

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baseball and innings and they get confused. And so definitely replacing things in math problems to make them more fit someone's culture, make them more culturally relevant, is really important.

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Community created resources, Alex, yes. And community created resources would also have political justice especially again if there are minorities contributing and contributing in an equal way, not just as a token one or

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two diverse people. Considering what diverse images are only described for the visually impaired only when the diversity is relevant to content. Yes, of course and the accessibility of course, is a huge thing here.

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And then also of course you can use diverse images in a tokenistic manner so it's really important not to use them in tokenistic manner or to misappropriate and use the wrong kind of image to represent a particular culture.

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You should use cricket stats – no, but cricket is only played in British colonies so again in Egypt that's not going to be relevant. I mean, Egypt used to be colonized by Britain, but we don't play cricket either, so you need to play something like

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football like football as in soccer that everyone else in the world plays to make it relevant to everyone.

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I could talk about culturally irrelevant math problems for hours. Yes, Mark, thank you, and also of course gender discrimination. Oh you were joking Deborah [about cricket]. Okay, thank you.

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Sorry I didn't get that.

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Next thing someone's gonna say curling, you know, it's a sport that I think only Canadians play.

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But yeah. Discuss connections between the material and culturally relevant topics. Yeah. And of course, the more you just open it up for discussion, in itself, helps, right?

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Students will...make space for students to call you out on it.

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And there was a question that someone asked Angela, but I can't see who asked that question, about sort of the first steps you can take when curating OER to ensure the materials are not biased or that they represent a broad worldview.

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And the question we should all ask ourselves every time, even when we already represent a little bit. So for example,

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when I curate material I try to bring in diverse perspectives. All right, it's easy for me to bring people from the Middle East and Africa. And then of course Europe and America are always easy, but to get people from South America and Asia is a lot harder, I have

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to make more of an effort to make sure that I do that, and I'm always doing less of that that I should be doing.

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What about examples of openness that is used for political justice, do you have examples of this parity of participation of minorities, that you've worked with?

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I don't know how diverse the population is where you all are in Maryland, and whether that has happened.

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And right after this. I'm going to mention some examples that I've worked on.

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And we're almost like – do I have 15 more minutes?

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Yeah, you're good.

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Yeah, okay, I'll try to finish talking in like 5 or 10 max so that we can have room for questions.

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Right, so I see people are silent on this one, so I'll give some examples of it.

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So, Angela DeBarger was talking about how important it is that teachers have to ensure that the voices of the most marginalized are included in decision making about what and how they want to learn and that's the parity of participation.

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So some examples from my own practice.

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I don't know if you guys have seen this book it's called *Open at the Margins*.

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And it's co-edited with Catherine Cronin, Rajiv Jhangiani,

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Laura Czerniewicz from South Africa, Robin DeRosa, and myself.

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How do you navigate freedom, safety, speech with OER. That's a great question because I have had some really bad experiences with the open community, in terms of that, and I can talk about it later, Lucia. And you cannot avoid bias entirely, so Jenny is saying, can you

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avoid entirely, of course not, is it better to be aware of it. Yes, I think the better thing is to be... I mean there was Binna Kandola, who is a British Indian psychologist, says there are only two kinds of people in the world.

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Those who are biased and those who are aware that they are biased.

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There is no person in the world who has no biases. And you become aware of them as you encounter your biases. You don't know you're biased against a particular population in a particular way until you have to deal with them, and you realize that you don't know them or you don't empathize with them.

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It happens. And being aware of them is more important. Working with them, and that's why parity of participation is important. It's like I'm not going to assume that if I have a blind student that this is what she needs from me, it's giving her agency to decide how she wants to be treated.

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And what she wants from me. And what she wants to bring in and how much support she needs because sometimes someone wants to be independent rather than get supported right.

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I think anyone who has an elderly parent or grandparent, and sees them struggle with something sometimes their choice is for you not to hold their hand when they're struggling, and that's what they really want, is they want to try and they want to use

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whatever they have left.

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And so this book that we co-edited,

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first of all it's free, so it's got the economic justice element, it's culturally meant to only bring voices from the margins, and one important thing here is not just that the identities of the authors are mostly from the margins, but also that their

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identities are from the margins, their perspectives are marginal, because sometimes people from the margins when they become empowered in academia, they become like academics and they become like the dominant white culture, they become indoctrinated

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into that culture and their perspectives may just echo the White male privilege.

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So that was the second thing, and then the third thing is that the artifacts are not peer reviewed. Again peer review as a process in itself reproduces White hegemonic perspectives in academia. And it's already quite well read but what we got is we got

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their blog post, their videos, things like that, that are actually more accessible to understand for people and shorter and easier to go through, so that when you look at this book, you can quickly read through a lot of these diverse perspectives, much quicker

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than if we provided you a peer reviewed article by each person.

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and then politically speaking,

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the editors and the authors are from the margins, we the editors are all of us either are women or from the global south.

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And then you also had...we invited the authors, we chose the authors and then we invited them and we invited them to choose an artifact of their own, if they wanted a different one than the one we chose for them, because it's possible that someone wrote

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something really nice five years ago but now they have a new perspective on it that they'd like to include rather than that one, and a lot of them did that.

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We also ask them to recommend other people, and sometimes they did as well.

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Oh, so we've already said the marginality story so I don't need to say it again.

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All right, and so I'm going to stop sharing and read what's in the chat and then come back.

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And it was with Rebus community yes sorry Apurva, I forgot to say that.

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Okay.

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All right. I think maybe that gets back to the idea of editable self which I love, you have to be constantly learning and evaluating Yes.

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All right, and then another resource I've got here is the community-building resources that I co-created with others. I've actually got someone at the door and I'm home alone.

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So I just need to go open the door. I'm just going to put this link in the chat for a second, and show you the next slide because it says what we did. I'll be back in a second.

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Sorry about this.

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My apologies for this.

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Alright I'm back.

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Having students revisit an earlier piece of writing based on something they've encountered yeah I like our modeling about not just arriving a fixed point of knowing things.

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Thank you, Nancy I like that.

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And Joe saying every semester he lectures about police brutality. Yes, that's really important.

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And sharing their perspective anonymously is sometimes safer right?

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Thank you for doing that as well.

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Alright so sorry, back to these community-building resources so if you've never seen these before. This was when we went all fully online for the fall

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last semester. I realized a lot of people who don't know how to teach online were going to be teaching on zoom, not the typical online education of before,

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and they didn't know how to build community online so I created this with One HE and Equity Unbound.

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It was all about the processes of building community and we were recording videos on how to do something by demoing it so that people can understand

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with text to tell you how to adapt it for different student cultures and different experiences and different resources, and people from very different countries, so we've got people from Kenya participating, people from Lebanon, people from all over

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the world have contributed resources to this and there's also space in it for people to comment on adapting a resource to a different context, and we've had people tell us that this resource is not safe for this kind of population.

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And this kind of thing. And so, just by involving diverse people in it and you know, people even with, there's one person who works with us on this project, who has a particular disability so she notices particular things, no matter what we try to

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do, if we don't involve enough people from these diverse populations, we will never be doing everything that they need. Or everything that's right for them. And so it's always trying to achieve that.

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And this project, especially, feels transformative because it responds to a worldwide need where there's systemic injustice in the insufficiency of faculty development support for teachers who are teaching online. Nobody in the faculty development field

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like me was ever responsible for supporting every single person in their institution and then suddenly we were. And so everyone was overworked -- the teachers, the faculty developers, and then the students, and in a time of trauma, needed this community building

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more than anything else. So I felt like there was a clear need for this thing and working on it, and doing it. And you can contribute but.

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And then this last one is Equity Unbound itself, which is an open course and one of the things we do with the course - the authors and guest speakers are always women of color, Global South, and those of us who created the course, three of us are women

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but the people who are joining us again, a lot of us from marginalized populations, but also room for anyone who's participating in the course to contribute to it and to critique and when someone critiques that we take that on board and we modify activities.

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Even if we thought so. And the topics themselves, even though I'm teaching a course on digital literacies, the topics in Equity Unbound are ones focused on the social justice angle of this, you know, bias in algorithms and fake news and also the systemic

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issues it can cause, the political issues it can cause.

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So meant to always have equity and social justice.

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I think I'm going to stop. There was something here that I had, if you had time to discuss it, but I'm going to skip it because we've talked a lot about this.

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And what I'd like to invite you to do is something called spiral journal. If you've never done it before, it's based on the work of Linda Barry, and we start with.

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Can you bring a piece of paper, have a piece of paper handy.

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I'm going to ask you to fold it in fours. If you don't have a piece of paper handy you can just type in a Google doc or a word doc.

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Okay.

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And I'm going to ask you for like, one minute, to draw a spiral in the middle, I'm gonna play some...so just very tightly and slowly, don't fill up the whole paper just draw a spiral like, Okay, I'm gonna play a little bit of music, so that you can

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listen to that, while you draw.

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Okay, now we're going to use the quadrants on this piece of paper to answer these four questions. So the first question is "the most important thing I learned today is..." and just take a little bit of time to answer that.

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Ok.

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The next question is "an action step I can take in the short term is..."

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Ok. And this next one is, “a challenge/question that remains for me...”

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Can you still see the prompts, Alex? Sorry, I think I was playing the music and then you stopped seeing that. I'll stop playing the music.

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Yeah, I could have just played music on a different window and then it wouldn't have been a problem.

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I'm not really sure if I'm remembering the quadrants properly. Sorry if I did that wrong. Which one is supposed to be the first quadrant top left, top right?

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And then the last question is “after this conference I'm hopeful about...”

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Ah I see, I was doing it wrong. Okay.

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Has everyone had a chance to

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respond

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to these prompts?

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Okay.

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If you're willing, would you like to share one thought in the chat after doing this exercise? I hope that the experience of just looking away from the screen was relaxing for you.

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I'll put the prompts up again in case you want to look at them and decide which one you want to share.

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Thank you, guys, for writing a lot on the paper. It takes a while to type it, doesn't it?

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Thank you Jennifer.

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Sharing your daughter's experience

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The concept of OEP is expansively freeing and broadening!

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Oh, I love the idea of a faculty learning community. That's great idea.

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I learned to be aware of positive and negative considerations when building OER.

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And positive and negative considerations is really important when you work with others because sometimes people have a good reason for why they don't want to do OER or they don't want to do it in particular ways.

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Work with my faculty-support staff so we can better promote various types of justice

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Thank you. That's great.

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That's awesome.

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Yes! Thank you Michelle that blog posts artifacts are good vs gold standard. That's true. Thank you.

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Yeah, that's a good one about Blackboard

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resources being closed when the semester ends

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Make lectures more interactive and inclusive. Hopeful about building community, that's great.

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Ask what the learner needs, yes.

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Yes, I like this intrinsically incomplete thing - leaving room for the forgotten voices and evolving ideas. I love how you frame that, Alex. I'm going to remember this.

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For a while.

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Okay.

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Thank you everyone I am going to stop here I don't know if there's time for questions but you can always ask me questions, the slides are here, I'm on Twitter, and if you want to give me feedback on the keynote, I never stopped to ask you I was going

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too fast or too slow. I try to ask that sometimes but I think I was going too fast to ask you.

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[MJ:] I think we do have time for a few questions so feel free to type them in the chat.

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[MAHA:] So I'll ask for help with that because they're going so fast right now. [MJ:] We'll keep an eye on it.

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And Annika, I don't know if you spotted any earlier. [MAHA:] I'm on one by Lucia right now, and I think she said something earlier that I wanted to respond to that I can't remember it now, but she says the pandemic has catalyzed a meteoric transformation in many aspects of education.

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What are your thoughts on how OER will change things moving forward? Can you tell me more about what you think in terms of pandemic catalyzing meteoric transformation, do you mean in the sense that everyone to all over the world, sort of learn

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online, and so on.

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I think there were so many opportunities for openness but Lucia you can tell me a little bit more about what you meant so that I can answer.

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[LUCIA:] Hello. Thank you. Thank you. Yes.

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So, so

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the pandemic has forced our educators in all areas and I think all over the world to really rethink how we teach, how do we engage, how do we reach out.

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And all of this has to be done

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really quickly, in the digital space.

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And now you know a year in, slowly in certain areas of the world more than others, we're returning to or have this idea that in the next couple months, the next semester we might be going back to a face to face, more personalized level.

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And my, my question to you is, I don't think we can go back. Exactly as we were

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Before. I almost think that it would be criminal, because this forced us in so many ways to look beyond and be better and innovate.

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And so, I just want to hear what your ideas on this are, and my question that I had asked you earlier was how do you navigate freedom of expression, safely,

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with OER.

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So let's talk about this one, well the second question is need to move forward and not back, so I agree with you. We can't go back and just keep doing things the way we were doing them before.

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I think one of the biggest ways that OER can help us as educators, beyond, is not having to worry about the content so that we can focus on our relationships with our students and the processes of learning.

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So one of the things that I've been trying to encourage our teachers, for example, when they had to move online, is they thought it was not okay to share videos with each other even though they were teaching the same course.

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And I said, actually yeah let one person record chapter one, another person record chapter 2, share it.

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Why don't everyone who does like lab experiments share the videos, so that not every single person has to record their lab experiments? In biology and chemistry, it's not really contextual - you do this, you put this on top of that and you get this, like

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why aren't people sharing that? So I think there... hopefully there will be more funding to do that kind of thing and to share it openly, so that people can then focus on what they can do to teach individual students and make that relationship and focus

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on that so that they don't have to worry so much about the content and I think the more people are able to create OER that is....

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and people have digital literacy to be able to edit them, then they don't have to start from scratch, and they don't have to.... I saw there was one of the talks about, you know, making OER - the interactive elements of OER - that commercial textbooks have.

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We need to work on those as well, so that people don't need to stay tied to commercial textbooks. Now the other question about this freedom of expression. I think one of the issues with open educational practices and even within the open community, I have had situations where as a woman from

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Egypt in a community conversation my word has been dismissed, and ignored, and the White males are having these conversations together and not including them, including all the marginalized people in the group, even though we speak

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up and say, and they don't care for their offending us because they're just having their own little conversation.

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But the thing is when you... this freedom of expression.

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As someone who comes from Egypt where it's very risky to express particular things is an issue outside of education itself, a problematic thing. And one of the things is that you want to create safe space for freedom of expression within your classroom.

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But you cannot necessarily even protect your students from each other. There might be someone in the class.

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For whom it's unsafe for another person to speak about certain things. So I think there....

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It's a really difficult question to answer.

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And because it's, it's got so many systemic issues outside of your control as the teacher.

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I think within issues that are within your control and within your power you can try.

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And you can try to also have smaller conversations with smaller groups, and letting people know ahead of time what we're going to talk about so that they can prepare and decide because sometimes you say something in the moment, that is risky for you,

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because you didn't prepare for it. And so, doing something like this spiral journal activity gives someone a little bit more time to think of what they want to say or think, and then decide what they want to share and then they can be responsible for

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what they said, versus saying something spontaneously.

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So this freedom of expression I don't know if I really answered your question, but it is risky to speak freely about certain things in certain communities within certain populations and the existence, just merely the existence of certain people have certain

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identities can be problematic, especially if they behave with their privilege like right out there on their sleeve, right?

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Sorry to. So, if I don't know...thank you... I don't know if I've answered it all. Okay.

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Oh, that's a great point about visually impaired students.

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Are they more inclusive when they're digital?

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Joseph, I'm not really sure if you're saying when you do them digitally, are they done in ways that are more inclusive or less inclusive.

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[JOSEPH:] When, when they're digital like the American Chemical Society for example has removed their paywall for virtual labs, as well as other companies. And so they are able to do these labs, with assistance if there's anything visual or, you know, reading

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software. But if you're doing something in a wet lab mixing chemicals or something, if you were blind or mostly blind, there's no options.

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[MAHA:] Right.

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And you're asking me if I have suggestions, my suggestion is work with blind chemists and blind students to redesign this.

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They have found ways. I know a lot of professors who are visually impaired to some extent, and of course, they're not all visually impaired in the same way, so of course some of them can see a little bit that sort of allows them to do certain things, so I

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think you would actually need to work with a diverse array along the spectrum of visual impairment so that they can see exactly where the barriers are and how to fix them. So I don't know because I'm not visually impaired.

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I work with people who are but not on their lab work, I know with technology some things that stand in their way, right.

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Is that a publication on that, Cassie?

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Cassie just put a link which I think is probably relevant. [JOSEPH:] Oh, that's a great link.

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Thank you.

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[MAHA:] Awesome.

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Thank you.

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Thank you so much.

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[ANNIKA:] Maha, I don't see any other questions at this time.

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[MAHA:] Someone sent me a private message, thanking me for delivering this presentation on my weekend so thank you, thank you for recognizing that.

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And I'm happy to be with you all my weekend so I can focus versus on a work day.

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All right, thank you all so much and I think MJ you're up next, right? [MJ:] I am up next, but before that, let's give Maha a round of applause and thank her for

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as I told you it would be, an amazing presentation, interactive and boy, I'll tell you the time just flew by. [MAHA:] thank you so much.

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[MJ:] It was it was a great kind of final emphasis on, you know, the practical application of many of the things that we've been talking about for the last two days, and the ways that we can be thinking differently.

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So thank you again for that.

LINKS:

<http://bit.ly/MOSTbali>

<http://bit.ly/balikeynotes>

<https://virtuallyconnecting.org>

<http://unboundeq.creativitycourse.org/>

<http://blog.mahabali.me>

Maha on Twitter: @bali_maha

<https://nfb.org//sites/default/files/images/nfb/publications/fr/fr31/4/fr310413.htm>