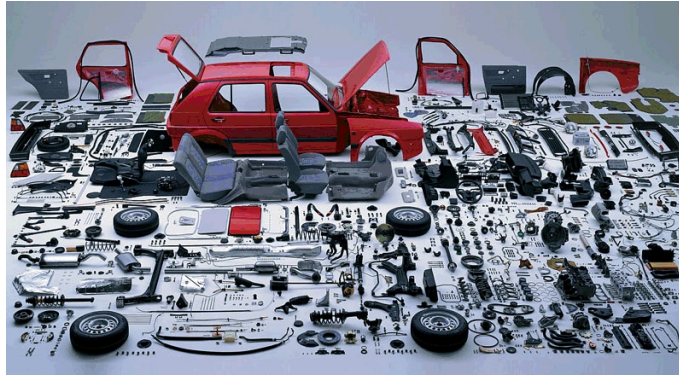


"Oh gawd, not another diversity workshop!"

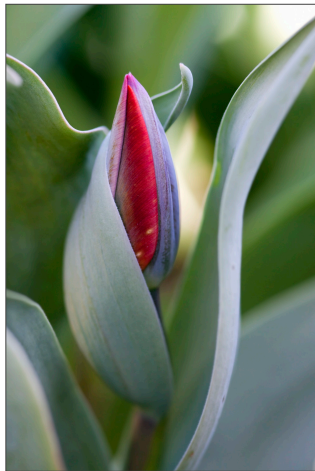
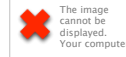
The most *practical*, *no-nonsense*, *informative* (did I mention practical) workshop ever on understanding power, privilege, and social justice in the university classroom



Özlem Sensoy Ph.D.

Associate Professor Faculty of Education

Adler University Vancouver | Unceded Coast Salish Territories
July 19, 2016



Plan for session:

1:00 – 2:00 the internal work

- Key aspects of a social justice approach
- Key terms & concepts

< 15 min comfort break >

2:15 – 3:15 the external work

- 3 SJ action strategies:
the micro and the macro
positionality
knowledge construction
- Identify challenges & practice applying 3 strategies to specific cases

3:15 – 3:30 going forward

Identity: How do you answer the question, **Who am I?**

Place
Family
Gender
Language
Culture
Ethnicity
Class

Özlem Şensoy
ئۆزلەم شەنسۆی
Özlem Sensoy
Ms. Ozlem Sensoy
Dr. Özlem Sensoy
Prof. Özlem Sensoy

Religion
("Kaur" for girls,
"Singh" for boys)

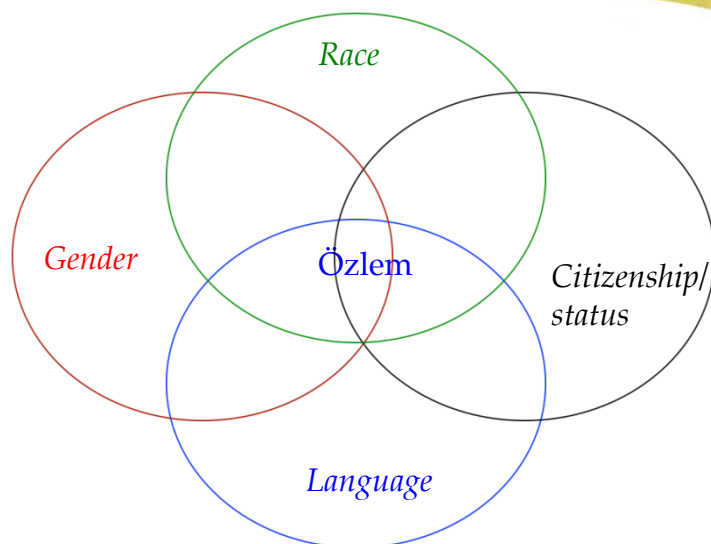
Institutions
("Pavl" > "Paul")

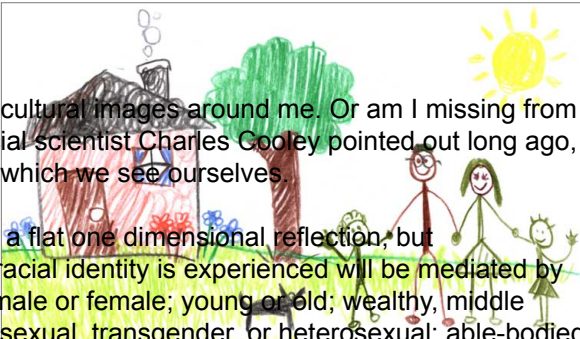
*Gender norms/
surnames*
("Mrs." ?)

What's in a name?

Individual and social group membership

TIP






“How am I represented in the cultural images around me. Or am I missing from the picture altogether? As social scientist Charles Cooley pointed out long ago, other people are the mirror in which we see ourselves.

This “looking glass self” is not a flat one dimensional reflection, but multidimensional. How one’s racial identity is experienced will be mediated by other dimensions of oneself: male or female; young or old; wealthy, middle class, or poor; gay, lesbian, bisexual, transgender, or heterosexual; able-bodied or with disabilities; Christian, Muslim, Jewish, Buddhist, Hindu, or atheist...

What has my social context been? Was I surrounded by people like myself, or was I part of a minority in my community? Did I grow up speaking standard English at home or another language or dialect? Did I live in a rural county, an urban neighbourhood, a sprawling suburb, or on a reservation?

Who I am (or ~~sex~~ I am) is a product of these and many other factors....the social, cultural, and historical context is the ground in which individual identity is embedded.”

Bev Tatum, The complexity of identity (2000)



Identity is the interplay between you as **unique individual** & member of **multiple social groups**

Identity is shaped **both internally** (*how I see myself*) **and externally** (*“How am I represented in the culture around me. Or am I missing from the picture altogether?”*) The “looking glass self”

Socialization: systematic training into the norms of one's culture

Socialization via family...

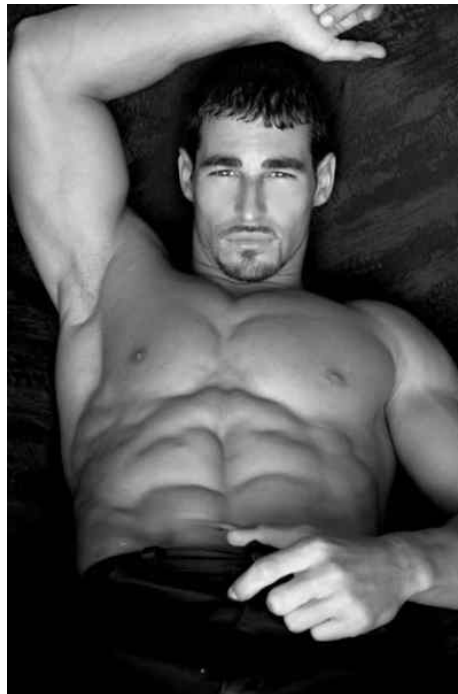
Then knowledge transmitted formally in schools...

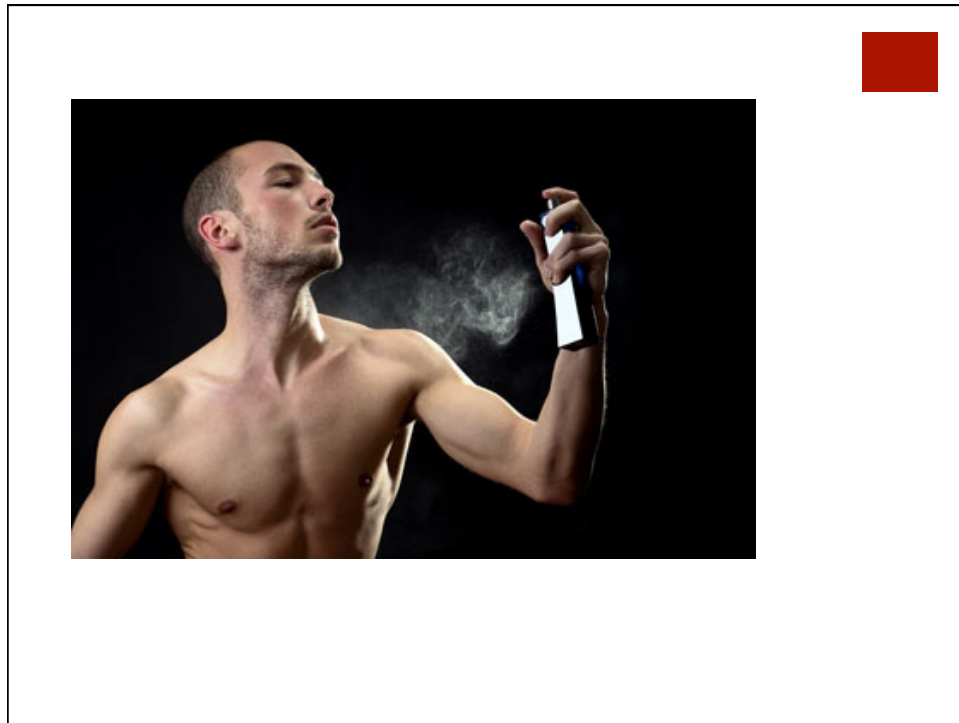
...but where else?



blue, messy eater, large, deep voice

What if... pink, neat eater, small, high voice

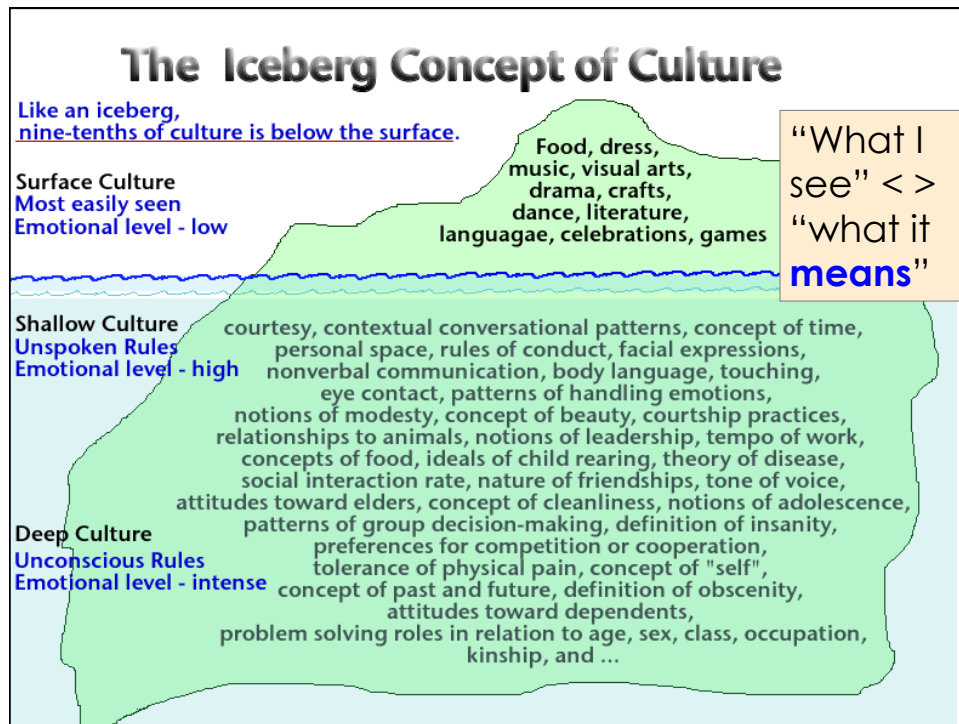




Where do our ideas about
(physical, emotional, intellectual)
concepts (e.g. "crazy" or
"creepy" or "mad") come from?

TIP

Three images arranged horizontally. The left image shows the character Freddy Kruefer with his iconic burnt face and bladed glove. The middle image shows a woman with dark hair holding a large kitchen knife. The right image shows a woman with dark skin and braided hair, looking directly at the camera with a wide-eyed, shocked, or fearful expression, her hand near her mouth.



Learning simultaneously about Individual AND Group identities

Figure 2.3. Group Identities

Group	Group identities
	<i>It is unavoidable that some groups have not been listed. If your group has been left out, please write it in.</i>
Race	Perceived as Person of Color Perceived as White
Race detailed	Asian (e.g., Chinese, Japanese, Korean ancestry) South Asian (e.g., Indian, Sri Lankan, Nepalese) Black (e.g., African American, African Canadian, Caribbean American) Bi- or multiracial (parents and/or grandparents of mixed racial ancestry) Indigenous (e.g., Cherokee, Inuit, Dakota) Native Hawaiian/Pacific Islander (e.g., Samoan, Guamanian, Fijian) White (e.g., Irish, French, Ashkenazi Jew) Hispanic or Latino/a (e.g., Puerto Rican, Cuban, Mexican)
Class	Poor, Working Poor, Working Class, Lower Middle Class, Middle Class, Professional Class, Upper Class, Owning/Ruling Class
Gender	Women, Men, Transgender, Genderqueer
Sexuality	Lesbian, Bisexual, Gay, Two Spirit, Heterosexual
Religion	For example: Hindu, Buddhist, Jew, Christian, Muslim, Atheist
Ability	For example: Able-bodied, people with physical disabilities, people with developmental disabilities, exceptionality
Nationality	Indigenous, Immigrant (perceived non-status), Citizen (perceived)



blue, messy eater,
large, deep voice

VS

pink, neat eater,
small, high voice

Group membership + SOCIAL STRATIFICATION

Figure 2.3. Group Identities

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Class	Poor, Working Poor, Working Class, Lower Middle Class, Middle Class, Professional Class, Upper Class, Owning/Ruling Class
Gender	Woman, Transgender, Genderqueer
Sexuality	Lesbian, Bisexual, Gay, Two Spirit, Heterosexual
Religion	For example: Hindu, Buddhist, Jew, Christian, Muslim, Atheist
Ability	For example: Able-bodied, people with physical disabilities, people with developmental disabilities, exceptionality
Nationality	Indigenous, Immigrant (perceived non-status), Citizen (perceived)

Target Group	Oppression	Dominant Group
Women	Sexism	Men
Peoples of Colour	Racism	White
Poor Working Class	Classism	Middle Class Wealthy/ owning
Gays, Lesbians, Bisexuals, TG, Q+	Heterosexism	Heterosexuals
Jews, Muslims, Buddhists Hindus and other Non-Christian groups	Anti-Semitism Religious Oppression	Christians
People with Disabilities	Ableism	Able-bodied
Elderly	Ageism	Younger/Middle Aged
Immigrants (perceived) Indigenous peoples	Nationalism (perceived)	Canadian Citizens

Intersectionality

Oppression is different from discrimination

prejudice > > > discrimination

prejudice + power > oppression



Oppression is:

- The overall systemic discrimination of the dominant social group/s **backed by institutional power.**
- “isms” (racism, sexism, etc.): specific forms of oppression
- **Historical, ideological, institutional, cultural**
- **Self-regulating**

eg. **“internalized oppression”** (all groups “learn” their position via socialization – we all receive and learn dominant social messages)

Oppression | Privilege



A female Prime Minister was strategizing with her all-male cabinet around how to address a string of recent sexual assaults in the capital city. Someone suggested a 9:00 pm curfew, which the cabinet thought was a good idea. The Prime Minister also nodded her head in agreement. Then she added, “Yes, no men are allowed out after 9:00 pm.”

Her cabinet was shocked and said that was unfair, it was women who should stay in after 9:00 in order to ensure their safety! They only had the best interest of women in mind, they insisted, and the curfew was for “their own good.”

The Prime Minister replied, “It is men who are committing the assaults, not women. Why should women’s movements be restricted?”

The example of suffrage



Nellie McClung, Laura Jamieson, Emily Murphy, 1916

- Ultimately, women's suffrage rested in the hands of men because women could not grant themselves suffrage
- Intersectionality: White women of the upper classes led the movement...



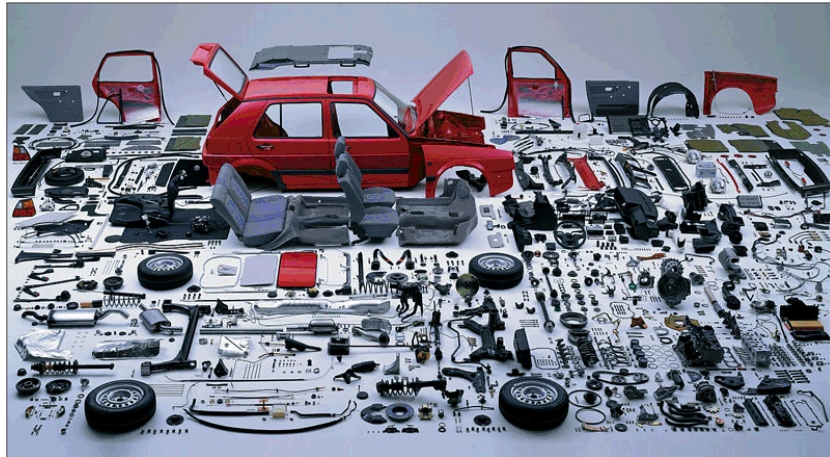
Understanding Oppression/ Privilege as a **SYSTEM**

Characteristics of the system (A. Johnson):

1. It's DG dominated (*look up DG/ look down MG*)
2. It's organized around "normalized" control/ideas (*"everyone knows that women should shave their armpits"*)
3. System is DG identified (*DG is never identified, they're "just human"; MG "has" gender, sexuality, race*)
4. It's focused on what DG is doing (*Constructs normal spaces as unmarked DG, and MG spaces as "special interest" eg HBCU*)

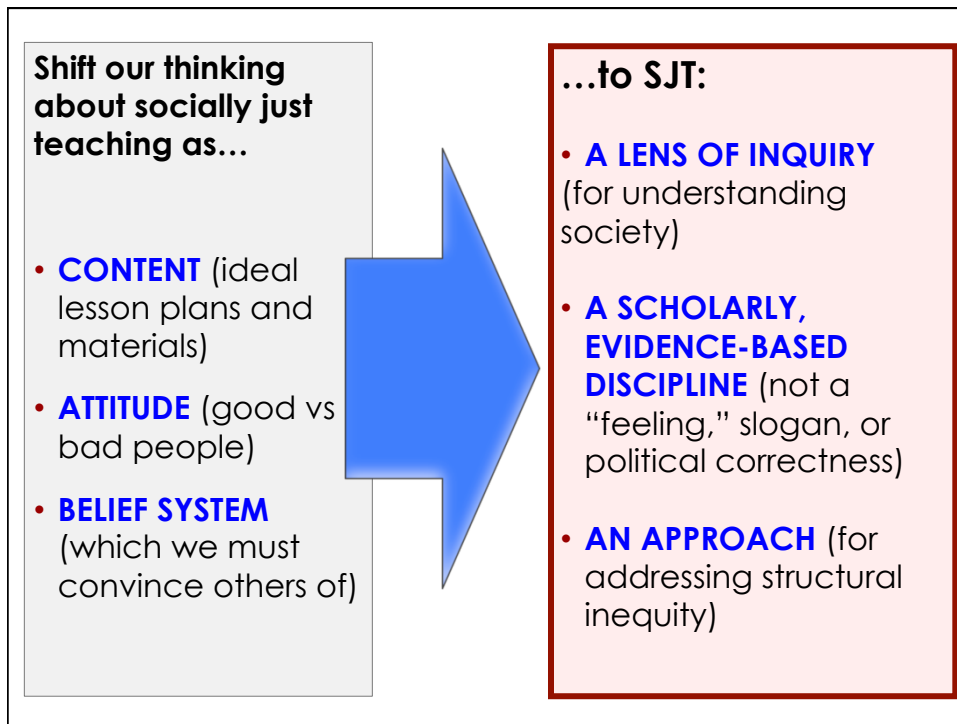



“Doing” social justice in this landscape
... *the typical metaphor*



“Doing” social justice
... *a better metaphor*



Socially just teaching:

1. **Recognizes** that unequal social power is enacted at both the micro (individual) and macro (structural) levels: **the micro and the macro**
2. **Understands** our own positions within these relations of unequal power: **positionality**
3. **Thinks** critically about knowledge: **knowledge construction**

And acts on all of the above (is accountable)

1. To recognize the micro and the macro means:

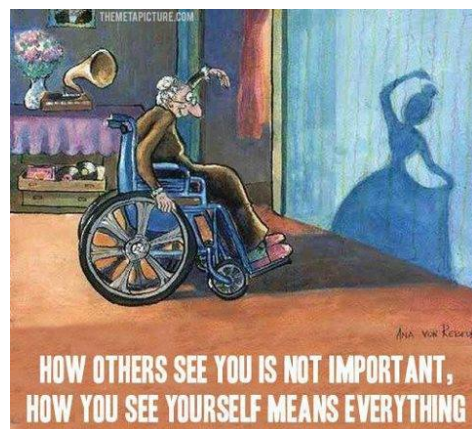
- ✓ Seeing students as both unique individuals and as members of key groups (race, gender, class):
- Get to know "Randy," "Raj," and "Rina," but also see the class in terms of wider demographics
- Build authentic (committed, ongoing, mutual) cross-group relationships

Understanding and addressing (rather than denying) realities of (group-level) oppressions:

- "isms" (racism, sexism, heterosexism) capture group level dynamics
- Reduce any defensiveness (we are socialized to see ourselves as individuals not as groups)

2. To understand positionality means...

- ✓ Understand that privilege works by being invisible
"the currents we swim with"
- ✓ We are all socialized into what's "normal" and acceptable in mainstream society
- ✓ You may be in the same room (a state of "diversity") yet having very different experiences



3. To think **critically about knowledge** means:

Seeking out new information that may challenge our commonsense ideas or lack of awareness:

- An Indigenous or Asian **perspective on state of wellness**
- Unraveling the **economic and political motivations** of new health initiatives (by gov't, for-profit, non-profit agencies)

Understanding the meaning given to information:

- Why is the medicine wheel talked about in academic or holistic health spaces, but not substantively in **mainstream healthcare**?
- **Who benefits** from a sympathetic view of "Western" medicine as scientific/ advanced/ "better" than older systems of health (Indigenous, Asian)?

Socially just teaching: AN EXAMPLE TOGETHER

1. micro | macro
2. positionality
3. knowledge construction

Imagine... a classroom of 20 students. In this class, there are 17 female students and 3 male. 16 of the students come from middle class suburban backgrounds, 2 from working class and rural backgrounds, and 2 working class urban. The students range in age from 19-25. All but 2 are White. None of the students have visible disabilities. None identify openly as LGBT+.

The professor [*you*] remarks that, much like the demographic in your field, the class is not very diverse and this will be different from the majority of the people they will work with. In response, many of the students feel defensive, argue that there is a great deal of diversity among them.

How are the students and professor each constructing diversity?

What moves can you make to address positionality gaps (you/Ss, Ss/e-o, Ss/cur)?

What DG patterns might you encounter in the class throughout the semester?

The challenge working across cultural, racial, difference

When members of oppressed groups have to choose between individuality and group identity it is a no-win situation that entrenches the monoculture. **If a person chooses individuality it becomes extremely difficult to maintain ties to their own community.** They look different but act the same as the rest in the organization. **If on the other hand, they choose to preserve their cultural identity, they find themselves both isolated in the organization** and facing perpetual resistance to their claiming of cultural identity.

To overcome tokenism, we need to create organizational cultures that enable everyone to claim both their individual and their cultural integrity.

Margo Adair and Sharon Howell, 1997 *Tools for Change*

How might these patterns play out in the classroom?

The patterns people learn to navigate society:

Tendencies of students in PRIVILEGED positions	Tendencies of students in OPPRESSED positions
Defines parameters , judges what's appropriate; often patronizing	Feels inappropriate, awkward, does not trust own perception, expects others in authority to set agenda
Often seen as, and feels, capable of making constructive changes	Often seen as, and feels, disruptive
Self-image of superiority , competence, control, entitlement	Self-image of inferiority , incompetent, being controlled, low self esteem
Comfortable talking , interrupting, may raise voice	Finds it difficult to speak up, timid, tries to please, holds back anger , resentment
Sees experiences and feelings as unique, feels need to verbalize feelings	Sees experiences and feelings as collectively understood and shared; No point in verbalizing them
Sees solutions to problems as promoting better feelings	Sees solutions to problems in actions that change conditions
Unaware of hypocrisy , contradictions	Sees contradictions , irony, hypocrisy at all levels
Feels uncomfortable reading about these patterns	Feels validated reading about these patterns

Responding to the patterns...
Strategies for people in PRIVILEGED positions - "Don't"s...

Don't take up all the space or always speak first.

Don't ignore or minimize differences by emphasizing similarities.

Don't unilaterally set the agenda.

Don't expect to be treated as an individual outside of your group's history.

Don't defend mistakes by focusing on good intentions.

Don't try to guess what's needed.

Don't assume that the visible reality is the only one operating.

Don't expect to be trusted.

Responding to the patterns...
Strategies for people in PRIVILEGED positions - "Do"s...

Do appreciate efforts to point out mistakes. (You must be doing something right, or no one would bother to tell you what's wrong.)

Do address the many dimensions of accessibility, including such things as money, space, transportation, child-care and language.

Do name unacknowledged realities, so that the parameters of the situation expand to include everyone's experience.

Do remember that others speak about more than the conditions of their own group.

Do name dominating behavior when you see it.

Do look for political differences rather than personality conflicts.

Do struggle over matters of principle and politics.



Socially just teaching:

**Other tips for the
classroom...**

**1. Use children's media to address issues
(e.g. ableism)**

*Representations of "normal" bodies, feelings, emotions, mental states are all
around us*



Cruella de Vil psychopathic behaviours

Most common terms for mental illness in children's television:
crazy, mad, and losing your mind.
Also: nuts, driven bananas, twisted, deranged, disturbed,
cuckoo, loony, and freak.
Stereotypic signs for insanity such as motions to the head and
rolling eyes.

(British Journal of Psychiatry, 2000)



Tiny Toons opening

2. Challenge discourse in curriculum by regularly having Ss “shift” negative valuations to positive ones

Negative and Abnormal	Positive and Normal
Hyperactive	Energetic
Impulsive	Spontaneous
Distractible	Creative
Daydreamer	Imaginative
Inattentive	Global thinker
Unpredictable	Flexible
Argumentative	Independent
Aggressive	Assertive



Thomas Armstrong (1997) *The Myth of the ADD Child*

3. Incorporate visual activities for activities of “unlearning” normative ideologies

Which one is Shenila Brock?

Which one is the boss? Which one works the hardest?

Did you isolate any bodies based on initial scan?



3. cont'... “unlearning” normative ideologies



4. Action for equity can ... often look like the “chocolate runway”



4. Institutional exercises to practice



✓ Consult widely to not simply guide a response to, but to **shape your understanding of SJ “problems”** (as well as the systems ahead and beyond the immediate initiative)

✓ Consider **not only personal dispositions** but also skill level when assigning tasks to SJ initiatives

✓ **Construct rest stops** on the highway – where are the opportunities to ask for help, and strategies to respond mid-stream to problems

4. Personal exercises to practice

- Shift from "Is racism, hetero/sexism manifesting here?" to "How is it manifesting here?"
- Facilitate dialogue not debate; right/wrong > both/and thinking
- Patterns of domination don't interrupt themselves.
- Where in DG, don't speak first; build your tolerance for listening; avoid "I know I'm talking a lot, but..."
- Shift the process from "popcorn" style to go-around
- Learn/use "silence breakers" *It seems like some people may have had a reaction to that. Can you help me understand why?*
- Work in solidarity with others, not in isolation



5. Be accountable to one another

PEER-ASSESSMENT/CHECK-IN IN 5 AREAS BELOW

Recommend: Schedule a time with a social justice mentor (perhaps once/month) to go through each item below (and serve as a mentor to another colleague for the same). Articulate a detailed response. Commit to working on one of the items for your next check-in.

- 1) SOCIAL JUSTICE SCHOLARSHIP
- 2) AS TEACHER (CLASSROOM DYNAMICS)
- 3) AS COLLEAGUE (WIDER WORKPLACE DYNAMICS)
- 4) AS SOCIAL BEING IN THE WORLD
- 5) BEING A MENTOR TO SOMEONE – BEING MENTORED BY SOMEONE

Thank you.

Vision

The leading academic institution advancing socially responsible practice, healthy communities, and a more just society.

The Vision is for Adler University to be the "leading" or premier higher education organization addressing socially responsible practice and its concomitants – locally, regionally, and globally – a unique resource for broadening relevant practice, effecting social justice, understanding policy, initiating advocacy, promoting academic reflection, and producing social action and change.



The three external outcomes of the Vision are aligned with the three outcomes of the Mission. Socially responsible practice is central to Adler University's Mission and Vision and is the extension of Alfred Adler's original ideas regarding the need for a more equal, cooperative, and just society, as well as his revolutionary ideas regarding the potential for activism among health professionals to address social challenges. The University's faculty defined and operationalized the competency of socially responsible practice, with expected knowledge, attitudes, and skills acquired through specific curricular experiences and evaluated through milestones, for graduate programs in clinical psychology, counseling, family therapy, organizational consultation, art therapy, police psychology, and a number of related disciplines and applications of psychology.

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