

# ARTS IMPACT LESSON PLAN

## Theater and Social Studies Infused Lesson

### *We The People: The Power of Collective Action*

Authors: Shameka Gagnier, Dave Quicksall, Erin Sand      Grade Level: K-5

### Enduring Understanding

A group/ensemble of people deciding and acting collectively is more effective than individuals deciding and acting alone.

### Lesson Description (Use for family communication and displaying student art)

Students will learn about the real history of the Constitution and how the co-opting of the Haudenosaunee's (Iroquois' Confederacy) lead to the living Constitution we have today. The learning community will learn how to work as a true democracy, while engaging the spirit of collectivism in our theater engagement exercises.

## Learning Targets and Assessment Criteria

**Target:** Pantomimes objects with different properties.

**Criteria:** Uses gesture, movement, and facial expressions to reflect sensory qualities of specific types of balls and objects.

**Target:** Interacts, collaborates, and communicates with a group.

**Criteria:** Uses gestures and movement to receive and send information to fellow students.

**Target:** Mirrors the movements and feelings of a partner.

**Criteria:** Uses gesture, movement, and facial expressions to reflect exactly the qualities of movement of a classmate.

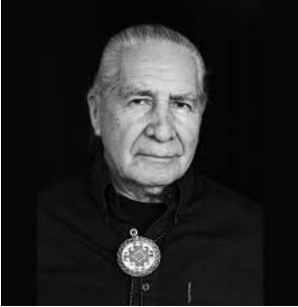

**Target:** Understands the concept of Collective Action.

**Criteria:** Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.

**Target:** Uses the skills of negotiation to arrive at consensus.

**Criteria:** Through collaboration with classmates, agrees to prescribed rules of interaction in the classroom and on the playground.

Vocabulary	Materials	Learning Standards
<p><b>Arts Infused:</b> Action Collaboration Collectivism Communication Decision Making Negotiation</p>	<p><b>Museum Artworks or Performance</b> *Shameka video <i>Add info/title about this video when you have it.</i></p>	<p><b>WA Arts Learning Standards</b> For the full description of each anchor standard and the grade level performance standards, see: <a href="https://www.k12.wa.us/student-success/resources-subject-area/arts/arts-k-12-learning-standards">https://www.k12.wa.us/student-success/resources-subject-area/arts/arts-k-12-learning-standards</a>  <b>Creating</b></p>

<p><b><u>Social Studies:</u></b>  Constitution  Confederacy  Democracy</p> <p><b><u>Arts:</u></b>  Ensemble  Mirror</p>	<p><b>Materials</b>  Dowel and buckets of water  Rope/yarn  Scissors  Class assessment worksheet</p> <p><b>Resources:</b></p>  <p>Oren R. Lyons Jr. (born 1930, Seneca) is a Native American Faithkeeper of the Wolf Clan. The Seneca are one of the Six Nations of the historic Haudenosaunee Confederacy Collectivism.[1] For more than 14 years he has been a member of the Indigenous Peoples of the Human Rights Commission of the United Nations and has had other leadership roles.</p> <p>A highly recognized college lacrosse player at Syracuse University during his undergraduate years, Lyons later became increasingly active as an advocate for the rights of Indigenous peoples. He became a professor of American Studies at University of Buffalo.[2] <a href="https://en.wikipedia.org/wiki/Oren_Lyons">https://en.wikipedia.org/wiki/Oren_Lyons</a></p>  <p>Tadodaho Sidney (Sid) Hill, <i>Onondaga Nation</i>,</p>	<p>Anchor Standard 1: Generate and conceptualize artistic ideas and work.  Anchor Standard 2: Organize and develop artistic ideas and work.  Anchor Standard 3: Refine and complete artistic work.  <b>Performing/Presenting/Producing</b>  Anchor Standard 4: Select, analyze, and interpret artistic work for presentation.  Anchor Standard 5: Develop and refine artistic techniques and work for presentation.  Anchor Standard 6: Convey meaning through the presentation of artistic work.  <b>Responding</b>  Anchor Standard 7: Perceive and analyze artistic work.  Anchor Standard 8: Interpret intent and meaning in artistic work.  Anchor Standard 9: Apply criteria to evaluate artistic work.  <b>Connecting</b>  Anchor Standard 10: Synthesize and relate knowledge and personal experiences to make art.  Anchor Standard 11: Relate artistic ideas and works with societal, cultural, and historical context to deepen understanding.</p> <p><b>Early Learning Guidelines, if applicable</b>  For a full description of Washington State Early Learning and Child Development Guidelines see:  <a href="https://www.dcyf.wa.gov/sites/default/files/pubs/EL_0015.pdf">https://www.dcyf.wa.gov/sites/default/files/pubs/EL_0015.pdf</a></p> <p>(2nd grade) 2. Building relationships: Interactions with peers and others: Participate in group activities. Social behavior: Show consideration and respect for others. Show compassion for others. Problem solving, conflict resolution: Work in a group cooperatively. Show constructive ways to negotiate a solution to conflicts.  (2nd grade) 6. Learning about my world: Social Studies: Learn how the local community works, and a variety of ways that communities organize themselves. Arts: Enjoy joining in creative dramatics.</p> <p><b>WA Social Studies Learning Standards</b>  For the full description of each anchor standard and the grade level performance standards, see: <a href="https://www.k12.wa.us/student-success/resources-subject-area/social-studies/learning-standards">https://www.k12.wa.us/student-success/resources-subject-area/social-studies/learning-standards</a>  C1 Understands key details and principles of the United States, including those in the Declaration of Independence, Constitution, and other foundational documents.  Enduring Understanding: Knows that different communities create rules to promote the common good and individual liberties.  C3 Understands the purposes and organization of tribal and international relationships and U.S. foreign policy.  Enduring Understanding: Knows that there are different communities nearby and that there may be different rules for different communities.  C3.5.3 Explain the origin and purposes of rules, laws, and key provisions of the United States Constitution around treaty building and global relationships.  E1 Understands that people have to make choices between wants and needs and evaluate the outcomes of those choices.  Enduring Understanding: Can make decisions about how to use resources to benefit oneself and others.</p> <p><b>Since Time Immemorial Tribal Sovereignty Curriculum:</b> For the full description of the Five Essential Questions, Grade Level Outcomes, and exploration of Ready To Go lessons, see:</p>
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	<p>Haudenosaunee Confederacy. Born to Eel Clanmother Phoebe Hill, Sid was raised in the traditional ways of the longhouse. Always an advocate for human rights and the environment, as a young man Sid traveled in 1973 with a delegation from the Onondaga Nation in support of the Oglala Lakota people on Pine Ridge in protest of corruption involving then Tribal President Richard Wilson and the failure of the United States Government to fulfill treaties. In 1996 Sid was chosen to “warm the seat” of the title of Tadodaho and was condoled in 2002. This title is unique as this lifetime position is the only title chosen by the other 49 chiefs of the Haudenosaunee confederacy. Today Sid focuses his attention on the many issues facing the nation and the environment. Sid is working daily on such issues as, International Indigenous issues, the Doctrine of Discovery, hydro fracking and commerce to name a few, together with all of the daily issues facing the Haudenosaunee. One of his most important responsibilities is ensuring we continue our traditional teachings. Sid takes part in the discussions at United Nations concerning the rights of Indigenous Peoples around the world.</p> <p><a href="https://indigenousvalues.org/mother-earths-pandemic-speaker-bios/">https://indigenousvalues.org/mother-earths-pandemic-speaker-bios/</a></p>	<p><a href="https://www.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state">https://www.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state</a></p> <p>Pathway 1: <a href="#">Stories and Histories of Our Place</a>  Pathway 2: <a href="#">Honoring the Salmon</a>  Pathway 3: <a href="#">Giving Thanks: A Native American Cultural Tradition</a></p> <p><b>Teaching Tolerance and Social Justice Standards</b>  <i>For a full description of Social Justice Standards The Teaching Tolerance Anti-Bias Framework see:</i>  <a href="https://www.learningforjustice.org/sites/default/files/2020-09/TT-Social-Justice-Standards-Anti-bias-framework-2020.pdf">https://www.learningforjustice.org/sites/default/files/2020-09/TT-Social-Justice-Standards-Anti-bias-framework-2020.pdf</a></p>
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John Mowhawk - Seneca, born into the Turtle clan on the Cattaraugus Indian Reservation, located in western New York State. He graduated from Hartwick College with a Bachelor of Arts degree in history in 1967, and later earned a Ph.D. from the University of Buffalo.<sup>[1]</sup>

Mohawk was a major visionary of the Haudenosaune Confederacy of Nations who played a singularly important role in fashioning the intellectual bridge of the traditional Indian movement toward the national and international community. Firmly based in the traditional Seneca Longhouse, he was a practitioner and master singer and orator. He was a writer, journalist, researcher, and lecturer. A specialist in the field of culture and community economic development and an activist and commentator on the cultural survival of indigenous peoples.

[https://en.wikipedia.org/wiki/John\\_Mohawk](https://en.wikipedia.org/wiki/John_Mohawk)

<https://www.history.com/news/iroquois-confederacy-influence-us-constitution>

<https://www.senate.gov/reference/resources/pdf/hconres331.pdf>

[https://search.lib.asu.edu/discovery/fulldisplay?vid=01ASU\\_INST:01ASU&tab=LibraryCatalog&docid=alma991018857169703841&lang=en&context=L&virtualBrowse=true](https://search.lib.asu.edu/discovery/fulldisplay?vid=01ASU_INST:01ASU&tab=LibraryCatalog&docid=alma991018857169703841&lang=en&context=L&virtualBrowse=true)

<https://ratical.org/many-worlds/6Nations/EoL/index.html#ToC>

**Hodенosaunee/Iroquois Background Teach:**

Watch in the beginning, before the teaching starts, after the The Bucket Brigade Exercise:

[We are the Haudенosaunee Chief Oren Lyons - The Roots of American Democracy | Bioneers](#)

**Non-native Background Teach:** [The Iroquois Confederacy](#)

[The Iroquois Influence on the Constitution](#)

After the lesson, educator could choose small sections to share with the class:

["Discovering" the US: Haudенosaunee Influences on U.S. Culture and Democracy](#)

[Discovering New York Suffrage Stories | Haudенosaunee: Women and Governance | PBS: <https://www.pbs.org/video/haudenosaunee-women-and-governance-4zi5yu/>](#)

[Native America | Haudенosaunee's Legendary Founding | PBS: <https://www.pbs.org/video/haudenosaunees-legendary-founding-ziahzz/>](#)

HAUDENOSAUNEE GUIDE FOR EDUCATORS - Smithsonian Institution <https://americanindian.si.edu/sites/1/files/pdf/education/HaudенosauneeGuide.pdf>

### ICON KEY:

- = Indicates note or reminder for teacher
- ▣ = Embedded assessment points in the lesson

## Pre-Teach

Watch specified videos before teaching the individual sessions.

Session 1:

### **"We Are the Haudenosaunee" (Grades K-5)**

Session 2:

### **"The Iroquois Confederacy" (Grades 2-5)**

## Lesson Steps Outline

### **SESSION 1**

**1.** Show and discuss "We Are the Haudenosaunee" (Grades K-5).

**2.** Direct a BUCKET OF WATER: Divide the students into "Longhouses." Task the students as they collectively move a dowel that is threaded through several buckets full of water across a specified distance.

- Criteria-based teacher checklist: Uses gestures and movement to receive and send information to fellow students. Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.

**3.** Guide Reflection after Round 2.

- Criteria-based teacher checklist and self-reflection: Uses gestures and movement to receive and send information to fellow students. Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.

### **SESSION 2**

**1.** Show and discuss "The Iroquois Confederacy" (Grades 2-5).

**2.** Lead Warm-up: Passing the imaginary ball/object. Lead students in creating a large circle in the middle of the room. Start off by showing the students an imaginary ball that you are holding and emphasize how big the ball is.

□ Criteria-based teacher checklist: Uses gesture, movement, and facial expressions to reflect sensory qualities of specific types of balls and objects. Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.

**3.** Facilitate mirroring an action. Guide the students as they individually enter the circle of classmates and share a physical expression of who they are. The entire class mirrors back the physical expression to the person in the middle.

□ Criteria-based teacher checklist: Uses gesture, movement, and facial expressions to reflect exactly the qualities of movement of a classmate.

### **Session 3**

**1.** Guide collective decision making based on the structure of the Haudenosaunee Confederacy of Nations.

□ Criteria-based teacher checklist: Through collaboration with classmates, agrees to prescribed rules of interaction in the classroom and on the playground.

**2.** Conduct final “We are Connected” Closing Ceremony.

□ Criteria-based reflection: Reflects on the experience of creating connection.

## LESSON STEPS

### SESSION ONE

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#### 1. Show and discuss "We Are the Haudenosaunee" (Grades K-5).

##### [We are the Haudenosaunee](#)

- *How could you connect the Three Pillars (Peace, Equity, the Power of a Good Mind) with your school's Positive Behavior Supports (Be Statements)?*
  - *Can I just give you a name, and call you that? How would you feel if the name of your people, the Haudenosaunee, was taken away and replaced with the Iroquois by people who don't even know you?*
  - *Everybody's name has meaning. All names have weight. Sometimes we may even be given a name that doesn't fit who we feel that we are. What does a name mean to you? In this space, this community that we are building, what name would like to go by? What name shall we call you by, in this time and place?*
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#### 2. Direct a BUCKET OF WATER: Divide the students into "Longhouses." Task the students as they collectively move a dowel that is threaded through several buckets full of water across a specified distance.

##### Round 1

- Very little direction
- Low stakes.
- Get from Point A to B.
- Reflect on process and water conservation of each Longhouse



##### Round 2 (high stakes with the following prompts)

- *So, it is our responsibility to carry this water home to our family. Water is precious and we don't have a lot of it, so we have to make sure to take care not to spill it. This is our responsibility; we are all depending on this water. Our family, little sisters and brothers, grandmas are thirsty.*
- *As we carry this water it is important for us to have good thoughts and thank the water, send some love to the water, because we need the water.*
- *Keep those good thoughts and think about how happy our family will be when we bring the water.*
- *I love seeing everyone work together. We are so strong. I love seeing how capable and careful we are being with each other's bodies.*
- *Thank you for taking your time and taking care. It would be so hard to do this work without you. Thank you.*



□ Criteria-based teacher checklist: Uses gestures and movement to receive and send information to fellow students. Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.

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### 3. Guide Reflection after Round 2.

- *What did you notice while we were carrying the water?*
- *What did it feel like working together like this?*
- *Are there things in everyday life that could use this way of working that might make things better?*

□ Criteria-based teacher checklist and self-reflection: Uses gestures and movement to receive and send information to fellow students. Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.

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## **SESSION TWO**

### **1. Show and discuss “The Iroquois Confederacy” (Grades 2-5).**

[The Iroquois Confederacy](#)

▣ Guided note taking/teacher-led comprehension. Check for understanding.

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### **2. Lead Warm-up: Passing the imaginary ball/object. Lead students in creating a large circle in the middle of the room. Start off by showing the students an imaginary ball that you are holding and emphasize how big the ball is.**

- *Do you see my imaginary ball? Do you see how big it is? It’s not a huge beach ball and it’s not a baseball. It’s about the size of a regular rubber ball that you have on the playground.*

▣ Pass the ball to the nearest student and instruct the students to continue passing the ball to the person next to him/her. The ball should make a complete circuit around the circle.

- *Pass the ball to your neighbor. Be sure that you keep the size of the ball the same as it travels around the circle. Everyone, really focus on the ball; how real can you make it? If we focus on the ball as a GROUP, we can continue to imagine it.*
- *When the ball has returned to you, change the ball’s quality – it is now very heavy, like a bowling ball. Communicate how heavy it is by using your body and voice. Pass the ball to a student and the new, heavier ball makes a journey around the circle.*
- *Now, the ball is very heavy! Ugghhh! See how I use my body to communicate how heavy it is? Now, you must all use your bodies and voices to let us know that the ball is very heavy.*
- *When the ball returns to you, change the quality again.*

▣ This can be repeated as many times as desired. Different qualities include: it's very hot, it's very tiny, it's slimy/sticky, it's very delicate and fragile, etc. The Ball can also be changed into any object, possible a delicate artifact from the past or a sacred vessel, etc.

- *Now, I'll change the Ball into an abstract form that represents the Three Principles of the Haudenosaunee: PEACE, EQUITY, POWER OF GOOD THINKING.*

▣ Criteria-based teacher checklist: Uses gesture, movement, and facial expressions to reflect sensory qualities of specific types of balls and objects. Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.



**3. Facilitate mirroring an action. Guide the students as they individually enter the circle of classmates and share a physical expression of who they are. The entire class mirrors back the physical expression to the person in the middle.**

- *As we stand in the circle, I would like you think for a moment about who you are. I would like you to close your eyes and move your body in an expression of who you are. It could be a simple gesture with your hands...it could be a dance movement...it could be a representation of the things you like: your favorite food, activity, sport, etc.*
- *Open your eyes. Now one by one, I would like us to step into the circle, share our physical expressions with the class, and say, "This is me."*
- *The entire circle will then repeat the expression back, like a mirror, and say, "We see you."*
- *I will go first.*

▣ Teacher steps into the center and demonstrates. Students mirror back.

▣ Criteria-based teacher checklist: Uses gesture, movement, and facial expressions to reflect exactly the qualities of movement of a classmate.

### **SESSION THREE**

▣ Review video prior to activity [The Iroquois Influence on the Constitution](#)



## 1. Guide collective decision making based on the structure of the Haudenosaunee Confederacy of Nations.

▣ The class is divided and sub-divided into the following parts:

- NATION: the entire class
- MOIETY: two halves
- CLAN: equal divisions of the MOIETY (ideally groups of 4 to 5)
- LONGHOUSE: further divisions of the CLAN (ideally groups of 2-3)

**ROUND ONE: THE PENCIL AGREEMENT.** The NATION must collectively decide how to solve a “real world” problem that is affecting the classroom. “How Are We Gonna Sharpen That Pencil?”

- *A valuable resource for our NATION (class) is pencils. We need to conserve our pencils so that we get the most use out of them that we can.*
- *Sometimes, we reach for a pencil, and it has been sharpened down to a nub. It is unusable. QUESTION: How can we prevent excessive sharpening of our valuable resources?*
- *Also, often our concentration can be interrupted by an individual deciding to sharpen their pencil at an inappropriate time. QUESTION: How can we establish times for the sharpening of our pencils so that we don't disrupt the class?*
- *AS a NATION, we need to arrive at an agreement of HOW and WHEN we will sharpen our pencils.*

▣ Guide the class as they go into their LONGHOUSE groups and discuss how to solve the problem of HOW and WHEN to sharpen pencils. REPEAT the process at the CLAN level, and the MOIETY level. Then have leaders from the two MOIETIES report out to the entire NATION what the solutions to the problem could be.

At each level, there must be consensus, all must agree. If this doesn't happen, the process needs to happen again, until each group arrives at agreement. The leaders at the CLAN level and MOIETY level must ensure that consensus is met.

In the Iroquois Confederacy, the CLANS were structured with MATRIARCHAL leadership. Each clan could be led by a girl, or a student who may not traditionally take on leadership functions in the class.



## **ROUND TWO: THE KINSHIP AGREEMENT, Rules of Playground Engagement.**

▣ Watch and discuss “Native American—Haudenosaunee Legendary Founding”  
<https://www.pbs.org/video/haudenosaunees-legendary-founding-ziahzz/>

The Second Round (and any subsequent rounds) could be around issues that have higher stakes, are related to Social Emotional Learning skills, and/or deal with issues of equity and justice. A suggestion is using the methods of collective action based on the Haudenosaunee Confederacy of Nations to construct a “Kinship Agreement” to guide the students as they play/interact with each other on the playground.

- *As a NATION, we have to make an agreement of how we will behave and play with one another on the playground. What are some basic rules that we must follow so that everyone feels safe, valued, and respected?*
- *We will write up our own "Kinship Agreement" for our class that will include the values that we hold important as we strive for PEACE, EQUITY, and GOOD MINDS. We will all sign this document and post it in our classroom as a reminder of our mutual agreements and kinship.*

▣ Guide the class as they go into their LONGHOUSE groups and decide on the important rules of the playground. REPEAT the process at the CLAN level, and the MOIETY level. At each level, the list is edited and revised to achieve consensus. Then have leaders from the two MOIETIES report out to the entire NATION what the “Kinship Agreement” should contain. A final document is forged, written up and signed.

▣ Criteria-based teacher checklist: Through collaboration with classmates, agrees to prescribed rules of interaction in the classroom and on the playground.

## **2. Conduct final “We are Connected” Closing Ceremony.**

Using a climbing rope or ball of yarn have students gather in a circle facing each other. Facilitators start. Hand off the end of the line to one child and look at the kid, they move around the circle and the next kid takes hold of the line.... and so on. Each kid will turn to their neighbor one by one with all the other kids witnessing. They will cut the line and tie the line into a bracelet. Each Student will then carry with them a circle, part of the circle that everyone holds and is commitment to.



- *This cord represents our connection to each other; each of us are connected to this line, and we are all responsible to hold the line for each other.... if one of us harms one of us, we harm everyone and ourselves... so as you hold this, this is a commitment to yourself and each other.*
- *As you turn to your neighbor, you are going to help your neighbor cut and tie off their cord to make a bracelet. You are taking care of each other.*
- *When you cut your neighbor's cord you are showing that you respect the person next to you. Even though you are connected, you are seeing each other as unique people. We need you to complete this circle. We need you to become as strong as you can be. When you are strong, I am strong... we all can be strong.*
- *We are all holding our part of this circle.*
- *What do you think or feel about what we have done together? What do you see?*
- *Is there anything that you would like to share with all of us?*

□ Criteria-based reflection: Reflects on the experience of creating connection.

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Extension: ["Discovering" the US: Haudenosaunee Influences on U.S. Culture and Democracy](#)

**ARTS IMPACT LESSON PLAN Theater and Social Studies Infused Lesson**

*K-5: We The People: The Power of Collective Action*

**CLASS ASSESSMENT WORKSHEET**

Disciplines	<b>THEATER &amp; SOCIAL STUDIES</b>	<b>THEATER &amp; SOCIAL STUDIES</b>	<b>THEATER &amp; SOCIAL STUDIES</b>	<b>THEATER &amp; SOCIAL STUDIES</b>	<b>THEATER &amp; SOCIAL STUDIES</b>	Total 5
Concept	<b>Pass the Ball</b>	<b>Bucket of Water</b>	<b>Mirror</b>	<b>Collective Action</b>	<b>Playground Rules</b>	
Criteria	Uses gesture, movement, and facial expressions to reflect sensory qualities of specific types of balls and objects.	Uses gestures and movement to receive and send information to fellow students.	Uses gesture, movement, and facial expressions to reflect exactly the qualities of movement of a classmate.	Communicates, collaborates, and cooperates with a group to successfully achieve a specific task.	Through collaboration with classmates, agrees to prescribed rules of interaction in the classroom and on the playground.	
Student Name						
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25.						
26.						
27.						
28.						
29.						
30.						
Total						
Percentage						

*What was effective in the lesson? Why?*

*What do I want to consider for the next time I teach this lesson?*

*What were the strongest connections between arts discipline and subject area?*

Teacher: \_\_\_\_\_

Date: \_\_\_\_\_

ARTS AND SOCIAL STUDIES INFUSED LESSON: *We The People: The Power of Collective Action*

Dear Family:

Today your child participated in a **Theater and Social Studies** Infused lesson. We talked about the Native American history of collective action.

- We discovered how we can understand the importance of water as we worked collectively to participate in Bucket of Water.
- We passed an imaginary ball around a circle, using movement and facial expression to communicate to quality of the ball.
- We mirrored a partner, using physical expression to communicate who we are.
- Collectively, we created agreements to solve real-world problems.

At home, you could articulate a problem you are dealing with and together devise a solution.

**Enduring Understanding**

A group/ensemble of people deciding and acting collectively is more effective than individuals deciding and acting alone.