

## BIG IDEAS

Listening and viewing with intent helps us acquire a new language.

Both verbal and **non-verbal cues** contribute meaning in language.

**Reciprocal** communication is possible using high-frequency words and patterns.

We can explore our identity through a new language.

**Stories** help us to acquire language.

Each culture has traditions and ways of celebrating.

## Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <p><b>Thinking and communicating</b></p> <ul style="list-style-type: none"> <li>Recognize the relationships between pronunciation, <b>common intonation patterns</b>, and meaning</li> <li>Identify key information in slow, clear speech and other <b>texts</b></li> <li>Comprehend stories</li> <li>Comprehend high-frequency vocabulary in slow, clear speech and other texts</li> <li>Use <b>language-learning strategies</b></li> <li>Interpret non-verbal cues to increase understanding</li> <li>Respond to simple commands and instructions</li> <li>Participate in simple interactions</li> <li><b>Seek clarification</b> of meaning</li> <li>Share information using the <b>presentation format</b> best suited to their own and others' diverse abilities</li> </ul> <p><b>Personal and social awareness</b></p> <ul style="list-style-type: none"> <li>Consider personal, shared, and others' experiences, perspectives, and worldviews through a <b>cultural lens</b></li> <li>Recognize First Peoples perspectives and knowledge; other <b>ways of knowing</b>, and local cultural knowledge</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li><b>symbols and sounds</b></li> <li>Punjabi <b>alphabet</b></li> <li>Punjabi <b>phonemes</b></li> <li>Punjabi language origin</li> <li>common, high-frequency vocabulary, sentence structures, and expressions, including: <ul style="list-style-type: none"> <li>simple <b>questions</b> and <b>descriptions</b></li> <li>basic <b>information</b> about self and others</li> <li><b>numerals</b></li> <li><b>gender and number</b></li> <li>formal and informal <b>modes of address</b></li> </ul> </li> <li>First Peoples perspectives connecting language and culture, including <b>oral histories, identity, and place</b></li> <li>Punjabi <b>works of art</b></li> <li><b>Punjabi communities</b> across Canada</li> <li><b>common elements</b> of Punjabi <b>cultural festivals and celebrations</b></li> </ul>

**Big Ideas – Elaborations**

- **non-verbal cues:** e.g., gestures, facial expressions, pictures, props
- **Reciprocal:** involving back-and-forth participation
- **Stories:** Stories are a narrative form of text that can be oral, written, or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity.

**Curricular Competencies – Elaborations**

- **common intonation patterns:** e.g., differentiate between a statement and a question
- **texts:** “Text” is a generic term referring to all forms of oral, written, visual, and digital communications. Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements).
- **language-learning strategies:** e.g., interpretation of gestures, facial expressions, intonation, tone of voice, and contextual cues; use of prior knowledge, familiar words, and cognates
- **Seek clarification:** Request or provide repetition, word substitution, reformulation, or reiteration (e.g., ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ; ਤੁਸੀਂ ਇੱਕ ਵਾਰ ਫਿਰ ਦੱਸੋ; ਤੂੰ ਇੱਕ ਵਾਰ ਫਿਰ ਦੱਸ; ਇਸ ਸ਼ਬਦ ਨੂੰ ਕਿਸ ਤਰਾਂ ਕਹੋਗੇ...?).
- **presentation format:** e.g., digital, visual, verbal; aids such as charts, graphics, illustrations, music, photographs, videos, props, digital media
- **cultural lens:** e.g., values, practices, traditions, perceptions
- **ways of knowing:** e.g., First Nations, Métis, and Inuit; and/or gender-related, subject/discipline-specific, cultural, embodied, intuitive

Content – Elaborations

- **symbols and sounds:** e.g., structure, formations, and sounds of the Gurmukhi script
- **alphabet:** Gurmukhi script, which is based on the “one sound, one symbol” principle
- **phonemes:** individual speech sounds (e.g., b, s, nasal vowels, ਬਿੰਦੀ ।.॥; ਟਿੱਪੀ ਿੰ॥)
- **questions:** e.g., ਕਿਵੇਂ...?, ਇਹ.....ਰੈ?, ਕਿੱਥੇ...?, ਕਦੋਂ...?, ਕਿਹੜਾ...?, ਕੀ...?
- **descriptions:** descriptive words such as numbers, colours, sizes, and other physical attributes
- **information:** e.g., expressions used in greetings, salutations, and getting to know others (e.g., ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ; ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ?...; ਤੁਹਾਡਾ ਕੀ ਹਾਲ ਹੈ?; ਤੁਹਾਡੀ ਕਿੰਨੀ ਉਮਰ ਹੈ?; ਮੇਰਾ ਨਾਮ...; ਮੈਂ \_\_\_ਸਾਲ ਦਾ/ਦੀ ਹਾਂ; ਮੈਂ \_\_\_ ਹਾਂ...; ਮੈਂ \_\_\_ ਪਸੰਦ ਕਰਦਾ/ਕਰਦੀ ਹਾਂ...; ਅਸੀਂ \_\_\_ ਭੈਣ-ਭਰਾ ਹਾਂ।...)
- **numerals:** including Gurmukhi numerical symbols
- **gender and number:**
  - basic masculine, feminine, or gender-identity forms of words
  - variable endings, such as ਕਰਦਾ ਜਾਂ ਕਰਦੀ
  - singular and plural forms of words (number), such as ਕੁਰਸੀ ਅਤੇ ਕੁਰਸੀਆਂ
- **modes of address:** e.g., ਤੂੰ, ਤੁਸੀਂ
- **oral histories:** e.g., conversations with an Elder about celebrations, traditions, and protocols
- **identity:** Identity is influenced by, for example, traditions, protocols, celebrations, and festivals.
- **place:** Place is any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity. The connection between people and place is foundational to First Peoples perspectives on the world. A sense of place can be influenced by territory, food, clothing, and creative works.
- **works of art:** e.g., creative works in dance, drama, music, or visual arts, with consideration for the ethics of cultural appropriation and plagiarism
- **Punjabi communities:** regional demographic centres with Punjabi heritage (e.g., Paldi, B.C.; sites in Metro Vancouver and the Greater Toronto Area)
- **common elements:** e.g., activities, clothing, artistic expression, dance, decorations, food, music, parades, sports
- **cultural festivals and celebrations:** e.g., Diwali, Vaisakhi, Lohri

## BIG IDEAS

Listening and viewing with intent helps us understand a message.	We can explore our identity through a new language.	<b>Reciprocal</b> communication is possible using high-frequency words and patterns.	<b>Stories</b> help us to acquire language and <b>understand the world</b> around us.	Learning about language from diverse communities helps us develop cultural awareness.
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## Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <p><b>Thinking and communicating</b></p> <ul style="list-style-type: none"> <li>Recognize the relationships between pronunciation, <b>intonation, tone of voice</b>, and meaning</li> <li>Identify <b>key information</b> in slow, clear speech and other <b>texts</b></li> <li>Comprehend stories</li> <li>Comprehend high-frequency words and patterns in slow, clear speech and other texts</li> <li>Use <b>language-learning strategies</b></li> <li>Interpret <b>non-verbal cues</b> to increase understanding</li> <li>Respond to questions, simple commands, and instructions</li> <li><b>Exchange ideas</b> and information, both orally and in writing</li> <li><b>Seek clarification</b> of meaning using common statements and questions</li> <li>Share information using the <b>presentation format</b> best suited to their own and others' diverse abilities</li> </ul> <p><b>Personal and social awareness</b></p> <ul style="list-style-type: none"> <li>Consider personal, shared, and others' experiences, perspectives, and worldviews through a <b>cultural lens</b></li> <li>Recognize First Peoples perspectives and knowledge; other <b>ways of knowing</b>, and local cultural knowledge</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>Punjabi <b>symbols, sounds</b>, and <b>letter patterns</b></li> <li>Punjabi <b>phonemes</b></li> <li>common, high-frequency vocabulary, sentence structures, and expressions, including: <ul style="list-style-type: none"> <li>types of <b>questions</b></li> <li><b>family relationships</b></li> <li>descriptions of others</li> <li>formal and informal <b>modes of address</b></li> <li>information about daily events</li> <li>common <b>emotions and physical states</b></li> <li><b>numerals</b></li> </ul> </li> <li>First Peoples perspectives connecting language and culture, <b>oral histories, identity</b>, and <b>place</b></li> <li>Punjabi <b>works of art</b></li> <li><b>cultural aspects</b> of Punjabi communities in Canada and around the world</li> </ul>

Big Ideas – Elaborations

- **Reciprocal:** involving back-and-forth participation
- **Stories:** Stories are a narrative form of text that can be oral, written, or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity.
- **understand the world:** by exploring, for example, thoughts, feelings, knowledge, culture, and identity

Curricular Competencies – Elaborations

- **intonation, tone of voice:** For example:
  - differentiate between a statement and a question
  - recognize the emotion of the speaker and how it relates to his or her message
- **key information:** answers to questions such as who, what, where, when, why, and how (e.g., ਕਿਵੇਂ...?, ਕਿਥੇ...?, ਕਦੋਂ...?, ਕਿਹੜਾ...?, ਕੌਣ ...?, ਕੀ...?)
- **texts:** “Text” is a generic term referring to all forms of oral, written, visual, and digital communications. Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements).
- **language-learning strategies:** e.g., interpretation of gestures, facial expressions, intonation, tone of voice, and contextual cues; use of prior knowledge, familiar words, and cognates
- **non-verbal cues:** e.g., gestures, facial expressions, pictures, props
- **Exchange ideas:** with peers, teachers, and members of the wider community; can include virtual/online conversations
- **Seek clarification:** Request or provide repetition, word substitution, reformulation, or reiteration (e.g., ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ, ਕ੍ਰਿਪਾ ਕਰਕੇ ਇੱਕ ਵਾਰ ਫਿਰ ਦੱਸੋ, ਇਸ ਨੂੰ ਕਿਸ ਤਰਾਂ ਕਹੋਗੇ?).
- **presentation format:** e.g., digital, visual, verbal; aids such as charts, graphics, illustrations, music, photographs, videos, props, digital media
- **cultural lens:** e.g., values, practices, traditions, perceptions
- **ways of knowing:** e.g., First Nations, Métis, and Inuit; and/or gender-related, subject/discipline-specific, cultural, embodied, intuitive

Content – Elaborations

- **symbols, sounds:** e.g., structure, formations, and sounds of the Gurmukhi script
- **letter patterns:** e.g., rhyming words and groupings of letters that make the same sound
- **phonemes:** consonant sounds, short and long vowel sounds, nasal sounds (e.g., ਬਿੰਦੀ, ਟਿੱਪੀ), stress sounds (e.g., ਅੱਧਖ), conjuncts/blended sounds (e.g., ਕ੍ਰ and ਪੜ੍ਹ)
- **questions:** e.g., ਕਿਵੇਂ...?, ਇਹ ਕੌਣ ਹੈ?, ਕਿ'ਥੇ...?, ਕਦੋਂ...?, ਕਿਹੜਾ...?, ਕੀ...?, ਇਸ ਤਰਾਂ,..., ਉਹ...?
- **family relationships:** roles each family member plays within their family structure (e.g., ਜਿਵੇ- ਮਾਂ, ਪਿਉ, ਭੈਣ, ਭਰਾ?)
- **modes of address:** e.g., ਤੂੰ, ਤੁਸੀਂ
- **emotions and physical states:** (e.g., mad, sad, happy; ਜਿਵੇ ਖੁਸ਼, ਗੁੱਸੇ, ਉਦਾਸ?)
- **numerals:** including Gurmukhi numerical symbols
- **oral histories:** e.g., conversations with an Elder about celebrations, traditions, and protocols
- **identity:** Identity is influenced by, for example, traditions, protocols, celebrations, and festivals.
- **place:** Place is any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity. The connection between people and place is foundational to First Peoples perspectives on the world. A sense of place can be influenced by territory, food, clothing, and creative works.
- **works of art:** e.g., creative works in dance, drama, music, or visual arts, with consideration for the ethics of cultural appropriation and plagiarism
- **cultural aspects:** e.g., activities, celebrations, dance, festivals, traditions, clothing, food, history, land, music, protocols, rituals, parades, sports, decorations

## BIG IDEAS

Listening and viewing with intent helps us understand an increasing variety of messages.

We can explore identity and place through increased understanding of a new language.

**Reciprocal** interactions help us understand and acquire language.

**Stories** help us to acquire language and **understand the world** around us.

Knowing about diverse communities helps us develop cultural awareness.

## Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <p><b>Thinking and communicating</b></p> <ul style="list-style-type: none"> <li>• Comprehend <b>key information</b> and supporting details in slow, clear speech and other <b>texts</b></li> <li>• Comprehend meaning in stories</li> <li>• Use <b>language-learning strategies</b> to increase understanding</li> <li>• Use <b>intonation and tone of voice</b> effectively to convey meaning</li> <li>• Follow instructions to complete a task and respond to questions</li> <li>• <b>Exchange ideas</b> and information, both orally and in writing</li> <li>• <b>Seek clarification</b> of meaning using common statements and questions</li> <li>• Share information using the <b>presentation format</b> best suited to their own and others' diverse abilities</li> </ul> <p><b>Personal and social awareness</b></p> <ul style="list-style-type: none"> <li>• Describe <b>similarities and differences</b> between their own cultural practices and traditions and those of Punjabi communities in various regions</li> <li>• Identify, share, and compare linguistic and cultural information about Punjabi communities</li> <li>• Examine personal, shared, and others' experiences, perspectives, and worldviews through a <b>cultural lens</b></li> <li>• Recognize First Peoples perspectives and knowledge; other <b>ways of knowing</b>, and local cultural knowledge</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>• the relationships between Punjabi <b>letter patterns and pronunciation</b></li> <li>• common, high-frequency vocabulary, sentence structures, and expressions, including: <ul style="list-style-type: none"> <li>– types of <b>questions</b></li> <li>– <b>descriptions</b> of people and objects</li> <li>– <b>comparisons</b> and <b>directions</b></li> <li>– formal and informal <b>modes of address</b></li> </ul> </li> <li>• <b>common elements of stories</b></li> <li>• First Peoples perspectives connecting language and culture, including <b>oral histories, identity, and place</b></li> <li>• Punjabi <b>works of art</b></li> <li>• <b>cultural aspects</b> of Punjabi communities</li> <li>• Punjabi communities around the world</li> </ul>

Big Ideas – Elaborations

- **Reciprocal:** involving back-and-forth participation
- **Stories:** Stories are a narrative form of text that can be oral, written, or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity.
- **understand the world:** by exploring, for example, thoughts, feelings, knowledge, culture, and identity

Curricular Competencies – Elaborations

- **key information:** answers to questions such as who, what, where, when, why, and how (e.g., ਕੀ?, ਕਿਵੇਂ?, ਕਿੱਥੇ?, ਕਦੋਂ?, ਇਹ ਕੀ ਹੈ?, ਕਿਹੜਾ/ਕਿਹੜੀ?, ਅਤੇ ਉਤਰ ਦੇਣੇ?)
- **texts:** “Text” is a generic term referring to all forms of oral, written, visual, and digital communications. Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements).
- **language-learning strategies:** e.g., interpretation of gestures, facial expressions, intonation, tone of voice, and contextual cues; use of prior knowledge, familiar words, and cognates
- **intonation and tone of voice:** For example:
  - differentiate between a statement and a question
  - recognize the emotion of the speaker and how it relates to his or her message
- **Exchange ideas:** with peers, teachers, and members of the wider community; can include virtual/online conversations
- **Seek clarification:** Request or provide repetition, word substitution, reformulation, or reiteration (e.g., ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ, ਕ੍ਰਿਪਾ ਕਰਕੇ ਇੱਕ ਵਾਰ ਫਿਰ ਦੱਸੋ, ਇਸ ਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ ਕਰੋਗੇ?).
- **presentation format:** e.g., digital, visual, verbal; aids such as charts, graphics, illustrations, music, photographs, videos, props, digital media
- **similarities and differences:** e.g., compare the purpose of activities, celebrations, holidays, practices, and traditions
- **cultural lens:** e.g., values, practices, traditions, perceptions
- **ways of knowing:** e.g., First Nations, Métis, and Inuit; and/or gender-related, subject/discipline-specific, cultural, embodied, intuitive



Content – Elaborations

- **letter patterns and pronunciation:** e.g., phonemes, blends, rhyming words, synonyms
- **questions:** e.g., ਕੀ?, ਕਿਵੇਂ?, ਕਿੱਥੇ?, ਕਦੋਂ?, ਇਹ ਕੀ ਹੈ?, ਕਿਹੜਾ/ਕਿਹੜੀ?, ਅਤੇ ਉੱਤਰ ਦੇਣੇ
- **descriptions:** For example:
  - family, pets, friends, community members, characters in texts
  - objects in the classroom, school, home, community
  - classroom, school, home, community
- **comparisons:** e.g., ਅਤੇ, ਪਰ, ਇਸ/ਉਸ ਨਾਲੋਂ ਜ਼ਿਆਦਾ, ਇਸ ਦੇ ਨਾਲ ਨਾਲ, ਇਸ/ਉਸ ਨਾਲੋਂ ਘੱਟ
- **directions:** e.g., ਸੱਜੇ ਮੁੜੋ; ਖੱਬੇ ਮੁੜੋ; ਰਸਤੇ ਤੇ ਸੱਜੇ ਹੱਥ ਚੱਲੋ
- **modes of address:** e.g., ਤੂੰ, ਤੁਸੀਂ
- **common elements of stories:** place, characters, setting, plot, problem and resolution
- **oral histories:** e.g., conversations with an Elder about celebrations, traditions, and protocols
- **identity:** Identity is influenced by, for example, traditions, protocols, celebrations, and festivals.
- **place:** A sense of place can be influenced by, for example, territory, food, clothing, and creative works.
- **works of art:** e.g., creative works in dance, drama, music, or visual arts, with consideration for the ethics of cultural appropriation and plagiarism
- **cultural aspects:** e.g., activities, celebrations, dance, festivals, traditions, clothing, food, history, land, music, protocols, rituals, parades, sports, decorations

## BIG IDEAS

Listening and viewing with intent supports our acquisition and understanding of a new language.

We can express ourselves and talk about the world around us in a new language.

With increased fluency, we can participate actively in **reciprocal** interactions.

We can share our experiences and perspectives through **stories**.

**Creative works** are an expression of language and culture.

Acquiring a new language and learning about another culture deepens our understanding of our own language and culture.

## Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <p><b>Thinking and communicating</b></p> <ul style="list-style-type: none"> <li>Comprehend <b>key information</b> and supporting details in speech and other <b>texts</b></li> <li><b>Comprehend and retell</b> stories</li> <li>Use various <b>strategies</b> to increase understanding and produce oral and written language</li> <li>Use <b>intonation and tone of voice</b> effectively to convey meaning</li> <li><b>Narrate</b> stories, both orally and in writing</li> <li>Follow instructions to complete a task and respond to questions</li> <li><b>Exchange ideas</b> and information, both orally and in writing</li> <li><b>Seek clarification and verify</b> meaning</li> <li>Share information using the <b>presentation format</b> best suited to their own and others' diverse abilities</li> </ul> <p><b>Personal and social awareness</b></p> <ul style="list-style-type: none"> <li>Describe <b>similarities and differences</b> between their cultural practices and traditions and those of Punjabi communities</li> <li><b>Engage in experiences</b> with Punjabi people and communities</li> <li>Examine personal, shared, and others' experiences, perspectives, and worldviews through a <b>cultural lens</b></li> <li>Recognize First Peoples perspectives and knowledge; other <b>ways of knowing</b>, and local cultural knowledge</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>the relationships between Punjabi <b>letter patterns and pronunciation</b></li> <li>common, high-frequency vocabulary, sentence structures, and expressions, including: <ul style="list-style-type: none"> <li>types of <b>questions</b></li> <li><b>time and frequency</b></li> <li>descriptions of people, objects, and locations</li> <li><b>preferences, emotions, and physical states</b></li> <li>personal interests, <b>beliefs, and opinions</b></li> <li><b>directions</b></li> <li>formal and informal <b>modes of address</b></li> </ul> </li> <li>past, present, and future <b>time frames</b></li> <li><b>common elements of stories</b></li> <li>First Peoples perspectives connecting language and culture, including <b>oral histories, identity, and place</b></li> <li>Punjabi <b>works of art</b></li> <li><b>cultural aspects</b> of Punjabi communities around the world</li> </ul>

### Big Ideas – Elaborations

- **reciprocal:** involving back-and-forth participation
- **stories:** Stories are a narrative form of text that can be oral, written, or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity.
- **Creative works:** representing the experience of the people from whose culture they are drawn (e.g., painting, sculpture, theatre, dance, poetry and prose, filmmaking, musical composition, architecture)

### Curricular Competencies – Elaborations

- **key information:** e.g., who, what, where, when, why, and how
- **texts:** “Text” is a generic term referring to all forms of oral, written, visual, and digital communications. Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements).
- **Comprehend and retell:** Identify key information in oral and written stories and retell stories orally and in writing.
- **strategies:** language-learning strategies such as interpretation of gestures, facial expressions, intonation, tone of voice, and contextual cues; use of prior knowledge, familiar words, and cognates
- **intonation and tone of voice:**
  - differentiate between a statement and a question
  - recognize the emotion of the speaker and how it relates to his or her message
- **Narrate:**
  - Use expressions of time and transitional words to show logical progression.
  - Use past, present, and future time frames.
- **Exchange ideas:** with peers, teachers, and members of the wider community; can include virtual/online conversations
- **Seek clarification and verify:** e.g., request or provide repetition, word substitution, reformulation, or reiteration
- **presentation format:** e.g., digital, visual, verbal; aids such as charts, graphics, illustrations, music, photographs, videos, props, digital media
- **similarities and differences:** e.g., compare the purpose of activities, celebrations, holidays, practices, and traditions
- **Engage in experiences:** e.g., blogs, school visits (including virtual/online visits), concerts, exchanges, festivals, films, letters, plays, stores and restaurants with service in Punjabi
- **cultural lens:** e.g., values, practices, traditions, perceptions
- **ways of knowing:** e.g., First Nations, Métis, and Inuit; and/or gender-related, subject/discipline-specific, cultural, embodied, intuitive

Content – Elaborations

- **letter patterns and pronunciation:**
  - rhyming words and groupings of letters that make the same sound (e.g., ਬਸ, ਬੱਸ; ਸਿੰਘ, ਸਿੰਗ)
  - groupings of letters and symbols that change the sound (e.g., ਪੈਰ ਵਿੱਚ ਬਿੰਦੀ ਸ਼ to soften the sound, conjunct letters to shorten the sound)
- **questions:** e.g., ਕੀ?, ਕਿਵੇਂ?, ਕਿੱਥੇ?, ਕਦੋਂ?, ਇਹ ਕੀ ਹੈ?, ਕਿਹੜਾ/ਕਿਹੜੀ?, ਅਤੇ ਉੱਤਰ ਦੇਣੇ
- **time and frequency:** e.g., ਅੱਜ, ਕੱਲ੍ਹ, ਪਰਸੋਂ, ਹਰ ਰੋਜ਼, ਨਿੱਤ, ਕੱਲ੍ਹ ਨੂੰ, ਕਦੋਂ, ਕਦੇ/ਕਦੀ ਨਹੀਂ
- **preferences, emotions, and physical states:** e.g., ਮੈਂ ਇਸ ਕਰਕੇ ਡਰ ਲਗਦਾ ਹੈ...; ਉਹ ਇਸ ਕਰਕੇ ਡਰਦੀ/ਡਰਦਾ ਹੈ...
- **beliefs, and opinions:** e.g., ਉਹ ਡਰਦਾ/ਡਰਦੀ ਹੈ...; ਮੇਰੇ ਹਿਸਾਬ ਨਾਲ/ਮੇਰੇ ਮੁਤਾਬਕ...; ਮੈਂ ਇਹ ਸੋਚਦਾ/ਸੋਚਦੀ...; ਮੇਰੀ ਰਾਇ ਨਾਲ... (often uses the present indicative tense)
- **directions:** e.g., ਸੱਜੇ; ਖੱਬੇ; ਉਪਰ; ਥੱਲੇ; ਉੱਤਰ; ਹੇਠਾਂ, north, south, west, east
- **modes of address:** e.g., ਤੂੰ, ਤੁਸੀਂ
- **time frames:** a change in time frame requires a change in wording (e.g., ਮੈਂ ਅੱਜ ਬੱਕਿਆ/ਬੱਕੀ ਹੋਇਆ/ਹੋਈ ਹਾਂ; ਮੈਂ ਕੱਲ ਰੋਟੀ ਖਾਧੀ ਸੀ; ਅਸੀਂ ਕੱਲ੍ਹ ਨੂੰ ਹਾਕੀ ਖੇਡਾਂਗੇ)
- **common elements of stories:** place, characters, setting, plot, problem and resolution
- **oral histories:** e.g., conversations with an Elder about celebrations, traditions, and protocols
- **identity:** Identity is influenced by, for example, traditions, protocols, celebrations, and festivals.
- **place:** A sense of place can be influenced by, for example, territory, food, clothing, and creative works.
- **works of art:** e.g., creative works in dance, drama, music, or visual arts, with consideration for the ethics of cultural appropriation and plagiarism
- **cultural aspects:** e.g., activities, celebrations, dance, festivals, traditions, clothing, food, history, land, music, protocols, rituals, parades, sports, decorations

## BIG IDEAS

Listening and viewing with intent supports our acquisition and understanding of a new language.	Acquiring a new language allows us to explore our identity and culture from a new perspective.	Conversing about things we care about can motivate our learning of a new language.	We can share our experiences and perspectives through <b>stories</b> .	<b>Creative works</b> allow us to experience culture and appreciate cultural diversity.
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## Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <p><b>Thinking and communicating</b></p> <ul style="list-style-type: none"> <li>Recognize the relationships between Punjabi <b>letter patterns</b>, <b>pronunciation</b>, and meaning</li> <li><b>Derive meaning</b> from speech and a variety of other <b>texts</b></li> <li>Comprehend meaning in stories</li> <li>Use various <b>strategies</b> to increase understanding and produce oral and written language</li> <li><b>Narrate</b> stories, both orally and in writing</li> <li>Participate in short and simple conversations</li> <li><b>Exchange ideas</b> and information, both orally and in writing</li> <li><b>Seek clarification and verify</b> meaning</li> <li>Share information using the <b>presentation format</b> best suited to their own and others' diverse abilities</li> </ul> <p><b>Personal and social awareness</b></p> <ul style="list-style-type: none"> <li>Recognize the importance of story in personal, family, and community identity</li> <li>Describe <b>similarities and differences</b> between their own cultural practices and traditions and those of Punjabi communities</li> <li><b>Engage in experiences</b> with Punjabi people and communities</li> <li>Examine personal, shared, and others' experiences, perspectives, and worldviews through a <b>cultural lens</b></li> <li>Recognize First Peoples perspectives and knowledge; other <b>ways of knowing</b>, and local cultural knowledge</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>Punjabi <b>letter patterns</b></li> <li>vocabulary, sentence structures, and expressions, including: <ul style="list-style-type: none"> <li>types of <b>questions</b></li> <li>descriptions of people, objects, and locations</li> <li><b>sequence</b> of events</li> <li>personal interests, needs, and opinions</li> </ul> </li> <li>past, present, and future <b>time frames</b></li> <li><b>elements of common texts</b></li> <li><b>common elements of stories</b></li> <li>First Peoples perspectives connecting language and culture, including <b>oral histories</b>, <b>identity</b>, and <b>place</b></li> <li>Punjabi <b>works of art</b></li> <li><b>cultural aspects</b> of various Punjabi communities</li> <li>ethics of <b>cultural appropriation</b> and plagiarism</li> </ul>

Big Ideas – Elaborations

- **stories:** Stories are a narrative form of text that can be oral, written, or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity.
- **Creative works:** representing the experience of the people from whose culture they are drawn (e.g., painting, sculpture, theatre, dance, poetry and prose, filmmaking, musical composition, architecture)

Curricular Competencies – Elaborations

- **letter patterns, pronunciation:** e.g., predict the pronunciation of written words and groups of words
- **Derive meaning:** Understand key information, supporting details, time, and place.
- **texts:** “Text” is a generic term referring to all forms of oral, written, visual, and digital communications. Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements).
- **strategies:** language-learning strategies such as interpretation of gestures, facial expressions, intonation, tone of voice, and contextual cues; use of prior knowledge, familiar words, and cognates
- **Narrate:**
  - Use expressions of time and transitional words to show logical progression.
  - Use past, present, and future time frames.
- **Exchange ideas:** with peers, teachers, and members of the wider community; can include virtual/online conversations
- **Seek clarification and verify:** e.g., request or provide repetition, word substitution, reformulation, or reiteration
- **presentation format:** e.g., digital, visual, verbal; aids such as charts, graphics, illustrations, music, photographs, videos, props, digital media
- **similarities and differences:** e.g., compare the purpose of activities, celebrations, holidays, practices, and traditions
- **Engage in experiences:** e.g., blogs, school visits (including virtual/online visits), concerts, exchanges, festivals, films, letters, plays, social media, stores and restaurants with service in Punjabi
- **cultural lens:** e.g., values, practices, traditions, perceptions
- **ways of knowing:** e.g., First Nations, Métis, and Inuit; and/or gender-related, subject/discipline-specific, cultural, embodied, intuitive

Content – Elaborations

- **letter patterns:** rhyming words and groupings of letters that make the same sound
- **questions:** open-ended questions, such as those beginning with how or why, or those that involve reflection or deep thinking
- **sequence:** e.g., ਪਹਿਲਾਂ, ਪਿੱਛੋਂ, ਦੂਸਰੀ ਵਾਰ, ਲਗਾਤਾਰ, ਅਖੀਰਲਾ
- **time frames:** e.g., using expressions of time and transitional words to show logical progression (e.g., ਮੈਂ ਖਾਂਦਾ ਹਾਂ। ਮੈਂ ਖਾਧਾ । ਮੈਂ ਖਾਵਾਂਗਾ)
- **elements of common texts:** e.g., format (letter versus email message), language, context, audience, register (informal versus formal), purpose
- **common elements of stories:** e.g., place, characters, setting, plot, problem and resolution
- **oral histories:** e.g., conversations with an Elder about celebrations, traditions, and protocols
- **identity:** Identity is influenced by, for example, traditions, protocols, celebrations, and festivals.
- **place:** A sense of place can be influenced by, for example, territory, food, clothing, and creative works.
- **works of art:** e.g., creative works in dance, drama, music, or visual arts
- **cultural aspects:** e.g., activities, celebrations, dance, festivals, traditions, clothing, food, history, land, music, protocols, rituals, parades, sports, decorations
- **cultural appropriation:** use of a cultural motif, theme, “voice,” image, knowledge, story, song, or drama, shared without permission or without appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn

## BIG IDEAS

<p>Listening and viewing with intent supports our acquisition and understanding of a new language.</p>	<p><b>Stories</b> give us unique ways to understand and reflect on meaning.</p>	<p>Expressing ourselves and engaging in conversation in a new language require courage, risk taking, and perseverance.</p>	<p><b>Cultural expression</b> can take many forms.</p>	<p>Acquiring a new language provides a unique opportunity to access and interact with diverse communities.</p>
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## Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <p><b>Thinking and communicating</b></p> <ul style="list-style-type: none"> <li>Recognize the relationships between Punjabi <b>letter patterns, pronunciation,</b> and meaning</li> <li>Recognize how <b>choice of words</b> affects meaning</li> <li>Comprehend key information and supporting details in speech and a variety of other <b>texts</b></li> <li>Comprehend meaning and viewpoints in stories</li> <li>Use various <b>strategies</b> to increase understanding and produce oral and written language</li> <li><b>Narrate</b> stories, both orally and in writing</li> <li><b>Exchange ideas</b> and information, orally and in writing</li> <li>Share information using the <b>presentation format</b> best suited to their own and others' diverse abilities</li> <li><b>Seek clarification and verify</b> meaning</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>vocabulary, sentence structures, and expressions, including: <ul style="list-style-type: none"> <li>complex <b>questions</b> and instructions</li> <li>activities, situations, and events</li> <li>descriptions of people, objects, places, and personal interests</li> <li>sequence of events</li> </ul> </li> <li><b>elements of common texts</b></li> <li><b>common elements of stories</b></li> <li>past, present, and future <b>time frames</b></li> <li>First Peoples perspectives connecting language and culture, including <b>oral histories, identity, and place</b></li> <li>Punjabi <b>works of art</b></li> <li>Punjabi <b>media</b></li> <li>cultural aspects of various Punjabi communities</li> <li>contributions of Punjabi Canadians to society</li> <li>ethics of <b>cultural appropriation</b> and plagiarism</li> </ul>



**Learning Standards (continued)**

Curricular Competencies	Content
<p><b>Personal and social awareness</b></p> <ul style="list-style-type: none"> <li>• Describe regional, cultural, and linguistic practices, traditions, and attitudes in various Punjabi regions and their role in shaping cultural identity</li> <li>• Appreciate that there are <b>regional variations</b> in Punjabi</li> <li>• <b>Engage in experiences</b> with Punjabi people and communities</li> <li>• Analyze personal, shared, and others' experiences, perspectives, and worldviews through a <b>cultural lens</b></li> <li>• Recognize First Peoples perspectives and knowledge; other <b>ways of knowing</b>, and local cultural knowledge</li> </ul>	

<b>Big Ideas – Elaborations</b>	<b>SECOND LANGUAGES – Punjabi Grade 10</b>
<ul style="list-style-type: none"> <li>• <b>Stories:</b> Stories are a narrative form of text that can be oral, written, or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity.</li> <li>• <b>Cultural expression:</b> represents the experience of the people from whose culture it is drawn (e.g., painting, sculpture, theatre, dance, poetry and prose, filmmaking, musical composition, architecture)</li> </ul>	

Curricular Competencies – Elaborations

- **letter patterns, pronunciation:** e.g., predict the pronunciation of written words and groups of words
- **choice of words:** e.g., degrees of formality, degrees of directness, verb tense, modality
- **texts:** “Text” is a generic term referring to all forms of oral, written, visual, and digital communications. Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements).
- **strategies:** For example:
  - integrate new vocabulary into familiar Punjabi structures
  - take risks to extend language boundaries
  - use a variety of reference materials
- **Narrate:**
  - Use expressions of time and transitional words to show logical progression.
  - Use past, present, and future time frames.
- **Exchange ideas:** with peers, teachers, and members of the wider community; can include virtual/online conversations
- **presentation format:** e.g., digital, visual, verbal; aids such as charts, graphics, illustrations, music, photographs, videos, props, digital media
- **Seek clarification and verify:** e.g., request or provide repetition, word substitution, reformulation, or reiteration
- **regional variations:** e.g., different dialects of Punjabi regions and communities
- **Engage in experiences:** e.g., blogs, school visits (including virtual/online visits), concerts, exchanges, festivals, films, letters, plays, social media, stores and restaurants with service in Punjabi
- **cultural lens:** e.g., values, practices, traditions, perceptions
- **ways of knowing:** e.g., First Nations, Métis, and Inuit; and/or gender-related, subject/discipline-specific, cultural, embodied, intuitive

Content – Elaborations

- **questions:** open-ended questions, such as those beginning with how and why, or those that involve reflection or deep thinking
- **elements of common texts:** e.g., format (letter versus email message), language, context, audience, register (informal versus formal), purpose
- **common elements of stories:** e.g., place, characters, setting, plot, problem and resolution
- **time frames:** e.g., using appropriate tenses (e.g., ਮੈਂ ਬਰਗਰ ਖਾਂਦਾ ਹਾਂ। ਤੁਸੀਂ ਕੀ ਖਾ ਰਹੇ ਹੋ?)
- **oral histories:** e.g., conversations with an Elder about celebrations, traditions, and protocols
- **identity:** Identity is influenced by, for example, traditions, protocols, celebrations, and festivals.
- **place:** A sense of place can be influenced by, for example, territory, food, clothing, and creative works.
- **works of art:** e.g., creative works in dance, drama, music, or visual arts
- **media:** e.g., online resources, articles, blogs, cartoons, music, news, videos
- **cultural appropriation:** use of a cultural motif, theme, “voice,” image, knowledge, story, song, or drama, shared without permission or without appropriate context or in a way that may misrepresent the real experience of the people from whose culture it is drawn