

Facilitation Guide

Welcome to “In The Wings,” an anti-oppression workshop organized by students, faculty, and recent graduates from Carleton University and the University of Ottawa. This workshop was inspired by the KAIROS Blanket Exercise, an interactive and experiential teaching tool that explores the historic and contemporary relationship between Indigenous and non-Indigenous peoples on Turtle Island.

Participants in the workshop will have the opportunity to join break-out rooms and enact a role-play exercise about racism and resistance co-authored by students, faculty, and recent graduates from Canadian post-secondary institutions. This role-play seeks to facilitate critical and creative reflections about systemic racism, hierarchies of knowledge and expertise, and structural inequities embedded in universities.

Following the role-play, there will be a group discussion and conversation about how students and faculty experience these systemic issues in their everyday lives. We anticipate that these discussions and conversations will involve knowledge-sharing about the ongoing legacies of oppression within which pedagogy and research take place as well as the potential of education as a decolonial practice.

CONTENT WARNING:

This exercise includes content that some may find disturbing, traumatizing and/or offensive. It will touch on topics of police brutality, racism, colonialism and violence. We ask that all participants help create an atmosphere of mutual respect and sensitivity. If someone is triggered by the material, please refer them to the General Resources section at the end of the Facilitation Guide.

Instructions

Choosing a facilitator:

Among all of the participants, choose a facilitator. The facilitator can participate in the roleplay exercise. The role of the facilitator is to familiarize themselves with the Facilitation Guide and facilitate a discussion after each Act using the Discussion Questions listed below. It's important for the facilitator to set the tone for the role-play as being one of respect and understanding. The facilitator will be responsible for creating a safe and confidential space for participants to feel comfortable in sharing their experiences. The facilitator will also be responsible for mediating heated discussions and deescalating potentially harmful situations. Please refer to the Facilitator Resources section below for insight on creating a safe space, deescalation, mediation, and other resources that may be helpful.

Assigning characters:

Once a facilitator has been assigned, it's time to assign the characters. If there are less than 10 participants, each participant may play the same character throughout all three Acts. If there are more than 10 participants, characters may be assigned to different participants for each Act. The facilitator and participants have the freedom to choose how to assign characters.

Cast of Characters:

Inazuma | ee-na-zuma |
Taaj | t-è-j |
Dr. Panthère | pan-tèr |
Kayiman | ka-ee-man |
Dr. Gavel | gaa-vel |
Kipanga | kee-panga |

Mr. Lansman | lans-man |
Student 1
Colleague 1
Colleague 2
Achimwis: Narrator

The first seven characters above have Character Cards. Each Character Card gives a brief background introduction to the main characters in each Act. We recommend that you share the Character Cards with participants in advance of the role-play. Otherwise, you may read through each Character Card at the beginning of the session before beginning the script.

Starting the role-play:

When a facilitator has been chosen and characters have been assigned, the role-play can begin.

This role-play is designed in a way that caters to your needs as participants. You can complete all Acts in order, you can mix them up, or you can complete only one Act if that's all you have the time for. To get the most of this role-play, we recommend that you complete Acts 1-3 in the order presented and facilitate a discussion after each Act using the corresponding Discussion Questions below.

Once the role-play and discussions have been completed, we recommend that you hold a debriefing session. Share the resources listed below in the Resources section. Allow participants to share their feelings and emotions as they relate to what they just experienced and learned in a safe space away from judgement and fear. Make sure to create an environment of care and love until the very last moment.

Discussion Questions

The following questions are created to help you critically engage with the characters and the script more deeply and further reflect on your own experiences as they relate to this role-play. Feel free to create your own questions as you gauge what concepts and ideas you'd like to focus on and prioritize.

Once you finish each Act, run through every participant and answer the first question below. Then use the second question to run through the circle again, with each person taking a turn to offer ideas. Speak from the heart; refrain from commenting on the ideas of others. If you prefer not to speak when it is your turn, simply say you prefer to pass.

- Search through the role play and find instances of power inequalities. What is the power structure and tangible means through which power is enacted? Who holds power? What kinds of power are held? What mechanisms create hierarchies? Do you have a story to relate to this?
- Walk back through the role play and find instances of socially accepted myths. What are the ideals and the belief system that enable harms to be enacted? What are the commonly held notions that uphold hierarchies? Do these messages connect with you and your life?

For more specific questions on each act, feel free to use the questions below as examples to guide you through the reflective process:

Act 1:

- While speaking to Dr. Panthère, Dr. Gavel mentions that he is trying to prepare his students for the real world. How do power structures in a classroom uphold hierarchies of learning? How can we build classrooms that encourage and celebrate the experiences of students as valuable forms of knowledge?
- Often, actions like Dr. Gavel's are seen as anomalies in a larger system. How does focusing on individual acts divert attention away from policies and structures of racism embedded in the university?

Act 2:

- Taaj stepped out of the role of 'model minority' when she sent that email to the university administration. How can we collectively define a model minority? How does the model minority myth perpetuate structures of racism in the workplace?
- The supervisor reprimanded Taaj because her email was 'too political.' How are the actions of the institution disconnected from the lived experience of its workers? What power structures enable this disconnect? How can we begin to close that gap?

Act 3:

- When stopping Inazuma, Mr. Länsman said that it's his job to make sure that everyone is safe. How does the presence of security guards on campus mimic a carceral system? How does that create an unsafe learning and work environment for racialized people? What other components of a university experience replicate carceral systems?
- As Inazuma reflected on the incident a year after it happened, he talked about becoming an activist because he had to, not out of choice. What positive and negative impacts does this have on an individual? Reflecting on your own experiences, what sparked your involvement in activism?

Final Remarks

Once you've completed the role-play and discussion questions, take some time to unwind. Whether it's organizing a debrief session with participants, going on a walk, or spending some 1-on-1 time with your pet, make sure to do something that makes you feel good and rested.

If you get the chance to take a moment and reflect on your experience going through the role-play, we welcome any feedback you may have for the authors. We would love to hear from you. We are also open to welcoming new members onto our team as we continue to edit, refine and rework this role-play to provide tools for this workshop in multiple languages, accessible formats and with expanded content. Please feel free to reach out to us by email: inthewings.info@gmail.com or nadia.abu-zahra@uottawa.ca

*In solidarity,
In the Wings*



Kipanga

| kee-panga |

I was born and raised in a monarchical government where differences in race, gender, religion and class were made so apparent. The laws were grossly unfair and unjust for marginalized populations and human rights were practically nonexistent. This all seemed normal to me. But it's mainly because I lived in a compound, a self-contained, private estate where the rules of the country did not apply. At the time, I thought it was one of the best places to grow up.

I lived the normal life of an expatriate, or so I thought. It wasn't until I left that I understood that a lot of my childhood was actually the complete opposite of normal. It's only when I think back at these memories now, as a feminist of color who believes in community care instead of policing, that I become aware how strongly my experiences influenced my reality. To grapple with this newfound awareness, I am grateful for the prominent role models in my life like my parents who instilled in me the confidence, knowledge and curiosity to tread new paths.



*Taa**j*

| t-è-j |

I am a young student, who from an early age has been singled out for my faith, language and country of origin. I've been told that I'm very mature for my age. Ever since I was a little kid, people would guess my age to be two or three years older than my correct age. Later on I would find out that I was always more mature than my peers as a result of childhood trauma. Children who suffer trauma from abuse or violence early in life show biological signs of aging faster compared to children who never experienced trauma.

As a child of a disabled single mother, who is also a survivor of domestic abuse and an immigrant, I am constantly reminded of the values she holds most highly: independence and self-determination. Throughout my upbringing, my mother always supported and uplifted me when I needed it the most, and nurtured and celebrated my accomplishments.



Kayiman

| ka-ee-man |

At an early age I recognized that something about my family felt different from the vast majority of families we knew. Not only was I one of the few children to have a sole parent, a single mother at that, but I was also one of the few at my school, and the only child in my neighbourhood, to have a Black mother. I didn't notice this difference much, apart from in spaces of large gatherings, – such as at school, at daycare, at church, or at community events. But at home, everything felt normal. We didn't exist in the vacuum of perception created by onlookers that waited outside. She was our mother and we were her children. At home we were an unquestionable family unit, free from gaze and question.

Racial ambiguity is truly a laughable concept when considered from a distance. To whom am I ambiguous? To you, maybe. But not to myself. I know my roots and my ancestry enough to know who I am as a person. So, it wasn't until this notion of ambiguity began to be reinforced, on a daily basis from the viewpoint of others, that I began to question myself. I was called everything but the roots from which I stem. To some, I looked Asian, to some I looked Latina, to many I looked Hawaiian even, but to most, I appeared Indigenous. This was quite a strange experience being coded under such broad terms. Did they not realize the vast diversity of appearances that occupy Indigenous spaces and cultures? Tensions ran high when my white peers would claim I was either acting too Black or not acting Black enough. Who were they to police my identity? What were their expectations? What is a Black person in their eyes?



Dr. Panthère

| pan-tèr |

I was born in a big city. I did not realise until halfway through my undergraduate degree that the city had been built in a process that expelled the Indigenous protectors of the lands and waters.

Before I could fully understand this in the place of my birth, I needed to see it in the place my ancestors were born. My parents were born in two different societies. One is a colonial society that is based on hierarchy from the peasant to the monarch, from women to men, from landless to unimaginably wealthy. The other is an Indigenous nation facing ongoing colonialism. The colonial society would not accept my other parent, in part because the host – my mother – was a woman. Where my father grew up, meanwhile, would not take him home. The project of expulsion was ongoing, and he was one among millions disallowed from returning home.

I am an educator, a professor, a parent. I carry the double responsibility to share what I am still learning. It is a double responsibility because one of my hands must trace the expulsion of my people from their lands and waters, their confinement, separation of relations, and the other

of my hands must trace the violence against others in which my new home was carved, the expulsion, confinement, separation of relations. Each time I draw a picture with my words, I verify, I check, I reconsider, I erase, then I start again.



Inazuma

| ee-na-zuma |

I am Black, Muslim, a first-generation immigrant, and so much more. These intersections are often taken away from me constantly. When I was younger, a classmate was being bullied because he was Muslim. Kids called him a terrorist. I stepped in and defended my classmate, but when I did, the other kids asked me, “why do you even care? You’re just Black.” A couple of months later at school, I was fasting. Those same kids joked about how good their food tasted, and taunted me.

My Mom played a key role in my formation of self, and she is reflected in my work as an activist. When I was younger, my Mom would tell me that being true to who I am, and to the values I hold close, is not an individual act but one that involves others. Who I surround myself with influences my behavior and my actions and will not only test my own actions against my values but also test the actions I condone of those around me. I carried that with me.



Mr. Länsman

| len-smen |

I grew up in a rural region for most of my life. My parents did very well to provide a safe and healthy life for me and my siblings. I was raised to appreciate their sacrifices. My family and I highly value respect for our seniors. I have great admiration for those who put their lives on the line to keep people safe.

Moving to a bigger city was a decision I made, not lightly, in order to receive training from the country's top police forces. Knowing that I had to work my way up and gain expertise, I was grateful for the opportunity, even if it meant leaving behind my friends and family at home. The relocation was a strange experience, I'd never before felt out of place in my own country. The first month after I moved there was a huge public protest against racism. I was overwhelmed by the anger people showed. Why are people so angry in this beautiful place?

I am grateful I have been taught appreciation for what I have. I know it's my role to make people feel safe, to find order in the chaos, and to keep this land as a refuge from what people must have seen elsewhere.



Dr. Gavel

| gaa-vel |

I grew up in a middle-class family. My parents always ensured that my brother, sister, and I had enough to eat and that we did well in school. My father was a police officer and my mother a lawyer, so the rule of law held precedent in our home. I knew from a young age that I wanted to be a catalyst for justice in our society. I worked myself to the bone, studied day and night, and thanks to hard work, became a lawyer and then eventually a judge.

I have enjoyed the mutual respect in my profession. As a judge for close to two decades within Canada's criminal court system, my decisions and rationales were always considered seriously.

As my mission for justice has continued, I took it upon myself to educate those looking to learn. I went back to school, at the finest institute our country has to offer, and earned a doctorate in criminology. I know I have only a few years to effect real change, but I will do my utmost in that time to bring to bear my long experience and expertise.

IN THE WINGS



Premise

Welcome to “In the wings,” an anti-oppression workshop organized by students, faculty, and recent graduates from Carleton University and Ottawa University.

Participants in the workshop will have the opportunity to join break-out rooms and enact a role-play exercise about racism and resistance co-authored by students, faculty, and recent graduates from Canadian post-secondary institutions. This role-play seeks to facilitate critical and creative reflections about systemic racism, hierarchies of knowledge and expertise, and structural inequities embedded in universities.

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Cast of Characters

	DR. PANTHERE <i>pan-tèr</i>
	INAZUMA <i>ee-na-zuma</i>
	KAYIMAN <i>ka-ee-man</i>
	TAAJ <i>t-è-j</i>
	KIPANGA <i>kee-panga</i>
	DR. GAVEL <i>gaa-vel</i>

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ACT 1



KAYIMAN: Since starting university, I'm now more careful about which spaces I choose to occupy, who I choose to associate with, and how I occupy or take up space. Although I've had the opportunity to engage in more inclusive spaces, these often end up being spaces where the harms that we're trying to address take place. As a racialized student representative, I've had to navigate institutional bureaucracies and endless anti-racism committees. I often think back to one particular experience during my mandate that still keeps me up at night.

It all began when a group of students filed a complaint about a professor who, after assigning a reading by a writer who outwardly denies that racism is a problem in the United States, handled students' concerns inappropriately. As I led a thorough investigation of this incident, I watched video recordings of the class, read messages online and interviewed everyone involved. Here's how the story went down:



DR. GAVEL: Welcome back to class everyone. I'd like to begin today with a discussion on the reading I assigned. What is everyone's position on the article? Kipanga, perhaps you can start us off?



KIPANGA: While I was reading the article, I found that the author relies on racist stereotypes when they claimed that the Black Lives Matter movement puts forth an anti-cop narrative. When the author argues that the BLM movement underrepresents racialized police officers, they fail to recognize that simply having racialized people in positions of power doesn't solve systemic oppression. And honestly, the fact that the author relies on age-old conservative tropes such as Black on Black crime as a reason for police violence, shows the bias of this article.



DR. GAVEL: Taaj, did you have something to add?



TAAJ: I agree with what Kipanga is saying. This article seems to be projecting an idealized stance on police in general, and in particular the reactionary movement named "Blue Lives Matter". This reminds me of how the Blue Lives Matter movement is on campus. It is frightening. We first saw signs of it when the

university hired a new head of campus police who was known for having killed an Indigenous person. These experiences on campus where students are racially

profiled and harmed reflect the broader parallels between the harms produced by community police, outlined in this article, and the harms we see taking place on campus everyday. The article you asked us to read seems to be actively leaving out the experiences of racialized people and how policing does not always equate to safety. Could you help us understand why this article was chosen for today's class?



DR. GAVEL: I gave you this article so you could engage with the other side of the discussion. Our university program is full of left-leaning and radical perspectives, like Black Lives Matter, abolition, and calls for defunding the police and the military. So, I thought I would provide you with a perspective you don't normally get. Perhaps I should give you a chance to speak on this topic. I would like you students to hold the floor. But first, let me just say...



KAYIMAN: Not only did the professor monopolize the conversation after stating that they wanted students to hold the floor, they went on to use the term "Blacks" as a racial identifier, which some students found offensive. After the class, a couple of students started talking online and shared their stories and concerns. They shared these messages with me:



INAZUMA: The discussion in class today was a lot.



KIPANGA: Yeah, it was super intense. Have any of you ever experienced something like that before?



INAZUMA: My experience of university so far was much different. In my other classes, my professors have not only exposed me to new concepts and ideas that I'd never heard of, but put words to my personal experiences. They weren't only teaching me those concepts, they were also applying them in the way they taught. They recognize the power they hold as professors within an institution (and let's be honest, a country) built on colonialism and other systems of oppression. They did their best to level with that power, and to embrace more accountable ways of learning and sharing, but there was only so much they could do. But I felt like prof Gavel was feeding into long standing hierarchical and colonial systems. It made me really uncomfortable, to be honest, especially knowing the power they hold on

students. I was afraid to say anything though, because as an international student, I couldn't risk getting a bad grade and losing my scholarship.



TAAJ: Honestly same, I was really nervous to speak up, but I knew I had to say something. I really hope this doesn't affect my grade, because I can't afford to lose my scholarship either.



KIPANGA: I am honestly not surprised. Throughout my university experience I've seen the countless barriers racialized students have had to face in this institution. I saw Black students profiled and racialized professors, who attempted to disrupt the status quo, never promoted. And any talk of antiracist education and liberation that I witnessed was always in a context of the institution denying its racist tendencies. So, I didn't have high expectations for this class.



KAYIMAN: As the students were working through their discomfort and fears, the professor consulted with a colleague...



DR. GAVEL: I have been in the university a long time, but I have also seen the real world. I was a Criminal Court Justice once, and I know the kinds of real-life challenges that judges face. These students don't see those challenges, they don't see that life. I don't necessarily agree with the article myself, but I recognize that the real world has all of these perspectives. It's my role now as a professor to open the students' eyes. It's not fair to them that they are not given the chance to see the truth.



DR. PANTHÈRE: I understand what you are trying to say, but as a racialized professor, I also see the point the students are trying to make.



DR. GAVEL: But you work with me, don't you see how the students are judging me? I wrote to them, I singled out the student who is leading the pack, and I tried to help her understand in front of the others. A person -- like me or anyone else -- can't be judged just because of our professional background, skin colour, or other characteristics. She is making assumptions based on stereotypes, and it's my job to teach them not to do that.



DR. PANTHÈRE: How do you know that she or the other students are judging you?



DR. GAVEL: Well, no one else has talked to me like this. My best friend is Black, I have Black in-laws, I have Black colleagues, and they say the same kinds of things that I shared in class. But the students didn't like the article, that's for sure. And now I have to worry about them possibly complaining. They don't see that I was trying to expand their horizons, open their experiences, and prepare them for the real world. I had better send them a message explaining my point of view.



KAYIMAN: And so, the professor sent not just one message, but several. This is the point where the students filed a formal complaint with me. I then coordinated with the equity committee on campus to launch an investigation. Throughout this investigation, I led the interviews with everyone involved and got their individual perspectives:



INAZUMA: I think the professor eventually caught wind of our concerns about the assigned reading because we received a series of gaslighting emails. The emails were so problematic.



DR. GAVEL: I don't know why the students are being so sensitive, I simply wrote to them explaining that it is my job as their professor to encourage them to learn about all philosophical orientations and worldviews, not just those they necessarily agree with. This means that I present various perspectives – which can be at times, provocative – to challenge them to think critically, while appreciating their own biases. I want to show them how the lens through which they view the world impacts their understanding of it. In doing my job, I don't present just one point of view to my students on controversial issues. I hope that students aren't too sensitive, and they recognize that it's not personal.



KIPANGA: As students, we were shocked by the professor's emails. They went back and forth with their justifications when all we wanted was accountability. All we wanted was for the professor to accept the harm they had caused and apologize. Nothing has been done despite our pressing. Although these issues remain at the front of our minds, we must be patient with ourselves as we work with our limited

support and resources to figure out ways for our school to grow. Unpaid and overworked, we move.



KAYIMAN: Unfortunately, nothing really happened when the investigation was over. I was really frustrated with how it all went down. I did everything that I could, but the administration was no help, even after all of the evidence pointed towards Dr. Gavel's incompetence when it came to teaching sensitive material. The students were also disappointed, but they knew about the reality of what it means to be a racialized student.

We have since directed our labour towards other projects relating to equity-based justice, anti-racism, and anti-colonialism, however, these issues remain. If we do not take the time as a school to turn the finger back upon ourselves and reflect and work away from the white supremacy endowed within our institutional spaces, it will continue to entrench itself in our lives.

Discussion Questions

The following questions are created to help you critically engage with the characters and the script more deeply and further reflect on your own experiences as they relate to this role-play. Feel free to create your own questions as you gauge what concepts and ideas you'd like to focus on and prioritize.

Once you finish each Act, run through every participant and answer the first question below. Then use the second question to run through the circle again, with each person taking a turn to offer ideas. Speak from the heart; refrain from commenting on the ideas of others. If you prefer not to speak when it is your turn, simply say you prefer to pass.

- Search through the role play and find instances of power inequalities. What is the power structure and tangible means through which power is enacted? Who holds power? What kinds of power are held? What mechanisms create hierarchies? Do you have a story to relate to this?
- Walk back through the role play and find instances of socially accepted myths. What are the ideals and the belief system that enable harms to be enacted? What are the commonly held notions that uphold hierarchies? Do these messages connect with you and your life?

For more specific questions on each act, feel free to use the questions below as examples to guide you through the reflective process:

- While speaking to Dr. Panthère, Dr. Gavel mentions that he is trying to prepare his students for the real world. How do power structures in a classroom uphold hierarchies of learning? How can we build classrooms that encourage and celebrate the experiences of students as valuable forms of knowledge?
- Often, actions like Dr. Gavel's are seen as anomalies in a larger system. How does focusing on individual acts diverge attention away from policies and structures of racism embedded in the university?

DANS LES COULISSES

Prémisse

Bienvenue à “Dans les coulisses”, un atelier anti-oppression organisé par des étudiant.e.s, des professeur.e.s et des nouve.lles.aux diplômé.e.s des Universités de Carleton et d’Ottawa.

Les participants à l’atelier auront l’occasion de rejoindre des salles de discussion et de mettre en œuvre un exercice de jeu de rôle sur le racisme et la résistance, co-écrit par des étudiant.e.s, des professeur.e.s et des nouve.lles.aux diplômé.e.s d’établissements post-secondaires canadiens. Ce jeu de rôle vise à faciliter les réflexions critiques et créatives sur le racisme systémique, les hiérarchies de connaissances et d’expertise, et les inégalités structurelles ancrées dans les universités.

Le jeu de rôle sera suivi d’une discussion de groupe et d’une conversation sur les façons dont les étudiant.e.s et les professeur.e.s vivent ces problèmes systémiques dans leur vie au quotidien. Nous prévoyons que ces discussions et conversations impliqueront un partage des connaissances sur les séquelles permanentes de l’oppression dans le cadre duquel la pédagogie et la recherche s’inscrivent, ainsi que le potentiel de l’éducation en tant que pratique décoloniale.

Distributions des Personnages



ACHIMWIS | *akim - wiss* |

TAAJ | *t-è-j* |

COLLEAGUE 1

COLLEAGUE 2

AVERTISSEMENT SUR LE CONTENU

Cet exercice comporte un contenu que certains peuvent trouver dérangeant, traumatisant et/ou offensant. Il aborde les thèmes de la brutalité policière, du racisme, du colonialisme et de la violence. Nous demandons à tous les participants de contribuer à créer une atmosphère de respect mutuel et de sensibilité. Si quelqu’un est provoqué par le contenu, veuillez le reporter à la section des ressources à la fin du guide de facilitation.

ACTE 2



TAAJ: *Au cours de ma dernière année d'université, j'ai trouvé un emploi dans l'administration. Non seulement, cet emploi me permettait de payer mes manuels scolaires et d'aider au paiement des factures de la maison, il me donnait, aussi, l'occasion de nouer des liens avec des personnes influentes, d'assister à des événements et d'acquérir une expérience professionnelle précieuse.*

Lorsque j'ai commencé, j'étais enthousiaste et désireuse de laisser une bonne impression. Je travaillais deux fois plus que mes collègues, j'allais au-delà de ce que l'on attendait de moi et j'étais constamment félicitée pour mon éthique de travail et mon haut niveau de professionnalisme. Mais à mesure que je passais plus de temps au travail, j'ai commencé à faire l'objet de discrimination et de microagressions de la part de mes collègues et mes supérieurs; ce qui a eu pour effet de rendre l'environnement de travail inconfortable. Un bon nombre des quelques autres personnes noires, autochtones et racialisées qui faisaient ce travail, sont parties parce que des actes flagrants de racisme et de discrimination sont devenus insupportables.

Et comme nous craignions tous pour nos postes, aucun d'entre nous ne pouvait s'exprimer. Les politiques de l'université comportaient des restrictions quant aux personnes pouvant être syndiquées et, en tant qu'employé contractuel, je ne répondais pas à ces critères. Et comme il y avait si peu de personnes racialisées à ce poste, l'anonymat n'était pas une option.

Mais j'étais prête à supporter tout cela. Même si c'était difficile et frustrant, je pensais que si je travaillais suffisamment dur, je pourrais être officiellement embauchée et défendre la diversité et l'inclusion de l'intérieur.

Cependant, après l'été, ce que je pensais être une transition utile dans ma carrière, est finie avec encore plus de difficultés auxquelles je pouvais m'attendre.

ACHIMWIS (NARRATOR): *Au cours du même été et durant la même période, George Floyd a été brutalement et publiquement lynché le 25 mai 2020 par un agent de police blanc au Minnesota. Des organismes, des entreprises, des dirigeants nationaux, tout le monde faisait des déclarations de solidarité avec les communautés noires et dénonçait le racisme anti-Noir sur le plan systémique et institutionnel. Des manifestations sans précédent ont eu lieu dans le monde entier.*



TAAJ: *Après avoir appris qu'un nouvel incident de violence policière avait été perpétré, j'ai envoyé un courriel à mon superviseur pour lui demander de m'aider à envoyer un courriel à mes collègues afin de partager des ressources relatives à la santé mentale et du matériel éducatif de sensibilisation.*

ACHIMWIS: Alors que Taaj attendait une réponse de leurs superviseurs, elle a contacté les autres collègues racialisés du bureau.



TAAJ: J'ai du mal à accepter le fait que nos superviseurs n'ont pas abordé ce qui s'est passé et n'ont pas pris le temps de communiquer avec leurs employés racialisés. C'est presque comme s'ils pensaient qu'une telle chose ne peut se produire qu'aux États-Unis, comme si le Canada n'était pas complice dans le maintien de structures de racisme, de racisme anti-noir et de colonialisme permettant à des incidents similaires de se produire.

COLLEAGUE 1: Ils ne considèrent certainement pas cela comme une priorité. Je me souviens que lorsque une situation similaire s'est produite dans notre propre ville, il y a quelques années, l'un de nos collègues a demandé un congé pour tout dépasser, mais ils ont refusé. Le collègue a fini par démissionner 3 jours plus tard.



TAAJ: C'est vraiment du non-sens ! Nous devons faire quelque chose à ce propos. J'ai contacté mon superviseur pour lui faire savoir que je voulais envoyer un courriel à tout le monde pour partager des ressources sur la santé mentale et du matériel éducatif. Je n'ai pas encore eu de réponse.

COLLEAGUE 2: Bonne chance avec ça. Mais je ferais attention si j'étais toi, ces systèmes n'ont pas été conçus pour nous.

ACHIMWIS: Après avoir parlé à leurs collègues, Taaj décide d'envoyer le courriel.



TAAJ: J'ai envoyé les ressources par courrier à l'ensemble de l'administration de l'université et cinq minutes plus tard, mon superviseur m'a appelé pour me demander de rappeler le courriel parce qu'il était "trop politique" et que notre lieu de travail est apolitique. Pouvez-vous croire cela ?

COLLEAGUE 1: Malheureusement, je le crois. L'une des choses que j'ai apprises en travaillant dans les espaces blancs au cours des vingt dernières années est qu'ils revendiquent toujours un rôle "neutre", "impartial" ou "apolitique", comme si cela existait. C'est "trop politique" pour eux car ils veulent garder un certain détachement. Mais pour nous, c'est de notre vie qu'il s'agit. Le personnel est politique. Donc Taaj, je te remercie d'avoir envoyé ces ressources par email, cela m'a fait sentir que je suis vu et entendu.

COLLEAGUE 2: Ouais, merci Taaj. Aucun autre collègue ou superviseur n'a jamais signaler quelque chose comme ça avant. Tu as même fait parler nos collègues blancs en solidarité, ce qui est vraiment rare.



TAAJ: Il n'y a pas besoin de me remercier, j'ai fait ce que je pensais être juste. Mais ce qui m'a le plus choqué, c'est d'apprendre que mon supérieur avait contacté le collègue blanc pour le remercier d'avoir partagé ses sentiments et de s'être exprimé sur cette question. Pour moi, c'était un exemple flagrant d'un comportement raciste! Mon superviseur était capable de faire preuve d'empathie envers un employé blanc, mais il en était incapable avec moi, et aussi incapable d'apprécier ou de reconnaître mon point de vue en tant qu'employé racialisé. La seule conversation que j'ai eue avec lui était une réprimande déguisée en un examen de santé mentale.

ACHIMWIS: Sur le chemin du retour du travail, Taaj réfléchit à ce qui s'est passé.



TAAJ: *Faire face à toute cette situation était épuisant. J'avais constamment le sentiment d'être en colère, triste et blessée. À un moment donné, le stress était tel que je n'ai pas pu dormir pendant des jours. Ce n'est que lorsque je me suis cassé une dent en serrant si fort les dents que j'ai réalisé que le fait de refouler ces sentiments ne faisait que me faire du mal.*

J'ai décidé que je devais faire quelque chose, mais je ne savais pas par où commencer. J'ai contacté des amis et cherché différents services sur le campus, jusqu'à ce que je tombe sur un article du journal étudiant qui m'a rendue furieuse. Il s'agissait d'une nouvelle histoire d'étudiants racialisés pris pour cible par la police du campus.

J'ai décidé d'entrer en contact avec le représentant des étudiants en équité puisqu'ils s'organisaient déjà avec les étudiants racialisés sur cette question. J'ai été consternée par ce que j'ai entendu : Incident après incident de racisme et censure flagrants sur les campus du pays. Toute cette expérience n'a fait que renforcer la réalité : le système d'éducation canadien a laissé tomber les leaders d'aujourd'hui et continuera à le faire tant qu'il n'y aura pas de changement.

Questions de discussion

Les questions suivantes ont été créées pour vous aider à vous engager plus profondément dans les personnages et le scénario et à réfléchir davantage à vos propres expériences en rapport avec ce jeu de rôle. N'hésitez pas à créer vos propres questions pour évaluer les concepts et les idées sur lesquels vous souhaitez vous concentrer et établir des priorités.

Une fois que vous avez terminé chaque acte, passez en revue tou.te.s les participant.e.s et répondez à la première question ci-dessous. Utilisez ensuite la deuxième question pour faire à nouveau le tour du cercle, laissant à chaque personne l'occasion de présenter des idées. Parlez avec votre cœur ; évitez de commenter les idées des autres. Si vous préférez ne pas parler lorsque c'est votre tour, dites simplement que vous préférez passer votre tour.

- Parcourez le jeu de rôle et trouvez des exemples d'inégalités de pouvoir. Quelle est la structure de pouvoir et les moyens tangibles par lesquels le pouvoir est exercé ? Qui détient le pouvoir ? Quels types de pouvoir sont détenus ? Quels mécanismes créent des hiérarchies ? Avez-vous une histoire à raconter à ce sujet ?
- Reprenez le jeu de rôle et trouvez des exemples de mythes socialement acceptés. Quels sont les idéaux et le système de croyances qui permettent aux préjugés d'être perpétrés ? Quelles sont les notions communément admises qui soutiennent les hiérarchies ? Ces messages ont-ils un lien avec vous et votre vie ?

Pour des questions plus spécifiques sur chaque acte, n'hésitez pas à utiliser les questions ci-dessous comme exemples pour vous guider dans le processus de réflexion :

- Taaj est sortie du rôle de « minorité modèle » lorsqu'elle a envoyé cet courriel à l'administration de l'Université. Comment pouvons-nous définir collectivement une minorité modèle ? Comment le mythe de la minorité modèle perpétue-t-il les structures du racisme en milieu de travail ?
- Le superviseur a réprimandé Taaj parce que son courriel était « trop politique ». Comment les actions de l'institution sont-elles déconnectées de l'expérience vécue de ses employés ? Quelles structures de pouvoir permettent cette déconnexion ? Comment pouvons-nous commencer à combler ce fossé ?

IN THE WINGS




Premise

Welcome to “In the wings,” an anti-oppression workshop organized by students, faculty, and recent graduates from Carleton University and Ottawa University.

Participants in the workshop will have the opportunity to join break-out rooms and enact a role-play exercise about racism and resistance co-authored by students, faculty, and recent graduates from Canadian post-secondary institutions. This role-play seeks to facilitate critical and creative reflections about systemic racism, hierarchies of knowledge and expertise, and structural inequities embedded in universities.

Following the role-play, there will be a group discussion and conversation about how students and faculty experience these systemic issues in their everyday lives. We anticipate that these discussions and conversations will involve knowledge-sharing about the ongoing legacies of oppression within which pedagogy and research take place as well as the potential of education as a decolonial practice.

Cast of Characters

	ACHIMWIS <i>akim - wiss</i>
	INAZUMA <i>ee-na-zuma</i>
	KAYIMAN <i>ka-ee-man</i>
	MR. LÄNSMAN <i>lens-man</i>

CONTENT WARNING

This exercise includes content that some may find disturbing, traumatizing and/or offensive. It will touch on topics of police brutality, racism, colonialism and violence. We ask that all participants help create an atmosphere of mutual respect and sensitivity. If someone is triggered by the material, please refer them to the resources section at the end of the Facilitation Guide.

ACT 3

ACHIMWIS: One evening during the heat of exams Inazuma put on his headphones and made his way to the library to study. As he entered the unsurprisingly busy building, he faintly heard a voice yelling under his music. Assuming it was to be directed at one of the six or so other students that happened to arrive at the library at the same time. He ignored the voice. Moments later his heart skipped a beat as he felt a hand grab his shoulder. He took out his headphones and turned to see an angry campus police officer. As this unfolded some students continued in while a few stayed back.



MR. LÄNSMAN: Why didn't you stop when I was calling you?



INAZUMA: I couldn't hear you, I was listening to music.



MR. LÄNSMAN: I shouldn't have to be chasing after you to get your attention.



INAZUMA: Is there something you need from me?



MR. LÄNSMAN: Why are you on campus?



INAZUMA: I'm going to study in the library.



MR LÄNSMAN: Well this library is for students and staff only so I'm going to need to see your student card and a piece of photo ID.



INAZUMA: And what makes you think I'm not a student?



MR. LÄNSMAN: If you're a student you shouldn't have any issue proving it. Look, if you want you can just tell me your student number.



INAZUMA: I still don't understand why you only need extra verification from me? Students only need ID to enter the library past 11pm. It's not even 6. On top of that, I was the only student singled out out of almost a dozen students, and I also happen to be the only racialized student.



MR. LÄNSMAN: I don't need you telling me what the policies are and you're not being singled out. I'm just trying to ensure only students and staff are using the library so I'm going to need your student card or your student number so I can verify that you are who you say you are if you want to get into this building.



INAZUMA: This is bullshit, how many people have just walked into the library since we started this pointless interaction?

ACHIMWIS: At this point, the security officer was visibly angry and began to fasten his gloves.



MR. LÄNSMAN: I recognize those students and I don't recognize you. Like I said, it's my job to ensure everyone here's safety and part of that job is to see some ID from you or remove you from this campus.

ACHIMWIS: The interaction was attracting more attention and a small but growing group of students gathered in the library entrance to watch.



INAZUMA: I have already told you that I cannot not give you any form of ID at the

moment, nor should I have to. You are not asking anyone else for ID. You are clearly racially profiling me and your assumptions about me not being a student are rooted in anti-Blackness. I have been at this school for four years and I am simply trying to move around the campus without feeling unsafe or unwelcome. I'm just trying to study.



MR. LÄNSMAN: This is the last time I am asking you. Show some ID or leave this campus.

ACHIMWIS: At that moment, the security officer grabbed Inazuma and put him in handcuffs.



KAYIMAN: Hey! Why are you handcuffing them?



INAZUMA: What are you doing?



MR. LÄNSMAN: You're trespassing under the criminal code.



KAYIMAN: I don't have any ID either, are you going to arrest me too?



MR. LÄNSMAN: I will if you get any closer.

ACHIMWIS: Afraid for their safety, Student 1 started recording.



KAYIMAN: Are you okay? Can I help?



INAZUMA: Yes please, can you call my roommate?

ACHIMWIS: The security called for backup. Shortly after, three more security guards showed up, followed by the police who put the student in the back of their car. In the meantime, students and those passing by recorded the incident on social media.

A few hours later, the student was released with no charge and the recordings of the incident quickly garnered national media attention.



INAZUMA: I was scared and embarrassed. I was being treated like a criminal when I did nothing wrong. As soon as I got into the cop car, I broke down and began crying. My roommate showed up a while later, he tried to get close to the car, but the police threatened him with a gun. I felt bad that he had to go through that, but I was still comforted by his presence.

ACHIMWIS: One year later, Inazuma reflects on the incident.



INAZUMA: It's been a year since the incident. I've spent the most part of the year organizing on anti-racism with other students. I joined the anti-racism committee the University launched, I organized and joined protests denouncing the University's response to addressing racism on campus, I hosted seminars on anti-racism. I became an activist. Not because I wanted to, but because I had to. I had no other choice. I had to become an advocate to make sure that nothing like this ever happens again to me or to anyone else. I couldn't just stay silent. It's hard for me to grasp that some people don't get that. That's my experience and the experience of almost every other racialized person.



Anti-racism is not scary. It is about being willing to see racism and colonialism at our feet, in front of our faces, in the place we were born, and in the places our ancestors were born. It's not a noun we can ascribe to yourself, but it's a verb we have to engage with every moment of every day.

Discussion Questions

The following questions are created to help you critically engage with the characters and the script more deeply and further reflect on your own experiences as they relate to this role-play. Feel free to create your own questions as you gauge what concepts and ideas you'd like to focus on and prioritize.

Once you finish each Act, run through every participant and answer the first question below. Then use the second question to run through the circle again, with each person taking a turn to offer ideas. Speak from the heart; refrain from commenting on the ideas of others. If you prefer not to speak when it is your turn, simply say you prefer to pass.

- Search through the role play and find instances of power inequalities. What is the power structure and tangible means through which power is enacted? Who holds power? What kinds of power are held? What mechanisms create hierarchies? Do you have a story to relate to this?
- Walk back through the role play and find instances of socially accepted myths. What are the ideals and the belief system that enable harms to be enacted? What are the commonly held notions that uphold hierarchies? Do these messages connect with you and your life?

For more specific questions on each act, feel free to use the questions below as examples to guide you through the reflective process:

- When stopping Inazuma, Mr. Länsman said that it's his job to make sure that everyone is safe. How does the presence of security guards on campus mimic a carceral system? How does that create an unsafe learning and work environment for racialized people? What other components of a university experience replicate carceral systems?
- As Inazuma reflected on the incident a year after it happened, he talked about becoming an activist because he had to, not out of choice. What positive and negative impacts does this have on an individual? Reflecting on your own experiences, what sparked your involvement in activism?

