

Lesson Plan Title: Analyzing Systemic Oppression Through Poetry \_\_\_\_\_

Date: ---

Time: 60 minutes

Subject: ELA 30A

Grade: 12

Topic(s): Positionality, Oppression, and Historical Context

Essential Question(s): Stated in Lesson

Materials:

- Copies of poems: "Jacob" by Maria Campbell and "He Said Fight" by Paul William Ryan
- TPCASTT sheets

### **Stage 1- Desired Results**

*What do they need to understand, know, and/or able to do?*

Students need to understand how to use language cues and conventions of this literary text to construct and confirm meaning about the main characters when listening and reading. They need to know how to use effective note-making strategies and a variety of written or graphic forms to organize and share ideas acquired from what was heard in order to add to their character maps and class notes as we are introduced to important events. They need to be able to prepare and ask relevant questions and respond appropriately.

*Broad Areas of Learning:*

Students will become lifelong learners by developing and enhancing their understandings of the English language. They will develop a sense of self, community, and place by reflecting on the core themes in the poem and attempting to understand their own emotions and understandings towards those themes. They will become engaged citizens by continuing to immerse themselves in the poem's themes, characters, and plot.

*Cross-Curricular Competencies:*

Students will develop thinking by inquiring into what is happening in the poem. They will develop identity and interdependence by becoming familiarized with the characters they meet and how they may characterize their positionalities. They will develop literacies by continuing to explore the poem's events by trying to understand it, and they will develop social responsibility by being encouraged to voice their thoughts in class in response to the questions that will challenge them.

*Outcome(s) & Indicator(s):*

**CR A30.4** Read, demonstrate comprehension of, and apply knowledge from grade-appropriate informational (including editorials, reviews, and articles) and literary (including fiction, script, poetry, and non-fiction) texts from First Nations, Métis, Saskatchewan, and Canadian authors as a basis for understanding self and the multiplicity of voices and perspectives that make up Canadian culture.

d. Demonstrate critical reading behaviours to analyze meanings, ideas, language, and literary quality in a range of contemporary and historical texts:

- o Establish a purpose for reading such as to learn, interpret, and enjoy
- o Skim, scan, and read closely
- o Identify and analyze explicit and implicit messages, viewpoints, and concepts
- o Analyze the ways in which a text's organizational structure and elements support or confound its purpose
- o Relate understanding of a range of texts to personal experience, purposes, audience, and other texts
- o Evaluate accuracy (e.g., differentiate fact from opinion), credibility, logic, and usefulness of ideas and information presented
- o Differentiate between literal and figurative statements
- o Recognize and comprehend symbols and allusions
- o Test ideas and values presented in texts
- o Use note making and outlining to enhance understanding of texts.

*PGP Goals:*

2.1 Knowledge of Canadian History, especially in reference to Saskatchewan and Western Canada.

2.3 Knowledge of First Nations, Metis and Inuit Culture and History (e.g., Treaties, Residential School, Scrip, and Worldview).

4.1 Knowledge of Saskatchewan curriculum and policy documents and applies this understanding to plan lessons, units of study and year plans using curriculum outcomes as outlined by the Saskatchewan Ministry of Education.

**Stage 2- Assessment**

*Assessment FOR Learning (formative) Assess the students during the learning to help determine next steps.*

Students will be assessed formatively by how well they seem to be working in their groups and by the quality of their comments during our class discussions on the poem.

*Assessment OF Learning (summative) Assess the students after learning to evaluate what they have learned.*

Assess the students through written reflections connecting both poems to their historical contexts.

**Stage 3- Learning Plan**

Motivational/Anticipatory Set:

Introduce the poems and their respective historical contexts (**10 minutes**).

Discuss previous works to establish continuity (**2.5-5 minutes**).

Main Procedures/Strategies:

Divide students into groups, assigning one poem per group. They will analyze and discuss their poem using TPCASTT sheets (30-40 minutes). (**5-10 minutes**), during which I will quiz groups on the

events happening in the text and point out important descriptions or passages (that I know will be important later in the text) that they may have missed.

Afterwards, we will have discussions about what we learn as we progress through the text, specifically things such as conflicts, symbolism, and racism, and we will work through deconstructing it as per their TPCASTT sheets (**30-40 minutes**). We will focus on the positionalities of the prominent characters and if there is any applicability to the structural determinism cycle. Questions to guide our inquiry include “What laws and oppressive forces allowed this discrimination to occur? Who benefits from the oppression? Why? What are the effects of these events on the society of the text’s time period?”

*Adaptations/Differentiation:*

- write in large, legible writing on the board so all students can see effectively
- challenge distracted students to voice their opinions or to help me summarize other students’ comments

Closing of Lesson:

Any remaining time can be spent reading their independent novels.

\*Adapted from Understanding by Design (McTighe and Wiggins, 1998)

Appendix: Poem #1 Jacob by Maria Campbell

Mistupuch he was my granmudder.  
He come from Muskeg  
dat was before he was a reservation.  
My granmudder he was about twenty-eight when he  
marry my granfawder.  
Dat was real ole for a woman to marry in dem days  
But he was an Indian doctor  
I guess dats why he wait so long.

Ooh he was a good doctor too  
All the peoples dey say dat about him.  
He doctor everybody dat come to him  
an he birt all dah babies too.  
Jus about everybody my age  
my granmudder he birt dem.

He marry my granmudder around 1890.  
Dat old man he come to him for doctoring  
and when he get better  
he never leave him again.

Dey get married dah Indian way  
an after dat my granfawder  
he help him with all hees doctoring.  
Dats dah way he use to be a long time ago,  
If dah woman he work  
den dah man hehelp him an if dah man he work  
dah woman he help.  
You never heerd peoples fighting over whose life he was  
dey all know what dey got to do to stay alive.

My granfawder his name he was Kannap  
but dah whitemans dey call him Jim Boy  
so hees Indian name he gets los.  
Dats why we don know who his peoples dey are.  
We los lots of our relations like dat.  
Dey get dah whitemans name  
den no body  
he knows who his peoples dey are anymore.

Sometimes me  
I tink dats dah reason why we have such a hard time  
us peoples.  
Our roots dey gets broken so many times.  
Hees hard to be strong you know  
when you don got far to look back for help.

Dah whitemans  
he can look back tousands of years  
cause him  
he writes everything down.  
But us peoples  
we use dah membering  
an we pass it on by telling stories and singing songs.  
Sometimes we even dance dah membering.

But all dis trouble you know  
he start after we get dah new names  
cause wit dah new names  
he come a new language an a new way of living.  
Once a long time ago  
I could 'ave told you dah story of my granfawder Kannap  
an all his peoples but no more.  
All I can tell you now  
is about Jim Boy

an hees story hees not very ole.

Well me granmudder Mistupuch  
he never gets a whitemans name an him  
he knowed lots of stories.  
Dat ole lady  
he even knowed dah songs.  
He always use to tell me  
one about an ole man call Jacob.

Dat old man you kow  
he don live to far from here.  
Well hees gone now  
but dis story he was about him when he was alive.

Jacob him  
he gets one of dem new names when dey put him in dah  
residential school.  
He was jus a small boy when he go  
an he don come home for twelve years.

Twelve years!  
Dats a long time to be gone from your peoples.  
He can come home you know  
cause dah school he was damn near two hundred miles  
away.  
Him Mommy and Daddy dey can go and see him  
cause deres no road in dem days  
an dah Indians dey don gots many horses  
'specially to travel dat far.

Dats true you know  
not many peoples in dem days dey have horses.  
Its only in dah comic books an dah pictures shows dey  
gots lots of horses.  
He was never like dat in dah real life.

Well Jacob him  
he stay in dat school all dem years an when he come  
home he was a man.  
While he was gone  
his Mommy and Daddy dey die so he gots nobody.  
And on top of dat  
nobody he knowed him cause he gots a new name.  
My granmudder

he say dat ole man he have a hell of a time.  
No body he can understand dat  
unless he happen to him.

Dem peoples dat go away to dem schools  
an come back you know dey really suffer.  
No matter how many stories we tell  
we'll never be able to tell  
what dem schools dey done to dah peoples  
an all dere relations.

Well anyways  
Jacob he was just plain pitiful  
He can talk his own language  
He don know how to live in dah bush.  
It's a good ting da peoples dey was kine  
cause dey help him dah very bes dey can.  
Well a couple of summers later  
he meets dis girl  
an dey gets married.

Dat girl he was kine  
an real smart too.  
He teach Jacob how to make an Indian living.

Dey have a good life togedder an after a few years  
dey have a boy.  
Not long after dat  
dey raise two little girls dat was orphans.

Jacob and his wife dey was good peoples  
Boat of dem dey was hard working  
an all dah peoples  
dey respect dem an dey come to Jacob for advice.

But dah good times dey was too good to las  
cause one day  
dah Preeses  
dey come to dah village with dah policemen.  
Dey come to take dah kids to dah schools.

When dey get to Jacob hees house  
he tell dem dey can take his kids.

Dah Prees he tells him

he have to lets dem go cause dats the law.  
Well dah Prees  
he have a big book  
an dat book he gots dah names  
of all dah kids  
an who dey belong to,

He open dat book an ask Jacob for his name  
an den he look it up.  
'Jacob' he say  
'you know better you went to dah school an you know  
dah edjication hees important.'

My granudder Mistupuch  
he say Jacob he tell that Prees  
'Yes I go to dah school  
an dats why I don wan my kids to go.  
All dere is in dat place is suffering.'

Dah Prees he wasn happy about dat  
an he say to Jacob  
'But the peoples dey have to suffer Jacob  
cause dah Jesus he suffer.'

'But dah Jesus he never lose his language an  
hees people' Jacob tell him.  
'He stay home in hees own land and he do hees  
suffering.'

Well da Prees him  
he gets mad  
an he tell him its a sin to tink like dat  
an hees gonna end up in purgatory for dem kind of  
words.

But Jacob he don care  
cause far as hees concern  
purgatory  
he can be worse den the hell he live with trying to  
learn hees language and hees Indian ways.

He tell dat Prees  
he don even know who his people dey are.  
'Dah Jesus he knowed his Mommy and Daddy'  
Jacob he tell him

'and he always knowed who his peoples dey are.'

Well

dah Prees he tell him  
if he wans to know who hees people dey are  
he can tell him dat  
an he open in dah book again.

'Your Dad hees Indian name he was Awchak'  
dah prees he say  
'I tink dat means Star in your language.  
He never gets a new name cause he never become a  
Christian.'

Jacob he tell my granmudder  
dat when da Prees he say hees Dad hees name  
his wife he start to cry real hard.

'Jacob someday you'll tank the God we don dis.'  
dah Prees he tell him  
an dey start loading up dah kids on dah big wagons.  
All dah kids dey was crying an screaming  
An dah mudders  
dey was chasing dah wagons.

Dah ole woman  
dey was all singing dah det songs  
an none of the mans  
dey can do anything.  
Dey can  
cause the policemans dey gots guns.

When dah wagons dey was all gone  
Jacob he look for hees wife but he can find him no  
place.  
An ole woman he see him an he call to him  
'Pay api noosim'  
'Come an sit down my granchild I mus talk to you.  
Hees hard for me to tell you dis but dat Prees  
hees book he bring us bad news today.  
He tell you dat Awchak he was your Daddy.  
My granchild  
Awchak he was your wife's Daddy too.'

Jacob he tell my granmudder

he can cry when he hear dat.  
He can even hurt inside.  
Dat night he go looking  
an he fine hees wife in dah bush  
Dat woman he kill hisself.

Jacob he say  
dat ole womans  
dey stay wit him for a long time  
an dey sing healing songs an dey try to help him  
But he say he can feel nutting.  
Maybe if he did  
he would have done dah same ting.

For many years Jacob he was like dat  
just dead inside.

Dah peoples dey try to talk wit him  
but it was no use.  
Hees kids dey growed up  
an dey come home an live wit him.  
'I made dem suffer' he tell my granmudder.  
'Dem kids dey try so hard to help me.'

Den one day  
his daughter he get married an he have a baby.  
He bring it to Jacob to see.  
Jacob he say  
he look at dat lil baby  
an he start to cry and he can stop.  
He say he cry for himself an his wife  
an den he cry for his Mommy and Daddy.  
When he was done  
he sing dah healing songs dah ole woman  
dey sing to him a long time ago.

Well you know  
Jacob he die when he was an ole man.  
An all hees life  
he write in a big book  
dah Indian names of all dah Mommies and Daddies.  
An beside dem  
he write dah old names and  
dah new names of all dere kids.

An for dah res of hees life  
he fight dah government to build schools on the  
reservation.  
'The good God he wouldn of make babies come  
from Mommies and Daddies'  
he use to say  
'if he didn want dem to stay home  
an learn dere language  
an dere Indian ways.'

You know  
dat ole man was right.  
No body he can do dat.  
Take all dah babies away. Hees just not right.  
Long time ago  
dah old peoples dey use to dah naming  
an dey do dah teaching too.

If dah parents dey have troubles  
den dah aunties and dah uncles  
or somebody in dah family  
he help out till dah parents dey gets dere life work  
out.  
But no one  
no one  
he ever take dah babies away from here peoples.

You know my old granmudder  
Mistupuch  
he have lots of stories about people like Jacob.  
Good ole peoples  
dat work hard so tings will be better for us.  
We should never forget dem ole peoples.

Poem #2 He Said Fight by Paul William Ryan

I talked to an old man.  
His neck was wrinkled like a turkey's  
His eyes were milky,  
And his hand quivered  
As he placed it on my shoulder.

Fight, he said.  
Fight like hell.  
Fight and think and work like hell.

He knew that pretty soon  
He was going down  
Into the ground.

He seemed to be begging me.  
His hand caressed the muscle of my shoulder  
Like he was trying to drag strength out of it,  
Draw it into his own  
Old bones  
And feel the fire of life  
Strong in his heart.

Fight, he said.  
Fight like hell.

He didn't know exactly  
What he was trying to tell me.  
But I understood him perfectly well.

Fight, he said.  
Fight 'em.  
Keep on trying.  
Keep on figuring.  
And fight.

He'd tried.  
h, Christ, how he had tried!  
And he showed me his bruises,  
Proudly,  
But with a kind of desperation.

He was trying to transmit  
Something to me.  
He was ready for the grave.  
But he had something in him  
That he wanted to transmit to me.  
Something he wanted to set afire  
Inside me.  
Something he wanted  
To keep on going,  
Keep on fighting —  
Then he didn't mind dying.

He wanted me to say some word  
That would reassure him —  
Some guarantee —

Some promise —  
That I wouldn't let go of this thing,  
That I'd keep fighting.

All he could do  
Was dig his fingers in my shoulder,  
Shake his head from side to side,  
And tell me to fight,  
Like I was his only hope.

He liked me,  
But he wasn't sure.  
He liked me,  
But he knew the temptations,  
And he knew how tired a man can get.

Fight 'em, he said.  
Fight the bastards.  
And keep on fighting.

I know, dad, I said.  
I'll fight 'em.  
You don't have to worry.  
I'll fight like hell.  
But he wasn't convinced.

He was going down into the ground.  
He was going to die,  
And he wanted the fight finished.  
And even when I promised him,  
He wasn't satisfied.

He kept telling me over and over again:  
Don't crawl in a hole.  
Don't think you're smart.  
Don't fall for the me and the mine.  
Keep fighting, son.  
Don't ever let up.  
Just grit your teeth,  
And do your bit,  
And fight — fight —  
Fight 'em like hell.

And I understood him  
— Perfectly well.

## How to Deconstruct Poetry

### TPCASTT

**T (Title)** Before you read the poem, consider the words of the title. What can be predicted?

**P (Paraphrase)** What is happening in the poem? After deducing what is happening in each line, *summarize* the poem altogether.

**C (Connotation)** What deeper meaning can be revealed? Consider punctuation, symbolism, and the following figures of speech: form, diction, imagery, allusions, comparisons, point of view, and other devices.

**A (Attitude)** What is the speaker's attitude about itself and about the subject(s) of the poem? It may be helpful to examine the author's life itself to find inspiration or motives for the attitude of the poem.

**S (Shifts)** Identify shifts in *tone*, understanding, setting, voice, etc. Watch for punctuation, divisions, diction, etc.

**T (Title)** What new insight(s) does the title provide in understanding the poem?

**T (Theme)** Make a list of the subject(s) and ideas expressed and determine the overall theme. Write this in one word and then write a sentence that expands upon the theme. What does the poet want you to understand or consider after reading the poem?