

Discussion Paper and Lesson Plan
ENRICHED BY TEACHING ABORIGINAL CONTENT

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Discussion Paper and Lesson Plan Assignment

Introduction to the strategy: Inclusion of Aboriginal Content

The inclusion of Aboriginal content in teaching is covered in chapter 21 of our Social Studies textbook (Newbery and al., 2013). It is a very large topic that is hard to summarize in a short description because it involves multiple strategies. At the forefront, it demands from the teacher to directly confront racism, bias and stereotyping by teaching the necessary vocabulary to do so, raising awareness on the problems and providing powerful role models (Newbery and al., 2013). It also requires creativity and effort from the teachers part to constantly look for opportunities to infuse the provincial curriculum with Aboriginal content, point of views, stories and traditional knowledge. These opportunities for inclusion of aboriginal content are not limited to the social studies curriculum: they exist in all areas of studies, including science, literature, physical education, mathematiques, health and career education, visual art, music and drama. In fact, Aboriginal themes can effectively be used to integrate curricular content within an interesting and locally relevant and coherent whole. This would be, in my opinion, one of the best ways to properly introduce our native and non-native students to the richness of the traditional Aboriginal worldview and would be a great step towards the decolonization of our curriculum, as we will show in this discussion paper.

Personal relevance of this topic

I have always felt drawn to Canadian First Nations but I was not given a chance to learn much about them in elementary nor in secondary school. As a law school student, I took a course in Canadian Aboriginal Law and my teacher introduced us to the history of my country's colonizing relationship with its First Nations, a story that I had never heard before. It was a sad and shameful story: a story of abuse, of holocaust, of racism, but the story didn't have an ending. That story, I realized, was still being acted out in our country, but most of us, in the colonizing culture, weren't at all aware of it. Recognizing my interest and passion for the topic, my teacher invited me to become his research assistant. I also took an opportunity to do a research internship within the department of Constitutional

Law and Indian affairs of Quebec's Ministry of Justice, assisting one of the Lawyers specializing in Aboriginal Law.

One of the cases that he asked me to examine was a decision from the Quebec Supreme Court that had allowed one of Quebec's First Nations, in the Far North, to step aside from the mandated provincial curriculum and school calendar and to take a few weeks to take the children hunting and learn traditional skills. I was asked to analyze the decision and to counsel my superiors who wanted to know if there were any legal grounds on which the Ministry of Education could appeal the judgment. After reading the document, I was really puzzled: why in the world did the Ministry of Education want to impose a curriculum developed in the South of the province onto this Nation. Why did they think that this curriculum was more important than the survival of this culture? How had the curriculum become more important than local relationships within this remote community? Why not let the children learn about their environment, traditions and language in a way that was meaningful to them? Finding no reason to justify spending tax dollars on contesting such a common sense decision, I counselled my superiors to tell the Ministry of Education to please leave these educators alone and let them do what they felt was relevant to their culture and community. They never appealed the decision and I felt like I had secretly put a pebble in the gear of colonization. A very small and insignificant pebble, but a pebble nonetheless.

When I finally decided to become an elementary teacher, I had to take a few classes in English literature so I decided to pursue my interest for First Nations and I took a class on Canadian Indigenous Literature. I had to write a research paper for this class and, driven by this small incident in my past, I started to research the role of the Canadian education system as a force of colonization in Canada. I wanted to know how the system contributed to colonization and how teachers could work towards decolonization. This naturally brought me to the investigation of the inclusion of Aboriginal content in teaching for this discussion paper. For this discussion paper, I will draw from Newbery and al (2013), as

well as from all the sources that I have collected for my research paper in Indigenous Literature¹.

Implications in the field of education

As my experience at the Ministry of Justice have shown, there is often an assumption, in Canada, that the Eurocentric knowledge embedded in the curriculum is superior, or more valuable, than traditional Aboriginal knowledge. According to Marie Battiste (1998; 2000), the Canadian educational system plays a crucial role in shaping our colonial society because it is rooted in cognitive imperialism, or cultural racism, which she defines as: “the imposition of one worldview on a people who have an alternative worldview, with the implication that the imposed worldview is superior to the alternative worldview”(192-193). The current Eurocentric framework of Canadian education presents European knowledge as universal, normative and ideal, which marginalizes and excludes Indigenous students, cultures and ways of knowing (Battiste 2000).

Because the Canadian curriculum is based on Eurocentric knowledge, history is usually told from the perspective of the colonizer (Hingley 2000) and Eurocentric science is taught as a universal truth (Aikenhead 2006, Cajete 2000). Even though the British Columbia curriculum tries to encourage teachers to include more Aboriginal content, there is a lack of awareness amongst non-native educators, of the richness that can be gained in including Aboriginal perspectives in areas such as science. Most educators reserve the inclusion of Aboriginal content to the mandated social science curriculum outcomes. The challenge is huge because these educators have themselves been educated and culturally shaped within the Eurocentric viewpoint and fail to realize that the alternative viewpoints are just as valid, relevant and engaging. For example, the inclusion of Aboriginal perspectives - such as the interconnectedness of all things and the medicine wheel - in the teaching of natural science or health education can, in fact, enrich the Eurocentric scientific

¹ I used parts of my research paper from last summer as well as new material and reflections that I have carried through this semester.

perspective that is presently taught to students: it can allow students to develop a more holistic understanding of how to live in harmony and balance and to develop a deeper connection to the land.

Because our understanding of the world is rooted in our language and culture, it is sometimes hard for teachers of the dominant culture to realize that they have preconceptions and cultural assumptions that prevent them from giving Aboriginal knowledge the credit that it deserves. Therefore, the first step in including Aboriginal content in education is for educators to examine their own culture and to realize that their knowledge is not as universal as they have been led to believe. Contrasting the Eurocentric worldview with the Indigenous worldview is a good way to shed light on our own cultural biases. Once teachers are aware of their own biases, they can more easily work with their students to discuss those biases and they can consciously choose to introduce alternative ways of viewing a topic.

Eurocentric vs Indigenous Worldviews

Characteristics of Eurocentric Thought: An important characteristic of Eurocentric thought is that it presents humans as separate from nature. Johnson and Murton (2007) identify the Enlightenment meta-narrative as operating the definite separation of humans from nature in Eurocentric thought. The taxonomic system allowed for further appropriation of nature: scientists exploring the New World could incorporate “discovered” life forms in the language of their system in which Indigenous knowledge had no place. Indigenous people were perceived as “uncivilized” and living in a “state of nature” (Hendersen 2000), so the same narrative that allowed for the domination of nature allowed for colonization and rendered invisible Indigenous knowledge (Johnson and Murton 2007).

The idea of a time line that moves from the past to the future is another particularity of Eurocentric thought (Cajete 1999, Little Bear 2000) that leads to concepts such as evolution, progress and development. These metaphors are rarely questioned in Eurocentric thinking: they are “taken-for-granted assumptions” (Bowers 2013; Lupinaci 2013) embedded in European languages. Singularity (one true answer, one true God) is

another characteristic of Eurocentric thought (Little Bear 2000) that has driven colonization. While religion is no longer used to justify colonization, it has been replaced by scientism: the drive to impose Eurocentric worldviews based on the belief that objective science – including economics – produces universal truths.

However, while science postulates the objectivity of the scientist in order to justify itself as a superior way of knowing about the world, most scientists are unaware of their cultural biases and of the limits of the scientific method. In its quest for objectivity, Eurocentric science relies on measurement and quantification as a measure of truth (Cajete 1999 and 2000, Little Bear 2000). Therefore, subjective and non-measurable things are excluded from the realm of science and truth. Without the means to quantify spirituality, science ignores the possibility of a spiritual universe (Cajete 1999 and 2000, Little Bear 2000). Instead, it tends to view living organisms as machines (Lupinaci 2013) that can be reduced to the sum of their parts. To demonstrate cause and effect, objectivity and reductionism justify that we take life forms out of their natural environment to isolate them within the controlled environment of the laboratory.

While the scientific method allows for great discoveries, it also has potential pitfalls as it tends towards materialism (Little Bear 2000) and only provides us with a partial knowledge of the complex web of life that forms our universe (Kimmerer 2013). In fact, once we examine the cultural assumptions that shape Eurocentric science, it becomes clear that Eurocentric knowledge is not universal: it is culturally biased (Aikenhead 2006, Battiste 2000, Little Bear 2000, Bowers 2013, Johnson and Murton 2007).

Contrasting the Eurocentric and Indigenous worldviews helps to better apprehend the cultural biases inherent to Eurocentric thought. The Indigenous worldview is based on the idea of a constant flux of energy waves between all things (interrelationships), on the idea of space/place (with time being cyclical) and on the idea that all things are imbued with spirit (Little Bear 2000, Cajete 1999). Rooted in the landscape, Indigenous science relies not only on logic and observation but appeals to symbolism, myth, creativity, art and emotion (Cajete 1999; 2000). Native scientists “engage the entities and natural processes of

their environments as ‘participants’ in the greater order of nature” (Cajete 2000, p.20). They use all their senses, heightened awareness and acute perception to feel the subtle forces of nature in order to understand, maintain and restore harmonious relationships with the whole of creation (Cajete 2000).

Using this framework, Indigenous peoples have developed an immense body of ecological and astronomical knowledge, and perfected incredibly productive agricultural techniques that do not deplete the soil (Cajete 2000, Kimmerer 2013). They have developed stories, values, rituals and ceremonies that foster reciprocal relationships with non-human entities (Cajete 2000, McGregor 2013), avoiding the social and environmental disruption that is the legacy of Eurocentric thought. Therefore, Indigenous science, with its ecologically centered philosophy and subjective knowledge, offers a valuable perspective that is lacking in Eurocentric science.

Trends surrounding the teaching of Aboriginal Content

Once a teacher realizes her own cultural biases as well as the richness of Traditional Indigenous Knowledge (TEK), she will, like Newbery and al. (2013), naturally want to include more Aboriginal content in her teaching. Newbery and al. (2013) identify multiple ways in which to teach about Aboriginal topics. The first strategy is to confront racism by promoting awareness of the problems, understanding the underlying causes, teaching the concepts and vocabulary (bias, opinion, viewpoint, prejudice, discrimination, stereotyping, racism) as well as promoting powerful and positive role models (this is the strategy that has been used in our Lesson Plan). To identify the underlying historical and cultural causes of racism and abuse towards Indigenous peoples, teachers must first and foremost dig to uncover what is hidden - and taken for granted - within the dominating culture.

Since the same cultural biases in Eurocentric thought allow for the domination of both Indigenous peoples and nature, new trends in environmental science education address both problems by acting on their roots. Eco-Justice Education (Bowers 2013, Edmunston and Martusewicz 2013, Longboat and al. 2013, Lupinaci 2013) implements a pedagogy of responsibility based on “an active and engaging analysis of the cultural and

linguistic roots of the ecological crisis” (Longboat and al. 2013, p.10). Eco-Justice teachers introduce students to concepts² that help them identify the ways of thinking and being that perpetuate violence against people and nature (Edmunston and Martusewicz 2013), “initiating a discussion about the links between human rights, ecological rights, ecoracism, ecofeminism, Indigenous Peoples and environmental justice” (Longboat and al. 2013, p.10). In addition to guiding their students in this critical self-discovery, Eco-Justice teachers look towards ecologically centered cultures such as Indigenous Peoples for an alternative mindset that doesn’t negate humans’ interdependence with the natural world (Lupinaci 2013).

Infusing the curriculum with Aboriginal content is another important strategy identified by Newbery and al. (2013). Consciously looking for opportunities to include an aboriginal perspective in as many curricular topics as possible demands creativity from the teacher’s part. Since Indigenous knowledge has never been taught in the formal setting of the classroom, it is most important to give students multiple opportunities to relate to their local environments and to hear Indigenous stories. Visiting local heritage sites, foraging for local plants and researching their importance for First Nations, or digging to uncover the stories of the land on which they are teaching, are ways in which teachers can start to include more aboriginal content.

Therefore, teachers must display a genuine interest and desire to learn about Canadian First Nations. For most teachers, it involves becoming co-learners with their students. Letting go of the need to be experts and to have all the answers allows teachers to step in uncharted territory and to learn with and from their students. To decolonize the curriculum, teachers must be ready to step out of habits, roles, and positions of privilege and power (Ryan and al. 2013). They must partner with Indigenous peoples to create locally relevant curriculum and invite elders to share their stories in the classroom (Ryan and al. 2013). Teachers must be willing to let go of their preference for teaching with books

² For example, the concepts of “commons” and “enclosure” allow students to analyze how the commodification of cultural and natural commons leads to a dependence upon consumerism and to the exploitation of the resources of other cultures (Bowers).

and lectures because of the limits of our language to express the complexities of Indigenous Knowledge (Cajete 1999, 2000). Finding inspiration in traditional Indigenous education, teachers can encourage children to use their metaphorical mind to discover the world by including more stories, visual art, imagination and song in their teaching of science³ (Cajete 2000). Finally, teachers can incorporate traditional Indigenous values such as diversity, humility and reciprocity in the classroom and create a climate devoid of competition and oppression (Ryan and al. 2013).

Resources for teachers

Newbery and al. (2013) mention a lot of resources that can support teachers in teaching Aboriginal content. I won't copy all of these resources here but I would like to mention a few other resources of interest that I have come upon in my research:

- Gregory Cajete (Ph.D) is an Indigenous scholar that specializes in Indigenous Science. He has written great books that I would recommend to all teachers:
 - *Native Science: Natural Laws of Interdependence* (Cajete 1999) offers an enlightening initiation to the Indigenous scientific worldview
 - *Igniting the Sparkle: An Indigenous Science Education Model* (Cajete 2000) expands on the concepts developed in *Native Science* and presents models that can facilitate the education of First Nations, including full syllabi (course outlines) for Indigenous science topics
- The Aboriginal Nations Education Division of the Greater Victoria School District has put together interesting resources for Vancouver Island Teachers:
 - *First Nations: Science & Ethnobotany Unit (K-10)* is specific to Vancouver Island and has lesson plans and material that link ethnobotany with Life Science provincial learning outcomes.

³ For example, asking children to choose a plant that they are drawn towards, to sit by the plant and observe it, to imagine feeling and thinking like the plant, to draw it, and to journal about their experience before asking them to research the plant in scientific terms would assist in the development of both subjective and objective knowledge without giving priority on one over the other.

- *Putting it all Together: First nations Awareness* elaborates lessons that integrate First Nations Awareness with several curricular topics and learning outcomes. Lessons are written in the Cognitive Education Method style in which students and teachers engage in a lot of dialogue and modeling.
- [Strong Nations](#) is a First Nations bookstore in Nanaimo whose website allows teachers to look for relevant books that present First Nations in a non-biased and culturally accurate way. Some of the books come with free lesson plans.

Conclusion

Teaching Aboriginal content is a deep and far-ranging topic. In an education system that is dominated by the Eurocentric worldview, teachers must make a significant effort to recognize and shed light on the cultural biases that allow for the oppression of First Nations peoples. It is the teachers' responsibility to critically examine the limits of Eurocentric thought, to give their fair place to Indigenous knowledge and values and to make all children feel respected for the unique perspective they bring to the learning community. By creating truly inclusive classrooms, teachers can foster the development of a postcolonial society:

The knowledge mutualism envisioned here builds capacity among non-native students to become strong allies to indigenous peoples, to develop effective environmental collaborations and begin the process by which immigrant peoples can become "native to place" (Kimmerer 76)

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Lesson Plan: Social Science - Social Issues in Hockey

Name: Nathalie Boulanger

Grade	4-5	Topic	Social Sciences - (includes Aboriginal content with reference to First Nations in hockey, stereotype and prejudicial treatment: see italics in the lesson plan)
Date	December 8	Allotted Time	60 mins
Cite sources used to develop this plan:			<p>Michael A. Robidoux (2012) <i>Stickhandling through the margins: First Nations Hockey in Canada</i>. Toronto: University of Toronto Press.</p> <p>http://en.wikipedia.org/wiki/Jordin_Tootoo#mediaviewer/File:Jordin_Tootoo_-_New_Jersey_Devils.jpg</p> <p>http://www.nativehockey.com/players/nhl/</p> <p>http://www.nhl.com/ice/news.htm?id=642005</p> <p>http://fr.wikipedia.org/wiki/Manon_Rh%C3%A9aume</p> <p>http://fr.wikipedia.org/wiki/Hockey_sur_glace_f%C3%A9minin</p> <p>http://www.collectionscanada.gc.ca/hockey/kids/024003-2400-f.html</p> <p>http://www.collectionscanada.gc.ca/hockey/kids/024003-3005-f.html</p> <p>http://www.thecanadianencyclopedia.ca/en/article/lacrosse/</p> <p>http://news.nationalpost.com/2013/09/20/vancouver-giants-honour-one-of-the-first-aboriginal-hockey-teams-amid-outcry-over-dehumanizing-team-names/</p> <p>http://www.cbc.ca/sports/football/nfl/washington-redskins-controversy-3-things-you-need-to-know-1.2784255</p>

			http://rebeccajohnston6.com/bio/
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1. **Rationale:** *Why is this lesson relevant at this time with these students?*

I am using Hockey as a theme to integrate multiple learning outcomes and curricular topics during my 2 weeks December practicum. The class is a French Immersion grade 4-5 split with 20 boys (a lot of them play hockey competitively or recreationally) and 7 active girls, one of which is a huge hockey fan. One of the hockey playing student is especially disengaged most of the time in class and has a learning disability and IEP. I am using the theme of Hockey and we will be inviting the class to join a “training camp” to become general managers for the NHL: the NHL needs general managers with functional knowledge of both French and English, who can deal with big numbers (in the millions place value) and who have good communication skills, with a good understanding of the history and social issues linked to hockey.

This lesson is going to be presented about half-way through the “training camp” after the history of hockey has been presented and some of the mathematical lessons have been given. As GM, they will be expected to respect the *Canadian Charter of Rights and Freedom* and must understand issues such as stereotypes, prejudice and discrimination in order to make appropriate and fair decisions. In this social studies lesson, students will be invited to explore stereotypes and discrimination in hockey and to practice their social studies competencies of evaluating the fairness of certain events and situations from a certain perspective. The lesson will have students look at the predominance of white males in professional hockey, to look at stories of women and first nations in relations to hockey and to look at powerful role models of feminine and First Nations players.

Provincial Learning Standards: *What competencies and concepts and content does this lesson develop?*

Students will know and understand the following concepts and content related to Contemporary Canadian Issues:

- human rights and the response to discrimination in Canadian society, including the development of the Charter of Rights and Freedoms

Student will develop competencies needed to be active, informed citizen:

- Evaluate whether an event, decision, or action was fair from a particular perspective (ethical judgment)

2. **Assessment**

Lesson Outcome What will students learn?	Sources of Evidence What product or action will show what students have learned?	Criteria What will you look for in this evidence?
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<p>Students will uncover their own stereotypes regarding what a hockey player looks like, girls in hockey and first nations in hockey.</p> <p>Students will understand the concepts of stereotype, prejudice and discrimination and apply them to ice hockey in Canada</p>	<p>Classroom discussions</p> <p>Four corner activity</p> <p>Concept map</p>	<p>Student actively shares ideas that contribute to the understanding of the concepts</p> <p>Student's arguments show an understanding of the concept of prejudicial treatment.</p> <p>Student can link the concepts with their definition and example.</p>
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3. Resources, Material and Preparation: *What resources, materials and preparation are required?*

- Timer
- The Rookie sheet (recto) - The concept map (Verso) in 28 copies
- Computer and projector: Have the Manon Rhéaume video loaded and ready to go. Projector on.

4. Lesson Development	Pacing
<p>● Introduction: <i>How will you introduce this lesson in a manner that engages students and activates their thinking?</i></p> <p>Hook : Intro Today we will look at some of the social aspects involved in being a General Manager. One of the roles of the GM is to choose players for its team, which is kind of like the role of the human resource person and /or the boss in a company. Whether you really become GM in the NHL or decide to start your own company, you will need to make difficult decisions regarding other people. So today, we will start by looking at what this looks like, then we will discuss what questions and issues this exercise raises:</p> <p>● Teaching/Learning Sequence: <i>What steps and activities are you going to use to help students acquire and practice the knowledge, skills and/or attitudes needed to meet the outcome?</i></p> <p>Activity 1 : Select a Rookie : (variation of select an apprentice or select a renter activity) Instructions:</p>	<p>2 minutes</p> <p>6 minutes</p>

The first task for you in the General Manager Training Camp is to practice your skills in selecting the best possible rookie for your team. You need a goalie for your team and your scouts have provided you with 3 promising young players, along with their statistics in their respective leagues.

- 1) Ask the day's helpers to pass the profiles
- 2) After you receive the profiles, I will take volunteers to read them out loud to the class. Then, I will start the timer: you will have 5 minutes to look at the profiles and decide who you would hire, silently and without talking.
- 3) When the timer rings, you will have 2 minutes to discuss with your partner about why you chose this person.
- 4) Now, who wants to read number 1 out loud? (Proceed this way for the 3 rookies)
- 5) Instructions: Now, how many minutes do you have to think about this silently? 5. When are you allowed to discuss with your partner? When timer rings.
- 6) Ready... Au jeu!

Do the Rookie activity (start timer for 5 minutes): The choice is between the following players (goalie's stats would be included)

- Erik: an 18 year old boy who just immigrated from Sweden. He is tall and agile but doesn't speak much English yet. He has the reputation of being a very good goalie and has participated in World Championships in the Swedish Team, who won the Bronze Medal. He came to study in Canada with hopes of being recruited in the NHL.
- Vicky: a 20 year old woman from Cobble Hill, she is the best goalie of the women's league, small but very quick. She has great stats and her team won the Olympic Gold medal. She has a positive attitude and is a great team player.
- Rob: a 19 year old First Nation man from the Cowichan Tribe. Your scout talks about his great leadership and charisma and thinks of him as a possible captain or assistant captain for your team. Strongly built, he has good stats and is within the top 5 goalies of his league.

Discussion with partner. Start timer for 2 minutes.

Classroom discussion:

1. Raise your hand if you picked Eric. Why did you think of him as the best choice for your team? (Same with Rob and Vicky) Count hands for each and find what the most popular choice is in the class.

5 minutes

2 minutes

12 minutes

2. Discuss if this decision was easy to make or difficult. Would the decision have been the same if all the goalies had been Canadian boys?
3. Are there women playing in the NHL? Why do you think this is so? Are there preconceived ideas, or assumptions about women in hockey that influenced your answers?
4. *Are there many First Nation players in the NHL? How many do you know? What are preconceived ideas or assumptions that some people have about First Nations hockey players that might have influenced your decision?*
5. Are there many Swedish players in the NHL? How many do you know? What are preconceived ideas or assumptions that some people might have about Swedish players that might have influenced your decision?

These images that come to mind when you think of women, First Nations or, for example, Swedish or Russian hockey players, you might have developed them from your own experience, from images in the media or from what you have heard from other people. They might or might not reflect reality and you are affected by them without necessarily being aware of it. This is called a stereotype: “stereotypes reflect expectations and beliefs about the characteristics of members of groups”

What are some prejudicial effects of stereotypes?

They can prevent people of stereotyped groups from entering or succeeding in activities or fields, or from getting a certain job.

People of certain group can receive a different treatment in certain situations.

Give the First Nation Hockey Tournament example (source: Michel Robidoux: Stickhandling through the Margins: First Nations Hockey in Canada)

Activity 2: Women in Hockey

Do you believe that women can play in the NHL along with the men?

Story of Manon Rhéaume: I will play a 7 minute video of the story of the First Woman to play in the NHL. Listen to see if she is treated fairly: After this video, you will have to choose a position

https://www.youtube.com/watch?v=ryac_O6AwJg

Four corners activity: Choose one corner depending of what you think.

Listen to the 4 choices before you move. Move only after I say Go. Remember, during this training camp, I always look to see if you are giving you 110% and this will be part of your mark!

I want you to think of this situation from Manon’s perspective and chose:

5 minutes

8 minutes

10 minutes

<p>1. The different treatment that Manon received from the other players and from the media was fair: go to corner A</p> <p>2. The different treatment that Manon received from the other players and from the media was unfair or prejudicial: go to corner B</p> <p>3. I think that there are reasons to say that Manon received a prejudicial treatment by some people but that she also was given a fair chance to prove herself. Go in corner C.</p> <p>4. I don't know where to stand, I am indifferent : Go to corner D</p> <p>You have 15 seconds to move to your corner: Go!</p> <p>Now take 2 minutes to discuss with the groups that stands in your corner to come up with arguments to defend your position. Each team must select one representant to explain his position to the rest of the class. After hearing everybody's position, does anybody feel like they want to move to a different corner ? You have 15 seconds to change corner if you want to. Go! Look around the room one last time and come back to your place.</p> <p>Discrimination: When a certain person who is equally competent than another one is rejected from a position (in a team, in college or in a job application) because this person belongs to a stereotyped group (for example, being a woman), this is called discrimination. The Canadian Rights and Freedom Act states that nobody should be discriminated against on the basis of sex, name or religion.</p> <p>● Closure: <i>How will you solidify the learning that has taken place and deepen the learning process?</i></p> <p>How does this affect your job as a General Manager, or any future job as an employer? Complete the concept map on the opposite side of the page I gave you at the beginning of the class. Place the concepts of Stereotype, Prejudicial Treatment and Discrimination in the right spot. Ask for a volunteer to complete the concept map on the board and clarify any question that may arise.</p>	<p>2 minutes</p> <p>8 minutes</p>
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5. **Accommodations** (adaptations, extensions, other): *How will you plan for students who have learning/behaviour difficulties or require enrichment?*
- The lesson uses engaging activities, media and a theme that draws the boys in (the ones that have a tendency to have behaviour difficulties, and especially the one with a learning disability who is only interested in hockey