

# Wolastoqey Latuwewakon

MALISEET INTERMEDIATE

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Teacher, CHSMES

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[http://www.coe.int/t/dg4/linguistic/source/framework\\_en.pdf](http://www.coe.int/t/dg4/linguistic/source/framework_en.pdf)

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## Introduction

### Background

Wolastoqewiyik continue to see the danger of extinction of their language as one of the most critical problems facing them today. Since the 1950s, there has been a decline in the number of people who speak Wolastoqey Latuwewakon. The power of the English language has greatly influenced the diminishment of the language almost to extinction. Wolastoqey Latuwewakon has undergone changes like any other language, but the major change occurred when formal public education became predominate with English as the primary language of instruction. Wolastoqewiyik recognizes the need to reclaim and strengthen its language – in homes, communities, and in schools.

Language and culture are inseparable. Therefore the revitalization, preservation, and maintenance of a language are necessary conditions for the survival of a culture. Language is essential to the understanding of unique Wolastoqey cultural perspectives.

A curriculum that encourages Wolastoqey Latuwewakon programming through Wolastoqey perspectives clearly encompasses the wisdom of Wolastoqey voices. It is the tool that enables learners to explore and experience Aboriginal cultures and the perspectives embedded in the language.

Language carries within it the spirit, culture, history, and philosophy of a people; it reveals how they think and how they view the world. In short, language both defines and reflects the particular attitudes and values of a people. Language, moreover, is the principal means by which culture is preserved and transmitted from one generation to another. Wolastoqewiyik are concerned that their language and culture are being lost. Many of the younger generation can no longer speak or understand their ancestral language. The establishment of Wolastoqey Latuwewakon programs in New Brunswick high schools is therefore an important step towards reclaiming Wolastoqey Latuwewakon and Culture.

The Intermediate Wolastoqey Latuwewakon program for New Brunswick high schools has been designed to deliver a dynamic and challenging curriculum that builds on language acquired in the Introductory level course. It has been developed to provide: (a) a general understanding of the nature and function of language, which will continue to serve as the basis for the development of Wolastoqey Latuwewakon skills; (b) a foundation of language knowledge and skills in the Wolastoqey Latuwewakon under study that will enable students to communicate in the Wolastoqey Latuwewakon; and (c) an understanding and appreciation of the Wolastoqey Latuwewakon as an expression of a distinctive culture.

The ultimate goal of the Wolastoqey Latuwewakon program is to inspire Wolastoqi students to be proud of their ancestral language and to motivate them to use it to communicate in their daily lives – to use it, in other words, as a living language that is part of a living culture.

Wolastoqey Latuwewakon program is not intended exclusively for First Nation students from Wolastoqey communities. The program is open to all First Nation and non-First Nation students who want to learn the Wolastoqey Latuwewakon and develop a better understanding of the Wolastoqey culture.

***Please note that this curriculum and accompanying lessons use the Francis and Leavitt orthography. It is understood that some communities may have individual variations and teachers are encouraged to adapt this curriculum to reflect the community they serve.***

## **Purpose**

This curriculum is intended for use in language programming in which the Wolastoqey Latuwewakon is taught as a separate subject. Programming will focus on providing language content relevant to developing speakers within the community and beyond. Fluent Wolastoqewiyik from the community can support and enrich the language and cultural learning experiences of the students.

Use of this curriculum will promote knowledge of Wolastoqey Latuwewakon and cultures in New Brunswick. The learning outcomes identified in this curriculum are based on the assumption that language will be taught through normal daily interactions and related where possible to relevant cultural events.

This document sets out the minimum expectations that students enrolled in Wolastoqey Latuwewakon programs are required to achieve in an intermediate course. The language elements are introduced according to the appropriate progression of learning Wolastoqey Latuwewakon, thus permitting a steady growth of knowledge and skills.

The learning experiences in the curriculum provide a focus and direction for student learning outcomes that will standardize expectations regarding the teaching of Wolastoqey Latuwewakon in New Brunswick. This curriculum document defines the learning outcomes for the Wolastoqey Latuwewakon and provides guidance on instructional methodology, classroom environment and assessment of student learning. This guide also contains detailed lessons of instruction and specific statements outlining what is expected of students. The intent is to support teachers in providing a consistency of learning outcomes regardless of varying language backgrounds and teaching experience.

The New Brunswick Wolastoqey Latuwewakon Intermediate Level curriculum document is also intended to support administrators who are responsible for organizing the implementation of Wolastoqey Latuwewakon programming within their schools.

## **The Aims of Wolastoqey Latuwewakon Program**

The principal aims of the Wolastoqey Latuwewakon program – the development of language skills and the development of cultural awareness – are inseparable. Cultures vary in the way they view different aspects of life as well as in the ways in which they express ideas and feelings about these aspects of life. Learning a language, therefore, involves discovering a culture’s distinctive forms of expression. Wolastoqey Latuwewakon program develops an understanding of the nature of language, essential communication skills in Wolastoqey Latuwewakon, and an appreciation of Wolastoqey culture.

The program is not designed to make students fully bilingual; rather, the program offers students the opportunity to develop a fundamental command of Wolastoqey Latuwewakon that can be expanded through further study or through contact with other speakers of the language. The program allows students to develop their language skills and improve their use of language through study, practice, and communication.

Students are given learning opportunities that will allow them to develop their language skills in all three areas of language use – oral communication, reading, and writing. Students will thus have opportunities to listen to various forms of oral communication and to understand ideas and concepts expressed in Wolastoqey Latuwewakon under study; to talk about their experiences and to express their thoughts and feelings with clarity and confidence; to read written materials in Wolastoqey Latuwewakon, including its literature, with growing proficiency; and to write in the language using a Wolastoqey Latuwewakon writing system.

## **Wolastoqey Latuwewakon in New Brunswick**

This document supports the teaching and learning strategies and necessary resources to offer an *Intermediate level* high school course in Wolastoqey Latuwewakon. The outcomes are developed with support of the Common European Framework Of Reference For Languages: Learning, Teaching, Assessment.

## **Wolastoqey Latuwewakon Programming**

Implementation of Wolastoqey Latuwewakon curricula in New Brunswick schools will depend on the learner population and the needs of the school and the community. The value of learning a Wolastoqey Latuwewakon includes:

- Increasing an awareness of and sensitivity to cultural and linguistic diversity in New Brunswick;
- Enhancing the role of the language in the home and community, especially for Wolastoqi learners, but also for non-First Nation learners who have connections to Wolastoqewiyik;
- Learning first language strengthens the acquisition of a second language; and
- Having pride in your first language serves to support pride in yourself.

There are also personal reasons for learning Wolastoqey Latuwewakon or for parents enrolling their children in Wolastoqey Latuwewakon programming at school or in the community.

Wolastoqi learners may be interested in opportunities to

- seek balance in their lives based on their personal needs, cultural experiences, and cultural knowledge and understanding;
- benefit from a broader range of educational, career, and personal development;
- revitalize, preserve, and maintain contact with a First Nation language and culture; and
- communicate directly with Wolastoqi speakers in the home and in the community and to gain deeper insight into the Wolastoqey culture.

Ultimately, Wolastoqey Latuwewakon programming would address the language depletion and/or loss experienced by many Wolastoqewiyik.

## **Assumptions**

The following assumptions are based on a Wolastoqey perspective and linguistic perspective that guided the development of this curriculum document.

### **Assumptions from a Wolastoqey Perspective**

- Language is a gift from our Creator.
- Wolastoqey Latuwewakon is an oral language that is continually evolving.
- Wolastoqey Latuwewakon is increasingly being learned and taught through reading and writing, whereas in the past, it was passed on predominantly through oral tradition.
- Wolastoqey Latuwewakon encompasses and reflects a way of life.
- Wolastoqey Latuwewakon is an important part of Canada's heritage, particularly in New Brunswick.
- Elders are the keepers of knowledge, and it is their guidance that Wolastoqewiyik seek as they strive for balance in their relationships with our Creator, the natural world, other people, and themselves.
- Language and culture are inseparable.
- Language will be taught using Wolastoqey cultural perspectives.
- Wolastoqey Latuwewakon can be learned.
- All learners can be successful learners of Wolastoqey Latuwewakon, although they will learn in a variety of ways and acquire competence at varied rates.
- Literacy is an important aspect of Wolastoqey Latuwewakon learning.



### **Assumptions from a Linguistic Perspective**

- Language is one of the main instruments for transmitting culture from one generation to another.
- Learners are curious about language.
- Language and culture are inseparable, and effective communication requires knowledge of both.
- Learning a new language provides important insights into various aspects of a culture.
- Knowledge of an additional language enhances an individual's opportunities for self-expression, for intercultural communication, and for a variety of other purposes.

### **Principles of Effective Language Learning**

The following are some general principles of effective language learning identified in the research focused on additional language learning and acquisition. These principles inform this curriculum.

### **Language Learning and Culture**

*Intercultural competence* is an essential element of any language-learning endeavour. Knowledge of the specific culture alone is not sufficient. Cultures change over time. Minority cultures exist within the dominant culture in any society. If learners develop the skills to analyze, understand, and relate to any culture with which they may come into contact, they will be prepared for encounters with new cultural practices.

### **Focus on Meaning**

Language learning is more effective when classes are structured around meaningful tasks rather than around elements of the language itself, such as grammatical structures, vocabulary themes, or language functions.

- The principle focus of classroom activities is on communication while learning about a content area (e.g., Talking Circle) or carrying out a project (e.g., creating a scrapbook).
- Specific language skills are taught when learners notice they need certain vocabulary, structures, or functions to carry out the task they have chosen to do.
- When language learning has a purpose, learners are more highly motivated.

### Focus on Interaction

Learners learn languages more effectively when they have ample opportunities to learn in groups on tasks they have chosen, tasks that require them to negotiate meaning with other learners or with Elders/community people.

- For learners negotiating meaning involves learning to make themselves understood and to understand others.
- If learning experiences are structured in this way, learners have more practice time, are engaged in tasks that reflect their interests, and are using the language in situations that more closely resemble those relevant to the culture or those outside school settings.

### Focus on Language Learning Strategies

Successful language learners use a number of strategies that help make their learning more effective.

- These *language-learning strategies* are often categorized as *cognitive, metacognitive, social, and affective*.
- Cognitive: [consciously organizing learning] Examples are previewing texts, making connections to personal experiences; completing a graphic organizer.
- Metacognitive; [purposefully monitoring thinking] Examples are clarifying purposes for learning; self-questioning; matching thinking and problem-solving strategies.
- Social/Affective: [learning enhanced through interaction] Examples include asking for clarification when confused, group discussions, and cooperative learning.
- Communication strategies or *language use strategies* are an important component of *communicative competence*. These include strategies used regularly by speakers of any language to enhance communication. They also include repair and compensation strategies, which are particularly important in the early stages of language learning, if learners are to engage in communicative activities before they have extensive knowledge of the language.
- Not all learners acquire these strategies on their own. Most will benefit from explicit classroom instruction regarding language learning and language use strategies, when provided alongside instruction on the language itself.
- Once learners are consciously aware of strategies, have practised using them, can select the most effective ones for a particular task, and can see the link between their own actions and their learning, they will be more motivated and more effective language learners.

## **Building on Prior Knowledge**

The constructivist theory of learning suggests that we learn by integrating new information or experience into what we already know and have experienced. Learners do this most effectively through active engagement with tasks that are meaningful to them, using actual tools in authentic contexts. For this reason, the content and tasks around which learning activities are structured should reflect learners' experiences. For example, if learners are involved with and are interested in a particular game, a task can be chosen that links with the game. The learning activities will build on the learners' knowledge and experience while encouraging them to increase their understanding and broaden their horizons.

Learners will come to their language learning with different prior knowledge, even if they have similar cultural and socio-economic backgrounds. Classroom activities that offer choice and flexibility allow each learner to make meaningful connections and to be actively involved in constructing their own learning.

## **Transferring Knowledge of a Language**

In addition to having knowledge about content, learners will come to their Wolastoqey Latuwewakon class with a large body of useful knowledge about language, even if they have never spoken a word of the language being taught. They can transfer knowledge of their first language and other languages they know or are learning to the new language. Initially, their first language may also be a source of interference, as learners try to apply generalizations that are valid for their dominant language to the new language. Learners benefit from an awareness of differences as well as similarities in relation to any component of the language: the sound system, grammar structures, vocabulary, and discourse. They may also transfer language learning and language use strategies from one language context to another.

## **References:**

\*\* Learning to Read and Write: What Research Reveals: National Association for the Education of Young Children (NAEYC) [[www.readingrockets.org](http://www.readingrockets.org)] [good on-line brief overview]

\*\* <http://linguistlist.org/ask-ling/lang-acq.cfm>: Good source of language development.

\*\* Bainbridge, Carol. How Do Children Learn Language? [Updated May 28, 2014] [http://giftedkids.about.com/od/gifted101/a/language\\_learning.htm](http://giftedkids.about.com/od/gifted101/a/language_learning.htm)

## Curriculum Outcomes

### Definitions:

### Essential Graduation Competencies for Intermediate Wolastoqey Latuwewakon

The Competencies provide the framework for curriculum outcomes. Curriculum outcomes articulate what students are expected to know, value, and be able to do.

### General Curriculum Outcomes

General curriculum outcomes are organized under the headings of *Understanding*: Listening, Reading; *Speaking*: Spoken Interaction, Spoken Production; *Writing*: Producing Text and Language Development. Although the statements of learning outcomes are listed separately, it is important to note that these language processes are interrelated and are best developed as interdependent processes.

### Specific Curriculum Outcomes

Specific curriculum outcomes identify what students are expected to know and be able to do at the end of a particular module. There are also predetermined vocabulary items stated within the specific curriculum outcomes for Wolastoqey Latuwewakon.

## Curriculum Outcomes for Intermediate Wolastoqey Latuwewakon

### General Curriculum Outcomes

Students will continue to use the Aboriginal language within structured contexts.

**The Language Competences** will help students to develop knowledge of the language and the ability to use that knowledge to produce texts appropriate to the situations in which they are used. Language competence is best developed in the context of learning activities or tasks where the language is used for real purposes, in other words, in practical applications.

As previously stated, although the outcomes are presented separately, they are interrelated and interdependent. The organization of the General Learning Outcomes will facilitate teacher planning of student achievement within the Specific Curriculum Outcomes (SCOs). *Communicative teaching* makes use of real-life situations that necessitate communication. The teacher sets up a situation that students are likely to encounter in real life. Unlike the audio-lingual method of language teaching, which relies on repetition and drills, the communicative approach can leave students in suspense as to the outcome of a class exercise, which will vary according to their reactions and responses. The real-life simulations change from day to day. Students' motivation to learn comes from their desire to communicate in meaningful ways about meaningful topics.

In the teaching and learning of Wolastoqey Latuwewakon, a strong focus continues to be placed on listening and speaking to validate and honour *oral tradition* and *keepers of knowledge*. Viewing and representing validate Wolastoqi learning preferences of observation and application. Reading and writing are more contemporary approaches to revitalizing, preserving, and building Aboriginal languages.

## **UNDERSTANDING**

### **GCO 1.0: Listening**

I can recognize familiar words and very basic phrases related to the topics being studied.

### **GCO 2.0: Reading**

I can understand familiar names, words and simple sentences for example on notices and posters.

## **SPEAKING**

### **GCO 3.0: Spoken Interaction**

I can interact in a simple way provided the other person is prepared to repeat or rephrase things at a slower rate of speech and help me formulate what I am trying to say.

### **GCO 4.0: Spoken Production**

I can use simple phrases and sentences to present information that has been rehearsed.

### **GCO 5.0: Writing**

I can write short, simple messages, and follow writing patterns.

### ***Word Knowledge: Language Development***

*It is important to acknowledge the uniqueness of the First Nation languages under study. Learners must be guided to explore ways in which an Aboriginal language is organized: phonology (pronunciation, stress and intonation), lexicon (vocabulary words and phrases, grammatical elements (syntax and morphology) and orthography (spelling and mechanical conventions). More specifically the importance of animate and inanimate as related to basic language development skills.*

## **Instructional Environment**

### **Organizing for Instruction**

In Wolastoqey Latuwewakon, the instructional process is founded on the following principles:

- Communication is the focus of the program.
- Students develop the ability to communicate by engaging in meaningful, interactive experiences.
- Meaningful experiences will include many and varied media for language learning (art, music, poetry, literature, film, theatre).
- Curriculum outcomes determine instruction and assessment.
- Content is organized around experiences, themes and activities that are relevant to the learners.
- The classroom is learner-centered: learner needs, abilities and interests provide a starting point for instruction.
- Instruction is planned to be sequential, providing for a gradual increase in students' skills, and allowing for the meaningful use of language skills gained through previous use. Instruction will follow a project-based approach.
- Wolastoqey Latuwewakon is used, for instruction and general communication.
- Long-term, medium-term and daily planning by the teacher is essential.

The organization of the classroom can enhance student motivation and learning. Each Wolastoqey Latuwewakon classroom needs an area to display student work (e.g. alphabet, phonics chart, word walls, projects, posters and photos for each theme. ☺ A listening center in the classroom is also an asset, especially for multi-grade classrooms. It is appropriate to provide students with opportunities for independent work related to the themes studied. Student access to Wolastoqey Latuwewakon resources reinforces participation and supports communication. A display area fosters cultural awareness through presentations of postcards, maps, calendars, photos and other authentic items. Communication is also helped by flexible seating plans and grouping arrangements.

### **Technology in Instruction**

In Wolastoqey Latuwewakon program, computer technologies may be used to enhance the learning environment in the areas of communication, professional development, global communication, authentic peer linkages, and resources. As students begin to read and write in Wolastoqey Latuwewakon, they may wish to use electronic formats to communicate with other students or language speakers in their community. Students may also use word processing, presentation software and graphics to complete and present projects.

Technology also provides access to reference materials. Websites are a source of current authentic information for teachers and students. The teacher can access relevant sites and arrange for students to have online virtual visits. For example, students may tour websites of other schools, make virtual cultural visits to sites such as museums and visit theme-related areas around the world.

Principles guiding the use of technology are the same as those for other resources and activities:

- Outcomes and themes determine the task.
- Resources should be appropriate for the task and for the age and ability of the student.
- Teachers may need to adapt resources to meet the needs of the learner.
- Clear instructions should be given.

At the end of the task, especially when it involves a new resource or process, the teacher and students should reflect on what has been accomplished.

### **Planning of the Program**

The Mi'kmaq and Wolastoqey Latuwewakon curriculum emphasizes the continued development of language skills through oral communication. The intermediate level as in the “Introductory level”, requires that teachers continue to plan their programs so that classroom instruction focuses on listening and speaking skills. In addition in this next phase, all four language skills are being developed, and an increased amount of time is spent on reading and writing. Oral communication, however, should remain an important focus through all stages. Learning activities must include an appropriate balance of the skills of oral communication, reading, and writing in each stage, and the evaluation of student achievement must reflect the emphasis in the curriculum on the development of oral communication skills.

Special attention is given in the curriculum to the Mi'kmaq and Wolastoqey oral tradition. With the help of Mi'kmaq and Wolastoqi speakers from the community, teachers should plan learning experiences that will allow students to listen to and retell traditional Mi'kmaq and Wolastoqey stories, legends, and histories, and to sing traditional songs. Aspects of Mi'kmaq and Wolastoqey culture and philosophy should be integrated in language learning activities throughout so that students may have opportunities to see Mi'kmaq and Wolastoqey culture and values as an integral part of the language they are studying.

Because of its focus on oral communication, the Mi'kmaq and Wolastoqey Latuwewakon program will continue to be delivered through the use of the communicative method of language teaching, which aims to teach language in a way that allows learners to use it in everyday life. This approach focuses on the communicative aspect of language and emphasizes the use of language in the classroom in relevant contexts and for relevant purposes. The Mi'kmaq and Wolastoqey Latuwewakon should therefore be the language of communication in the language

class. Normal interaction in the classroom will provide students with natural opportunities to speak in Wolastoqey Latuwewakon and to hear the language spoken. It will also give them opportunities to use the vocabulary and language structures they are taught in a variety of purposeful contexts, and to apply what they have learned in order to express what they want to say.

Effective communication depends on accuracy and clarity of expression. Therefore, grammatical accuracy is emphasized in the Intermediate Wolastoqey Latuwewakon curriculum, and it is expected that correct form will be taught and practised in the classroom. The aim of the Mi'kmaq and Wolastoqey Latuwewakon program is to develop language skills in contexts that students will see as useful and relevant. Mi'kmaq and Wolastoqey Latuwewakon teachers should provide activities and assignments that are interesting and meaningful to students. Interviews, oral presentations, dramatizations and simulations, dialogues, and cooperative games are examples of effective communication activities. Frequent opportunities to interact with Mi'kmaq and Wolastoqi speakers will not only reinforce the relevance of language learning for students, but will also allow them to develop an awareness of the richness and idiosyncrasies of the language and to appreciate its subtleties. Students should also have numerous opportunities to interact with one another both on a one-to-one basis and in small- and large-group activities. Whenever possible, students should also take advantage of the resources of electronic technology in developing the four language skills.

## **Universal Design for Learning**

In an effort to build on the established practice of differentiation in education, the Department of Education and Early Childhood Development supports Universal Design for Learning for all students. New Brunswick curricula are created with universal design for learning principles in mind. Outcomes are written so that students may access and represent their learning in a variety of ways, through a variety of modes. Three tenets of universal design inform the design of this curriculum. Teachers are encouraged to follow these principles as they plan and evaluate learning experiences for their students:

- Multiple means of representation provide diverse learners options for acquiring information and knowledge
- Multiple means of action and expression provide learners options for demonstrating what they know
- Multiple means of engagement tap into learners' interests, offer appropriate challenges, and increase motivation

For further information on Universal Design for Learning, view online information at <http://www.cast.org/>.

## **First Nation Language Programs for Exceptional Students**

In planning programs for exceptional students, teachers must take into account the students' strengths and needs, learning expectations, accommodations, and methods for reviewing progress as outlined in the IEP. It is important that teachers provide



appropriate instruction, activities, and assignments, as well as resources, strategies, and settings that will help exceptional students achieve their learning expectations. Using the most appropriate methods and providing the most appropriate materials may involve making changes in the teaching approaches – Universal design for Learning (UDL). Changes must also be made in some assessment and evaluation procedures. For example, exceptional students may need to be given additional time to complete assignments or tests; they may need to do tests orally or in forms that combine a variety of methods and media; and they may need more guidance regarding what is expected in a particular assignment or test than would normally be given.

## **Assessing and Evaluating Student Learning**

### **Assessment and Evaluation**

Assessment is the systematic process of gathering information on students' learning and performance. Evaluation is the process of analyzing, reflecting upon, and summarizing assessment information, and making judgments and/or decisions about student achievement and progress. Both assessment and evaluation information provide essential information to students, teachers, parents and administrators.

In Wolastoqey Latuwewakon program, assessment and evaluation practices should be based on the following considerations:

#### **Assessment and Evaluation are Integral Parts of the Learning Process**

Assessment tasks should reflect the outcomes of the program and the types of learning activities in regular use in the classroom. In the initial weeks of the program, the primary focus is on oral comprehension and oral production. As the course progresses and basic phonemic awareness and vocabulary is built, students will be required to use language in oral and written forms more independently. Consequently, this same balance needs to be maintained in evaluation.

#### **Assessment and Evaluation should be Planned and Ongoing**

Students should know when, how, and on what criteria they are being evaluated; the evaluation plan should be communicated to students and parents at the beginning of the year. Students may play a role in evaluation (peer evaluation of group work, self-evaluation, and suggestions for items to be evaluated). Evaluation should be flexible enough to account for student progress over the course of the course but structured enough to provide a clear picture of student's progress.

#### **Assessment and Evaluation should have Formative and Summative Components**

Formative assessment should inform instruction and be used to provide feedback to students that is precise, clear and directly related to the task. Summative evaluation involves making a judgment based on gathered data. To obtain a complete picture of student learning, a variety of assessment/evaluation techniques should be used. Reporting must reflect school and district requirements.

## **Rubrics and Other Scoring Tools**

Rubrics give clear performance criteria and are used for scoring or rating student work. Rubrics can be either holistic or analytic and provide criteria for the quality of student work. Holistic rubrics provide a general list of criteria; analytic rubrics give more specific criteria. The use of rubrics benefits teachers, students and parents. For teachers, it leads to greater consistency and accuracy in assessment. Students' benefit when they receive specific feedback on each of the criteria for the task. Parents may closely monitor student progress.

Scoring tools range from simple to complex in design. For example, checklists, rating scales, and scoring grids can be used to provide some feedback.

Students can be taught to effectively design and use various rubrics and scoring tools so that can self-assess their own work, or that of their peers.

### **NOTES:**

- Rubrics must be focused on meaning and communication, not solely on grammatical or lexical items.
- Teachers need to clarify the descriptors in each rubric and share examples of what they consider quality work.
- Students maintain their own portfolios by keeping assignments from each module.
- Portfolios can be used during a final exit conference.
- Regular conferences should be held with students to discuss their progress, products and process.

## Achievement Levels

The achievement chart that follows identifies five categories of knowledge and skills in Mi'kmaq and Wolastoqey Latuwewakon: listening, reading, spoken interaction, spoken production and writing.

The chart provides a brief description of some examples of the achievement at level A1 and A2. As all learners develop their language skills at different paces, students will demonstrate a range of movement from A1 to A2 levels throughout the modules. Teachers must ensure that students acquire the A2 Level of competency in order to successfully complete this intermediate course.

These elements are interrelated in instruction and are developed using guided instruction practices. The principles of guided instruction are:

- Teachers 'chunk' information into manageable amounts. Tools such as concept maps, word webs, and graphic organizers provide students with schemas that they can use to organize information.
- This break down into smaller learning units requires that the teachers select those elements of the task that are initially beyond the learner's capability.
- The teacher provides time with independent and peer practice so that students gradually gain competence on those elements. One way to think of scaffolding is to imagine a young child learning to ride a tricycle. Then the child rides a bicycle with training wheels. The adult running along the side is another scaffold, until the training wheels are removed and the child is able to balance on her/his own.
- The scaffolding of language learning provides support, as the students are able to achieve independent use. The challenge that face teachers is how to determine when to remove the scaffold, so that as students practice these 'chunks' either independently or with peers, they gradually develop independent use.

	<b>General Curriculum Outcome</b>	<b>Level A1</b>	<b>Level A2</b>
<b>Understanding</b>	<b>1.0 Listening</b>	I can recognize familiar words and very basic phrases concerning myself, my family, and immediate concrete surroundings when people speak slowly and clearly.	I can understand phrases and the highest frequency vocabulary related to areas of most immediate personal relevance (e.g. myself, my family, my health, my home, colours, animals, shopping, clothing, basic actions, locations, questions and directions). I can catch the main point in short, clear, simple messages and announcements.
	<b>GCO 2: Reading</b>	I can understand familiar names, words and very simple sentences for example on notices and posters	I can read very short, simple texts. I can find specific, predictable information in simple everyday material related to the topics being studied. Such as pattern stories and dialogues.
<b>Speaking</b>	<b>GCO 3: Spoken Interaction</b>	I can interact in a simple way provided the other person is prepared to repeat or rephrase things at a slower rate of speech and help me formulate what I am trying to say.	I can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar topics and activities. I can handle very short social exchanges, even though I can't usually understand enough to keep the conversation going myself.
	<b>GCO 4: Spoken Production</b>	I can use simple phrases and sentences to describe where I live, people I know, and my likes and dislikes.	I can use a series of phrases and sentences to describe in simple terms myself, my family and what is happening. Using the 4W's to identify (who, what, where and when).
<b>Writing</b>	<b>GCO 5: Writing</b>	I can write short, simple messages, for example holiday greetings, children's stories, or posters.	I can write short, simple stories and dialogues based on patterns using the 4W's and simple question response methods.

NOTE: At the end of each module, assessment tools for each of the five GCOs have been included for your use with students. Assessment tools must be provided and reviewed with students at the start of the module. A complete listing of assignments for all modules can be located at the end of the document as well as the required scoring for the summative course grade.

The following seven modules are divided in six sections using the five GCOs and a section on language development. Although suggested activities and supplementary material are provided for each separately the intent is to integrate the GCOs. During any teaching period we have lessons that include listening, speaking, reading and writing throughout. The intent is not to follow in a linear fashion. Teachers are required to plan a two-week block for each module.

## Module 1: Creating Family Stories

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Create a storyboard that shows the following:  
Who the person is;  
What the person is doing;  
Where the person is;  
When this is happening.
- Present the storyboard using 4 statements and 4 questions selecting from the 7 kinship terms, 5 location terms, 5 action terms, and 2 time indicators in the present tense.

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to family stories.

#### **GCO 2.0: Reading**

I can understand and read familiar names, words and sentences related to family stories.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can share a family story using the 4 W's.

#### **GCO 4.0: Spoken Production**

I can present a storyboard using the 4 W's and required vocabulary terms for each.

### **WRITING**

#### **GCO 5.0: Writing**

I can write short, simple messages using the 4 W's on a storyboard.

### **Required content:**

<b>Questions: (present tense)</b>		
1	Wen wot?	Who is this?
2	Tama iyu?	Where is s/he?
3	Keq/keqsey olluhke?	What is s/he doing?
4	Tayuwek?	When (present)?
<b>Statements:</b>		
1	_____ wot.	This is my (family member).
2	_____ iyu _____.	My (family member) is at/on (location).
3	_____	My (family member) is (action).
4	toke	now (present tense).

Use the table below for the responses to the above questions.

Responses to question 1 – statement 1	
Npihtuwi-nuhkomoss wot.	This is my great-grandmother.
Npihtuwi-nmuhsuums wot.	This is my great-grandfather.
Nkisis wot.	This is my aunt (my mother's sister).
Nuhkom wot.	This is my aunt (my father's sister).
Nkolamuksis wot.	This is my uncle (my mother's brother).
Nicaloq wot.	This is my uncle (my father's brother).
Ntolonapem wot.	This is my cousin.
Responses to question 2 – statement 2	
Npihtuwi-nuhkomoss iyu wikok.	My great-grandmother is at her house.
Npihtuwi-nmuhsuums iyu kihkanok.	My great-grandfather is in the garden.
Nkisis iyu ihtolihpultimok.	My aunt (my mother's sister) is at the restaurant.
Nuhkom iyu ihtolihpultimok.	My aunt (my father's sister) is at the restaurant.
Nkolamuksis iyu sipok.	My uncle (my mother's brother) is on/at the river.
Nicaloq iyu sipok.	My uncle (my father's brother) is on/at the river.
Ntolonapem iyu ihtolikehkitimok.	My cousin is in/at school.
Responses to question 3 – statement 3	
Npihtuwi-nuhkomoss totalahqe.	My great-grandmother is cooking.
Npihtuwi-nmuhsuums totalahkihke.	My great-grandfather is planting.
Nkisis totalihpu.	My aunt (my mother's sister) is eating.
Nuhkom totalihpu.	My aunt (my father's sister) is eating.
Nkolamuksis totalikopomu.	My uncle (my mother's brother) is skating.
Nicaloq totalikopomu.	My uncle (my father's brother) is skating.
Ntolonapem totalokisu.	My cousin is reading.
Responses to question 4 – statement 4	
Npihtuwi-nuhkomoss totalahqe wikok toke.	My great-grandmother is cooking at her house now.
Npihtuwi-nmuhsuums totalahkihke kihkanok toke.	My great-grandfather is planting in the garden now.
Nkisis totalihpu ihtolihpultimok toke.	My aunt (my mother's sister) is eating at the restaurant now.
Nuhkom totalihpu ihtolihpultimok toke.	My aunt (my father's sister) is eating at the restaurant now.
Nkolamuksis totalikopomu sipok toke.	My uncle (my mother's brother) is skating on the river now.
Nicaloq totalikopomu sipok toke.	My uncle (my father's brother) is skating on the river now.
Ntolonapem totalokisu ihtolikehkitimok toke.	My cousin is reading at the school now.
<b>Note: In Wolastoqey word order is very free, especially in one verb sentences.</b>	

Supplementary		
<b>Questions: (past tense)</b>		
1	Wen wot?	Who is this?
2	Tama iyuhs?	Where was s/he?
3	Keq kisi-olluhke?	What did s/he do?
4	Tayuwek?	When (past)?
<b>Statements:</b>		
1	_____ wot.	This is my (family member).
2	_____ iyuhpon _____.	My (family member) was at/on (location).
3	_____ _____.	My (family member) was (action).
4	_____ _____ _____.	My (family member) was (action) at/on (location) (time indicator).
Use the table below for the responses to the above questions.		

<b>Responses to question 1 – statement 1</b>	
Npihtuwi-nuhkomoss wot.	This is my great-grandmother.
Npihtuwi-nmuhsuums wot.	This is my great-grandfather.
Nkisis wot.	This is my aunt (my mother's sister).
Nuhkom wot.	This is my aunt (my father's sister).
Nkolamuksis wot.	This is my uncle (my mother's brother).
Nicaloq wot.	This is my uncle (my father's brother).
Ntolonapem wot.	This is my cousin.
<b>Responses to question 2 – statement 2</b>	
Npihtuwi-nuhkomoss iyuhpon wikok.	My great-grandmother was at her house.
Npihtuwi-nmuhsuums iyuhpon kihkanok.	My great-grandfather was in the garden.
Nkisis iyuhpon Ihtolihpultimok.	My aunt (my mother's sister) was at the restaurant.
Nuhkom iyuhpon Ihtolihpultimok	My aunt (my father's sister) was at the restaurant.
Nkolamuksis iyuhpon sipok.	My uncle (my mother's brother) was on/at/by the river.
Nicaloq iyuhpon sipok.	My uncle (my father's brother) was on/at/by the river.
Ntolonapem iyuhpon ihtolikehkitimok .	My cousin was at school.
<b>Responses to question 3 – statement 3</b>	
Npihtuwi-nuhkomoss kisahqe.	My great-grandmother was cooking.
Npihtuwi-nmuhsuums kisahkihke.	My great-grandfather was planting.
Nkisis kisahpu.	My aunt (my mother's sister) was eating.
Nuhkom kisahpu.	My aunt (my father's sister) was eating.
Nkolamuksis kisikopomu.	My uncle (my mother's brother) was skating.
Nicaloq kisikopomu.	My uncle (my father's brother) was biking.
Ntolonapem kisokisu.	My cousin was reading.
<b>Responses to question 4 – statement 4</b>	
Npihtuwi-nuhkomoss kisahqe wikok wolaku.	My great-grandmother was cooking at her house yesterday.
Npihtuwi-nmuhsuums kisahkihke kihkanok siqoniw.	My great-grandfather was planting in the garden in the spring.
Nkisis kisahpu ihtolihpultimok pemkiskahk.	My aunt (my mother's sister) was eating at the restaurant today.
Nuhkom kisahpu ihtolihpultimok pemkiskahk.	My aunt (my father's sister) was eating at the restaurant today.
Nkolamuksis kisikopomu sipok puniw.	My uncle (my mother's brother) was skating on the river in the winter.
Nicaloq kisikopomu sipok puniw.	My uncle (my father's brother) was skating on the river in the winter.
Ntolonapem kisokisu ihtolikehkitimok wolaku.	My cousin was reading at the school yesterday.

<b>Supplementary</b>		
<b>Questions: (Wolastoqey doesn't have future tense endings for verbs – use particles &amp; preverbs)</b>		
1	Wen wot?	Who is this?
2	Tama koti-oliye?	Where is s/he going?
3	Keq koti-olluhke?	What is s/he going to be doing?
4	Tayuwek?	When (future)?
<b>Statements:</b>		
1	_____ wot.	This is my (family member).
2	_____ koti-oliye _____.	My (family member) is going to (location).
3	_____.	My (family member) is going to be (action).
4	_____.	My (family member) is going to be (action) at/on (location) (time indicator).
Use the table below for the responses to the above questions.		



Responses to question 1 – statement 1	
Npihtuwi-nuhkomoss wot.	This is my great-grandmother.
Npihtuwi-nmuhsoms wot.	This is my great-grandfather.
Nkisis wot.	This is my aunt (my mother's sister).
Nuhkom wot.	This is my aunt (my father's sister).
Nkolamuksis wot.	This is my uncle (my mother's brother).
Nicaloq wot.	This is my uncle (my father's brother).
Ntolonapem wot.	This is my cousin.
Responses to question 2 – statement 2	
Npihtuwi-nuhkomoss koti-oliye wikok.	My great-grandmother is going to her house.
Npihtuwi-nmuhsoms koti-oliye kihkanok.	My great-grandfather is going to the garden.
Nkisis koti-oliye Ihtolihpultimok.	My aunt (my mother's sister) is going to the restaurant.
Nuhkom koti-oliye Ihtolihpultimok.	My aunt (my father's sister) is going to the restaurant.
Nkolamuksis koti-oliye sipok.	My uncle (my mother's brother) is going to the river.
Nicaloq koti-oliye sipok.	My uncle (my father's brother) is going to the river.
Ntolonapem koti-oliye ihtolikehkitimok.	My cousin is going to school.
Responses to question 3 – statement 3	
Npihtuwi-nuhkomoss kotuwahqe.	My great-grandmother is going to be cooking.
Npihtuwi-nmuhsoms kotuwahkihke.	My great-grandfather is going to be planting.
Nkisis kotuwihpu.	My aunt (my mother's sister) is going to be eating.
Nuhkom kotuwihpu.	My aunt (my father's sister) is going to be eating.
Nkolamuksis kotuwikopomu.	My uncle (my mother's brother) is going to be skating.
Nicaloq kotuwikopomu.	My uncle (my father's brother) is going to be biking.
Ntolonapem kotuwokisu.	My cousin is going to be reading.
Responses to question 4 – statement 4	
Npihtuwi-nuhkomoss kotuwahqe wikok sepawonuk.	My great-grandmother is going to be cooking at her house tomorrow.
Npihtuwi-nmuhsoms kotuwahkihke kihkanok siqoniw.	My great-grandfather is going to be planting in the garden in the spring.
Nkisis kotuwihpu ihtolihpultimok sepawonuk.	My aunt (my mother's sister) is going to be eating at the restaurant tomorrow.
Nuhkom kotuwihpu ihtolihpultimok sepawonuk.	My aunt (my father's sister) is going to be eating at the restaurant tomorrow.
Nkolamuksis kotuwikopomu sipok puniw.	My uncle (my mother's brother) is going to be skating on the river in the winter.
Nicaloq kotuwikopomu sipok puniw.	My uncle (my father's brother) is going to be skating on the river in the winter.
Ntolonapem kotuwokisu ihtolikehkitimok toqakuwiw.	My cousin is going to be reading at the school in the fall.

**Vocabulary:**

Kinship terms	
Npihtuwi-nuhkomoss	My great-grandmother (my mother's and or father's grandmother)
Npihtuwi-nmuhsoms	My great-grandfather (my mother's and or father's grandfather)
Nkisis	My aunt (mother's sister)
Nkolamuksis	My uncle (mother's brother)
Nuhkom	My aunt (father's sister)
Nicaloq	My uncle (father's brother)
Ntolonapem	My cousin/My relative

Location terms (locatives)	
ihtolihpultimok	at/in/by the restaurant
wikok	at/in/by her/his house (dependent)
ihtolikehkitimok	at/in/by the school
kihkanok	at/in/by the garden
sipok	at/in/on/by the river

Action terms (3 <sup>rd</sup> person)					
toke	kis-/kisi	kotuwu/koti-	now (present)	past	** future
totolihpu	kisihpu	kotuwihpu	s/he is eating	s/he was eating	s/he is going to eat
totalahqe	kisahqe	kotuwahqe	s/he is cooking	s/he was cooking	s/he is going to cook
totalokisu	kisokisu	kotuwokisu	s/he is reading	s/he was reading	s/he is going to read
totalahkihke	kisahkihke	kotuwahkihke	s/he is planting	s/he was planting	s/he is going to plant
*totalikopomu	kisikopomu	kotuwikopomu	s/he is skating	s/he was skating	s/he is going to skate

\*s/he is skating/biking around

\*\*Wolastoqey doesn't have future tense endings for verbs. Particles and preverbs are used to indicate the future.

Time Indicators	
toke	now
pemkiskahk	today; during the course of a day
wolaku	yesterday
sepawonuk	tomorrow
toqakuwiw/toqaqiw	in the fall
puniw	in the winter
siqoniw	in the spring
niponiw	in the summer

### Storyboard – Sample Activity

<b>Wen wot?</b> (Who is this?)	<b>Tama iyu?</b> (Where is s/he?)	<b>Keq olluhke?</b> (What is s/he doing?)	<b>Tayuwek?</b> (When? present)
<b>Nkisis</b> (My aunt (mother's sister) (Insert Picture)	<b>Kihkanok</b> (At/in the garden) (Insert Picture)	<b>Totalahkihke.</b> (S/he is planting.) (Insert Picture)	<b>Toke</b> (now) (Insert Picture)

### GCO 1.0 Listening

Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension. The teacher will introduce the words for family and extended family as well as pets. Reveal one phrase at a time slowly and clearly. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.

npihtuwi-nuhkomoss	my great-grandmother (my mother's and or father's grandmother)
npihtuwi-nmuhsums	my great-grandfather (my mother's and or father's grandfather)
nkisis	my aunt (mother's sister)

nkolamuksis	my uncle (mother's brother)
nuhkom	my aunt (father's sister)
nicalog	my uncle (father's brother)
ntolonapem	my cousin/my relative

### Supplementary Content:

Teacher will introduce question forms in past and future tense.

#### Storyboard – Sample Activity in the Past

Wen wot? (Who is this?)	Tama iyuhs? (Where was s/he?)	Keq kisi-olluhke? (What did s/he do?)	Tayuwek? (When? past)
<b>Nkisis</b> (My aunt - mother's sister) <i>(Insert Picture)</i>	<b>Kihkanok</b> (At/in the Garden) <i>(Insert Picture)</i>	<b>Kisahkihke</b> (S/he was planting.) <i>(Insert Picture)</i>	<b>Niponiw</b> (in the summer) <i>(Insert Picture)</i>

#### Storyboard – Sample Activity in the Future

Wen wot? (Who is this?)	Tama koti-oliye? (Where is s/he going?)	Keq koti-olluhke? (What is s/he going to be doing?)	Tayuwek? (When? future)
<b>Nkisis</b> - My aunt (mother's sister) <i>(Insert Picture)</i>	<b>Kihkanok</b> (at/in the garden) <i>(Insert Picture)</i>	<b>Kotuwahkihke</b> (S/he is going to plant.) <i>(Insert Picture)</i>	<b>Siqoniw</b> (In the spring) <i>(Insert Picture)</i>

Teacher will review kinship terms introduced in the Introductory curriculum. These terms may be used (in addition to the new kinship terms introduced in this module) for the sample activities.

nikuwoss	my mother
nmihtaqs	my father
nuhkomoss	my grandmother (my mother's and or father's mother)
nmuhsims	my grandfather (my mother's and or father's father)
nmoosis	my older sister
nthesis	my older brother
nuhsimis	my younger sister or brother
ntemis	my dog
nposum	my cat

### GCO 2.0 Reading

Comprehends and interprets a series of simple sentences. Students will read the family stories created in the writing activity. (See GCO. 5.0 Writing)

**GCO 3.0 Spoken Interaction**

Produces a series of simple sentences. Use vocabulary section (A)  
Assign partners, team up students and have them practice answering the 4W's. (See GCO. 5.0 Writing)

**GCO 4.0 Spoken Production**

Produces a series of simple sentences for an audience using the 4W's. Practice the sentences developed in the writing section with a partner using all three tenses.

**GCO 5.0 Writing**

Produces simple sentences to develop a family story answering the 4W's in a story map format. Students can illustrate or include photos in the story map.

Npihtuwi-nuhkomoss wot.	This is my great-grandmother.
Npihtuwi-nuhkomoss iyu wikok.	My great-grandmother is at her house.
Npihtuwi-nuhkomoss totolahqe.	My great-grandmother is cooking.
Npihtuwi-nuhkomoss totolahqe wikok toke.	My great-grandmother is cooking at her house now.

**Supplementary:**

(past, present and future tenses)

Pemkiskahk yalikopomu sipok.	S/he is skating/biking today on the river.
Wolaku kisikopomu sipok.	S/he was skating yesterday on the river.
Sepawonuk kotuwikopomu sipok.	S/he is going to be skating tomorrow on the river.

**GCO 6.0 Language Development - Supplementary**

**Word Knowledge and Usage**

Introduce students to the use of demonstrative pronouns. Teach the students the proper use of animate and inanimate demonstrative pronouns.

**Identify the use of demonstrative pronouns (this/that, these/those) - animate form.**

Teach students the proper use of animate demonstrative pronouns.

Animate Demonstrative Pronouns		
singular	plural	proximal distance
wot (this)	yuktok (these)	wecuwaw (close) - (near me the speaker)
not (that) (s/he)	niktok (those) (they)	pihcetu (far) - (at a greater distance from speaker and listener)
yat (that)	yektok (those)	aqami-pihcetú (further) -(away from speaker and listener but within sight)

After, the teacher repeats the written questions and responses, team up students to go over the demonstrative pronouns

Wen wot?	Who is this? (close)
Kikuwoss not.	That is your mother (far)
Wen not?	Who is that? (far)
Nikuwoss wot.	This is my mother. (close)
Wenik niktok?	Who are they? (far)
Nuhsimisok niktok.	They are my younger siblings. (far)

Wenik yektok?	Who are they? (further away)
Nmossisok yektok.	Those are my older sisters. (further away)

**Identify the use of demonstrative pronouns (this/that, these/those) - inanimate form.**

Teach students the proper use of inanimate demonstrative pronouns.

Inanimate Demonstrative Pronouns		
singular	plural	proximal distance
yut (this)	yuhtol (these)	wecuwaw (close) - (near me the speaker)
nit (that) (it)	nihtol (those) (they)	pihcetu (far) - (at a greater distance from speaker and listener)
yet (that)	yehtol (those)	aqami-pihcetu (further) -(away from speaker and listener but within sight)

After, the teacher repeats the written questions and responses, team up students to go over the demonstrative pronouns

Keq yut?	What is this? (close)
Ktahsusuwon nit.	That is your hat.(far)
Keq nit?	What is that? (far)
Ntahsusuwon yut.	This is my hat.(close)
Keq yet?	What is that? (further away)
Ktahsusuwon yet.	That is your hat. (further away)
Keq nihtol?	What are those? (far)
Npolcisol yuhtol.	These are my pants. (close)
Keq yehtol?	What are those? (further away)
Ntlamwemhutlakonol/Ntosikonol yehtol.	Those are my socks. (further away)

Teach students the proper use of plural forms for kinship terms introduced in the required section vocabulary.

**Identify the use of plurals**

Nsiwiyik	My Family members
npihtuwi-nuhkomossok	my great-grandmothers (mother's or father's grandmothers)
npihtuwi-nmuhsomsok	my great-grandfathers (mother's or father's grandfather)
nkisisok	my aunts (mother's sisters)
nkolamuksisok	my uncles (mother's brothers)
nuhkomok	my aunts (father's sisters)
nicalkuk	my uncles (father's brothers)
ntolonapemok	my cousins/my relatives

Review plural forms for kinship terms introduced in the Introductory curriculum.

nuhkomossok	my grandmothers (mother's or father's mother)
nmuhsomsok	my grandfathers (mother's or father's father)
nmossisok	my older sisters
nthesisok	my older brothers
nuhsimisok	my younger sisters or brothers
ntemisok	my dogs (pets)
nposumok	my cats (pets)

**Module 1: Family Storyboard [Degrees of difference among criteria are underlined.]**

	Meets Expectations	Exceeds Expectations								
<b>Pronunciation</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <table border="1" data-bbox="415 470 1053 600"> <tr> <td>Wen wot?</td> <td>Who is this?</td> </tr> <tr> <td>Tama iyu?</td> <td>Where is s/he?</td> </tr> <tr> <td>Keq olluhke?</td> <td>What is s/he doing?</td> </tr> <tr> <td>Tayuwek?</td> <td>When?</td> </tr> </table>	Wen wot?	Who is this?	Tama iyu?	Where is s/he?	Keq olluhke?	What is s/he doing?	Tayuwek?	When?	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p><u>Correctly</u> and <u>appropriately</u> includes words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth</u> and <u>natural</u> delivery.</p>
	Wen wot?	Who is this?								
Tama iyu?	Where is s/he?									
Keq olluhke?	What is s/he doing?									
Tayuwek?	When?									
	<b>3-4 marks</b>	<b>5 marks</b>								
<b>Written</b>	<p>The written script <u>accurately</u> uses the correct spelling for all vocabulary</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p>Is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>								
		<b>3-4 marks</b>	<b>5 marks</b>							
<b>Presentation</b>	<p>Includes all elements to introduce their family story to the class.</p> <p>The images support the text.</p>	<p>In addition to the <i>Meets Expectations</i> criteria:</p> <p>The speaker looks <u>confidently</u> at the audience.</p>								
		<b>3-4 marks</b>	<b>5 marks</b>							

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

**Note: In the Introductory Modules, the curriculum included a teacher checklist. In the intermediate curriculum, we are encouraging students to self-assess. A sample has been provided below.**

**Module 1: Listening Observation: Self Check**

**Directions: During the lesson, I was active and listened to others. I rate my participation in the following categories**

**3: Excellent; 2: Fair; 1: Needs to Improve**

Self-Check  Name: _____	Volunteered to contribute	Listened actively to others	Stayed on topic	Did not call out or interrupt
Date:				
Date:				
Date:				
Date:				
Date:				
Date:				
Date:				
Date:				

## Module 2: Intro to Home

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Draw or build a model home with labels for the 5 main rooms and 2 items per room
- Answer 2 questions:  
Where is/are the \_\_\_\_\_? and  
What is in the \_\_\_\_\_?  
using the 15 required vocabulary words.

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to the home.

#### **GCO 2.0: Reading**

I can understand and read familiar names, words and sentences related to the home.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can interact with others in structured dialogues that I have created related to the home.

#### **GCO 4.0: Spoken Production**

I can present a model that I have created about the home. (i.e. Poster, 3-D model, digital)

### **WRITING**

#### **GCO 5.0: Writing**

I can label places and objects in the home.

### **Required content:**

<b>Questions:</b>		
1	Keq eyik _____?	What is in the (location - room)?
2a	Tama ote _____?	Where is the (object)? (inanimate – sing.)
2b	Tama iyu _____?	Where is the (object)? (animate – sing.)
3a	Tama otetul _____?	Where are the (objects)? (inanimate – pl.)
3b	Tama iwok _____?	Where are the (objects)? (animate – pl.)
<b>Statements:</b>		
2a	_____ ote _____.	The (object) is in the (location). (inanimate – sing.)
2b	_____ iyu _____.	The (object) is in the (location). (animate – sing.)
3a	_____ otetul _____.	The (objects) are in the (location). (inanimate – pl.)
3b	_____ iwok _____.	The (objects) are in the (location). (animate – pl.)

***Use the tables below for the responses to the above questions.***



**Vocabulary:**

Locations (locatives)	
iholahqahtimok	in/at/by the kitchen
iholihpultimok	in/at/by the dining room
iholoqsultimok	in/at/by the bedroom
kci-lamsokuk	in/at/by the living room
wikuwamsisok	in/at/by the bathroom

Nouns (plural forms are supplementary)		
Singular form	*Plural form	
iholahqahtimok	iholahqahtimkil	kitchen(s)
iholihpultimok	iholihpultimkil	dining room(s)
iholoqsultimok	iholoqsultimkil	bedroom(s)
kci-lamsok	kci-lamsokul	living room(s)
wikuwamsis	wikuwamsisol	bathroom(s)
esakihtasik	esakihtasikil	television(s)
ihuluhqepiyamok	ihuluhqepiyamkil	couch(es)
kossiqensut	kossiqensutiyik	bathroom sink(s)
ksapskot	ksapskotiyil	stove(s)
kuhut	kuhutiyil	bed(s)
kutopot	kutopotiyil	chair(s)
pinucahkomat	pinucahkomatiyil	mirror(s)
ahkinuwehtasuwakon	ahkinuwehtasuwakonol	computer(s) (device that gives information)
tkehtikon	tkehtikonok	refrigerator(s)
tuwihput	tuwihputiyil	table(s)
*The easiest way to distinguish animate and inanimate nouns is by their plural forms. Animate plural nouns <i>end</i> in <b>-k</b> , and inanimate plural nouns <i>end</i> in <b>-l</b> .		

Responses to question 1 (plural forms are supplementary)	
Ksapskot ote iholahqahtimok.	There is a stove in the kitchen.
Tkehtikon iyu iholahqahtimok.	There is a refrigerator in the kitchen.
Kossiqensut iyu wikuwamsisok.	There is a sink in the bathroom.
Pinucahkomat ote wikuwamsisok.	There is a mirror in the bathroom.
Esakihtasik ote kci-lamsokuk.	There is a television in the living room.
Ihtuluhqepiyamok ote kci-lamsokuk.	There is a couch in the living room.
Kuhut naka ahkinuwehtasuwakon otetul ihtoloqsultimok.	There is a bed and a computer in the bedroom.
Tuwihputiyil naka kutopotiyil otetul iholihpultimok.	There are tables and chairs in the dining room.
Kossiqensutiyik iwok wikuwamsisok.	There are sinks in the bathroom.
Responses to question 2a – statement 2a (inanimate – sing.)	
Kuhut ote iholoqsultimok.	The bed is in the bedroom.
Ahkinuwehtasuwakon ote ihtoloqsultimok.	The computer is in the bedroom.
Ihtuluhqepiyamok ote kci-lamsokuk.	The couch is in the living room.
Esakihtasik ote kci-lamsokuk.	The television is in the living room.
Pinucahkomat ote wikuwamsisok.	The mirror is in the bathroom.
Ksapskot ote iholahqahtimok	The stove is in the kitchen.
Tuwihput ote iholihpultimok.	The table is in the dining room.
Kutopot ote iholihpultimok.	The chair is in the dining room.

<b>Responses to question 2b – statement 2b (animate-sing.)</b>	
Kossiǵensut iyu wikuwamsisok.	The sink is in the bathroom.
Tkehtikon iyu ihtolahqahtimok.	The refrigerator is in the kitchen.
<b>Responses to question 3a – statement 3a (inanimate – plural) <i>supplementary</i></b>	
Kuhutiyl otetul ihtoloqsultimok.	The beds are in the bedroom.
Ahkinuwehtasuwakonol otetul ihtoloqsultimok.	The computers are in the bedroom.
Ihtoluhqepiyamokil otetul kci-lamsokuk.	The couches are in the living room.
Esakihtasikil otetul kci-lamsokuk.	The televisions are in the living room.
Pinucahkomatiyl otetul wikuwamsisok.	The mirrors are in the bathroom.
Ksapskotiyil otetul ihtolahqahtimok	The stoves are in the kitchen.
Tuwihputiyil otetul ihtolihpultimok.	The tables are in the dining room.
Kutoputiyl otetul ihtolihpultimok.	The chairs are in the dining room.
<b>Responses to question 3b – statement 3b (animate – plural) <i>supplementary</i></b>	
Kossiǵensutiyl iwok wikuwamsisok.	The sinks are in the bathroom.
Tkehtikonok iwok ihtolahqahtimok.	The refrigerators are in the kitchen.

### Model House – Sample

ihtoloqsultimok (bedroom)	kci-lamsok (living room)	wikuwamsis (bathroom)	ihtolahqahtimok (kitchen)	ihtolihpultimok (dining room)
kuhut (bed)	esakihtasik (television)	kossiǵensut (bathroom sink)	ksapskot (stove)	tuwihput (table)
ahkinuwehtasuwakon (computer - device that gives information)	ihtoluhqepiyamok (couch)	pinucahkomat (mirror)	tkehtikon (refrigerator)	kutoput (chair)
(insert picture)	(insert picture)	(insert picture)	(insert picture)	(insert picture)

### GCO 1.0 Listening

Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension. Teacher will introduce the words for the home using visuals and text. Reveal one term at a time slowly and clearly. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.

wikuwam	house	esakihtasik	television
ihtoloqsultimok	bedroom	Ihtoluhqepiyamok	couch
kci-lamsok	living room	kutoput	chair
wikuwamsis	bathroom	tuwihput	table
ihtolahqahtimok	kitchen	ksapskot	stove
ihtolihpultimok	dining room	tkehtikon	refrigerator
ahkinuwehtasuwakon	computer (device that gives information)	kossiǵensut	bathroom sink
kuhut	bed	pinucahkomat	mirror

## Supplementary Vocabulary

lamsoq	room
lahkap	cellar
wahsiw	the other room
lamikuwam	inside a house / indoors
lamsoqsis	closet/compartment
tehsahqikon	roof
pemsokhasik	floor
latuwakonol	set of stairs
micuwakon	food
micuwakonikuwam	food cupboard
walot	dish
motuwakon	outdoor fireplace/campfire
sqotewapskot	indoor fireplace
mattoktihikon	phone
kossicuweninut	kitchen sink (basin to wash dishes in)
khakon	door
possiyantesk	window
pitiyahtenomakon	lamp

## GCO 2.0 Reading

Comprehends and answers simple questions using the required vocabulary.

Keq eyik _____?	What is in the _____?
Tama ote/iyu (otetul/ iwok) _____?	Where is (are) the _____?

### Note:

ote	it is there	inanimate singular
otetul	they are there	inanimate plural
iyu	s/he, it is there	animate singular
iwok - <i>iyultuwok</i>	they are there (objects/ <i>people</i> )	animate plural

## GCO 3.0 Spoken Interaction

Introduces house by naming rooms and objects found in each room. After teacher repeats the written text, team up students to go over the vocabulary.

## GCO 4.0 Spoken Production

Produces a series of simple sentences using required vocabulary. From the house project students will be asked to introduce rooms and objects by reading the written text under each photo or drawing.

## GCO 5.0 Writing

Produces simple sentences in guided situations. Each student will be asked to draw an outline of a house on a bristle board or create a model and place objects in each room. All rooms and objects will be labelled. Students will answer the two questions using the model.

Keq eyik _____?	What is in the _____?
Tama ote/iyu (otetul/iwok) _____?	Where is (are) the _____?

## GCO 6.0 Language Development

Locative nouns are those which occur only in locative forms (includes most place names).

The locative form is used to show that a noun is in a place (in, at, on, to - e.g. in the room, on the door, at the river, etc.)

Identify location words (locatives):

Locations (locatives)	
ihtoluaqhtimok	in/at/by the kitchen
ihtolihpultimok	in/at/by the dining room
ihtoloqsultimok	in/at/by the bedroom
kci-lamsokuk	in/at/by the living room
wikuwamsisok	in/at/by the bathroom

### Supplementary locatives:

wikok	at/in/by <b>her/his</b> house (dependent)
wikuwamok	at the house
lamikuwamok	inside the house
lahkapok	in the cellar
khakonok	on the door
possiyanteskik	on the window
latuwakonok	on the stairs
pemsokhasik	on the floor
temsokhasik	in the closet/compartment
tehsahqikuwamok	on the roof
ahkinuwehtasuwakonok	in or on the computer (device that gives information)

Identify the use of plurals:

wikuwamol	houses
kutoputiyil	chairs
tuwihputiyil	tables
micuwakonol	foods
micuwakonikuwamol	cupboards
walotiyik	dishes
esakihtasikil	televisions
mattoktihikonol	phones
kossiqensutiyik	bathroom sinks
pinucahkomatiyil	mirrors
ahkinuwehtasuwakonol	computers (devices that give information)
kuhutiyil	beds
khakonol	doors
possiyanteskil	windows
lahtwenikonol	flashlights
pityahtenomakonol	lamps

Module 2: Drawing of House and Oral Presentation [Questions/Answers]

	Meets Expectations	Exceeds Expectations												
<b>Pronunciation/ Presentation</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td>Tama ote _____?</td> <td>Where is the _____?</td> </tr> <tr> <td>kossiqensut</td> <td>bathroom sink</td> </tr> <tr> <td>pinucahkomat</td> <td>mirror</td> </tr> <tr> <td colspan="2" style="background-color: #cccccc;"> </td> </tr> <tr> <td>Keq eyik _____?</td> <td>What is in the _____?</td> </tr> <tr> <td>wikuwamsisok</td> <td>bathroom</td> </tr> </table>	Tama ote _____?	Where is the _____?	kossiqensut	bathroom sink	pinucahkomat	mirror			Keq eyik _____?	What is in the _____?	wikuwamsisok	bathroom	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p><u>Correctly and appropriately</u> includes words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience.</p>
	Tama ote _____?	Where is the _____?												
kossiqensut	bathroom sink													
pinucahkomat	mirror													
Keq eyik _____?	What is in the _____?													
wikuwamsisok	bathroom													
	<b>3-4 marks</b>	<b>5 marks</b>												
<b>Visuals</b>	<p>The model is <u>attractively</u> designed and includes the required vocabulary. All words are <u>correctly</u> written, <u>very neat</u> and <u>all</u> words are legible.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p>Is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>												
		<b>3-4 marks</b>	<b>5 marks</b>											

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

### **Supporting the Language Suggestion: Self-Assessment**

How comfortable are you with reading and speaking this vocabulary?

One of the best ways to learn is to teach others. Could you teach others?

Is there a family member[s] who might want to learn to read and speak Wolastoqey Latuwewakon?

Can you teach a few key words?

Try this: Label the rooms and furniture in your home. Help family members learn to use these. Share your success with your teacher.

## Module 3: Interactions – Dialogues

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Have a telephone conversation about a shopping trip with a friend that includes where and when you plan to meet as well as what you want to buy using Wolastoqey names.
- Use 4 statements and 4 questions in the telephone conversation.
- Use the telephone conversation to create a comic strip.

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to shopping.

#### **GCO 2.0: Reading**

I can understand and read familiar names, words and sentences related to shopping.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can interact with others in structured dialogues that I have created related to shopping.

#### **GCO 4.0: Spoken Production**

I can present dialogues and other materials that I have created related to shopping.

### **WRITING**

#### **GCO 5.0: Writing**

I can write short, simple messages related to shopping.

### **Required content:**

<b>Questions:</b>		
1	'Koti naci utenehk?	Do you want to go shopping?
2	'Kotuwonuhmon kil keq?	What do you want to buy?
3	Tama?	Where?
4	Tayuwek?	When? (present/future)
<b>Statements:</b>		
1a	Nkotuwonuhmon _____.	I want to buy a _____. (inanimate – sing.)
1b	Nkotuwonuwa _____.	I want to buy a _____. (animate – sing.)
1c	Nkotuwonuhmonol _____.	I want to buy _____. (inanimate – pl.)
1d	Nkotuwonuwak _____.	I want to buy _____. (animate – pl.)
<p>Note: 'Koti when addressing the 2<sup>nd</sup> person (you).</p> <p>Use the tables below for the responses to the above questions.</p>		

**Vocabulary:**

'Qey	Hello
Apc-oc knomiyul.	I'll see you again.
aha	yes
kotama	no

**Location (locative)**

malsanikuwamok	to the mall/store
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**Time Indicators**

spasuwiw	in the morning
kisi-pasqek	in the afternoon
welaqiwik	in the evening

**Wolastoqey Proper Names**

Mali	Mary/Marie
Makolit	Margaret
Sapet	Elizabeth
Tapot	David
Piyel	Peter/Pierre
Missel	Michael

**Responses for statement 1a (inanimate – sing.)**

Nkotuwonuhmon ahsusuwon.	I want to buy a hat.
Nkotuwonuhmon mahkut.	I want to buy a dress.
Nkotuwonuhmon kospisun	I want to buy a belt.

**Responses for statement 1b (animate – sing.)**

Nkotuwonuwa opsqons.	I want to buy a coat.
Nkotuwonuwa ahtulhaw.	I want to buy a shirt.

**Responses to statement 1c (inanimate-pl.)**

Nkotuwonuhmonol polcisol.	I want to buy pants.
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**Responses to statement 1d (animate – pl.)**

Nkotuwonuwak maksonok.	I want to buy shoes.
Nkotuwonuwak molocessok.	I want to buy mittens.
Nkotuwonuwak ahtulhawiyik.	I want to buy shirts.

**Sample Activity:**

Tapot:	'Qey Mali.	Hello Mali.
Mali:	'Qey Tapot.	Hello Tapot.
Tapot:	'Koti naci utenehk?	Do you want to go shopping?
Mali:	Aha, tama?	Yes. Where?
Tapot:	Malsanikuwamok	To the store (mall).
Mali:	Tayuwek?	When?
Tapot:	Spasuwiw.	In the morning.
Mali:	'Kotuwonuhmon kil keq?	What do you want to buy?
Tapot:	Nkotuwonuhmon ahsusuwon. 'Kotuwonuhmon kil keq?	I want to buy a hat. What do you want to buy?
Mali:	Nkotuwonuwak maksonok.	I want to buy shoes.
Tapot:	Apc-oc knomiyul spasuwiw.	I'll see you in the morning.
Mali:	Aha, apc-oc knomiyul spasuwiw.	Yes, I'll see you in the morning.



## Supplementary Content:

Piyel:	Keq 'koti-olluhk toke?	What do you want to do now?
Sapet:	Nkoti natsakiw naka nkoti tama nacihp	I want to see a movie and I want to eat somewhere.
Piyel:	Wen pecihphusk?	Who brought you here?
Sapet:	Nikuwoss npechphit.	My mother brought me.
Piyel:	Wen macehphusk?	Who is taking you home?
Sapet:	Nmihtaqs koti-nmacehphit. Kil-lu tan?	My father is taking me home. What about you?
Piyel:	Nicaloq koti-nmacehphit.	My uncle (father's brother) is taking me home.

### GCO 1.0 Listening

Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension using the Required content. Teacher will introduce the words for specific dialogues. Reveal one phrase at a time slowly and clearly. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.

### GCO 2.0 Reading

Comprehends and interprets a series of simple sentences. Students can read a dialogue and identify vocabulary related to a shopping trip.

### GCO 3.0 Spoken Interaction

Practice a series of simple sentences in a dialogue about a shopping trip. (See Required content.)

### GCO 4.0 Spoken Production

Produces a series of simple sentences for an audience related to the shopping trip.

### GCO 5.0 Writing

Students will create a comic strip using the four questions and the appropriate responses.

### GCO 6.0 Language Development

Share the following hint with students to support them in recognizing animate and inanimate in plural forms. Plural forms of inanimate articles of clothing end in **L** and plural forms of animate clothing end in **K**.

Clothing Object			1 <sup>st</sup> person possessed form		
singular	plural		singular	plural	
<b>Inanimate</b>					
ahsusuwon	ahsusuwonol	hat(s)	ntahsusuwon	ntahsusuwonol	my hat(s)
mahkut	mahkutol	dress(es)	nmahkut	nmahkutol	my dress(es)
kospisun	kospisunol	belt(s)	nkospisun	nkospisunol	my belt(s)
	polcisol	pants		npolcisol	my pants

Clothing Object			1 <sup>st</sup> person possessed form		
Animate					
opsqons	opsqonsok	coat(s)	ntopsqons	ntopsqonsok	my coat(s)
ahtulhaw	ahtulhawiyik	shirt(s)	ntahtulhaw	ntahtulhawiyik	my shirt(s)
makson	maksonok	shoe(s)	nmakson	nmaksonok	my shoe(s)
molocess	molocessok	mitten(s)	nmolocess	nmolocessok	my mitten(s)
olonakson	olonaksonok	moccasin(s)	ntolonakson	ntolonaksonok	my moccasin(s)

**Telephone Dialogue (Students will shift roles, taking turns being Speaker 1 and Speaker 2)**

	Meets Expectations	Exceeds Expectations
<b>Content/ Pronunciation</b>	<p>The Dialogue includes the required vocabulary.</p> <p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <p>See Sample Activity in the Required Section.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience.</p>
	<b>3-4 marks</b>	<b>5 marks</b>

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

## Module 4: Animals

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Tell a story about a trip through the forest that describes:  
12 animals,  
5 actions and  
3 places.
- Create a picture book or power-point using the identified vocabulary.

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to animals.

#### **GCO 2.0: Reading**

I can understand and read familiar names, words and sentences related to animals.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can interact with others through storytelling related to animals.

#### **GCO 4.0: Spoken Production**

I can present a story and other materials (ie. Posters) that I have created about animals.

### **WRITING**

#### **GCO 5.0: Writing**

I can write short, simple messages about forest animals.

#### **Required content:**

Questions:		
1	Wen nomiyot?	Who do you see?
2	Keq kil nomihtuwon?	What do you see?
3	Keq/keqsey olluhke?	What is s/he doing?
4	Tama?	Where?
Statements:		
1a	Nomiya _____.	I see a _____. (animate – sing.)
1b	Nomiyak _____.	I see _____. (animate – pl.)
2a	Nomihtun _____.	I see a _____. (inanimate – sing..)
2b	Nomihtunol _____.	I see _____. (inanimate – pl.)
3	Nomiya (action) (animal).	I see a _____. (animate – sing.)
4	Nomiya (action) (animal) location.	I see a _____. (animate – sing.)

Use the tables below for the responses to the above questions.

<b>Responses to question 1 - statement 1a (animate – sing.)</b>	
Nomiya muwin.	I see a bear.
Nomiya mus.	I see a moose.
Nomiya mihku.	I see a squirrel.
Nomiya cihkonaqc.	I see a turtle.
<b>Responses to questions 1 - statement 1b (animate – pl.) <i>supplementary</i></b>	
Nomiyak muwinuwok.	I see bears.
Nomiyak musok.	I see moose.
<b>Responses to questions 2 - statement 2a (inanimate-sing.) <i>supplementary</i></b>	
Nomihtun oqiton.	I see a canoe.
<b>Responses to question 2 - statement 2b (inanimate – pl.) <i>supplementary</i></b>	
Nomihtunol oqitonul.	I see canoes.
Nomihtunol nuhunol oqitonul.	I see three canoes.
<b>Responses to question 3 – statement 3 (animate – sing.)</b>	
Nomiya pemi-qasqit muwin.	I see a bear running.
Nomiya alhok polam.	I see a salmon swimming.
Nomiya pemqepit mihku.	I see a squirrel sitting.
Nomiya pemituwiyat cihpolakon.	I see an eagle flying.
Nomiya etolihpit kahkakuhs.	I see a crow eating.
<b>Responses to question 4 – statement 4 (animate – sing.)</b>	
Nomiya muwin pemiqasqit kcihkuk.	I see a bear running in the woods.
Nomiya polam alhok 'samaqanok.	I see a salmon swimming in the water.

**\*Note: In Wolastoqey word order is very free, especially in one verb sentences.**

### Vocabulary:

<b>Weyossisok (Animals)</b>		
<b>Singular form</b>	<b>Plural form</b>	
muwin	muwinuwok	bear(s)
mus	musok	moose
mihku	mihkuwok	squirrel(s)
cihkonaqc	cihkonaqcok	turtle(s)
coqols	coqolsok	frog(s)
qagsoss	qagsossok	fox(es)
mahtoqehs	mahtoqehsuwok	rabbit(s)
polam	polamuwok	salmon
kahkakuhs	kahkakuhsok	crow(s)
cihpolakon	cihpolakonok	eagle(s)
ankuwiposehehs	ankuwiposehehsuwok	robin(s)
tihtokol	tihtokolok	great horned owl(s)

**Note: Plural forms are supplementary**

<b>Actions</b>	
pemi-qasqit	is running
alhok	is swimming
pemqepit	is sitting
pemituwiyat	is flying along
etolihpit	is eating

<b>Places (locatives)</b>	
kcihkuk	in the woods
musikiskuk	in the sky
'samaqanok	in the water

## Supplementary Content:

### Weyossisok (Animals)

otuhk	deer
espons	raccoon
athusoss	snake
ahahs	horse
skuhtom	trout
tihtiyas	blue jay
posu	bobcat
kiwhos	muskrat
qapit	beaver

### Actions

etoloqsit	is sleeping
yaluhset	is walking around
elossit	is lying down
pomtokiyat	is slithering along
yalatuwet	is climbing around

### Places

oposik	in a tree
lamikuwam	in a house
lamkik	in the ground
spomkik	up high, up above, in sky

## GCO 1.0 Listening

Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension. The teacher will introduce the required vocabulary related to forest animals. Reveal one term at a time slowly and clearly using visuals and text. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.

## GCO 2.0 Reading

Comprehends and interprets a series of simple sentences. Students can identify the animal, the place and the action in written text.

## GCO 3.0 Spoken Interaction

Practices a series of simple sentences. Have students practice the text by asking each other questions and answering using the animal, the place and the action.

Wen nomiyot?	Who do you see?
Keq/keqsey olluhke?	What is s/he doing?
Tama?	Where?

### **GCO 4.0 Spoken Production**

Produces a series of simple sentences for an audience. Have students read the text created to another student, the class or to younger students.

### **GCO 5.0 Writing**

Students will create a picture book or PowerPoint using the required vocabulary related to forest animals.

### **GCO 6.0 Language Development**

Introduce the plural form for each of the required forest animals.

**Note** that “**ok**” is added as these are animate forms.

muwinuwok	bears
musok	moose
mihkuwok	squirrels
cihkonaqcok	turtles
coqolsok	frogs
qagsossok	foxes
mahtoqehsuwok	rabbits
polamuwok	salmon
kahkakuhsok	crows
cihpolygonok	eagles
ankuwiposehehsuwok	robins
tihtokolok	great horned owls

## Module 4: Animal Story and Oral Presentation

	Meets Expectations	Exceeds Expectations										
<b>Pronunciation/Presentation</b> <b>(Script/Power Point or other visual)</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <p>Use 12 animals, 5 actions and 3 places.</p> <table border="1"> <tr> <td>Wen nomiyot?</td> <td>Who do you see?</td> </tr> <tr> <td>Keq/keqsey olluhke?</td> <td>What is s/he doing?</td> </tr> <tr> <td>Tama?</td> <td>Where? (Use before each sentence.)</td> </tr> <tr> <td>Nomiya muwin pemiqasqit kcihkuk.</td> <td>I see the bear running in the woods.</td> </tr> <tr> <td>Nomiya polam alhok 'samaqanok.</td> <td>I see a salmon swimming in the water.</td> </tr> </table>	Wen nomiyot?	Who do you see?	Keq/keqsey olluhke?	What is s/he doing?	Tama?	Where? (Use before each sentence.)	Nomiya muwin pemiqasqit kcihkuk.	I see the bear running in the woods.	Nomiya polam alhok 'samaqanok.	I see a salmon swimming in the water.	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience.</p>
	Wen nomiyot?	Who do you see?										
Keq/keqsey olluhke?	What is s/he doing?											
Tama?	Where? (Use before each sentence.)											
Nomiya muwin pemiqasqit kcihkuk.	I see the bear running in the woods.											
Nomiya polam alhok 'samaqanok.	I see a salmon swimming in the water.											
	<b>3-4 marks</b>	<b>5 marks</b>										
<b>Visuals</b>	<p>The visual is <u>attractively</u> designed and includes the required vocabulary. All words are <u>correctly</u> written, <u>very</u> neat and <u>all</u> words are legible.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p>Is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>										
		<b>3-4 marks</b>	<b>5 marks</b>									

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**



## Module 5: Interactions – Questions and Directions

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Label 13 visuals with the correct question or direction.
- Ask and answer 5 simple questions and follow 8 basic directions using vocabulary from previous modules.

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to everyday questions and directions.

#### **GCO 2.0: Reading**

I can understand familiar names, words and sentences related to everyday questions and directions.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can interact with others in structured conversations related to everyday questions and directions.

#### **GCO 4.0: Spoken Production**

I can ask and answer simple questions related to daily needs.

### **WRITING**

#### **GCO 5.0: Writing**

I can write short, simple texts related to everyday questions and directions.

#### **Required content:**

Questions:		
1	Mecopal nkisi-li wikuwamsisok?	May I go to the bathroom?
2	Mecopal keq nkisi-micin?	May I have something to eat?
3	Mecopal keq nkisaqsomon?	May I cook something?
4	Mecopal kwicewol?	May I go with you?
5	Mecopal nkisuwehkan mattoktihikon?	May I use the phone?
Responses for questions above:		
1	Aha	Yes
2	Kotama	No

Directions:		
1a	Punan _____.	Put the <u>(object)</u> <u>(position)</u> <u>(locative)</u> . (animate)
1b	Punomon _____.	Put the <u>(object)</u> <u>(position)</u> <u>(locative)</u> . (inanimate)
2a	Ckuwiphan _____.	Bring me the _____. (animate)
2b	Ckuwiptuwin _____.	Bring me the _____. (inanimate)
<b>Use the tables below to complete the directions above</b>		

Statements for direction 1a (animate)	
Punan molaqs <i>lamiw</i> tkehtikonok.	Put the milk <i>inside</i> the refrigerator.
Punan opan <i>tehsahqiw</i> ksapskotek.	Put the bread <i>on top</i> the stove.
Statements for direction 1b (inanimate)	
Punomon mitsutiyey <i>tehsahqiw</i> tuwihputik.	Put the fork <i>on top</i> of the table.
Punomon ahsuhun <i>tehsahqiw</i> kuhutik.	Put the blanket <i>on top</i> of the bed.
Statements for direction 2a (animate.)	
Ckuwiphan molaqs.	Bring me the milk.
Ckuwiphan cikon.	Bring me the apple.
Statements for direction 2b (inanimate.)	
Ckuwiptuwin kutoput.	Bring me the chair.
Ckuwiptuwin wikhikon.	Bring me the book.

### Vocabulary:

Positions	
tehsahqiw	above, on top
lamiw	inside
neqiw	underneath
asit	behind
nihkaniw	in front
qihw	next to

Locative form	
lahkapok	in the cellar
latuwakonok	on the stairs
pemsokhasik	on the floor
kutoputik	on the chair
ahsuhunok	on the blanket
kuhutik	on the bed
khakonok	on the door
possiyanteskik	on the window
tuwihputik	on the table

### Sample Activities:

#### Flash Card Games

Props or photos can be used for all 14 objects and three actions.

mattoktihikon	molaqs	polam	cikon
mitsutiyey	ahsuhun	wikhikon	kutoput
kuhut	tkehtikon	ksapskot	tuwihput
wikuwamsis	micuwakon	'totolaqosomon	pomawsuwin totolihpu
wicewal			

#### Game 1

Instructions:

1	The student selects a card.
2	The student reads the question.
3	The student checks the answer.
If the answer is YES	
4	The student will select the appropriate card.
If the answer is NO	
4	The student will sit down

Sample Cards:

Front of Card	Back of Card	Student Action
Mecopal nkisi-li wikuwamsis?	Aha	Student selects the picture of a bathroom and hands it to the teacher.
Mecopal nkisi-li wikuwamsis?	Kotama	Student returns to her/his seat without selecting another card.
Mecopal nkisuwehkan mattoktihikon?	Aha	Student selects the picture of a phone and hands it to the teacher.
Mecopal nkisuwehkan mattoktihikon?	Kotama	Student returns to her/his seat without selecting another card.

**Game 2**

**Instructions:**

1	The teacher places pictures of objects around the classroom. (kete (e.g.): tkehtikon, tuwihput, ksapskot, wikuwamsis, etc.)
2	The teacher passes the student a card.
3	The student reads aloud the statement.
4	The student chooses a picture of the object referenced in the statement on the card.
5	The student follows the direction.

**Sample card:**

Front of Card	Student Action
Punan molaqs lamiw tkehtikonok.	The student picks a picture of milk and places the picture on a picture of a fridge.

**Supplementary Content**

Questions:		
1a	Tama ote _____ ?	Where is the (object)? (inanimate – sing.)
1b	Tama iyu _____ ?	Where is the (object)? (animate – sing.)
2a	Tama otetul _____ ?	Where are the (objects)? (inanimate – pl.)
2b	Tama iwok _____ ?	Where are the (objects)? (animate – pl.)
2c	Tama iyultuwok _____ ?	Where are the (people/animals)? (animate – pl.)

**Use the tables below to respond to the above questions**

Responses to question 1a (inanimate – singular)	
Mitsutiyey ote tehsahqiw tuwihputik.	The fork is on top of the table.
Kutuput ote nihkaniw tuwihputik.	The chair is in front of the table.
Ahsuhun ote tehsahqiw kuhutik.	The blanket is on top of the bed.
Wikhikon ote neqiw tuwihputik.	The book is underneath the table.
Responses to question 1b (animate – sing.)	
Molaqs iyu lamiw tkehtikonok.	The milk is inside the refrigerator.
Cikon iyu tehsahqiw tuwihputik.	The apple is on top of the table.
Lakalet iyu tehsahqiw ksapskotek.	The fry bread is on top of the stove.
Opan iyu tehsahqiw ksapskotek.	The bread is on top the stove.
Responses to question 2a (inanimate-pl.) <b>supplementary</b>	
Mitsutiyeyal otetul tehsahqiw tuwihputik.	The forks are on top of the table.
Kutuputiyil otetul qihw tuwihputik.	The chairs are next to the table.
Ahsuhunol otetul neqiw kuhutik.	The blankets are underneath the bed.
Wikhikonol otetul tehsahqiw ahsuhunok.	The books are on top of the blanket.
Responses to question 2b (animate – pl.) <b>supplementary</b>	
Cikoniyyik iwok lamiw tkehtikonok.	The apples are inside the refrigerator.
Opanok iwok tehsahqiw ksapskotek.	The bread is on top of the stove.

Responses to question 2c (animate – pl.) <b>supplementary</b>	
Aselisok iyultuwok spomkik.	The angels are in heaven.
<b>Animate Objects</b>	
molaqs	milk
cikon	apple
lakalet	fry bread
polam	salmon
opan	bread
aselis	angel
<b>Inanimate Objects</b>	
mitsutiyey	fork
kutopt	chair
ahsuhun	blanket
wikhikon	book
tuwihput	table
polamuwey	salmon meat
<b>Directions/Imperatives:</b>	
Coness naka ktopostomon!	Stop and you listen!
Menakac	Quiet (from polite to demand)
Ckuwap.	Look over here.
Okitomun yut.	Read this.
<b>GCO 1.0 Listening</b>	
Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension. Teacher will introduce the words for specific questions and directions using visuals where appropriate. Reveal one phrase at a time slowly and clearly. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.	
<b>GCO 2.0 Reading</b>	
Comprehends and interprets a series of simple questions and directions. See Required content.	
<b>GCO 3.0 Spoken Interaction</b>	
Practices a series of simple questions and directions.	
<b>GCO 4.0 Spoken Production</b>	
Produces a series of simple questions and directions for an audience.	
<b>GCO 5.0 Writing</b>	
Students will label visuals (i.e. flash cards) with appropriate questions and directions on front and back.	
<b>GCO 6.0 Language Development</b>	
Teach the following locatives. Note that the word ending could also identify the locative.	
<b>Locative form</b>	
lahkapok	in the cellar
latuwakonok	on the stairs
pemsokhasik	on the floor

kutoputik	on the chair
ahsuhunok	on the blanket
khakonok	on the door
possiyanteskik	on the window
tuwihputik	on the table

Teach the following positions.

<b>Positions</b>	
tehsahqiw	above, on top
lamiw	inside
neqiw	underneath
asit	behind
nihkaniw	in front
qihw	next to

**Module 5: Create 13 Flash Cards/Labels** (Questions and Directions with Flash Cards. This activity can be done in multiple ways with teacher or peers directing the action.)

Directions: Game 1: One student reads the flash cards with the questions 1-5 (see required section) and peer responds “Aha” or “Kotama”? Then switch roles.

Game 2: One student reads the flash cards with the eight (8) directions to a peer and the peer follows directions. Then switch roles.

	Meets Expectations	Exceeds Expectations								
<b>Pronunciation/Presentation</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>.</p> <p>Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <table border="1"> <tr> <td>Card: Mecopal keq nkisi-micin?</td> <td>May I have something to eat?</td> </tr> <tr> <td>Aha/Kotama</td> <td>Yes/No</td> </tr> <tr> <td>Card: Punan molaqs lamiw tkehtikonok.</td> <td>Put the milk in the refrigerator.</td> </tr> <tr> <td>Card: Ckuwiptuwin kutoput.</td> <td>Bring me the chair.</td> </tr> </table>	Card: Mecopal keq nkisi-micin?	May I have something to eat?	Aha/Kotama	Yes/No	Card: Punan molaqs lamiw tkehtikonok.	Put the milk in the refrigerator.	Card: Ckuwiptuwin kutoput.	Bring me the chair.	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience.</p>
	Card: Mecopal keq nkisi-micin?	May I have something to eat?								
Aha/Kotama	Yes/No									
Card: Punan molaqs lamiw tkehtikonok.	Put the milk in the refrigerator.									
Card: Ckuwiptuwin kutoput.	Bring me the chair.									
	<b>3-4 marks</b>	<b>5 marks</b>								
<b>Visuals</b>	<p>The flash cards are <u>attractively</u> designed and include the required vocabulary.</p> <p>All words are <u>correctly</u> written, <u>very</u> neat and <u>all</u> words are legible.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p>Is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>								
	<b>3-4 marks</b>	<b>5 marks</b>								

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

## Module 6: Colours

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Name the seven colours and identify those that change spelling and pronunciation for both animate and inanimate forms.
- Create sentences using the seven animals and seven colours in both forms to develop a picture book/slideshow/flashcards/poster.

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to colours.

#### **GCO 2.0: Reading**

I can understand familiar words and sentences related to colours.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can interact with others in structured dialogues that I have created related to colours.

#### **GCO 4.0: Spoken Production**

I can present dialogues and other materials [ie. Posters] that I have created about colours.

### **WRITING**

#### **GCO 5.0: Writing**

I can write short, simple messages about the colour of objects.

#### **Required content:**

Questions:		
1	Tan olocihte _____ ?	What colour is the _____ ? (inanimate – sing.)
2	Tan olocossu _____ ?	What colour is the _____ ? (animate – sing.)
Statements:		
1	_____ .	The _____ is _____. (inanimate – sing.)
2	_____ .	The _____ is _____. (animate - sing.)
<b>Use the table below for responses.</b>		

Statement 1 responses (inanimate – singular)	
Wapeyu wawon.	The egg is white.
Mehqeyu wiyuhs.	The meat is red.
Mokoseweyu ahsusuwon.	The hat is black.
Musqonocihte mahkut.	The dress is blue.
Tupqanocihte ahsusuwon.	The hat is brown.
Stahqonocihte kospisun.	The belt is green.

Statement 2 responses (animate – singular)	
Wapeyu mahtoqehs.	The rabbit is white.
Mehqeyu mihku.	The squirrel is red.
Wisaweyu cihkonaqc.	The turtle is yellow.
Mokoseweyu kahkakuhs.	The crow is black.
Musqonocossu tihtiyas.	The blue jay is blue.
Tupqanocossu otuhk.	The deer is brown.
Stahqonocossu coqols.	The frog is green.
Wisaweyu opsqons.	The coat is yellow.

**Vocabulary:**

Colours			
Animate Singular		Inanimate Singular	
Wisaweyu.	S/he is yellow.	Wisaweyu.	It is yellow.
Mokoseweyu.	S/he is black.	Mokoseweyu.	It is black.
Wapeyu.	S/he is white.	Wapeyu.	It is white.
Mehqeyu.	S/he is red.	Mehqeyu.	It is red.
<b>Note: The colours above remain the same for both animate and inanimate objects.</b>			
Musqonocossu.	S/he is blue.	Musqonocihte	It is blue.
Tupqanocossu.	S/he is brown.	Tupqanocihte.	It is brown.
Stahqonocossu.	S/he is green.	Stahqonocihte.	It is green.

Weyossisok (Animals)	
coqols	frog
cihkonaqc	turtle
kahkakuhs	crow
mahtoqehs	rabbit
mihku	squirrel
otuhk	deer
tihtiyas	blue jay

Inanimate Objects	
ahsusuwon	hat
kospisun	belt
mahkut	dress
wawon	egg
wiyuhs	meat
Animate Object	
opsqons	coat

**Supplementary Content**

Olocihte – It is that coloured... (inanimate)

Olocossu - S/he is coloured...(animate)



Colours terms are based upon the environment/nature. Evidence of this is found in the colour term. For example, the term for the colour of blue is based upon the colour of the sky.

Origin of Colours				
Animate Singular				
Noun		Colour	Translations	
musqon	blue sky	<b>musqon</b> ocossu	the colour of the blue sky	s/he is blue
tupqan	soil/earth	<b>tupqan</b> ocossu.	the colour of soil/earth	s/he is brown
stahqon	fir tree	<b>stahqon</b> ocossu	the colour of a fir tree	s/he is green
sqoc	pumpkin	<b>sqoc</b> ocossu	the colour of a pumpkin	s/he is orange
saht	blueberry	<b>sahtuw</b> ocossu	the colour of a blueberry	s/he is purple

### GCO 1.0 Listening

Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension. Teacher will introduce the words for colours. Reveal one phrase at a time slowly and clearly. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.

Olocossu	S/he is coloured (animate)
Musqonocossu tihtiyas.	The blue jay is blue.
Tupqanocossu otuhk.	The deer is brown.
Stahqonocossu coqols.	The frog is green.

#### Spelling remains the same for animate and inanimate

<i>Wisaweyu cihkonaqc.</i>	<i>The turtle is yellow.</i>
<i>Mokoseweyu kahkakuhs.</i>	<i>The crow is black.</i>
<i>Wapeyu mahtoqehs.</i>	<i>The rabbit is white.</i>
<i>Mehqeyu mihku.</i>	<i>The squirrel is red.</i>
<i>Wisaweyu opsqons.</i>	<i>The coat is yellow.</i>
<i>Mokoseweyu ahsusuwon.</i>	<i>The hat is black.</i>
<i>Wapeyu wawon.</i>	<i>The egg is white.</i>
<i>Mehqeyu wiyuhs.</i>	<i>The meat is red.</i>

### GCO 2.0 Reading

Comprehends and interprets a series of simple sentences.

### GCO 3.0 Spoken Interaction

Produces a series of simple sentences.

### GCO 4.0 Spoken Production

Produces a series of simple sentences for an audience.

## GCO 5.0 Writing

Create a picture book with simple sentences using animal and colour vocabulary.

## GCO 6.0 Language Development

<b>Olocihte</b>	<b>It is coloured (inanimate).</b>
Musqonocihte mahkut.	The dress is blue.
Tupqanocihte ahsusuwon.	The hat is brown.
Stahqonocihte kospisun.	The belt is green.

<b>Olocossu.</b>	<b>S/he is coloured (animate).</b>
Musqonocossu tihtiyas.	The blue jay is blue.
Tupqanocossu otuhk.	The deer is brown.
Stahqonocossu coqols.	The frog is green.

<b>Spelling remains the same for animate and inanimate</b>	
<i>Wisaweyu cikhonaqc.</i>	<i>The turtle is yellow.</i>
<i>Mokoseweyu kahkakuhs.</i>	<i>The crow is black.</i>
<i>Wapeyu mahtoqehs.</i>	<i>The rabbit is white.</i>
<i>Mehqeyu mihku.</i>	<i>The squirrel is red.</i>
<i>Wisaweyu opsqons.</i>	<i>The coat is yellow.</i>
<i>Mokoseweyu ahsusuwon.</i>	<i>The hat is black.</i>
<i>Wapeyu wawon.</i>	<i>The egg is white.</i>
<i>Mehqeyu wiyuhs.</i>	<i>The meat is red.</i>

## Module 6: Picture Book for Colours

	Meets Expectations	Exceeds Expectations																						
<b>Pronunciation/ Presentation</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <table border="1"> <tr> <td>Musqonocossu tihtiyas.</td> <td>The blue jay is blue.</td> </tr> <tr> <td>Tupqanocossu otuhk.</td> <td>The deer is brown.</td> </tr> <tr> <td colspan="2">Spelling remains the same for animate or inanimate colours.</td> </tr> <tr> <td>Wisaweyu cikhonaqc.</td> <td>The turtle is yellow.</td> </tr> <tr> <td>Mokoseweyu kahkakuhs.</td> <td>The crow is black.</td> </tr> <tr> <td>Wapeyu mahtoqehs.</td> <td>The rabbit is white.</td> </tr> <tr> <td>Mehqeyu mihku.</td> <td>The squirrel is red.</td> </tr> <tr> <td>Wisaweyu opsqons.</td> <td>The coat is yellow.</td> </tr> <tr> <td>Mokoseweyu ahsusuwon.</td> <td>The hat is black.</td> </tr> <tr> <td>Wapeyu wawon.</td> <td>The egg is white.</td> </tr> <tr> <td>Mehqeyu wiyuhs.</td> <td>The meat is red.</td> </tr> </table>	Musqonocossu tihtiyas.	The blue jay is blue.	Tupqanocossu otuhk.	The deer is brown.	Spelling remains the same for animate or inanimate colours.		Wisaweyu cikhonaqc.	The turtle is yellow.	Mokoseweyu kahkakuhs.	The crow is black.	Wapeyu mahtoqehs.	The rabbit is white.	Mehqeyu mihku.	The squirrel is red.	Wisaweyu opsqons.	The coat is yellow.	Mokoseweyu ahsusuwon.	The hat is black.	Wapeyu wawon.	The egg is white.	Mehqeyu wiyuhs.	The meat is red.	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience.</p>
	Musqonocossu tihtiyas.	The blue jay is blue.																						
Tupqanocossu otuhk.	The deer is brown.																							
Spelling remains the same for animate or inanimate colours.																								
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Mehqeyu mihku.	The squirrel is red.																							
Wisaweyu opsqons.	The coat is yellow.																							
Mokoseweyu ahsusuwon.	The hat is black.																							
Wapeyu wawon.	The egg is white.																							
Mehqeyu wiyuhs.	The meat is red.																							
	<b>3-4 marks</b>	<b>5 marks</b>																						
<b>Visuals</b>	<p>The picture book/power point is <u>attractively</u> designed and includes the required vocabulary. All words are <u>correctly</u> written, <u>very</u> neat and <u>all</u> words are legible.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p>Is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>																						
		<b>3-4 marks</b>	<b>5 marks</b>																					

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

## **Self-Assessment:**

In this module, we learned seven colours and that four of the colours do not change when with animate or inanimate objects.

One way to remember is by creating a colour wheel with the four sacred colours (red, yellow, black and white) as these do not change. Another colour wheel can be created for other colours that do change endings.

Can you think of another way to remember the colours that do not change their endings?

## Module 7: Body Parts

***By the end of this module, students will be able to perform the following tasks from memory with visual prompting as required:***

- Label 14 basic parts of his/her body.
- Use 5 simple statements (positive) describing basic health of his/her body in response to a direct question.
- Create a book using the health questions and responses. (digital or paper)

### **UNDERSTANDING**

#### **GCO 1.0: Listening**

I can recognize familiar words and basic phrases related to my body.

#### **GCO 2.0: Reading**

I can understand familiar names, words and sentences related to my body.

### **SPEAKING**

#### **GCO 3.0: Spoken Interaction**

I can interact with others in structured dialogues that I have created related to my body.

#### **GCO 4.0: Spoken Production**

I can present visuals and simple text that I have created about my body.

### **WRITING**

#### **GCO 5.0: Writing**

I can label a visual of my body and write simple health statements.

### **Required content:**

Questions with Responses:		
Q:	'Koniyakonin?	Do you have a headache?
A:	Aha, noniyakonin.	Yes, I have a headache.
Q:	Kcalokossewin?	Do you have an earache?
A:	Aha, ncalokossewin.	Yes, I have an earache.
Q:	'Kipitin?	Do you have a toothache?
A:	Aha, nipitin.	Yes, I have a toothache.
Q:	'Qotakonin?	Do you have a sore throat?
A:	Aha, nqotakonin.	Yes, I have a sore throat.
Q:	'Kikitahqiskip?	Do you have a sore neck?
A:	Aha, nkikitahqiskip.	Yes, I have a sore neck.

Directives:			
1	Oluwikatomon _____.	Point to your	(body part) . (inanimate – sing.)
2	Oluwikalan _____.	Point to your	(body part) . (animate - sing.)
Use the tables below for directives.			

**Vocabulary:**

Facial Words			
1 <sup>st</sup> person singular form		2 <sup>nd</sup> person singular form	
noniyakon	my head	'koniyakon	your head
nsisq	my eye	ksisq	your eye
ncalokoss	my ear	kcalokoss	your ear
nihton	my nose	'kihton	your nose
ntun	my mouth	ktun	your mouth
nipit	my tooth	'kipit	your tooth
nilol	my tongue	'kilol	your tongue
nonu	my cheek	'konu	your cheek
nsisoq	my face	ksisoq	your face
1 <sup>st</sup> person plural form		2 <sup>nd</sup> person plural form	
npiyehsumol	my hair	kpiyehsumol	your hair
nsiskul	my eyes	ksiskul	your eyes
ncalokossiyil	my ears	kcalokossiyil	your ears
nipitol	my teeth	'kipitol	your teeth

Other Body Parts			
1 <sup>st</sup> person singular form		2 <sup>nd</sup> person singular form	
nqotakon	my throat	'qotakon	your throat
nosqon	my elbow	'kosqon	your elbow
ntolamhok	my stomach	ktolamhok	your stomach
npahkam	my back	kpahkam	your back
notq	my knee	'kotq	your knee
ntopskuhk	my neck	ktopskuhk	your neck
1 <sup>st</sup> person plural form		2 <sup>nd</sup> person plural form	
nosqonok	my elbows	'kosqonok	your elbows
notkuk	my knees	'kotkuk	your knees
<b>Note:</b> Most body parts have inalienable possession – you <b>MUST</b> use a possessive prefix with most body parts. You cannot say “ipit”, “a tooth”. It is not grammatically correct.			

**Sample Activity:**

Students can make basic health statements.

## Supplementary Content

Nhok (My Body)			
singular form		plural form	
npihtin	my hand/forearm (including hand)	npihtinol	my hands
nkat or nqat	my leg (including foot)	nkatol or nqatol	my legs (including feet)
npahtat	my left hand		
ntinahkat	my right hand		

### GCO 1.0 Listening

Actively listens to a series of phrases in guided situations and uses verbal and body language to show comprehension. Teacher will introduce the words for body parts. Reveal one term at a time slowly and clearly. Some students may want to see your mouth as you pronounce each word. Have each student repeat individual words. If available, allow students to record and listen to their pronunciation. Use these steps for all listening activities.

Nhok (My Body)	
inanimate singular	
npiyehsumol	my head of hair
noniyakon	my head
nsisq	my eye
ncalokoss	my ear
nihton	my nose
ntun	my mouth
nipit	my tooth
nilol	my tongue
nonu	my cheek
nsisq	my face
npihtin	my hand/forearm (including hand)
npahtat	my left hand
ntinahkat	my right hand
ncihcin	my thumb
ntolamhok	my stomach
npahkam	my back
nkat or nqat	my leg (including foot)
nsit	my foot
nkotqesit	my toe
noqon	my heel
animate singular	
ntopskuhk	my neck
ngotakon	my throat
nosqon	my elbow
nokos	my fingernail
notq or nkotq	my knee

### GCO 2.0 Reading

Comprehends and interprets labels and simple sentences related to physical well-being.

### GCO 3.0 Spoken Interaction

Produces a series of simple sentences related to physical well-being in a dialogue.

### GCO 4.0 Spoken Production

Produces a series of simple sentences for an audience related to physical well-being.

### GCO 5.0 Writing

Creates digital book for younger students responding to health questions.

### GCO 6.0 Language Development - Supplementary

Introduce the facial/body vocabulary using the possessive prefix “his/her” and compare to the possessive prefixes “my” and “your”.

nhok (my body)	khok (your body)	hok (his/her body)	translation
npiyehsumol	kpiyehsumol	'piyehsumol	my-your-his/her head of hair
noniyakon	'koniyakon	woniyakon	my-your-his/her head
nsisq	ksisq	'sisq	my-your-his/her eye
nsiskul	ksiskul	'siskul	my-your-his/her eyes
ncalokoss	kcalokoss	'calokoss	my-your-his/her ear
ncalokossiyil	kcalokossiyil	'calokossiyil	my-your-his/her ears
nihton	'kihton	wihton	my-your-his/her nose
ntun	ktun	'tun	my-your-his/her mouth
nipit	'kipit	wipit	my-your-his/her tooth
nipitol	'kipitol	wipitol	my-your-his/her teeth
nilol	'kilol	wilol	my-your-his/her tongue
nonu	'konu	wonu	my-your-his/her cheek
nonuwiyil	'konuwiyil	wonuwiyil	my-your-his/her cheeks
nsisq	ksisq	'sisq	my-your-his/her face
ntopskuhk	ktopskuhk	'topskuhkiyil	my-your-his/her neck
nqotakon	'qotakon	'qotakonol	my-your-his/her throat
nosqon	'kosqon	wosqonol	my-your-his/her elbow
nosqonok	'kosqonok	wosqon	my-your-his/her elbows
notq	'kotq	wotkul	my-your-his/her knee
notkuk	'kotkuk	wotku	my-your-his/her knees

**Note:** Most body parts have inalienable possession – you **MUST** use a possessive prefix with most body parts. You cannot say “ipit”, “a tooth”. It is not grammatically correct.

For the body parts above, the possessive pronouns are slightly different. The pronouns are still **n-**, **k-**, and **'-** before a root noun that begins with a consonant, but they are **n-**, **k-**, and **w-** before a root noun that begins with a vowel. Related to Nil, Kil and Nekom (1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> persons.)

When *animate* nouns use the 3<sup>rd</sup> person form Nekom (his/her), there is not only a prefix of (**w-**) or (**'-**) but also a suffix (**-ol**) at the end of the word. This is not true for inanimate words.

These are general grammatical rules and are not true for every word. As with every language, Wolastoqey has unique features.



Introduce students to negative responses to health questions.

Q:	'Koniyakonin?	Do you have a headache?
R1:	Aha, noniyakonin.	Yes, I have a headache.
R2:	Kotama, <b>ma-te</b> noniyakoninew.	No, I don't have a headache.
Q:	Kcalokossewin?	Do you have an earache?
R1:	Aha, ncalokossewin.	Yes, I have an earache.
R2:	Kotama, <b>ma-te</b> ncalokossewinew.	No, I don't have an earache.
Q:	'Kipitin?	Do you have a toothache?
R1:	Aha, nipitin.	Yes, I have a toothache.
R2:	Kotama, <b>ma-te</b> nipitinew.	No, I don't have a toothache.
Q:	'Qotakonin?	Do you have a sore throat?
R1:	Aha, nqotakonin.	Yes, I have a sore throat.
R2:	Kotama, <b>ma-te</b> nqotakoninew.	No, I don't have a sore throat.
Q:	'Kikitahqiskip?	Do you have a sore neck?
R1:	Aha, nkikitahqiskip.	Yes, my neck is sore.
R2:	Kotama, <b>ma-te</b> nkikitahqiskipew.	No, I don't have a sore neck.
Q:	Kpahkamin?	Do you have a sore back?
R1:	Aha, npahkamin.	Yes, I have a sore back
R2:	Kotama, <b>ma-te</b> npahkaminew	No, I don't have a sore back
Q:	Ktolamhokewin?	Do you have a stomach ache?
R1:	Aha, ntolamhokewin	Yes, I have a stomach ache.
R2:	Kotama, <b>ma-te</b> ntolamhokewinew	

Nouns and pronouns may be incorporated into verbs. They do not always appear as separate words in a sentence. A sentence in English can sometimes be expressed as a single word in Wolatoqey. (holophrastic)

There are different type of roots (initial, medial, final) can be used in combination to form nouns and verbs which are then inflected with various prefixes and endings. Prefixes and endings indicate person, number, tense, mode and whether the verb is positive or negative.

Kete (e.g.): Noniyakonin

N – I (first person) – inflectional prefix  
 -oniyakon- noun is a root (-oniyakon-)

Q:	Wen woniyakoninet?	Who has a headache?
A:	Nil noniyakonin.	I have a headache.
Q:	Wen calokossewinet?	Who has an earache?
A:	Nil ncalokossewin.	I have an earache.
Q:	Wen wipinet?	Who has a toothache?
A:	Nil nipitin.	I have a toothache.

Q:	Wen qotakoninet?	Who has a sore throat?
A:	Nil nqotakonin.	I have a sore throat.
Q:	Wen kikitahqiskipet?	Who has a sore neck?
A:	Nil nkikitahqiskip.	I have a sore neck.
Q:	Wen pahkaminet?	Who has a sore back?
A:	Nil npahkamin	I have a sore back.
Q:	Wen tolamhokewinet?	Who has a stomach ache?
A:	Nil ntalamhokewin.	I have a stomach ache.

## Module 7: Drawing Body Parts

	Meets Expectations	Exceeds Expectations										
<b>Pronunciation/Presentation</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script. Labels:</p> <p>Example:</p> <table border="1"> <tr> <td>npiyehsumol</td> <td>my hair</td> </tr> <tr> <td>noniyakon</td> <td>my head</td> </tr> <tr> <td>nsiskul</td> <td>my eyes</td> </tr> <tr> <td>ncalokossiyil</td> <td>my ears</td> </tr> <tr> <td>nihton</td> <td>my nose</td> </tr> </table>	npiyehsumol	my hair	noniyakon	my head	nsiskul	my eyes	ncalokossiyil	my ears	nihton	my nose	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience.</p>
	npiyehsumol	my hair										
noniyakon	my head											
nsiskul	my eyes											
ncalokossiyil	my ears											
nihton	my nose											
	<b>3-4 marks</b>	<b>5 marks</b>										
<b>Visuals</b>	<p>The drawing is <u>attractively</u> designed and includes the required vocabulary. All words are <u>correctly</u> written, <u>very</u> neat and <u>all</u> words are legible.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>										
		<b>3-4 marks</b>	<b>5 marks</b>									

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

**Dialogue: Students will shift roles, taking turns being the Questioner and Responder**

	Meets Expectations	Exceeds Expectations						
<b>Content/ Pronunciation</b>	<p>The Dialogue includes the required vocabulary.</p> <p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <p>Example:</p> <table border="1"> <tr> <td>Q:</td> <td>'Koniyakonin?</td> <td>Do you have a headache?</td> </tr> <tr> <td>A:</td> <td>Aha, noniyakonin.</td> <td>Yes, I have a headache.</td> </tr> </table>	Q:	'Koniyakonin?	Do you have a headache?	A:	Aha, noniyakonin.	Yes, I have a headache.	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Words and phrases that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience and <u>uses gestures</u> to add to meaning.</p>
	Q:	'Koniyakonin?	Do you have a headache?					
A:	Aha, noniyakonin.	Yes, I have a headache.						
	<b>3-4 marks</b>	<b>5 marks</b>						

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

## Module 7: Health Picture Book (electronic or paper)

	Meets Expectations	Exceeds Expectations									
<b>Pronunciation/ Presentation</b>  <b>(Digital or paperbook)</b>	<p>The voice is <u>clear</u>, so that words and pronunciation can be heard <u>accurately</u>. Pronunciation is understandable. The teacher is able to recognize the distinct vocabulary words without having to refer to a written script.</p> <p>Use the 5 health questions and 2 responses for each.</p> <table border="1"> <tr> <td>Q:</td> <td>'Koniyakonin?</td> <td>Do you have a headache?</td> </tr> <tr> <td>A:</td> <td>Aha, noniyakonin.</td> <td>Yes, I have a headache.</td> </tr> <tr> <td>A:</td> <td>Kotama, ma-te noniyakoninew.</td> <td>No, I don't have a headache.</td> </tr> </table>	Q:	'Koniyakonin?	Do you have a headache?	A:	Aha, noniyakonin.	Yes, I have a headache.	A:	Kotama, ma-te noniyakoninew.	No, I don't have a headache.	<p>In addition to the <i>Meets Expectations</i> criteria, the work includes:</p> <p>Questions and responses that <u>go beyond</u> the essential vocabulary.</p> <p>Pronunciation is <u>consistently</u> clear and accurate, with a <u>smooth and natural delivery</u>.</p> <p>The speaker looks <u>confidently</u> at the audience when presenting.</p>
	Q:	'Koniyakonin?	Do you have a headache?								
A:	Aha, noniyakonin.	Yes, I have a headache.									
A:	Kotama, ma-te noniyakoninew.	No, I don't have a headache.									
	<b>3-4 marks</b>	<b>5 marks</b>									
<b>Visuals</b>	<p>The visual is <u>attractively</u> designed and includes the required vocabulary. All words are <u>correctly</u> written, <u>very</u> neat and <u>all</u> words are legible.</p>	<p>In addition to the <i>Meets Expectations</i> criteria, the work:</p> <p>Is presented with supporting images and <u>two to three</u> supplementary concepts/phrases.</p>									
		<b>3-4 marks</b>	<b>5 marks</b>								

**Self-Evaluation:**

**Peer Evaluation:**

**Teacher Evaluation:**

## **Summary of Selected Projects**

### **Module 1: Creating Family Stories**

Oral: Present the Storyboard

Written: Create a Storyboard

### **Module 2: Introduction to Home**

Oral: Name Rooms and Objects

Oral: Present the Model Home

Written: Label a Model Home

### **Module 3: Interactions - Dialogue**

Oral/Reading: Telephone Conversation

Written - Write a Script

### **Module 4: Animals**

Oral: Tell a Story

Written: Create a Picture Book

### **Module 5: Interactions – Questions and Directions**

Oral: Ask and Answer 5 Simple Questions

Oral: Give 8 Directions

Reading: Recognize Vocabulary Related to Directions

Written: Label Visuals for Questions/Directions

### **Module 6: Colours**

Oral: Read Colour Sentences

Reading/Written: Create Sentences Using the Colours

### **Module 7: Body Parts**

Oral/written: Name and Label Basic Body Parts

Oral: Answer Questions Related to Health

Written: Create digital book

## Summative Assessment

<b>Summative Assessment – End of Course Grading</b>
<i>60% Spoken Interaction and Production</i>
<i>25% Reading and Listening</i>
<i>15% Written Products</i>

**Process:** Did the student show they followed the processes of learning the materials? Did s/he participate consistently in the oral activities? Work hard to complete projects? Maintain good study habits?

**Progress:** Did the student make progress in their learning? How significant was that progress?

**Product:** Is it evident that the student made strong efforts to develop quality projects for each unit?