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| **LESSON PLAN By: Sharon Dulay, Judy Yuen, Jen Tan, and Ashley Zacharias** | | |
| **SCHOOL: UBC** | |  |
| **INSTRUCTOR: Steve McGinley** | |  |
| **SUBJECT: PE** | **GRADE: 4** |  |
| **THEME: Yoga for PE and Social Studies** | |  |
|  | | Leader/Time |
| **Objectives**:  **PLOs:**  **P.E**  A1 – describe physical and emotional health benefits of regular participation in physical activity (eg. Build strong bones and muscles, improved flexibility, improved self-image, opportunities for making friends)  C2 – describe fair play principles for participating in physical activity  Students will be able to:   * practice monitoring their own behaviour, movements and physical expenditure * become aware of their bodies – listen to their bodies in terms of limitations during movements * respect others for their achievements and limitations * listen to and follow instructions   **Social Studies:**  B1 - model ways in which Aboriginal peoples preserve identity and culture (e.g., oral tradition, teachings of elders)   * compare characteristics of selected Aboriginal cultures with other selected cultures represented in Canada   E3 - describe Aboriginal peoples’ relationship with the land and natural resources, and how that is connected to the different components of the medicine wheel (e.g. land, nations, community, and family)    Students will be able to:   * understand oral teachings of the Aboriginal people * understand how listening to oral stories allows for learning and growth of mental and physical state | |  |
| **Rationale:**  -The aim of Physical Education K to 7 is to provide opportunities for all students to develop knowledge, movement skills, and positive attitudes and behaviors that contribute to a healthy, active lifestyle.  The purpose of combining Yoga with Social Studies (Aboriginal studies) is to allow students to become aware of their bodies and respect and listen to their bodies in order to maintain good physical and mental health. The medicine wheel is a significant part of the Aboriginal culture. The medicine wheel symbolizes the interconnection of all life, the various cycles of nature, and how life represents a circular journey. The medicine wheel represents the four seasons or the four parts of a person (physical, mental, emotional and spiritual). It also represents four components of community and culture (family, community, land, and nations). | |  |
| **Materials and Resources:**  A medicine wheel  Yoga mats  Yoga Pretzels Card Pack (<http://www.amazon.ca/s/ref=nb_sb_noss?url=search-alias%3Daps&field-keywords=aboriginal+yoga+pretzels+for+kids&rh=i%3Aaps%2Ck%3Aaboriginal+yoga+pretzels+for+kids>)  Kids Yoga Stories (http://www.kidsyogastories.com/kids-yoga-poses/)  Posters with photos of yoga positions  Story with animals and traditional Aboriginal activities (e.g. hunting, archery, and fishing in nature) | |  |
| **Management/Organizational Strategies:**  -If students do not want to be a leader in the Yogi game then have a signal for them to use that means pass.  -If students need help coming up with poses for their story, allow classmates to help them.  -Pick the groups before the class so there is no confusion on who is in what group and no one is left out.  -If a student doesn’t want to hold hands in the community circle give them an object that they can squeeze. -Remind students they need to be respectful of the storytelling process and differences in abilities to do the poses  **Diverse Learners and Adaptations:** -Students with physical disabilities can be placed into appropriate yoga groups/poses that account for their disabilities. For example, if someone’s hands are injured, they can do standing poses only.  -Each yoga pose has the potential to be modified to different levels. For example, tree pose can be performed with hands in the air, hands clasped at the chest, or even straight by one’s sides. This takes into account the ability levels of all students, and allows for them to engage in task progression at their own pace.  -If some students’ stamina is not as robust as others, another modification they can choose to engage in is child’s pose; this allows students to become aware of the limitations of their own bodies.  -This lesson plan also is beneficial to English Language Learners (ELL), because it is highly visual and consists of modelling. ELLs will also be learning language during the lesson, because of the story-telling component of the lesson. | |
| **Lesson Intro:**    -Play non-elimination “Yogi says” or “Follow the Yogi” as a warm-up and introduction to poses.  –Do a yoga “wave”. The teacher names a pose and demonstrates/holds it for 5-10 seconds (the yoga posters should also be posted on the wall for students to see). The person to her/his left follows, and the pose flows around the circle. Start slow, changing the pose only after it completes a whole circle, and then change poses more rapidly. Try changing leaders. | | 10 mins |
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| The second part of our lesson will be an assessment of all the teachings of the lesson:  –Students will be separated into different groups (animals, landforms, and hunters); each group will have several yoga poses that will coincide with the story.  -The teacher will read the Aboriginal story to model story-telling; students will hold and switch their yoga poses based on what is happening in the narrative. The story will have to be adapted so that the student groups all participate simultaneously, while holding the poses for similar intervals of time. For example, if the narrative states, “The hunter stood behind the tree, watching the bear in the distance,” the animal group would hold the bear pose, the landform group would hold the tree pose, and the hunters group would hold the warrior pose.  An example of a resource that can be used:  <http://www.kidsyogastories.com/kids-yoga-poses/> | | 15 mins |
| **Cool Down:**  – Try Community Circle (from Yoga Pretzels). Students sit in a circle holding hands. A chosen student starts by squeezing the hand of the next person and the squeeze is passed around the circle. Next time you get the squeeze, say a word that describes how you feel (e.g. happy, calm, etc.). On the third squeeze, say a word that describes what you’d like to share with others (e.g. kindness, respect, etc.).  **Modification, or for another lesson:**  Expand on this activity with questions based on the Circle of Wellness (e.g. What one word describes your family? What do you most respect about our land?, etc.). | | 5 mins |
| **Meeting the Physical, Cognitive and Affective Developmental Needs of Students (Early Elementary Students)**  **Psychomotor Domain:** Perceptual abilities maturing: Give practice in balance-unilateral, bilateral, and cross-lateral movements.  Refining: Control, coordination, and regulate breathing.  Locomotion – coordinating different body parts while moving from one point to another  **Cognitive Domain:** Evaluating:Reflecting on personal performance of the movement skill and what could have been done differently.  Short attention span: Yoga poses will be changed every 5-10 seconds.  Interested in what the body can do. Curious: Allow students to become familiar with the limits of their body movement.  **Affective Domain:**  No gender differences in interests: Yoga poses will be suitable for boys and girls.  Receiving phenomenon: be aware of and listen to their body in terms of the different movements. As well as, their ability to do the movements. | |  |
| **References:**  <http://www.playsport.net> (2014).  Robinson, D. & Randall, L. (2014). *Teaching Physical Education Today.* Canada:  Thompson Educational Publishing, Inc. | |  |

**Student Evaluation Rubric**

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| **ACTIVITY** | **EXCELLENT** | **PROFICIENT** | **SATISFACTORY** | **NEEDS IMPROVEMENT** |
| **Participation and Effort; Respect, Cooperation, and Accepting** | Student is enthusiastic and responds to suggestions for ways to extend their understanding of poses and their practice | Student demonstrates enthusiasm, attempts all poses to best of ability, and asks for clarification when needed. | Student attempts all poses but may not put in effort to (safely) challenge self and increase their ability. | Student does not attempt all poses; does not show desire or enthusiasm to join the rest of the class in practice. |
| **Development of bones, muscles, and flexibility** | Student is able to hold yoga poses for the required time frame in proper form, and usually engages in the most advanced form of each pose. | Student is able to hold yoga poses for the required time frame in proper form, and mostly engages in the moderate form of each pose. | Student is mostly able to hold yoga poses for the required time, and needs assistance with utilizing proper form. | Student can only complete some of the poses for the required time, and needs assistance with utilizing proper form. |
| **Ability to imagine situations and summarize information and opinions about Aboriginal peoples and oral storytelling** | Student can explain the role and importance of storytelling in Aboriginal culture, and asks for more information to deepen their understanding. | Student can explain the role and importance of storytelling in Aboriginal culture. | Student still requires clarification as to why storytelling is a preferred and effective teaching modality in Aboriginal culture, but is open to learning. | Student does not appreciate the role of storytelling in Aboriginal culture, and is not receptive to the efficacy of this modality. |
| **Comprehension of how Aboriginal cultures are closely aligned with the natural environment.** | Student is able to understand the role of the environment and its place in the medicine wheel; student can provide a specific example and engage in their own storytelling. | Student is able to understand the role of the environment and its place in the medicine wheel; student can provide a specific example. | Student has some understanding of the role of the environment and its place in the medicine wheel, but requires assistance with understanding the interrelationships of its different components. | Student requires extensive explanation as to how the environment is related to Aboriginal cultures and practices, and has limited knowledge of the medicine wheel. |