

Contents

Module information	3
3.1 Land acknowledgement.....	3
3.2 Copyright and attribution	3
3.3 Module introduction	5
3.4 Reflecting on your own experience	7
Oppression	7
3.5 Oppression	7
3.6 Reflection on oppression	8
The culture of power in classroom and institutions.....	9
3.7 Power and classroom	9
3.8 Power and pedagogy.....	10
3.9 Reflection on power:.....	11
Social stratification.....	11
3.10 Social stratification.....	11
3.11 Reflection on social stratification:.....	13
Internalized dominance	13
3.12 Internalized dominance	13
3.13 Reflection on internalized dominance:.....	14
Cultural deficit theory.....	14
3.14 Cultural deficit theory.....	14
3.15 Reflection on cultural deficit theory.....	15
Microaggressions.....	16
3.16 Microaggressions.....	16
3.17 Types of microaggression.....	16
3.18 Impact of microaggression	17
3.19 Reflection on microaggression:	17
3.20 Internalized oppression	18
3.21 Reflection on internalized oppression:	19

Teaching for social justice	20
3.22 Teaching for social justice	20
3.23 Reflection on teaching for social justice:	22
Module closing	22
3.24 Conclusion	22
3.25 Learn more	22
3.26 References.....	24

Module information

Created by: Manitoba Flexible Learning HUB

Duration: About 35 minutes (Estimated reading time from "Module introduction" to "Conclusion" section at the end. Visiting hyperlinked resources is not included in the time estimation.)

Modality: Asynchronous, self-study

This module is developed for post-secondary teachers, educators and academic staffs in Manitoba. The module aims to enhance the understanding of power dynamics in the post secondary teaching context and provide strategies and teaching techniques for advancing equity, diversity and inclusion (EDI) in teaching and learning. This is a subsequent module of Incorporating EDI into Your Course and Teaching course.

This course was developed by the Manitoba Flexible Learning Hub [new tab] upon request from the Flexible Learning Advisory Group, representing six post-secondary institutions in Manitoba including Assiniboine Community College, Brandon University, University College of the North, Red River College Polytechnic, University of Winnipeg and University of Manitoba.

3.1 Land acknowledgement

[placeholder for institutional acknowledgement]

The University of Manitoba campuses are located on original lands of Anishinaabeg, Ininew, Anisininew, Dakota and Dene peoples, and on the National Homeland of the Red River Métis.

We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of Reconciliation and collaboration.

3.2 Copyright and attribution

About the module

"Exploring power dynamics in post-secondary institutions" was created by the Manitoba Flexible Learning Hub, University of Manitoba, in 2024.

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Attribution on module localization

The following attribution should be implemented on adaptations:

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3.3 Module introduction

This module has been created for post-secondary faculty and staff in Manitoba. Its purpose is to enhance understanding of power, privilege and oppression in the post-secondary context, and to provide strategies and teaching techniques for advancing EDI in teaching and learning.

The length of the module is approximately 35 minutes, designed as an asynchronous, self-paced learning experience. Additional resources have also been linked throughout the module. While these embedded links are not essential to engage effectively with the module, they have been included to allow learners to explore additional relevant resources if they wish. There is no instructor facilitation or group discussion within the module itself, though your own institution may choose to offer further resources/programming.

Please note: At points throughout the module, you will be asked to reflect on your own past experiences. If you find any of these reflection prompts to be emotionally challenging, feel free

to skip them or to use the text boxes to explore other ideas or feelings that you find relevant to the material.

[Video introduction from course author:

Welcome to the third module, Exploring Power Dynamics in Post-Secondary Institutions for the Equity, Diversity, and Inclusion Learning Series. I am Eric Sagenes, currently I'm a doctoral candidate at the University of Manitoba in the Faculty of Education and a Sessional Instructor. I've taught courses in leadership in adult learning, leadership in anti-racist education, and second language education. My area of research and scholarly interest is around social activism, decolonization, and diversity. This module looks at the concepts of power and Oppression.

When I was teaching an anti-racism course, a student made a comment that when we talk about equity, diversity, and inclusion, the underlying thread is understanding how power functions and its impacts. That's the interesting thing about power is it's always present and sometimes not all of us are even aware of it. However, I can tell you that you may not notice it, but there are some people who are conscious of it. We tend to become more aware of it when it impacts us and prevents us from achieving our intended goals, or we have an understanding that we have to act and behave different because of the people who are around us. For example, some of us have had to walk into meetings or gatherings or even inside classrooms and we learn quickly what is expected of us and who has power in those situations based on the interactions. Inside university classrooms, we know that the instructor has the power in that situation and they lay out the expectations of the students. When attending a faculty meeting, it is not hard to know who commands authority and we adjust our actions accordingly. Throughout this module, you will learn what power is and what it can look like, the impacts it has on the person who has power and those who are oppressed by power. Lastly, you'll be introduced to the work of Dr. Kevin Kumashiro who talks about social justice education and offers ideas on how to address the power dynamics in post-secondary settings.

The goal of this module is to raise your consciousness about how power plays out in different situations, and hopefully you'll start to see how it plays out in your own context. Once we become aware of it, then we can be more likely to address it and ensure that we are working towards equitable and inclusive environments. Enjoy the module.]

By the end of this module, learners should be able to:

1. Explore the concept of power and how practices and policies can marginalize members from equity-deserving groups.
2. Recognize how oppression is based on relationships of unequal power among social groups and how those in power can continually perpetuate inequality.

Exploring power dynamics in post-secondary institutions

3. Identify the impact of privilege on teaching and learning.
4. Explore teaching and learning strategies and activities that address power, oppression and privilege in post-secondary and promote equity, diversity, and inclusion.

3.4 Reflecting on your own experience

Throughout this module, you will encounter a series of reflective questions. These are designed to assist you in thinking about your own experiences, practices, future plans and possibilities.

Text boxes have been provided for you to enter your responses. These will not be retained or shared, however, if you wish to return to your responses at a later time for your own use or for discussion with others, please consider using software on your own device or an audio recorder instead.

Pause and think. Imagine yourself as a learner and think back about your own learning experience in post-secondary level. Take a moment and think about the following question:

- Are learning spaces neutral spaces?

You may use the text box below or your own document or notebook for your reflective comments. We will return to the answer for this question during the last section of this module.
[text box]

Oppression

3.5 Oppression

In this section we will examine the concept of oppression, the unequal power between groups and discuss how oppression is systemic.

[Reflection box: Take a few moments to reflect on experiences where you felt you had power to change or influence a desired outcome. Note some experiences where you felt like you had **no** power to change or influence a desired outcome.]

What is oppression?

“The prejudice and discrimination of one social group against another, backed by institutional power. Oppression occurs when one group is able to enforce its prejudice and discrimination throughout society because it controls the institutions. Oppression occurs at the group or macro level and goes well beyond individuals. Sexism, racism, classism, ableism, and heterosexism are specific forms of oppression.” (Sensoy & D’Angelo, 2017, p. 61)

Post secondary institutions are places where people from different backgrounds, experiences, identities and socioeconomic status come together. Thus, when people interact, they bring with

them elements from these areas and that can shape the way they work with other people. For example, the professor is the person who has set up the learning and expectations of student behaviour, such as the assignments students must do or how they mark these assignments, and students must learn to take the cue from the professors about what is acceptable.

3.6 Reflection on oppression

Check out your understanding on oppression.

[Quiz tool: MCQ]

1. Which statement is an example of sexism?

- a. Where did you go for vacation?
- b. She's such a drama queen.
- c. The men's bathroom is on the left, and women's are on the right.
- d. If the professor has an accent, I drop the class.

Correct Answer: b) She's such a drama queen.

This statement perpetuates gender stereotypes by implying that women are overly emotional or dramatic. It's important to avoid language that reinforces negative gender biases.

2. Which statement is an example of classism?

- a. People who don't have the ability to lift heavy shouldn't even apply for this job.
- b. Where did you go for vacation?
- c. The men's bathroom is on the left, and women's are on the right.
- d. If the professor has an accent, I drop the class.

Correct Answer: b) Where did you go for vacation?

This question can be classist as it assumes everyone has the financial means to take vacation. It's more inclusive to ask about general interests or activities.

3. Which statement is an example of ableism?

- a. She's such a drama queen.
- b. Where did you go for vacation?
- c. People who don't have the ability to lift heavy shouldn't even apply for this job.
- d. If the professor has an accent, I drop the class.

Correct Answer: c) People who don't have the ability to lift heavy shouldn't even apply for this job.

This statement is ableist because it discriminates against individuals with physical disabilities. Job requirements should focus on essential skills and provide accommodation where possible.

4. Which statement is an example of heterosexism?

- a. The men's bathroom is on the left, and women's are on the right.
- b. She's such a drama queen.
- c. Where did you go for vacation?
- d. If the professor has an accent, I drop the class.

Correct Answer: a) The men's bathroom is on the left, and women's are on the right.

This statement is heterosexist as it assumes a binary gender system, excluding non-binary and gender non-conforming individuals. Inclusive language should be used to accommodate all gender identities.

5. Which statement is an example of racism?

- a. She's such a drama queen.
- b. Where did you go for vacation?
- c. The men's bathroom is on the left, and women's are on the right.
- d. If the professor has an accent, I drop the class.

Correct Answer: d) If the professor has an accent, I drop the class.

This statement is racist as it discriminates against individuals based on their accent, which is often tied to their ethnic background. It's important to judge educators on their qualifications and teaching abilities, not their accents.

The culture of power in classroom and institutions

In this chapter, we are going to explore what power looks like and how it is enacted in institutions.

3.7 Power and classroom

It is important to understand three ideas that feed into the concept of the culture of power – hegemony, ideology and power. Hegemony is when one group's ideology is imposed on to everyone in society. Ideology "refers to the stories myths, explanations, definitions and rationalizations that are used to justify inequality between the dominant and the minoritized groups." (Sensoy & DiAngelo, 2017, p. 73) Then that means that power is when people have the ability to impose their "ideas and interests on everyone." (Sensoy & DiAngelo, 2017, p. 73)

When professors teach, the information they share can at times come from a narrow scope with one point of view that is being transmitted as the ultimate truth.

[Reflection box: Please think from your own experience, what does power look like between teacher and student?]

3.8 Power and pedagogy

Educationist and researcher Delpit (n.d.) questions the effectiveness of some progressive approaches to pedagogy regarding power. She discusses the difficulties students face who are not part of the “culture of power.” Delpit proposed five aspects of power as follows:

1. Issues of power are enacted in classrooms. These issues include: the power of the teacher over the students; the power of the publishers of textbooks and of the developers of the curriculum to determine the view of the world presented; the power of the state in enforcing compulsory schooling; and the power of an individual or group to determine another’s intelligence or “normalcy.” Finally, if schooling prepares people for jobs, and the kind of job a person has determines her or his economic status and, therefore, power, then schooling is intimately related to that power.
2. There are codes or rules for participating in power; that is, there is a “culture of power.” The codes or rules I’m speaking of relate to linguistic forms, communicative strategies and presentation of self (i.e., ways of talking, ways of writing, ways of dressing and ways of interacting).
3. The rules of the culture of power reflect the rules of the culture of those who have power. This means that success in institutions—schools, workplaces, and so on—is predicated upon acquisition of the culture of those who are in power. Children from middle-class homes tend to do better in school than those from non-middle-class homes because the culture of the school is based on the culture of the upper and middle classes—of those in power. The upper and middle classes send their children to school with all the accoutrements of the culture of power whereas children from other kinds of families operate within perfectly wonderful and viable cultures, but not cultures that carry the codes or rules of power.
4. If you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier. In my work within and between diverse cultures, I have come to conclude that members of any culture transmit information implicitly to co-members. However, when implicit codes are attempted across cultures, communication frequently breaks down. Each cultural group is left saying, “Why don’t those people say what they mean?” as well as, “What’s wrong with them, why don’t they understand?”
5. Those with power are frequently least aware of—or least willing to acknowledge—its existence. Those with less power are often most aware of its existence. For many who consider themselves members of liberal or radical camps, acknowledging personal power and admitting participation in the culture of power is distinctly uncomfortable. On the other hand, those who are less powerful in any situation are most likely to recognize the power variable most acutely.

While reading Delpit’s **Five Aspects of Power**, please take note of the following:

Exploring power dynamics in post-secondary institutions

- Three key ideas that captured your attention.
- Two questions that arose during this reading.
- One phrase that encapsulates the main idea of it.

You can read the full article from [Lisa Delpit on Power and Pedagogy](#).

3.9 Reflection on power:

Take a few moments to explore through reflective writing:

- How have you seen the **Five Aspects of Power** play out in your role as instructor and in the institutions where you work?

Use the box below, or your own document or notebook for your reflection.

[textbox]

Social stratification

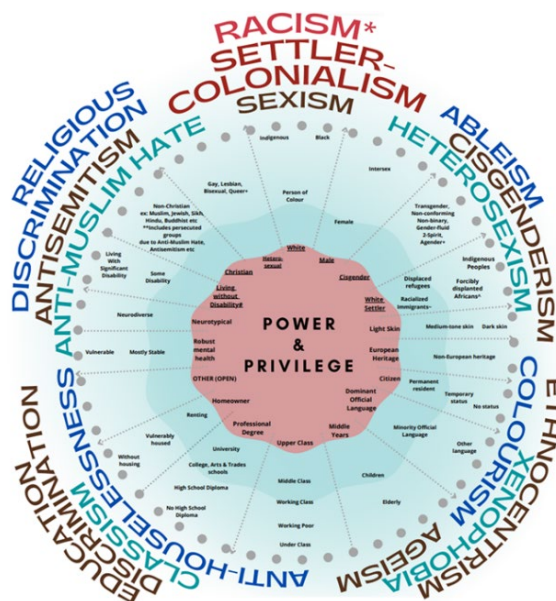
3.10 Social stratification

Social stratification is when different groups in society are given different values. Depending on the privilege we have, we tend to have an understanding and are usually assigned more value in society. For example, cisgendered, able-bodied men have high value in society, more so than a 2SLGBTQIA+ person. When you look around the post-secondary campus, people are socially stratified based on many different aspects of their society. In this section we will examine what identity markers can socially stratify groups.

Pause and think

Look the **Power and Privilege** wheel image below by Dr. Amy Tan and examine each intersection of identity to see where your identity places you. Reflect on the following questions:

- Are the majority of your identity markers closer to the centre or further from the centre?
- What does it mean when you're closer to the centre and further away from the centre?
- Think of the people in management or your supervisors. Where would you place their identities in the circle?



Power and privilege wheel by Dr. Amy Tan, available at [Twitter: @AmyTanMD](https://twitter.com/AmyTanMD) used under [CC BY-NC-ND 4.0](https://creativecommons.org/licenses/by-nc-nd/4.0/)

[Long image description: Power and privilege wheel]

The image depicts a circular diagram with concentric circles, illustrating the concepts of power and privilege. The center of the diagram is labeled with "POWER" and "PRIVILEGE" in a pink background. Surrounding this are medium blue circles containing social categories such as "Race," "Gender," "Sexual Orientation," among others. Each category is further detailed with specific examples in light blue circles, like "White," "Male," and "Heterosexual." The outermost ring highlights forms of oppression like "RACISM," "SEXISM," connected to their relevant social categories by lines.]

Dr. Amy Tan (2021) created this power and privilege wheel and asks people to reflect on the following questions:

- When you picture a "standard" person in Canadian society, who do you see in your head? How do you picture they will act/behave?
- Who is my organization (customers, employees, marketing audience, etc.) built around? Why and how?
- How are policies used to define what is expected behaviour? Do these policies give a certain group unearned advantage?
- Who or in what areas do people need to ask for accommodation to be able to function as fully as they can in a given setting? Why?
- Which identities can a person choose to not disclose if they don't want to in a given setting? Which ones can't be hidden?

- Why are Christian holidays like Christmas and Easter statutory holidays in Canada, but not other religions major holidays?
 - How can systems that uphold unearned advantages to only certain group(s) be disrupted by those who have privilege?
 - How can different equity-seeking groups work in solidarity with each other given that every anti-oppression fight is inter-related?
- Note:** Some researchers and scholars prefer to use term "systemically excluded" or "systemically disadvantaged" or "equity-deserving groups" over "equity-seeking groups" which underscores that these groups inherently merit equity rather than having to pursue it.

3.11 Reflection on social stratification:

Explore instances in which individuals with marginalized identities encounter challenges. Think from participants' lenses.

- What are the potential resources or opportunities that may be compromised or restricted under these circumstances?

[Animated videos;

•Scenario #1: A student has just moved from an Asian country, and they had to complete their IELTS test to prove their English proficiency to attend post-secondary. They passed successfully and were accepted. However, when applying for a part time job in Canada, they were told that their accent could be too difficult for the public to understand.

•Scenario #2: A person identifying as a woman has applied for a leadership position. However, they were told that they did not have enough formal leadership experience; therefore, they needed to gain more experience and to reapply when another position comes up at another time.

•Scenario #3: A retired person has been trying to apply for a position at the university. However, they were told that they were too qualified for the job and will be passed on their application.]

Jot down your thoughts in the box below or on your notebook, if you wish.

[textbox]

Internalized dominance

3.12 Internalized dominance

[Reflection box: Take a moment and reflect from your experience. Based on the social groups you belong to, what are some privileges that you take for granted?]

Exploring power dynamics in post-secondary institutions

Author and researcher Sensoy and D'Angelo (2017) explored the concept of internalized dominance. This refers to the process of unconsciously absorbing and acting upon the pervasive cultural messages that suggest one's own group is superior to a minoritized group, thereby justifying a higher societal position. This internalized sense of superiority can manifest in various ways within the context of post-secondary education:

- **Overconfidence in abilities:** A student might enroll in an advanced course for which they lack prerequisites, believing they can grasp the content despite a lack of foundational knowledge. Similarly, a faculty member might apply for a leadership role within the institution with little administrative experience yet believes that they can learn on the job.
- **Misconception of equality:** There may be a belief that all students have equal access to resources and opportunities, disregarding systemic biases and inequalities that may exist within the educational system.
- **Assumption of rational superiority:** A student or faculty member might feel entitled to voice their opinion in academic discussions, under the assumption that their logic is superior to others' emotional responses.

These examples illustrate how internalized dominance can subtly influence behaviors and attitudes within the higher education environment, often without the individual being consciously aware of it.

3.13 Reflection on internalized dominance:

Pause a moment and reflect

- What are some examples of internalized dominance that you observed in the videos and in your post-secondary or work experiences?

Jot down your thought on the box below or your notebook, if you wish.

[textbox]

Cultural deficit theory

3.14 Cultural deficit theory

Here we explore how internalized dominance affects people with privilege view others from equity-deserving groups.

[Reflection box: Have you ever noticed that some people succeed, while others have a harder time? How would you define the achievement gap between certain students? Why do you believe the achievement gap exists between students?]

Sensoy & D'Angelo (2017) discuss the common misconception that minoritized groups are less active in society due to a lack of appropriate cultural values, such as a perceived lack of value for education, or due to some other cultural deficiency (p. 82). This perspective is particularly prevalent in post-secondary level, where diverse cultural backgrounds are often misunderstood or overlooked.

Pinto and Cresnik (2014) offer a critique of the cultural deficit theory, which posits that academic underachievement is a result of deficiencies in the culture, values and behaviors of students from low socioeconomic backgrounds. This theory is often applied in higher education settings, leading to a deficit-oriented view of students from diverse backgrounds. Pinto and Cresnik argue that this perspective perpetuates deficit thinking and classism, as it fails to consider the systemic disadvantages faced by these students in the educational system.

They advocate for a shift in perspective in post-secondary education: Instead of focusing on perceived cultural deficiencies, educators should recognize and value the unique strengths and resources that students from diverse backgrounds bring to the academic environment. This includes acknowledging the resilience of these students, their diverse perspectives, and the richness of their cultural experiences, all of which can greatly enhance the learning environment.

Further reading:

Explore [Mythology, moral Panic, and the Ruby Payne Bandwagon](#) by Laura E. Pinto and Lucyna Cresnik.

3.15 Reflection on cultural deficit theory

Thinking about the cultural deficit theory in your teaching and learning, reflect on the following:

- What practices and policies have you observed, been subjected to and/or participated in that perpetuate cultural deficit theory?
- How have assessment practices upheld cultural deficit theory?
- What beliefs exist that continue to uphold cultural deficit theory?

You may use the box below for your notes, if you wish.

[textbox]

Microaggressions

3.16 Microaggressions

Now, we would like to delve in how internal dominances plays out in social interactions and how they impact people who are on the receiving end of microaggressions.

Microaggressions are slights made either intentionally or unintentionally to other people but have a real impact on the people who have received the slights. When you assume that a person of colour was born elsewhere, or you question someone's ability to understand a task if they have a disability, you are displaying forms of microaggressions.

Another way to look at microaggressions are as subtle actions of exclusion. A term used by Jana and Baran (2023) explain that microaggressions are actions that are done subtly but their impact excludes a person based on an intersection of their identity.

3.17 Types of microaggression

Watch the following video.

[aminated video on microaggression:

Hi Professor.

Hello.

I was working on the next assignment for the engineering class, and I ran into some difficulty.

I was hoping you could help with it. Thanks for coming by.

Sure I can help. I was just wondering why you need to work on this anyways. Are you seriously considering being an engineer?]

Take a moment and think, in what situations have you seen an example like the one in the video?

There are various types of microaggressions that people may experience based on race and/or ethnicity, gender, class, language, sexuality, immigration status, phenotypes, accent, surname and culture. It may be based on multiple characteristics and positionalities that define the identities and experiences of people.

Microaggressions can take many forms and can be experienced in a variety of ways. Here are some examples:

- Perceived intellectual ability: This refers to assumptions made about a person's intelligence based on their race or ethnicity.

- Visual imagery: This includes racist stereotypes, perceptions and beliefs about people of colour that are conveyed through images.
- Layered, subtle and cumulative: Microaggressions are often complex, not immediately obvious and can build up over time.
- Nonverbal representations: These are visual depictions of racist ideas and beliefs that are often not spoken.
- Various mediums: Microaggressions can appear in textbooks, children's books, advertisements, photos, film and television, dance and theatre performances, and public signage and statuary.
- Reinforcement of institutional racism: Microaggressions can perpetuate the ideologies of white supremacy that justify the subordination of people of colour.
- Racial joke-telling: This involves making jokes that are based on racial stereotypes.
- Race-themed events: These are events that are based on racial stereotypes.
- Maternal microaggressions: These are microaggressions targeted at mothers of colour.
- Racist nativist microaggressions: These are underlined by both racist and nativist assumptions about people of colour, such as telling someone to, "Go back to your country" or asking, "Where were you born?"

3.18 Impact of microaggression

In their seminal work, Solorzano & Huber (2020) explored the profound impact of microaggressions on individuals. They found that these subtle forms of discrimination can lead to negative psychological and physiological effects. These effects are not isolated incidents; rather, they can be cumulative, leading to heightened levels of stress and anxiety.

Survivors of microaggressions often experience a range of emotions, including anger, frustration and self-doubt. This emotional toll can manifest in various ways, such as mundane extreme environmental stress, racial battle fatigue and racial trauma. Physiological responses, such as elevated blood pressure, are also common. In an academic context, these experiences can lead to academic self-doubt, further hindering a student's ability to succeed.

Interestingly, when confronted about their behavior, perpetrators of microaggressions often downplay their actions. Common responses include: "That's not what I meant," "It was just a joke," "You're taking this too seriously," "You're being too sensitive," "Don't act like a victim," and "But I meant it as a compliment." These dismissive reactions further invalidate the experiences of the victims, adding to their emotional burden.

3.19 Reflection on microaggression:

Explore the following two scenarios on microaggressions.

Exploring power dynamics in post-secondary institutions

[Scenario 1: And with that last comment, we are at the end of class. For next week class, make sure that you read the two articles by Smith and Taylor, and we will discuss the implication of implicit bias on people's leadership skills.

I really enjoyed this topic today. I felt like we really got into depth on it. I was wondering, where were you born and how do you speak English so well?

Oh, really?

I'm not sure what he's talking about because I'm so confused in what's happening in this class. I'd like to know where that professor got their degree because they don't make sense when they're explaining this topic to the class.]

[Scenario 2: Based on past history it is clear that this pattern of behavior during times of upheaval is expected from Western countries and it should be addressed accordingly.

I just have a question based on that understanding.

Absolutely I am happy to take questions anytime.

So, if that pattern of behavior is expected from those countries, how would one not find a way to change those behavior to ensured that history is not repeated?

Great question. Western countries tend to have a colonial stance when it comes to addressing issues.]

At this point, please pause for a moment and in reflective writing, identity the microaggression from these scenarios and answer the following questions:

- What message does the microaggression send?
- What is the potential impact for the person receiving the microaggression?

You may use the box below, or your own document or notebook.

[textbox]

To delve further into the topic and learn how to address microaggression, you can read [Microaggressions in the classroom](#) by the University of British Columbia and [Microaggressions in the classroom](#) by the University of Denver.

Internalized oppression

3.20 Internalized oppression

In this chapter, we explore the impact of constant messages of dominance for people from equity deserving groups.

[Reflection box: Pause and think, what is a message you constantly receive or an idea you think about that makes you second guess yourself? Is this tied to a facet of your identity? What impact do these messages have on you?]

Sensoy & D’Angelo (2017) define internalized oppression as the process of unconsciously absorbing and acting upon the pervasive societal messages that suggest one’s own group is inferior to the dominant group, thereby justifying a lower societal position (p. 72). This concept is particularly relevant in the context of post-secondary education, where students from minoritized groups may face unique challenges.

Examples of internalized oppression within post-secondary setting might include:

- **Reluctance to share ideas:** A student might hesitate to share their ideas in class, feeling that they lack the authority or that their ideas must be validated by an “expert.” This can limit their participation and engagement in the learning process.
- **Self-doubt in abilities:** A faculty member from a minoritized group might feel that they need more experience and are not qualified for a higher position, and therefore, might not apply for promotions or leadership roles within the institution.
- **Pressure to conform:** Students and faculty from minoritized groups might feel the need to constantly please others and remain calm, suppressing their emotions to avoid being labeled as “angry” or “emotional.” This can create additional stress and impact their mental health.

These examples illustrate how internalized oppression can subtly influence behaviors and attitudes within the post-secondary environment, often without the individual being consciously aware of it.

3.21 Reflection on internalized oppression:

Pause for a moment and reflect.

- How does internalized oppression affect students or people from equity deserving groups?

Use the box below or your own document or notebook, if you wish.

[textbox]

Teaching for social justice

3.22 Teaching for social justice

In this chapter, we are going to explore teaching and learning strategies and activities that address power, oppression, and privilege context in post-secondary and promote equity, diversity and inclusion.

Earlier you were asked the question if learning spaces are neutral spaces. As you have gone through the module, examples have shown why and how learning spaces are **not** neutral spaces. However, there are ways instructors can mitigate the imbalances of power.

[Reflection box: Pause and ponder: What are some strategies you have done to mediate the inequities in your courses and/or institutions?]

Educational scientist Dr. Kumashiro (2020) unearthed the social justice education through four approaches that we will delve into. While you are discerning this discussion, jot down one thing with which you agree, one thing with which you might argue and one thing to which you aspire.

[Video on [Four approaches to social justice education](#)]

Considering the context of post-secondary institutions in Manitoba, the following four approaches can be implemented:

Education for the other: Faculty members can conduct an equity audit of their practices to identify which students are thriving and which are struggling. They can then determine what barriers might be preventing certain students from succeeding. This could involve examining policies, assignments and teaching approaches.

Education about the other: Faculty members should critically reflect on the course content. They should consider whether the information being shared is predominantly Eurocentric and seek opportunities to incorporate diverse perspectives.

Education critical of othering and privileging: Faculty members can educate themselves about culturally sustaining pedagogies. This approach can help shape and deepen student learning and engagement. It also provides an opportunity to introduce counternarratives into the classroom.

Education that transforms students and society: Many post-secondary institutions have Diversity, Equity and Inclusion committees. Familiarizing oneself with their work, policies and programs can provide valuable support for both faculty and students. Consider implementing small changes based on their work or contributing your own ideas to their initiatives.

You can download and print out the teaching for social justice strategies checklist while developing and designing a course.

[Teaching for Social Justice Strategies Checklist:

Exploring power dynamics in post-secondary institutions

Below are some suggested activities to consider as you reflect on teaching for social justice.

Education for the Other:

- Conduct an equity audit. See article on [the equity audits as a tool of critical data-driven decision making: preparing teachers to see beyond achievement gaps and bubbles](#).
- Examine policies that are preventing all students from succeeding in the class/program.
- Examine assignments that students are having difficulty with and determine what is preventing them from succeeding.
- Examine teaching approaches and their effectiveness. Are all students learning the concepts taught and demonstrating their understanding in multi-faceted ways?

Education about the other:

- Examine where the sources of information in the course content are derived from.
 - Is most of the content in the course coming from the Western/Euro-centric viewpoint?
- Consider how this content is taught in different places around the world.
 - If it is taught differently in other places, is there value in bringing in these perspectives?
- Examine cultural bias with the information taught.
 - How does culture affect the concept being taught?
- Consider opportunities to bring in different perspectives in the course content.

Education Critical of Othering and Privileging

- Examine the message, norms, stories and underlying ideas that are being taught in the course content.
- Provide opportunities for students to critically examine and discuss the information being taught.

Education that Transforms Students and Society

- Look at diversity, equity, and inclusion policies at your institution.
- Consider what has been implemented and the impact it is having on campus and on student learning.
- Consider policies that have not been implemented and determine why there is resistance to their implementation.
- Examine and provide ideas on policies and practices to add to existing policies.

Exploring power dynamics in post-secondary institutions

3.23 Reflection on teaching for social justice:

Pause a moment. Reflect on the following question:

- What could these four approaches look like in your courses and/or institutions?

You can write notes in the box below or jot them down in your own notebook, if you wish.

[textbox]

Module closing

3.24 Conclusion

Congratulations! You have completed this module

In this module, we have considered how power and policies can marginalize members from equity-deserving groups, how oppression is based on relationships of unequal power among social groups, the impact of privilege on teaching and learning, and ideas that can address power, oppression and privilege in a post-secondary context.

Thank you for taking the time to reflect on your own practices and experiences. As you move forward with your learning, it is always good to reflect on what you have learned and how these ideas/concepts play out in your daily realities. Think about what you have learned, be conscious of power, privilege and oppression, and think about the impact it has on you and others around you.

If you are completing this module as part of a group at your institution, also give some thought to what you wish to take away from it to bring into discussions with your colleagues.

- What concepts or ideas would you like to explore further together?
- How can you apply some of the teaching for social justice ideas into your teaching?

Thanks so much for being a part of this learning journey!

- Eric Sagenes

3.25 Learn more

The subsequent content presents a curated list of resources related to the various subjects in this module, intended for those interested in deeper exploration of these concepts.

Exploring power dynamics in post-secondary institutions

Teaching to diversity

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Culturally responsive teaching

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