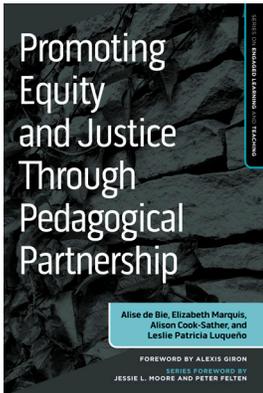


READING GROUP GUIDE

from the Center for Engaged Learning



PROMOTING EQUITY AND JUSTICE THROUGH PEDAGOGICAL PARTNERSHIP

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Supplemental resources (including additional discussion questions specific to each chapter) can be accessed at: www.CenterForEngagedLearning.org/books/promoting-equity-and-justice-through-pedagogical-partnership

FOR DISCUSSION

1. What approaches to redressing injustice in postsecondary education already exist within your educational context? What injustices persist?
2. What do you find most resonant, surprising, or uncomfortable about the experiences of epistemic, affective, and ontological violences and harms presented in chapter 2? [Refer to the tables on pages 15, 18, and 21.]
3. Reflecting on your own context, what epistemic, affective, and ontological violences or harms have you experienced, witnessed, or had shared with you?
4. What are some examples of the epistemic, affective, or ontological violences and harms that faculty/staff from equity-seeking groups might face? In what ways might these be similar to or different from the experiences of students?
5. Refer to the tables in the book depicting partnership's facilitation of justice via redress of the harms resulting from epistemic (page 28), affective (page 32), and ontological (page 38) violence. What concrete practices might be enacted to better realize the potential outcomes listed in the third column of the tables? What are the limitations of these practices?
6. Chapter 4 offers specific examples of partnership work at Bryn Mawr and Haverford Colleges and at McMaster University. Which aspects of these partnerships can be applied to your context? What may not translate, or what might need to be adapted or replaced, and why?
7. Various partnership programs have a range of foci (e.g., pedagogical development and revision, research, curriculum development). In what ways might the focus of a pedagogical partnership affect possibilities for redressing epistemic, affective, and ontological harms?
8. Chapter 5 discusses the tensions in and limitations of redressing harms through partnership. Which of these tensions resonated most with you? Are there other epistemic, affective, and ontological tensions that could be explored in addition to those discussed in the book?
9. Which of the recommendations for mediating unintentional contributions to harms (found on pages 63-64 for epistemic harms, page 69 for affective harms, and pages 77-78 for ontological harms) did you find most useful or helpful? What other ways could be used to avoid such unintentional contributions to epistemic, affective, and ontological harms?

10. How might the framework presented in the book apply to diverse individual, institutional, and national contexts, and how might it need to be modified in other (particularly non-Western) contexts around the world?
11. What would it look like to consider equity and justice throughout all aspects of partnership? Consider who is present in which kind of roles at the outset, who is recruited to participate and how recruiting efforts are guided by equity and justice principles, and what kinds of support are provided.

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