

## LESSON PLAN (REVISED 2020) Secondary Years

**Candidate's name:** Rae-Lee Tresierra

Grade/Subject:	First Peoples History 12	School	Correlieu
Date	10.25.2021	Allotted Time	1 hour 30 minutes
Topic: Prayer/Wish Ties			
Cross-Curricular Connections: ADST, English, Art			

### PART 1: PLANNING

#### Rationale/Pre-Assessment:

*Why these students at this time in this way? What is the background knowledge of students to support this learning?*

The last few weeks, students have been learning about the history of First Peoples. These learnings have involved FP traditions, culture, economy, Nations, trade, routes, tariffs, and more that all existed with First Peoples prior to colonization. We have talked about Ceremony, gender roles and how the fur trade and maritimes fur trades were handled by FP and particularly their women. We have been reading Thomas King's "Inconvenient Indian" and relating it back to our learnings... so the past couple weeks have been a heavy content based.

Today, we make our daily land acknowledgement, are reviewing and continuing our oral reading of Thomas King's "The Inconvenient Indian," writing a reflection, learning our "south-carrier word/ saying of the day," then taking a learnings from the visit of our AbEd Coordinator Miss Holli, who showed us the meaning and value behind "prayer bags" with First Peoples and we are going to make them.

Students will be given cotton fabric, yarn & picked tobacco to create their Tobacco Ties along with a written piece that explains the offering of gratitude they are intending whether that be for: Healing of one's self, healing for others, best wishes, prayers, intentions and/or "thank yous." This lesson is intended to bring back a tradition that is rebuilding itself within our local indigenous communities, while connecting to the Big Ideas, Curricular Competencies & Content through a holistic teaching approach.

Students will be reminded this is not a "religion" class even though they are called "prayer ties." We are teaching the traditions and connections of First Peoples to land, and exploring a culture that was oppressed, assimilated, colonized and survived ethnic cleansing. We are paying respects to learn of that culture in a holistic learning and teaching approach.

Students will have a field trip coming up next week to explore land and plan their Prayer/ Wish ties along with an offering of Tobacco seeds for the land.

**Big Ideas:** <https://curriculum.gov.bc.ca/> (Curriculum)

*What are students expected to understand? How is this lesson connected to the Big Ideas?*

- The identities, worldviews, and languages of B.C. First Peoples are renewed, sustained, and transformed through their connection to the land.
- Cultural expressions convey the richness, diversity, and resiliency of B.C. First Peoples.

**Core Competencies:** <https://curriculum.gov.bc.ca/competencies> (refer to “profiles” for some ideas)

Which sub-core competencies will be the focus of this lesson? Briefly describe how and why:

<p><b>C Communication</b></p> <ul style="list-style-type: none"> <li>Communicating</li> <li>Collaborating</li> </ul>	<p><b>T Thinking</b></p> <ul style="list-style-type: none"> <li>Creative Thinking</li> <li>Critical &amp; Reflective Thinking</li> </ul>	<p><b>PS Personal and Social</b></p> <ul style="list-style-type: none"> <li>Personal Awareness &amp; Responsibility</li> <li><b>Positive Personal &amp; Cultural Identity</b></li> <li>Social Awareness &amp; Responsibility</li> </ul>
		<ul style="list-style-type: none"> <li>I understand that my learning is continuous, my concept of self and identity will continue to evolve, and my life experiences may lead me to identify with new communities of people and/or place through understanding/ providing land acknowledgements &amp; connecting to culture by making prayer ties.</li> <li>I am aware of myself as different from others- so I may see this activity as a prayer tie or wish tie. I acknowledge I am learning of another culture that is maybe different from my own.</li> <li>I am able to represent aspects of my cultural contexts (such as family, communities, school, peer groups) through words and/or images, and describe some ways that I participate in, or am connected to, a community through my prayer-tie write up and land acknowledgement.</li> </ul>

**First Peoples Principles of Learning (FPPL):**

How will Indigenous perspectives, knowledge & ways of knowing be acknowledged, honoured or integrated into this learning experience? (Jo Chrona’s Blog: <https://firstpeoplesprinciplesoflearning.wordpress.com/>)

<p><b>FPPL to be included in this lesson:</b></p>	<p><b>How will the FPPL be embedded in lesson:</b></p>
<p>Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)</p>	<p>Students reflect on their historical learnings of FP culture and keep in mind when we connect to a practice that was lost. By creating prayer ties, students are able to immerse themselves in culture, experience the making and creating while diving into their own identity and sense of place (the reflection/ wish/ thank you written portion of the ties)</p>

Learning Standards: <https://curriculum.gov.bc.ca/> (Curriculum) – *What will be assessed and evaluated?*

<b>Curricular Competencies:</b> <i>What are students expected to do?</i>	<b>Content:</b> <i>What are students expected to learn?</i>
<ul style="list-style-type: none"> <li>● <b>Using appropriate protocols, interpret a variety of sources, including local stories or oral traditions, and Indigenous ways of knowing (holistic, experiential, reflective, and relational experiences, and memory) to contextualize different events in the past and present (evidence)</b></li> <li>● <b>Assess the connectedness or the reciprocal relationship between people and place (cause and consequence)</b></li> </ul>	<ul style="list-style-type: none"> <li>● <b>Traditional territories of the B.C. First Nations and relationships with the land</b></li> <li>● <b>Traditional territories of local First Nations</b></li> <li>● <b>Elders as knowledge keepers who share the history of their people and lands</b></li> <li>● <b>Oral tradition provides guiding principles for living.</b></li> </ul>

**Assessment Plan:**

*Opportunities for feedback, self-assessment, peer assessment and teacher assessment. What structures or rubrics will you use to evaluate student learning? Include the assessment tool used (e.g., Performance Standard Quick Scale).*

**FORMATIVE ASSESSMENT:** Students are involved in discussion after land acknowledgements, Thomas King readings and activities where feedback is given to direct their learning. Much of the discussion is student led with the teacher guiding the discussion through inquiry. Teacher will answer questions and relate the learnings to the learning intention.

**SUMMATIVE ASSESSMENT:** Students will be summatively assessed on a completion of land acknowledgements (one student gives a land acknowledgement per day), the prayer tie activity (they have made their bags, and they have done their write up of their intention behind their individual bag.) Students are to be also summatively assessed at the end of the week on a completion of their reflections from the daily readings of “Inconvenient Indian.”

<p><b>The Learning Intention:</b>  <i>What will students learn in this lesson? (i.e. Learning Standards)</i></p>	<ul style="list-style-type: none"> <li>● <b>Students use appropriate protocols when acknowledging Traditional territories of local First Nations</b></li> <li>● <b>Students use appropriate protocols from oral permission and knowledge. Students recognize and see Elders as knowledge keepers who share the history of their people and lands</b></li> <li>● <b>Students recognize oral tradition provides guiding principles for Indigenous ways of living, learning, experiencing, reflecting, relating and its embedment in memory</b></li> <li>● <b>Students recognize and can assess the connectedness or the reciprocal relationship between people and place (cause and consequence) from planting prayer ties</b></li> </ul>
<p><b>Evidence of Learning:</b>  <i>How will students demonstrate their learning? What does it look like?</i></p>	<ul style="list-style-type: none"> <li>● <b>Students demonstrate use appropriate protocols when acknowledging Traditional territories of local First Nations in land acknowledgements</b></li> </ul>

	<ul style="list-style-type: none"> <li>● Students are able to recognize and use appropriate protocols from oral permission and knowledge when we engage in prayer tie activity, the intention, and how we are to give a tobacco seed offering when planting prayer ties.</li> <li>● Students recognize our prayer tie activity is from oral tradition and that it provides guiding principles for Indigenous ways of living, learning, experiencing, reflecting, relating and its embedment in memory through holistic hands-on experience making prayer ties</li> <li>● Students can recognize the connectedness and the reciprocal relationship between people and place (cause and consequence) from making and planting prayer ties, connections to self (writing prayer tie intentions) and connections to place (through land acknowledgements) and connections from self-land (making an offering/ giving before receiving)</li> </ul>
<p><b>Criteria:</b>  <i>What do students need to do to meet or achieve the learning intention?</i></p>	<ul style="list-style-type: none"> <li>● Students will listen respectfully to student-led land acknowledgements <ul style="list-style-type: none"> <li>○ one student will provide a personalized land-acknowledgement</li> <li>○ all will show “snap support” for vulnerability of student giving land acknowledgement</li> </ul> </li> <li>● Students know of oral permission and knowledge (eg: giving before receiving, and giving tobacco seed offering when planting prayer ties)</li> <li>● Students can connect &amp; demonstrate holistic hands-on learning of making prayer ties to indigenous ways of living, learning, experiencing, reflecting, relating and the embedment of memory</li> <li>● Students can demonstrate connectedness and the reciprocal relationship between: <ul style="list-style-type: none"> <li>○ people and place (cause and consequence) by showing proper protocol when making land acknowledgments, and planting prayer ties</li> <li>○ connections to self (writing prayer tie intentions)</li> <li>○ connections to place (through land acknowledgements)</li> <li>○ connections from self to land (making an offering to the land before planting prayer ties/ giving before receiving)</li> </ul> </li> </ul>

**Planning for Diversity:**

<p><b>What is the Learning Target?</b> <i>In what ways does the lesson meet the needs of diverse learners?  How will you plan for students who have learning/behavior difficulties or require enrichment?</i></p>		
<p><b>Students need to/must do</b></p>	<p><b>Students can do</b></p>	<p><b>Students could do/try to</b></p>

<ul style="list-style-type: none"> <li>● Listen to and be respectful of the Land Acknowledgement being given</li> <li>● Make a prayer tie</li> <li>● Listen to oral reading of Thomas King's "Inconvenient Indian) and make a reflection</li> </ul> <p>Access/All</p>	<ul style="list-style-type: none"> <li>● Provide support post acknowledgement with "snapping" and/or add to the discussion/dialogue</li> <li>● Write the meaning of their prayer tie/ intention of prayer tie (personalized)</li> <li>● Make connections from oral readings of I.I. to text learnings and discussions in written reflection</li> </ul> <p>Most</p>	<ul style="list-style-type: none"> <li>● Give the Land Acknowledgement</li> <li>● Share written intention behind prayer tie with class</li> <li>● Engage in class discussion/ reflections on Thomas King's Readings</li> </ul> <p>Few/Challenge</p>
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**Resources, Materials, and Technology Preparation:** *What resources, materials and preparation are required?*

- Cotton Material
- Tobacco & Juniper
- Thread for ties
- Prayer tie information cards (writing prompt cards)

**PART 2: TEACHING**

Teacher Activities:	Student Activities:	Pacing
<p><b>Before Lesson:</b>            Teacher will have all materials in place prior to lesson            Teacher will have learning intentions on the board            Teacher will have an itinerary on the board</p>	<p>***</p>	<p>Prior to 8:30</p>
<p><b>Motivator/Start of Lesson:</b> .            Teacher checks in with students and waits for others to show up            Teacher goes over itinerary for the morning            Teacher goes over learning intentions for the morning            Teacher asks for any questions</p>	<p>Students arrive to class-            Students ask questions (if any) about the itinerary or learnings intentions for the day</p>	<p>8:30</p>
<p>Teacher asks students for a land acknowledgement</p>	<p>A student volunteers for a land acknowledgement (preferably someone who has not given one yet)</p>	<p>8:40</p>
<p>Teacher hands out marked work from last week</p>	<p>Students volunteer to recap the readings on the Inconvenient Indian</p>	<p>8:45</p>
<p>Teacher asks for a volunteer to recap on the Inconvenient Indian, then reminds class to get out ongoing reflection/journal for the book</p>	<p>Students know to get out ongoing journals/ reflections. Students listen to oral reading and write down information that stands out to them. Students have 5 minutes after the reading to finish up thoughts and write a brief reflection</p>	<p>8:50</p>
<p>Teacher reads Inconvenient Indian out loud to class for 10 minutes (this is a daily thing)            Read Ch. 2 Pages Pg. 34-38            Prompt discussion in between</p>		

<p><b>Lesson Activity:</b></p> <p>Teacher makes connections from the oral reading of Thomas King's I.I. back to learning intention to wrap up reading/ discussion before moving onto activity</p> <p>Teacher reminds students of Prayer activity for today (students were front loaded on the activity and shown examples on Friday)</p> <p>Teacher will remind students of proper protocols</p> <p>Teacher will hand out writing prompts/guides with prayer tie information to help guide learners in writing their prayer tie intention (Eg. What is a prayer bag? Who traditionally uses it. What is it traditionally made of. What is the intention(s) behind prayer bags? Reminder that this is a cultural lesson NOT a religious lesson)</p> <p>Teacher will have materials laid out orderly at the front of class. Students are welcome to take what they need (cotton cloth, tobacco, string) back to workings space (desks) to make their prayer ties</p> <p>Teacher always has extra lined paper on desk in case students need some for their writing intention</p> <p>Teacher gives time for students to create ties and write a response to what their intention for the prayer tie is Teacher checks in with students throughout the activity.</p>	<p>Students choose to participate in discussion/ share thoughts and connections from the readings</p> <p>Students listen and ask questions</p> <p>Students receive writing prompt/guides/ information on prayer ties. Students ask questions if needed</p> <p>Students collect materials needed</p> <p>Students create prayer ties</p> <p>Students write the intention of their prayer ties down. If student is not sure what to write, they are to refer to the card handout that has some writing prompts on it. If students need paper, they are to find it on Teacher desk in green binder</p>	<p>9:00</p>
<p><b>Review/Summary/ Closure:</b></p> <p>Once finished, the teacher checks in with the class on learning intentions for the day. How is what we are doing connected to the learning? What is the deeper thought?</p>		<p>9:50</p>
<p><b>Dismissal Note:</b> Unsure how long this activity will actually take: teacher will have South-Carrier language materials on hand to begin learning our "word of the day" if there is time. If not, the unit will begin tomorrow.</p>	<p>Students discuss learning intentions and make connections of today's activity to our previous learnings. Students share thoughts, ideas and reflections of today</p>	<p>10:00</p>

**PART 3: REFLECTION**

*How did the learning go? How do you know what to teach next? In what ways are the learners informing you about the next steps?*

## Lesson Planning Guide (adapted from Thompson Rivers University)

The lesson plan template is designed as a guide for students to use when planning lessons. The plan may be adapted to specific subject areas and modified as students gain experience or to suit their presentation style. The template is a basic outline that can be used directly as printed or expanded from the electronic version. It is important that the lesson plan be sufficiently clear and detailed so that another teacher could use the plan to teach the lesson.

**Rationale:** Why are you teaching this particular lesson at this time? One consideration is the context for the lesson (e.g. this introductory lesson determines what students know and want to know about the topic, this lesson relates to previous and future learning by .....). Another consideration is student motivation (e.g. what are some reasons the learner might care about the content/concepts/ skills for future learning, careers, or interests?).

### **Curricular Connections:**

The curriculum asks you to plan what the students will DO, what they will KNOW, and then what they will UNDERSTAND. **Big ideas** capture the “big picture” or general area of learning (e.g. inter-dependence of living things with the environment, stories are a source of creativity and joy) and will be what students come to UNDERSTAND. **Curricular competencies** are what students will DO in their learning activities (e.g. using comprehension strategies, sorting and classifying data, making ethical judgments) that are related to each discipline. The **learning standards for content or concepts** are a more specific consideration of what students will come to KNOW. Many of the standards are written in broad, general terms to allow flexibility. You can, using the intention of the standard, make it clearer and more specific (e.g. learners will be able to describe the main idea in a paragraph or story, learners will be able to classify leaves based on properties they identify). The lesson should make a connection to both types of learning standards – curricular competencies as well as content. A reminder that the direction of new curriculum has identified core competencies of thinking, communication, and personal / social development as a foundation for all curricula.

**Learning Intentions:** How can you make clear and share with your learners what they are going to learn or have learned or accomplished? Statements like: “I can add two fractions” help frame their learning in positive student language.

**Prerequisite Concepts and Skills:** What concepts and skills are needed for students to be successful? This communication helps connect lessons together in a logical sequence by building/scaffolding new knowledge onto previous learning. For example, if students are going to be engaged in debate did you build or scaffold group work strategies, communication skills, expected etiquette, criteria beforehand?

**Materials and Resources /References** List all materials and resources that you and the students will need. What things do you need to do before the lesson begins? (e.g. prepare a word chart.) What things do the students need to do? (e.g. read a chapter in the novel.) Have you honoured the sources of ideas or resources? Disorganized materials can ruin a great lesson.

**Differentiated Instruction (DI): (accommodations):** How will you accommodate for diverse learners in your class? How will you allow for some variety in expression of learning? How can you modify the learning activities for success? How can you provide engaging extra challenges for those that are ready? How might you alter the learning environment if needed? Have you considered Aboriginal and cultural influences? IEP's?

**Assessment and Evaluation:** Did the students learn what you taught them? What tools might you use for assessment (e.g. check list, rubric, anecdotal record). How will you provide formative feedback to students about their learning? The results of the assessment should be directly connected to what your students were able to write say or do related to the learning intentions and or curriculum. Strive for accuracy and build assessment into teaching and learning and not as an “add on” at the end.

**Organizational/Management Strategies:** Have you thought-out organizational management strategies to facilitate a proactive positive classroom environment? Some examples are: organizing for movement, distributing and collecting materials, grouping strategies, blended grade classroom logistics.

**Aboriginal Connections / First Peoples Principles of Learning:** Are there any connections to Aboriginal or other cultural knowledge, worldviews, or principles of learning?

### Lesson Activities/Structure:

**Connect:** How will you get students interested/motivated/ hooked into learning? How will you connect this lesson to past and future lessons? How can you share the learning intentions in student friendly language? How will you provide a lesson overview?

**Process:** What sequence of activities will the student's experience? What will you do? What will they do? Estimate how much time will each activity take (pacing)? What are grouping/materials strategies? There are many ways to describe the body (step by step, two columns dividing student and teacher activities, visual flow chart of activities and connections, others?)

**Transform:** How will students apply and personalize the learning? What will they do or create to show you that they have learned?

**Closure:** How will the lesson end? (e.g. connecting back to learning intentions, summarizing learning, sharing of accomplishments, connecting to next lessons). Google “40 ways to close a lesson.”

**Reflections:** Complete the reflections section as soon as possible after teaching the lesson. What went well? What revisions would you make to the lesson? Anything else?