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| Image result for aga khan museum logo  **OMEA**  **Aga Khan Museum Project**  **Lesson Template**  Adapted From:  *Edugains Differentiated Instruction Lesson Planner,* 2010 | **Grade/Grade Range:**  **5** | | **Unit: Design in Music and Culture** |
| **Curriculum Document**: The Arts  **Support Document:** *Realizing the Promise of Diversity-Ontario’s Equity and Diversity Education Strategy,* 2009  **Resource Partner**: Aga Khan Museum collections | | |
| **Duration: 40 minutes (Lesson 1 of 4)** | | |
| **Differentiated Instruction Considerations:** | | | |
| **The design/ delivery of this lesson should consider** **Differentiation based on knowledge of students, including:**  ☒ Readiness/prior learning ☐ Interests/Topics ☐ Preferences ☐ Intelligences ☒ Entry Point (content)  ☒ Ways of learning (process) ☒ Learning environment ☒ Ways of demonstrating learning (product)  ☒ Other (e.g., environment, gender, culture)­­­­­­­­­­­­­­­­­­­­­­- cultural sensitivity | | | |
| **Curriculum Connections** | | | |
| **Overall Course Expectation(s):**  The students will:  **C1. Creating and Performing:** apply the creative process to create and perform music  for a variety of purposes, using the elements and techniques of music;  **C3. Exploring Forms and Cultural Contexts:** demonstrate an understanding of a variety of musical genres  and styles from the past and present, and their socio-cultural and historical contexts; and  **Connecting to:**  **D2.** **Reflecting, Responding, and Analysing:** apply the critical analysis process to communicate feelings, ideas, and understandings in response to a variety of art works and art experiences.  **Equity and Diversity Connections:**   * each school to create and support a positive school climate that fosters and promotes equity, inclusive education, and diversity. * envision that all staff and students value diversity and demonstrate respect for others and a commitment to   establishing a just, caring society. More specifically, we foster a greater understanding and appreciation of the contribution that Muslim civilizations have made to world heritage.  **Learning Goal(s):**   * I can use an artefact (e.g. artwork, decoration, object) to recognize the musical form known as rondo. * I can use musical terms appropriately when explaining my reasoning. | | | |
| **Assessment and Evaluation** | | | |
| **Assessment/Success Criteria:**   * Musical terminology is used effectively * Connections are drawn between the artefacts and music * Cultural sensitivity is observed during conversations and listening examples   **Achievement Chart Categories addressed:**  ☒ Knowledge and Understanding  ☒ Thinking  ☒ Communication  ☒ Application | **Assessment Tool(s):** (e.g., checklist, rubric, conversation, observation, rating scale, anecdotal comments, marking scheme):   * Observation - anecdotal * Inference worksheet | | |
| **Prior Learning Required for this Lesson:** | | | |
| * Familiarity with The Creative Process (*The Arts, 2009*) * Prior learning of musical form (Grade 2 AB, Grade 3 ABA, Grade 4 four-part form) * Prior learning of music rhythms of one- and two-beat duration | | | |
| **Materials and Resources Required for this Lesson** | | | |
| * Background knowledge of Syria and Iran * Printed cards of the two images- * Abarello AKM 787 Syria) retrieved June 2018 <https://agakhanmuseum.org/collections/albarelli> * Pen Box AKM 609 (Iran) retrieved June 2018 <https://agakhanmuseum.org/collections/pen-box> * Inference worksheet * Pencils and erasers * LCD and internet access to the Aga Khan Museum website [www.agakhanmuseum.org](http://www.agakhanmuseum.org) and YouTube clips | | | |
| **Minds On**  • Establishing a positive learning environment  • Connecting to prior learning and/or experiences  • Setting the context for learning | | **Assessment Connections**  *Growing Success*, 2010 | |
| **Whole Class or Groups: Learning Experience including Structures/Instructional Strategies**  **Description**   * A few days prior to the lesson, put a map of the Middle East on your wall but say nothing about it to the students. This is to have them wondering about the learning to occur and for use once the lesson has been introduced. Eventually, you may have to explain how the map of this area of the world has changed throughout the years. * On the day of the lesson, place students in small groups (4-6) and hand them a picture card of Abarello AKM787 <https://agakhanmuseum.org/collections/albarelli> (Syria) and Pen Box AKM 643 <https://agakhanmuseum.org/collections/pen-box> (Iran). * Ask the students to write down (point form) what they know for sure and what they think they know about the image they are viewing. * Switch the cards, giving the groups a different picture. Repeat the inference activity. * Lead the class in discussion, allowing students to share their findings from both pictures.      * After discussion, teacher will share that the artefacts come from Syria and Iran, respectively, and that we are about to learn about a new musical form called rondo.   Teacher note: Rondo form- A musical form that contains a theme which is labelled A section that alternates with one or more contrasting sections. These additional sections are labelled B, C, etc. | | Assessment for Learning:  Consider individual students and grouping selection (e.g. IEP, ESL, special needs)  Assess student's understanding of inferences. (reasoning) | |
| **Action**  • Introducing new learning or extending/reinforcing prior learning  • Providing opportunities for practice and application of learning | | **Assessment Connections**  *Growing Success*, 2010 | |
| **Whole Class or Groups: Learning Experience including Structures/Instructional Strategies**  **Description**  **Introducing Rondo Form**   * Ask students as a whole class to re-look at the pictures on the screen and see if they can find patterns. (if this came up in their findings, then review and move forward)   Teacher prompts:   * Do we see any recurring parts or sections? (The section that keeps coming back is known as section A.) * What do we notice about the sections in between A? Are they the same or different? (They are different. These are known as section B or C etc.) * How are they different? * Are there similarities in them? * Can you label it using letters for each part/section? (e.g. ABACA, ABA'BA etc.) * Using Abarello AKM <https://agakhanmuseum.org/collections/albarelli> (Syria) decide what the pattern would be and label the screen with 'sticky notes' or if using a Smart Board, draw directly on it. (ABACA) Repeat this exercise with the other artefact, and Pen Box AKM 643 <https://agakhanmuseum.org/collections/pen-box> (Iran). (ABA’BA) | | Assessment for Learning:  Assess student's understanding of what an artefact is  Assessment as Learning:  Use small group and whole class discussion to understand elements of rondo form | |
| **Consolidation and Connection**  • Helping students demonstrate what they have learned  • Providing opportunities for consolidation and reflection | | **Assessment Connections**  *Growing Success*, 2010 | |
| **Whole Class or Groups: Learning Experience including Structures/Instructional Strategies**  **Description**   * Listen to the following three examples of rondo form structure through the folk music **"Jol jürüsh" (On the road),** "Alatau" and the vocal pop sample from Syria.   **Levin, T., Daukeyeva, S., &** Köchümkulova**, E.** (2016) ***The Music of Central Asia***  Bloomington and Indianapolis: Indiana University Press  **www.musicofcentralasia.org**  **"Jol jürüsh" (On the road) Ref. 14.20** <http://www.musicofcentralasia.org/Tracks/Chapter/14> **composed and arranged by Nurlanbek Nyshanov. This piece of music represents rondo form with its repeating A section.**  "Alatau" Ref. 14.2 <http://www.musicofcentralasia.org/Tracks/Chapter/14> has a rondo-like form (A B A C B A D B A), as do several of the others on this webpage.  Syrian Traditional Music-Traditional Music Channel, YouTube, June 20, 2014  Listen to <https://youtu.be/2gOGMSIixu8?t=14m12s> (use section 14:13-16:48 only)  Have students listen for recurring sections (A section). This song is in Arabic. The text is about the outward beauty of a person. 'You look like a full moon.' | | Assessment of Learning:  Teacher-student dialogue during listening | |