

A large white teepee stands in a snowy forest. The teepee is made of white fabric and has a dark circular entrance at the base. The background consists of tall, thin trees and a clear blue sky. The ground is covered in snow.

KINÀMÀGAWIN: ABORIGINAL ISSUES IN THE CLASSROOM

A Resource Guide



Carleton
UNIVERSITY

Canada's Capital University

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INTRODUCTION

Kinàmàgawin: Aboriginal Issues in the Classroom is a documentary film that examines the difficulties experienced when discussing Aboriginal issues in post-secondary classrooms at Carleton University. Twenty-one Aboriginal and non-Aboriginal students, instructors, faculty, and staff across various disciplines reflect upon their most memorable classroom moments when Indigenous issues were discussed.

The accompanying resource guide is for Carleton University faculty, staff and students, as well as external facilitators, instructors, students, public servants, and counsellors to use when showing the film and engaging discussions surrounding these issues. It is designed for a variety of contexts, including in classrooms, meetings, and workshops. The guide includes:

- Common reactions to the project/film
- Strategies for responding
- Description and analysis of each theme within the film
- Discussion questions
- Model for workshops

Oftentimes, discussions of Aboriginal issues in the class elicit strong emotions, including anger and frustration. This creates an alienating classroom environment and can act as a barrier to higher learning. This film and resource guide work to improve the ways that cross-cultural discussions occur in the classroom by asking the questions: How does communication about Aboriginal issues take place in the classroom? And how can it be improved?

HOW TO USE THIS GUIDE

This guide is organized for a variety of uses, most commonly engaging discussions in the classroom or as a workshop for teachers/instructors. It can be used by anyone who wants to start a conversation about how to discuss Aboriginal issues in a respectful, culturally-appropriate manner. The guide is divided into four parts:

1. Background information to the project and effective ways of using *Kinàmàgawin*
2. List of common reactions to *Kinàmàgawin* and strategies for facilitators to respond
3. Descriptive analysis of each of the sections in the film and discussion questions
4. Outline of a hypothetical workshop

Who Can Use *Kinàmàgawin*

This resource can be used by Carleton University faculty, staff and students, as well as external facilitators, instructors, students, public servants, and counsellors. It can be used across various educational institutions, and is most suitable for secondary and post-secondary. Those who work in cross-cultural settings outside of educational institutions will also find the themes and issues transferrable. *We welcome the use of these materials for programming and for the development of similar initiatives at other institutions; we only ask that this project and its materials be credited.*

Kinàmàgawin can be archived, exhibited in whole or in part, and used for non-commercial purposes. This material may not be reproduced for commercial purposes, and no portion of this material may be republished or re-presented in printed or electronic form without the expressed written permission of Carleton University's Centre for Aboriginal Culture and Education (CACE).

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Why Indigenous and not "multicultural" or "diversity"

The issues that are raised in this film are not exclusive to Indigenous peoples, as they reflect the predominant power relations in Canadian society. Many other marginalized groups share similar experiences. Some suggest that this film be amalgamated into a larger narrative of diversity, or "minority experience." It is worthwhile to point out shared experiences and the places where there is overlap, however it is important to maintain a distinct Indigenous focus. The problem with grouping Indigenous peoples and other marginalized groups under the premise of "multiculturalism" or a wider theme of "diversity" is that it fails to explore the ways in which the ongoing colonization of Aboriginal peoples shapes contemporary modes of race and racism in settler nations.

Indigenous scholars have highlighted the importance of maintaining an Indigenous focus: "the politics of sovereignty and self-determination have been about resisting being thrown in with every other minority group by making claims on the basis of prior rights."¹

¹ Smith, Linda Tuhiwai. 1999. *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books Ltd. and University of Otago Press: Dunedin, New Zealand.

The concept of self-determination derives from the Indigenous presence on, and relationship with, their homelands “since time immemorial” and certainly prior to the creation of the Canadian state and its government; Indigenous societies determined their own affairs prior to European settlement and never relinquished their right to do so. Self-determination confers a different place in Canadian society for Aboriginal peoples than for immigrants or other minorities simply by virtue of prior occupancy, treaties, and constitutional recognition. This concept is largely misunderstood by non-Indigenous peoples.

BACKGROUND

Framing the Project

Canada’s educational institutions, and more specifically the classroom, are becoming increasingly diverse and multicultural. Over the past decade, post-secondary institutions have witnessed a trend to include voices and perspectives that have historically been marginalized or neglected. Cross-cultural competency and educational equity are receiving greater interest and consideration. Yet, the challenges and barriers that are currently being faced at the classroom level have yet to receive sufficient attention.

Kinàmàgawin originated as an Undergraduate Honours thesis when filmmaker Melissa Santoro Greyeyes-Brant was a student in the Institute of Interdisciplinary Studies at Carleton University. Inspired by a research project undertaken at the University of British Columbia called *What I Learned I Class Today: Aboriginal Issues in the Classroom* (www.issuesintheclass.com), Melissa wanted to create a similar project on a larger scale that would reflect the diversity in voices at Carleton. *Kinàmàgawin* features instructors and faculty members, students from across various disciplines and stages in their academic programs (i.e. undergraduate to PhD), and voices from all three Indigenous groups (First Nations-both status and non-status Indians, Inuit, and Métis) in addition to non-Indigenous voices.

About the Title

Carleton rests on traditional, unceded Algonquin territory, and therefore the creators wanted a title that was in the language that is Indigenous to the territory. The term *Kinàmàgawin* is Anishinabemowin (Algonquin language) for “learning together” or “the art of learning”.

Kinàmàgawin is pronounced “kin-ah-mah-gah-win.”

Equity Services & Centre for Aboriginal Culture and Education

Carleton University’s Department of Equity Services works to create a safe work and academic environment conducive to the pursuit of knowledge and personal and intellectual growth, one that is not only free of discrimination, injustice and violence, but is also characterized by understanding, respect, peace, trust, openness and fairness. Additionally, the department has the mandate to promote Aboriginal outreach, retention and culture.

The Centre for Aboriginal Culture and Education (CACE) operates within the department of Equity Services at Carleton University. CACE supports Aboriginal (First Nations, Inuit and Métis) students through their academic journeys at Carleton University. CACE aims to increase the recruitment and retention of Aboriginal students, faculty and staff at Carleton by ensuring Aboriginal cultures, traditions, and worldviews are respected and represented on campus. CACE aims to:

- Increase the recruitment and retention of Aboriginal students, faculty, and staff;
- Support academic achievement by Aboriginal members of the Carleton community;
- Provide space on campus where Aboriginal students’ cultures, traditions and worldviews are represented and respected; and
- Work collaboratively with Aboriginal communities and departments and groups on campus to provide exceptional programs and support services for Aboriginal students, faculty and staff.

This film and resource guide will continue to be used as a teaching and training tool to advance Equity Services’ and CACE’s mandates to promote Aboriginal outreach, retention and culture; to deliver education; to enhance awareness on human rights issues; to provide training; and to promote a barrier-free campus.

About the Filmmakers

In 2011-2012, **Melissa Santoro Greyeyes-Brant** was a Master’s student in the School of Canadian Studies at Carleton University in Ottawa, Ontario. She studied in the First Nations Studies Program at the University of British Columbia and completed her undergraduate degree in the Institute for Interdisciplinary Studies at

Carleton. The film *Kinàmàgawin* was created as part of Melissa's undergraduate Honours Thesis and was financially sponsored by the department of Equity Services. Melissa had worked collaboratively with Equity Services and the Centre for Aboriginal Culture and Education (CACE) in facilitating de-colonial workshops at Carleton University in order to raise awareness and to challenge the stereotypes and racism that exists when discussing Indigenous issues in the classroom. The reasons for pursuing this film for Melissa were two-fold. Originally inspired by a similar project undertaken by colleagues Karmen Crey and Amy Perrault at the University of British Columbia (www.issuesintheClass.com), Melissa recognized the need to expand on their work and recreate the project on a larger scale. Secondly, being the mother of a young mixed-heritage, status Indian, Melissa was motivated to be involved in a project that could create positive change for future generations. Melissa is of Italian-descent, holding dual Canadian and Italian citizenship. She was raised in a mixed Aboriginal household, with extended family in Six Nations, Ontario. She lives in Ottawa with her husband and son who are registered members of the Mohawks of Tyendinaga.

Howard Adler has a Bachelor of Arts in Indigenous Studies from Trent University, and a Master of Arts in Canadian Studies from Carleton University. He is an artist who has worked in diverse mediums, including visual art, sound art, stained glass, theatre, dance, video editing, and film. Howard is also an award winning author and a filmmaker whose works have been screened in numerous film festivals. In 2009 Howard won first place in the Canadian Aboriginal Youth Writing Challenge with his film script "Johnny Seven Fires"; his documentary film "Niizatikooong: Return to our Homelands", was screened at Thunder Bay's Biindigaate Film Festival in September 2010; his film "Honour Song" was screened in Ottawa at Saw Video's "Resolution 2011", and in Toronto at the 2011 ImaginNATIVE film festival. When approached to co-direct the *Kinàmàgawin* film with Melissa, Howard was very enthusiastic. Being First Nations, and a former student, he was also personally affected by difficult classroom discussions of Indigenous issues and was passionate about creating change. Howard is currently working as a Video Editor with the Métis Centre at the National Aboriginal Health Organization, and is the co-founder of the Asinabka Media Arts festival in Ottawa, Ontario. Howard is Jewish and Anishinaabe, and a member of Lac des Mille Lacs First Nation in North-western Ontario.

COMMON REACTIONS AND STRATEGIES FOR RESPONDING

In workshops or presentations where this material is presented, there are comments or reactions that commonly arise, sometimes limiting the participants' abilities to engage in the discussions. Highlighted below are several comments along with strategies for responding. Being prepared to address these comments will help move the discussion forward, remove barriers for participating in the material, and help deconstruct or un-map some of the underlying assumptions.

Frequent comments include:

1. *"I don't know enough about Aboriginal peoples to answer or speak to issues that might come up."*
2. *"I am not Aboriginal, so I cannot speak for Aboriginal peoples."*
3. *"I am not Aboriginal, so this does not affect me."*
4. *"I do not have Aboriginal people/deal with Aboriginal issues in my class/workplace, so this material is not relevant."*
5. *"This makes me feel bad about being white."*
6. *"This infringes upon academic freedom."*

You may find it useful to address/acknowledge these comments at the beginning of a meeting/presentation/workshop in order to alleviate discomfort amongst participants.

1. **The Comment:** "I don't know enough about Aboriginal peoples to answer or speak to issues that might come up."

How to Address it: Participants' self-proclaimed lack of knowledge about Indigenous issues can be a source of anxiety or a reason to not participate in the discussion. The main point to get across is that they do not need to be "experts" in regards to Indigenous cultures, histories, or contemporary realities in order to have an effective classroom discussion. The situations that are raised in the film have little to do with the "facts" concerning Indigenous peoples, but more to do with the ways that difficult situations arise and how they are handled/managed.

The Outcome: Clarifying this can aid in alleviating participants' anxieties, helping them speak through their discomfort as opposed to remaining silent because of it.

2. **The Comment:** "I am not Aboriginal, so I cannot speak for Aboriginal peoples."

How to Address it: Always—regardless of whether or not this comment is made—encourage people to speak from their own experience as this can reduce the tendencies for problematic assumptions to occur. For instructors, or others who are in positions of authority, it can be more useful to think of your role as a facilitator who helps the participants to think through their comments, map out their assumptions, and develop ways of thinking and speaking about Indigenous issues that are informed, respectful and unproblematic.

The Outcome: Participants understand both the importance of speaking from their experience and that it is no one's responsibility to speak for Indigenous peoples.

3. **The Comment:** "I am not Aboriginal, so this does not affect me."

How to Address it: It is common for many non-Indigenous peoples to view these issues as solely belonging or relating to Aboriginal peoples. It is important to demonstrate how everyone is affected by difficult classroom situations. We all play a role (whether active or passive), and we all need to be a part of the solution to ameliorate the classroom environment. Everyone is implicated in the problem; therefore everyone needs to be invested in its resolution.

Additionally, non-Aboriginal people have raised the concern that because they are not Indigenous, they have nothing to contribute to the discussion. It is important to acknowledge the role that social position (race, class, gender, sexuality, etc.) plays in our society, and that speaking to these points and these experiences is an important part of the dialogue. Points that you could mention:

- The ways in which non-Indigenous people talk about this material matters.
- Participants' understanding/experiences of the issues, or with white privilege, contributes to the discussion.

- By acknowledging their social position and experiences, they can help others understand where they are coming from. It is never a one-sided relationship.
- Allies play an important role in decolonization; their contribution is a necessary part of moving forward.

The Outcome: An understanding that everyone, Aboriginal or non-Aboriginal, is affected by difficult classroom discussions.

4. **The Comment:** "I do not have Aboriginal people/deal with Aboriginal issues in my class, so this material is not relevant."

How to Address it: There are several underlying assumptions operating within this response. Firstly, a person can never assume that they don't have an Aboriginal person in their class. Indigenous students are represented in all faculties and disciplines across the university, not solely in Indigenous Studies programs. Secondly, Indigenous peoples do not always conform to the stereotypes upheld in the media of "what an Aboriginal person looks like." Many Indigenous people have light-skin, blue eyes, or blond hair. You cannot necessarily tell who an Aboriginal person is simply by looking at them.

Classroom discussions that include Indigenous content do not solely take place in courses or programs with a specific Aboriginal focus. For instance, a course on postcolonial theory will likely include discussions of the history of colonization of North America and its impact on Indigenous peoples. Other examples provided in *Kinàmàgawin* interviews included difficult discussions surrounding Indigenous peoples in a course on "Property Laws" and in a Geography course titled "People, Place, and Location." In the film students and instructors provided evidence of how these issues and discussions arise in a variety of disciplines (Journalism, Public Affairs and Policy Management, Sexuality Studies, Human Rights, Anthropology, Sociology, History, Canadian Studies, etc.).

Staff and faculty are also affected (sometimes indirectly) by the quality of discussions surrounding Indigenous issues at the university. If the prevailing attitude within a department, program, or other area is dismissive or indifferent to Indigenous issues and cultural sensitivity issues (or is reluctant to engage

with these issues as part of its operations or policies) it sends a message to others that there is apathy or potential for hostility. These dynamics can create an alienating work environment and unhealthy relationships between staff, faculty, and students.

The Outcome: An understanding that Aboriginal peoples are everywhere and that issues that affect them must be handled responsibly.

5. **The Comment:** “This makes me feel bad about being white.”

How to Address it: It is a common reaction when first learning about issues of colonization for people to experience feelings of guilt. Although it is natural, it can have paralyzing effects on a participant’s ability to engage in the material in a meaningful way. At the onset of the workshop/presentation, you can acknowledge that this project is not intended to elicit feelings of guilt or “make anyone feel bad”; these feelings are normal. If anyone is feeling uncomfortable, you can suggest they ask themselves: “Why? What is it about this situation that makes me feel bad?” This can be a teachable moment for participants that can help them speak through their discomfort rather than remain silent.²

The Outcome: Workshop participants are able to challenge their own discomfort and participate fully in the workshop.

6. **The Comment:** “This infringes upon academic freedom.”

How to Address it: Many institutions have policies surrounding academic freedom. In essence, faculty and instructors possess certain rights and privileges related to instruction and the pursuit of knowledge (within the boundaries of the law). For the most part, this means faculty have the freedom to pursue avenues of inquiry, to teach and construct their courses unhindered by external or non-academic constraints, and to engage with materials in full and unrestricted consideration of any opinion. This project does not infringe on those rights.

The objectives of the workshop are to engage participants in meaningful dialogue as to ways of facilitating difficult discussions and to find ways of

creating more productive and professional classroom experiences.

The Outcome: An understanding that Kinàmàgawin is a tool intended to enhance the classroom experience by ensuring discussions about Indigenous peoples and topics are respectful and productive.

THEMES FROM KINÀMÀGAWIN

“A very personal subject”

Start: 1:33, End: 6:42

As with discussing any issue that relates to someone’s identity, discussing Indigenous issues in the classroom is a very personal subject. For many Indigenous students and instructors, it is an emotional issue as it has affected their families or them personally. Non-Indigenous students in the classroom are often more removed from the issues and do not have the same emotional connection. Discussions are often framed:

- As an historical analysis: something that occurred in the past, as opposed to issues that are ongoing, or have a contemporary existence.
- As remote, factual, or purely ‘academic’: removed from the realities of Indigenous communities or peoples.
- As a process: issues are discussed, then a theory applied, and the topic shelved when the classroom time is over. For many Indigenous peoples, these items are never shelved because they experience these issues on a daily basis.

In this section, students discuss some of the barriers that this dynamic can create in the classroom. **Students are connecting and relating to the issues on an emotional level because these are issues that have affected them personally and their families.** Some issues that rise to the surface are:

- Difficulties translating these issues and emotions to a group that has never experienced them on a personal level.

² **A more in-depth explanation of “white guilt” can be found in Part II of the resource book, section 2 “A place for everyone”.*

- Loss of a student’s ability to function in the classroom and in their coursework. One student in the film discusses being so frustrated in class that she just did not participate in the seminar; she chose to remain silent.
- Anger, alienation, and discomfort amongst students.
- Triggering of strong emotional reactions to some topics, such as residential schools and child welfare. Without proper preparation or warning, and resources available outside of the classroom, the reaction can be traumatic.
- Difficulties with the requirement to write “objective” academic papers on the topics that affect them personally and emotionally.
- Anxiety over offending others in the class.
- Feeling bad or guilty about being white.
- Anxiety about knowing very little about these issues.
- Not participating in discussions out of fear of getting it wrong.
- Not asking questions to learn more.

Many non-Indigenous students are entering the classroom with very little knowledge of the historical or ongoing struggles that Indigenous peoples are facing in Canada. This often results in naïve or ill-informed questions that are perceived as insensitive and offensive, often eliciting the reactions highlighted in this section.

Discussion Questions:

1. What are some of the emotions that the students are expressing in this section? How do these situations impact them?
2. What are some strategies that instructors can use in order to help create a greater awareness of the difference of feelings/opinions in the classroom without shutting students or conversations down?

“A place for everyone”

Start: 6:59, End: 11:38

In this section, non-Indigenous students speak to their experiences participating in class discussions about Aboriginal issues. Many experience anxiety or fear of offending others or of being perceived as racist. This fear often prevents students from engaging in their coursework and participating in class discussions. Furthermore, these students shared that they felt insecure about their role and ability as white or non-Indigenous students to participate in discussions related to Aboriginal issues.

Common reactions and impacts were:

- Fear of being politically incorrect or using the wrong term.

For many non-Indigenous students, the post-secondary classroom is the first time they are exposed to Aboriginal issues in-depth. Oftentimes, students report feeling angry at not having learned this information before. One instructor in this section will explain to students that it is okay to feel angry; they may not have learned this before, but they are learning it now and are able to do something with this knowledge. **Simply by acknowledging these emotions, you can help students overcome them in order to engage in the material in a meaningful way.**

Others experience anxiety over their lack of knowledge and are embarrassed at revealing their ignorance, so they remain silent and don’t ask questions. This is not conducive for learning. The key message is that **students do not need to be experts in Aboriginal histories and cultures** to have an effective classroom discussion, nor do they need to speak for Indigenous peoples. Everyone has something of value to contribute to the discussion. Everyone, regardless of social position, has been affected by colonization. Those experiences, whether they are from a place of privilege or bring a particular perspective, are useful to the discussion. It is not up to the students to be experts on Indigenous peoples, cultures, or histories; it is more important for you to facilitate a productive classroom discussion, and help deconstruct or un-map the assumptions that people carry.

Issues Instructors Encounter:

A common challenge highlighted in this section is teaching students with various levels of knowledge about Indigenous issues. As one instructor explains, in her experience it hasn’t mattered what year she taught (first year undergraduate to graduate courses) there were always some students who “knew nothing.” This differential knowledge and “multi-level classroom” poses problems when discussing these issues. For instance, when students lack a basic knowledge of key concepts, particularly in classes with an Aboriginal focus, it often takes considerable class time to catch them up. As one instructor in this section indicates, his course is mainly

focused on coming to a basic understanding of the general concepts and issues. Students who are familiar with these issues report being frustrated by this process because it keeps the conversation at a basic level and impedes their abilities to engage in more in-depth conversations.

White Guilt:

It is a common reaction to experience feelings of guilt when learning about colonization, particularly for non-Indigenous students. Although it is a natural reaction, it can have paralyzing effects on a student's ability to engage in the material in a meaningful way. Sometimes it can drive students to defend an unjust system: "Well, it was a long time ago. Why don't people get over it?" or "It wasn't me personally who did this."

Another way guilt can manifest is through the perpetuation of the "white-man's burden," where it becomes a duty to alleviate the conditions brought on by colonization; this is rarely done in solidarity with Indigenous peoples, where they have an equal or more prominent voice. An examination of social position, the ways that race and white privilege function, and a critical examination of white guilt can aid in creating a space for students to move beyond the limitations of guilt in order to engage in the course content in a critical way.

Another instructor in the film counters these feelings of guilt and anger by creating an environment where everyone, regardless of their race and social position, has an active role to play. Reminding workshop participants of this point may help them speak through their discomfort, rather than remain silent because of it. As mentioned earlier, it is common for non-Indigenous students to feel that they have nothing of value to contribute to the discussions and therefore they do not participate. This instructor emphasizes that non-Indigenous peoples need to be a part of the movement of healing and reclamation. He creates a classroom environment that is not about penalizing people for their misinformed or ignorant views; "it is not about beating anyone down." Instead, it is about challenging assumptions and creating more awareness of the historical and contemporary realities of Indigenous peoples. Creating a role for all students and an environment that does not penalize ignorance helps to minimize conflicts and creates a safer, more productive and inclusive classroom environment.

Discussion Questions:

1. What methods do instructors use to help create an inclusive environment?
2. What are strategies for dispelling fear and anxiety?
3. Who does guilt benefit? Does it benefit Indigenous peoples or those who are experiencing it?
4. What are the different feelings/opinions present in the classroom?

Holly & Sheila

Start: 12:05, End: 14:44

This section looks at the experiences of two Métis students, Holly and Sheila, and their experiences with issues of identity. Both students face a denial of their Indigenous identity by others and explain the ways that it impacted them.

Holly, an undergraduate student in Social Work, describes a situation between herself and a departmental supervisor in which she was told that she could not have a placement with the Aboriginal organization of her choice because she was not Indigenous (her supervisor's incorrect assumption—she is). Holly has light skin and does not conform to the stereotypical image of an Aboriginal person; the supervisor's misinformed assumption of what an Indigenous person should look like put Holly in the uncomfortable position of defending her Indigeneity. Mi'kmaw scholar Bonita Lawrence points out that "Native people are, on a regular basis, surrounded by white people who routinely expect them to look Native—and who often challenge their Nativeness if they don't."³ Having to validate or justify one's identity in the face of denial and accusations of inauthenticity can be distressing. Holly spoke of how it negatively affected her performance at her placement, "What [my supervisor] said kept coming up in the back of my mind. It was all I could think about, over and over. In the end I wasn't able to complete the placement, for a variety of reasons. But, what she said to me really screwed me up."

Sheila also describes an incident when she was confronted with defending her authenticity as an Indigenous person. Instead of it being based on her appearance, the denials came from her behaviour.

³ Lawrence, Bonita. 2004. *'Real' Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood*. University of Nebraska Press: Lincoln.

She describes presenting a discussion paper to her PhD seminar outlining her involvement in the opening ceremonies of the 2010 Olympics with other Indigenous youth. Her classmates, aware of the controversy and the campaign “No Olympics on Stolen Indigenous Land”, were quick to criticize her involvement. Her Indigenous identity then became a source of debate and criticism, which she felt compelled to defend. The resulting stress negatively affected Sheila’s ability to concentrate on her assignments and participate in her coursework. She felt alienated from her classmates and her professor.

In both of these situations, the negative effects of the incident remained with the student long after the time in the classroom had ended, negatively influencing their ability to function in their program. Studies in the field of psychology further confirm the relationship between student stress and reduced academic performance.⁴

Discussion Questions:

1. What ways are notions of Indigenous identity governed?
2. What is the relationship between stereotypes and identity?
3. What does it mean to be an “authentic” Indigenous person?
4. What can educators do to minimize or avoid these sorts of confrontations in the classroom?

Stereotypes

Start: 15:37, End: 19:26

Stereotyping of First Nations, Métis, and Inuit peoples is prevalent in Canadian society, especially in the media, advertising, sports teams, songs, video games, books, and movies. **The rich histories, cultures, and the contemporary complexities of Indigenous peoples are obscured, misrepresented, and rendered trivial by stereotyping.** Objection to stereotypes is often dismissed as a case of oversensitivity. It is important to understand that while some do not deem stereotypes offensive, others do. Addressing these misrepresentations early on can assist in the development of critical thinking skills and mapping out students’ misperceptions. It can minimize conflicts based

on assumptions and misunderstandings. One instructor in the film addresses stereotypes at the onset of the class in order to help map out assumptions and avoid/reduce problematic statements that may result later on in the course. Another effective way of challenging stereotypes is to showcase/highlight some of the many Indigenous peoples who are role models and are creating positive changes within their communities.

Discussion Questions:

1. What are common stereotypes about Indigenous peoples in Canada? Where do they come from?
2. What are effective teaching tools to challenge these stereotypes in the classroom?
3. What are strategies that can be used in the classroom to help counter stereotypes and map out assumptions?

Cultural Insensitivity

Start: 20:04, End: 23:22

This section predominantly deals with the issue of tokenization. It is common in the classroom setting for instructors and students to view Indigenous students as resources and depend on them to provide “the Aboriginal perspective.” This is not appropriate. The “Aboriginal as expert” assumption presumes that any Aboriginal person has knowledge of, and is willing to speak to, issues and information regarding Indigenous peoples and history. Students placed in these situations can become further alienated by attempts to place them in the role of cultural or political expert. This can trigger anxiety, discomfort, and embarrassment. The “Aboriginal as expert” assumption also falsely presumes that a single person is knowledgeable of a vast array of material and diversity of peoples, cultures, and histories simply because he or she is Aboriginal. This assumption unfairly places the burden of the discussion on one or a few students. Classroom discussion is not their responsibility—it is the teacher’s. That does not, of course, mean that Aboriginal students don’t have something of value or a unique perspective to bring to the discussion. Aboriginal students, like other students, have the right to decide for themselves how and when they want to engage in a classroom discussion.

⁴ Abouserie, R. 1994. “Sources and Levels of Stress in Relation to Locus of Control and Self-Esteem in University Students” in *Educational Psychology* 14 (3). Pp. 323-330;
Clark, E.L and Rieker, P. 1986. “Difference in Relationships and stress of Medical and Law-students” in *Journal of Medicine* 61. Pp32-40
Struthers et al. 2000. “An examination of the relationship among academic stress, coping, motivation and performance in college” in *Research in Higher Education* 41 (5). Pp. 581-592

Discussion Questions:

1. What is tokenization?
2. Why is tokenization a problem in the classroom or beyond?
3. What are the impacts of being singled out in front of the class? How might other students in the class feel or interpret the situation?
4. Why would students feel uncomfortable in these situations? How might the student interpret an instructor's intent for singling them out?
5. What are more productive ways of engaging students in discussion without singling them out?

The Debate

Start: 23:40, End: 30:50

This section makes visible some of the difficulties with using the debate as a forum for discussion. This is not to imply that this is an ineffective or inappropriate method; instead, it reveals how debates can become problematic without proper facilitation and preparation. In the two cases that are highlighted, students were asked to take on the role of defending (1) the creation of the residential school system and (2) the creation of a cultural school in the North. In both situations, the students felt uncomfortable and it triggered negative emotional reactions. Without a solid knowledge or understanding of the issues, many students will trivialize the issues and make naïve or misinformed statements out of ignorance. In the worst case scenario, it opens the space for racism.

In Emma's story, poor facilitation of the debate resulted in the discussion escalating to the point that she had to leave the room in order to regain her composure. After returning, she felt alienated from the other students. Unable to cope, she dropped out of the course. Some instructors have avoided these situations by eliminating this form of discussion from their classes. However, it is possible to have a productive debate using sensitive subject matter. **Instructors who have prepared their students with knowledge of the topics being debated have been able to minimize and reduce problematic incidents.** Setting ground rules for discussion can also help set the boundaries for a more respectful dialogue, and can help minimize tensions when discussing/ debating sensitive subject matter.

Effective intervention and facilitation of problematic or heated discussions is crucial to minimize distressing classroom situations. Instructors' rights to teach and discuss subject matter of their own design are an extension of academic freedom and students have the freedom to express their opinions. Because

the classroom is the instructor's domain, there are responsibilities that go along with it. For instructors, addressing incidents that take place in the classroom is a part of this responsibility. It is important to intervene or address incidents that take place in the classroom—and it is crucial to address the situation when it happens. A situation can intensify if the instructor's response is delayed. After an incident takes place in class students experience anxiety and often find it difficult to return to the class after an offensive comment is made or a situation is not handled appropriately. If the instructor chooses to "move things along" or change the topic, there is always the risk that the negative impacts of the situation can become further exacerbated (more below in "Pedagogy"). Also, other students in the class who witness the incident are at risk of developing or continuing to develop prejudicial attitudes because of lack of information.

Discussion Questions:

1. What are ways of engaging students in a sensitive debate?
2. What were the general feelings expressed by the students during the debate? How might other students in the classroom have felt? How might the instructor have intervened in order to create a safe space for debate?
3. What are other methods of engaging in class discussion?

Pedagogy

Start: 31:17, End: 36:50

Instructors face several challenges when teaching Indigenous issues in the classroom. Many non-Indigenous instructors shared their insecurities surrounding the boundaries they have to speak to these issues, not being sure what they can or cannot say. Effective ways of teaching or discussing Indigenous issues in the classroom include bringing Indigenous peoples into the class as guest speakers, and using texts and films by Indigenous peoples. Including Indigenous voices helps educate and create a greater awareness of Indigenous perspectives, and provides a model of how to discuss topics in a culturally-appropriate manner.

Another topic that recurred in the interviews was the importance of addressing issues/incidents when they occur, as opposed to letting them slide or moving things along. Discomfort is a very useful tool for learning and teaching. Oftentimes when students or participants are feeling uncomfortable, this can be a cue for you as the instructor or facilitator to probe the source of the anxiety, and aid in mapping out these thoughts and emotions.

Since the classroom is viewed as the instructor's domain and the instructor holds an authoritative position, students look to the teacher for guidance and direction. An instructor response is expected. As noted in the previous section, there are negative consequences the longer a problematic situation goes unaddressed. At times, the situation may be too emotionally charged to address in the moment and in these instances it may be appropriate to address the issue at a later date or time when the situation has de-escalated.

Students also mention how important it is to integrate Indigenous epistemology (or ways of knowing) into academia. Spirituality—which is an integral component of Indigenous knowledge—is often missing not only from discussions of Indigenous issues, but from the classroom experience itself. Professors have included this by beginning each class with a smudge and a prayer. Another example provided by an Indigenous professor in the film is to bring students to the teepee located on campus and share traditional teachings.

Appendix A includes a chart that indicates teaching methods that are helpful and harmful when discussing Indigenous issues in the classroom. This can be photocopied and distributed as a handout in workshops.

Discussion Questions:

1. What are some techniques that can minimize difficult classroom moments?
2. What are ways of bringing Indigenous knowledge/epistemology into the classroom?
3. What are some of the challenges in teaching/discussing Indigenous issues in the classroom? How can they be better facilitated to create a more inclusive space?

Looking to the Future

Start: 37:27, End: 42:36

Kinàmàgawin imagines a future at Carleton University as a place where there are more Indigenous instructors; a centralized space for student services, spaces, and programs; an Aboriginal counsellor on staff; an option to take Indigenous Studies as a major; a greater interaction

“The confidence of knowing that we have survived and can only go forward provides some impetus to a process of envisioning... they make our spirits soar and give us hope.”
Linda Tuhiwai Smith, 1999

between the Aboriginal and non-Aboriginal peoples on campus; and the inclusion of more Indigenous epistemologies within the curriculum. In addition to inciting action and change, envisioning a future facilitates healing. It can be therapeutic when people are able to set new visions and rise above their present day situations. This concluding section of the film makes recommendations and states visions specifically for Carleton University, yet they can be useful for many other institutions.

Discussion Questions:

1. How do you envision the future at your institution? What are the challenges/limitations surrounding that?
2. Thinking about the existing structures, how do students, staff and faculty/instructors currently engage with them?
3. What other alternatives are feasible in both the short and long term at your institution? What would be the most effective alternative?

MODEL WORKSHOP

This is a hypothetical model for a workshop that can be modified and adapted for different contexts and participants. For instance, a workshop facilitated for a group of undergraduate students would have different objectives and activities than a workshop for a group of Teaching Assistants.

There is not one method to address difficult classroom discussions; this workshop is not a prescribed solution. Instead, this model is meant to be used as an adaptable framework to help guide and facilitate discussions on culturally or politically sensitive material. You do not need to be an ‘expert’ on the issues or need to have solutions; **your responsibility is to help guide participants through discussions and help them develop different ways of thinking** about the issues highlighted in the film. Through this process facilitators will be able to develop their own best practices to deal with challenging classroom situations.

You can choose to use the film in its entirety or you may decide to use several of the clips to focus on specific themes. Suggestions for how to use select clips on various themes are provided in the next section.

Facilitator Introduction & Agenda Overview:

It is important for you as facilitator to locate yourself in your introduction. When you acknowledge your social position, you are defining the parameters of your experience and the scope of your ability to speak to certain social, cultural, and historical experiences. Clarifying social positions can help reduce conflicts that may arise when discussing sensitive material. It can assist in minimizing conflicts that are based on assumptions of authority or expertise in relation to the subject matter being discussed. By defining this, you model a way of entering into discussions relating to sensitive material.

Before the workshop begins, either prepare a slide or write the agenda on a flip chart or whiteboard. Participants typically feel more comfortable when they know what to expect.

Set Objectives & Ground Rules:

Briefly go over the objectives of the workshop so there is a clear understanding among the participants. Objectives will help facilitators to develop a clear focus, adapt the workshop, and tailor an agenda. Here are examples of what some objectives could be:

1. Identify or address the issues related to discussing Indigenous topics in the classroom.
2. Discuss how to facilitate productive classroom discussions.
3. Map out assumptions that we hold.
4. Create a greater awareness of the different feelings/opinions that are present in the classroom.
5. Identify the barriers and create suggestions for best practices in the classroom.

Discussing issues of culture and race are never an easy task. It can leave people feeling uncomfortable and reluctant to participate. It is important that you create a space that is conducive to learning that does not penalize people for ignorant or misinformed views, and encourages others to contribute to the discussions. Outlining ground rules is an effective way of doing this. Keep these ground rules in a visible place throughout the workshop (such as on the chalkboard), so participants can refer back to them during the discussions.

Examples of ground rules can be:

1. *Speak from your own experience.* When people do not speak from their own experience, there is the risk that situations may arise from misinformed positions that can result in problematic and upsetting assumptions. When participants share

information or knowledge that is directly related to their own experiences, it reduces the chance of reproducing problematic situations.

2. *Terminology.* Many participants experience anxiety surrounding the use of terminology. People are concerned with being politically correct and at times will not participate out of fear of getting it wrong. It is helpful to acknowledge that terminology can be confusing, and is often contentious. Review terminology that is appropriate to use during the workshop.
3. *Acknowledge there will be discomfort.* This is not so much a ground rule, but a point worth mentioning to the participants. It is never comfortable discussing cross-cultural issues or issues of race. Acknowledging that this discomfort is a natural emotion can help participants speak through it, as opposed to remaining silent. Furthermore, to reduce feelings of guilt, it is also helpful to mention that the workshop is not intended to make anyone feel bad or guilty. If participants do feel this way, it is helpful for them to ask themselves, "Why do I feel this way? What is it about this situation that makes me uncomfortable?" This can be a good tool for learning.
4. *Encourage respectful dialogue.* The word respect conjures up different meanings for different people. What is considered respectful for one person can be perceived as disrespectful for others. It can be helpful to engage the participants in a discussion about what respect means, and agree as a group to the terms of respectful dialogue within the workshop.

Activities before viewing *Kinàmàgawin*:

Participant Introductions/Icebreaker Game (5-10 minutes): Depending on size of the group, you can have participants briefly introduce themselves or play an icebreaker game of your choosing. This helps people feel more comfortable with each other, which in turn will facilitate more productive discussions.

Viewing *Kinàmàgawin*:

The film can either be viewed in its entirety or divided up by various themes (see the section "Examples of other themed combinations"). Total running time is 42 minutes and 36 seconds.

Activities After Viewing *Kinàmàgawin*:

The film often triggers emotions in participants. Usually participants need an opportunity to process the messages and issues that were raised in the film prior to engaging in more focused activities. Small Group Discussions, Free Writing, and Active Witnessing are

tools to help participants process and work through the issues raised in the film.

Small Group Discussion:

In larger group settings, break participants into smaller groups where they can freely discuss their reactions and thoughts on the film. It is common for participants to recount their own personal experiences in the classroom. Afterwards, the smaller groups can debrief and share their reactions with the larger group. It is helpful for the facilitator to write on the flipchart/whiteboard general themes that came up during their discussions. This is particularly helpful for participants who are visual learners. If the entire group is less than 15 people, you may have the same discussion as one large group.

Free Writing:

In a smaller group setting, an alternative activity to help participants process their thoughts is free writing. Give the participants 5 minutes to write on a paper whatever thoughts, reflections, emotions they may have resulting from the film. Let them know that they will not have to share it with the group unless they choose to. Once the 5 minutes are up, invite participants to share their reflections.

Active Witnessing:

In a small to medium group setting, participants can learn how to become "Active Witnesses" who have the skills to interject when racist, discriminatory or stereotypical comments are made in classrooms, in conversations with family and friends, and elsewhere. Participants in the workshop may have varying levels of education on the issues that affect Aboriginal peoples. Some people may not understand why a stereotype or a misconception is wrong. You may have to address this with your group before moving into the Active Witnessing activity.

Hand out the Active Witness Statements to participants. Read a racist comment or stereotype, and have the workshop participants practice Active Witnessing by responding using their Active Witness Statements.

Tools for the Active Witnessing activity can be found in Appendix C.

Flow-chart Exercise:

The objective of this activity is to examine how an incident can result in negative outcomes that become exacerbated the longer it goes unaddressed. Appendix D contains a written example of a student's experience recounted in the film in the section titled, "The Debate." It shows the sequence of events, and their consequences. In small groups, have the participants circle a point where they believe there should be an

interjection. They need to detail who is responsible for the interjection (i.e. a student, the instructor, etc.), and detail what the interjection should look like. Once the activity is completed, give the groups an opportunity to share their ideas.

Workshop Wrap-Up:

Thank the participants (mìgwech is "thank you" in Anishinabemowin) and have them fill out a feedback form. The form could include questions as to what they enjoyed, what could be improved upon, or general comments. Make sure to include your contact information on the feedback form. Not only is this a good opportunity to network, it also allows for a larger support system to build based on the issues raised in the film. A sample form can be found in Appendix E.

Themes for Workshops

It may be helpful to focus the workshop on a specific issue. Certain sections of the film can be shown to emphasize particular themes.

The following is an example of a workshop emphasizing Effective Teaching Methods. It can be delivered for educators, teaching assistants, and public servants.

Examples of Objectives:

1. To recognize different feelings within the classroom.
2. To examine how an incident, when not addressed, can develop and how the negative outcomes can be exacerbated the longer that it goes unaddressed.

Sections to play:

- 1 "A Very Personal Subject" (1:33-6:42); 2 "A Place for Everyone" (6:59-11:38); 4 "Stereotypes" (15:37-19:26); 5 "Cultural Insensitivity" (20:04-23:22); 6 "The Debate" (23:40-30:05); 7 "Pedagogy" (31:17-36:50)
Approx. 33 minutes

OR

- 4 "Stereotypes" (15:37-19:26); 5 "Cultural Insensitivity" (20:04-23:22); 6 "The Debate" (23:40-30:05); 7 "Pedagogy" (31:17-36:50)
Approx. 21 minutes

Other suggested themed combinations:

Stereotypes:

3 "Holly & Sheila" (12:05-14:44); 4 "Stereotypes" (15:37-19:26); 5 "Cultural Insensitivity" (20:04-23:22)
Approx. 12 min

Creating Meaningful Change:
7 "Pedagogy" (31:17-36:50) ; 8 "Looking to the Future"
(37:27-42:36) *Approx. 10 min*

*Awareness of Difference of Feelings/Opinions in the
Classroom:*
1 "A Very Personal Subject" (1:33-6:42); 2 "A Place for
Everyone" (6:59-11:38); 3 "Holly & Sheila" (12:05-14:44)
Approx. 16 min

APPENDIX A

WHAT WORKS IN THE CLASSROOM

Creating ground rules for discussions

Establishing ground rules for discussion is one way to minimize the potential problems that can arise in the class and to create a space where students feel safe to participate.

Addressing stereotypes early on in the classroom

Stereotyping of First Nations, Metis and Inuit peoples is prevalent in our society, especially in the media. Addressing these misrepresentations early on assists in the development of critical thinking skills and deconstructing students' misperceptions. It can minimize conflicts based on assumptions and misunderstandings.

Bringing in members from the community/guest speakers

Bringing people in from the local community and adding guest speakers is an appropriate way to connect the class with Indigenous peoples and issues, in addition to providing a model for culturally appropriate ways of discussing the material. Bringing in guest speakers who can provide a different and/or first-hand perspective can provide a wealth of knowledge for both the students and instructor

Locating your social position

Social position is determined by gender, race, class, profession, education, sexuality, etc. Acknowledging your social position explains the lens through which you view the topics at hand. By acknowledging your social position, you model a way of entering into discussions of politically and culturally sensitive material for others.

WHAT DOESN'T WORK IN THE CLASSROOM

Singling out Indigenous students/tokenization

It is common in the classroom setting for instructors to view Aboriginal students as resources and depend on them to provide the "Aboriginal perspective"—this is not an appropriate method. The "Aboriginal as expert" assumption presumes that any Aboriginal person has knowledge of, and is willing to speak to, issues and information regarding Indigenous peoples and history. These situations can trigger anxiety, discomfort, and embarrassment. That does not, of course, mean that Aboriginal students may not have something of value, or a unique perspective, to bring to the discussion: the question is rather the terms on which they are to be engaged.

Moving the discussion along/not intervening during difficult moments

It is important to intervene or address incidents that take place in the classroom—and crucial to address the situation when it happens. A situation can intensify if the instructor's response is delayed. If the choice is made to move things along or change the topic, there is always the risk that the negative impacts of the situation can become further exacerbated.

Censoring or penalizing people for misinformed/ignorant views

Most of the problematic comments that are made in the classroom come from a place of ignorance and misinformation/misunderstanding. When students' questions and comments are penalized or censored, it provides little room for them to challenge their misunderstandings, learn, and grow. As an instructor, good facilitation can help students to deconstruct their assumptions. Examples of statements that guide the discussion in this direction include: "That's a common misperception/stereotype of Aboriginal peoples, let's talk about this and why you think that."

APPENDIX B: EXAMPLE WORKSHOP STRUCTURE

DETAILS OF WORKSHOP

Time: Approximately two hours.

Number of Participants: 10-15.

Supplies Needed:

- *Kinàmàgawin*
- DVD player, TV or screen
- Flip chart or whiteboard
- Markers
- Feedback Forms

Sample agenda:

- Facilitator Introduction (5 minutes or less)
- Agenda Overview (5 minutes or less)
- Set Objectives & Ground Rules (5 minutes or less)
- Options for activities before viewing *Kinàmàgawin* (5-10 minutes)
 - Participant Introductions
 - Icebreaker game
- *Kinàmàgawin* Screening (42 minutes)
- Options for activities after viewing *Kinàmàgawin* (30 minutes)
 - Small group discussions
 - Free Writing exercise
 - Active Witnessing
 - Flow-chart exercise
- Workshop Wrap-up (10 minutes)
- Feedback (5 minutes)

Note: It is important to include time to debrief following each activity.

APPENDIX C: ACTIVE WITNESSING

The purpose of this activity is to become an Active Witness and to practice challenging people when they use racist words or make discriminatory comments.

A “passive witness” would take no notice of racism, do nothing about discriminatory comments or be afraid to breakdown stereotypes. In this activity, participants learn to be Active Witnesses, who have the skills to interject when racist, discriminatory or stereotypical comments are made in classrooms, in conversations with family and friends, and elsewhere.

Participants in the workshop may have varying levels of education on the issues that affect Aboriginal peoples. Some people may not understand why a stereotype exists or why a misconception is wrong. You may have to address this with your group before moving into the Active Witnessing activity. Outlined below are some examples of common misconceptions about Aboriginal peoples and some key points to help deconstruct them.

Misconceptions

Common misconceptions about *assimilation* are...

- Aboriginal people were conquered.
- Aboriginal culture is dying.
- Natives would be better off if they just absorbed into Canadian society.

Why this is a misconception:

- The original thinking behind genocidal policies was that Indigenous people cultures were not as “advanced” as others.
- This thinking is racist.
- Indigenous ways of being and knowing the world aren’t more or less complex; they are just different from some western worldviews.

Common misconceptions about *residential schools and its impacts* are...

- Residential schools provided good education for Native children.
- The intention of residential schools was to educate Aboriginal kids.
- A lot of Indians are drunks.

Why this is a misconception:

- Residential schools had an overtly assimilationist agenda.
- The intention of Canada’s residential school system was to “get rid of the Indian in the child”

- The level of education was not adequate and what happened in residential schools overshadows the education aspect: children were forcibly removed from their homes; forbidden from speaking their languages and practicing their cultures; some were forced into slave labour; sexual, physical, emotional abuse was rampant.

Common misconceptions about *Aboriginal rights* are...

- All Aboriginal people get their education for free.
- Indians don’t pay taxes.
- Indians shouldn’t have “special” rights.

Why this is a misconception:

- When Indigenous people entered into treaty with European settlers, in some cases land was exchanged for promises of education, economic opportunities, the right to continue to practice their ways of life (e.g. hunting and fishing, ceremony), and the maintenance of Aboriginal peoples’ rights to govern themselves (i.e. tax themselves), etc.
- Rights weren’t bestowed upon Aboriginal peoples. They were made in negotiation on a nation-to-nation level.

How to Facilitate the Active Witnessing Activity

Statements: Explain to the participants that you will be making racist, stereotypical and discriminatory statements about Aboriginal peoples (you can use the common misconceptions outlined above). As a facilitator, read these statements and ask participants to respond using the responses you will provide to them. “Participants may also choose to come up with their own statement, rather than using the ones provided.”

Responses: Hand 4-6 responses out to each participant (provided below). Explain to the participants that each person will have a chance to respond to a statement. Ensure all participants have a chance to respond, as this will give them practice being an Active Witness.

For example:

Facilitator: “Aboriginal culture is dying.”

Participant: “I don’t feel that way.”

****Responses: Print and cut on dotted lines.**

I don't feel that way	I don't think the way you do about this.
Maybe you don't mean it, but it sounds like you are making a pretty strong judgment.	It sounds like a racist remark. Do you really mean it?
Do you intend to sound like a racist?	Are you sure? You are saying that they are always...
How could you say such a thing, without thinking how you can hurt/offend someone with it?	Always? (or) Everyone?
This seems a rather biased comment. (or) Aren't you a bit biased here?	Can you imagine what it is like to receive this type of treatment from others?
Can we be careful not to stereotype (or make racial jokes about) people from other cultures?	I wonder how those people would feel if they heard you say this.
Oh, no! I can't believe you are saying this.	Honestly, I'm shocked to hear you say this
You probably don't mean to sound discriminating toward these people, but you do.	Let's not start passing judgment.
Who are we to judge?	That's not fair. (or) Is that fair?
Where's the research? (or) What data do you have to support this comment?	I don't find it funny. I'm surprised that you think it's a funny joke.
I feel offended by what you've just said.	I don't feel comfortable to hear racial jokes like this.
Would you feel proud to have said that?	What are you saying about these people?
Do you realize what you've just said?	Where did you get that idea/information?
Speak for yourself.	I don't feel comfortable with that statement. Can you just speak for yourself and not for others?
Do you realize that it's a form of racial discrimination? Do you really mean it?	Do you realize how prejudiced those words sound against these people?

I'd like to understand where you're coming from.	There must be a reason to make you feel this negative about these people.
Why are you trying to act like a racist?	Do you wish to be known as someone prejudiced against these people?
Stop it. (or) Wait a minute. (or) Time! (using a "T" gesture for time-out)	You don't really mean it, do you?
I wonder if you're over-generalizing.	Sounds like you are making this statement about every single person from that culture.
We agree on a lot of things, but on this matter I'm afraid I think quite differently.	I myself have said something discriminating and offended people. I felt badly afterwards.

APPENDIX D: FLOW-CHART EXERCISE

Instructions

Circle an arrow where you believe an interjection should be made:

In a class debate, student A makes offensive comments→direct confrontation with student B→ student B leaves the classroom as a result of feeling frustrated and unsupported→other students feel afraid to ask more questions to learn more→offended student B feels anxiety over returning to the classroom→returns to class and is alienated from the classroom and other students. They are labelled as the 'troublemaker'→has difficulty concentrating on coursework→troubled relationship with teacher→student B drops out

Questions

Who is responsible for the interjection?

What should the interjection look like?

APPENDIX E: EVALUATION FORM

Kinàmàgawin – Aboriginal Issues in the Classroom

Date:

Facilitator(s):

Learning and Impact:

- | | | |
|---|-----|----|
| a. Will you use the new information from this workshop? | Yes | No |
| b. Will the knowledge and skills from this workshop help you with your job? | Yes | No |
| c. How will you be able to use the skills and knowledge | | |

Facilitator(s):

- | | | | | | | | |
|--|------|---|---|---|---|---|-----------|
| a. Used a variety of delivery methods effectively. | Poor | 1 | 2 | 3 | 4 | 5 | Excellent |
| b. The facilitator(s) knowledge of the subject matter. | Poor | 1 | 2 | 3 | 4 | 5 | Excellent |
| c. Overall effectiveness of the facilitator(s). | Poor | 1 | 2 | 3 | 4 | 5 | Excellent |

Length of the workshop

What did you like about the workshop?

Too Short / Just Right / Too Long

What would you change?

Comments



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