GERMAN – INTRODUCTORY 11

Description

German Introductory 11 has been developed to offer an opportunity for students who did not begin German in the elementary grades to enter German at the secondary level. German Introductory 11 is an intensive course, designed to cover essential learning standards from Grades 5 to 10 in an accelerated time frame in order to prepare students for German 11. It should be noted that this course does not replace the richness of the regular German 5-10 curriculum.

It is assumed that students would have limited to no background in German prior to enrolment. However, as contexts vary, districts may use their discretion with regard to admission criteria for this course. Enrolment in German Introductory 11 is not limited to Grade 11 students, and there are no prerequisites for this course.

BRITISH
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BIG IDEAS

Listening and viewing with intent supports our acquisition and understanding of a new language.	**Stories** help us to acquire language and **understand the world** around us.	Expressing ourselves in a new language requires courage, risk taking, and perseverance.	Exploring diverse **forms of cultural expression** allows us to experience and appreciate cultural diversity.	Acquiring a new language provides a unique opportunity to access and interact with diverse communities.

Learning Standards

Curricular Competencies	**Content**
Students are expected to be able to do the following:	*Students are expected to know the following:*
Thinking and communicating	• German **phonemes**
• Recognize the relationships between German **letter patterns, pronunciation,** i**ntonation, tone of voice**, and meaning	• German letter patterns
• Comprehend **key information** and supporting details in **texts**	• **gender, case, and number**
• Use **language-learning strategies** to increase understanding	• First Peoples perspectives connecting language and culture, including **oral histories**, **identity**, and **place**
• **Narrate** stories, both orally and in writing	• common, high-frequency vocabulary, sentence structures, and expressions, including:
• **Exchange ideas** and information, both orally and in writing	– types of **questions**
• **Seek clarification and verify** meaning	– **time and frequency**
• Share information using the **presentation format** best suited to their own and others' diverse abilities	– descriptions of people, objects, places, and personal interests
Personal and social awareness	– **comparisons**
• Consider personal, shared, and others' experiences, perspectives, and worldviews through a **cultural lens**	– **sequence of events**
• Recognize First Peoples perspectives and knowledge; other **ways of knowing**, and local cultural knowledge	– needs, opinions, and **preferences**
• **Engage in experiences** with German people and communities	• **cultural aspects** of **German communities** around the world
	• past, present, and future **time frames**
	• **elements of common texts and stories**
	• German **works of art**
	• ethics of **cultural appropriation** and plagiarism

- **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

- **forms of cultural expression:** representing the experience of the people from whose culture they are drawn; for example, celebrations, customs, folklore, language use, traditions, and creative works (e.g., books, paintings, pictures, sculpture, theatre, dance, poetry and prose, filmmaking, musical composition, architecture)

- **letter patterns, pronunciation:** e.g., *a*, *e*, *er*, *i*, *o*, *u*, *ä*, *ö*, *ü*, *ß*, *eu*, *äu*, *au*, *ei*, *ie*

- **intonation, tone of voice:** For example:
  - question and statement intonation patterns
  - use of tone to express different emotions

- **key information:** answers to questions such as *wer?*, *was?*, *wo?*, *wann?*, and *warum?*

- **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

- **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:** Request or provide repetition, word substitution, reformulation, or reiteration (e.g., *Ich verstehe nicht*; *Wiederholen Sie bitte*; *Wie bitte?*; *Was bedeutet…?*; *Wie sagt man…?*; *Wie schreibt/buchstabiert man…?*).

- **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, and intuitive

- **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 German

- **phonemes:** individual speech sounds (e.g., *ä, ö, ü, eu, äu, au, ei, ie, sch*)
- **gender, case, and number:** Nouns have genders (masculine, feminine, neuter), cases (*Nominativ*, *Akkusativ*, *Dativ*, *Genitiv*), and numbers (singular or plural; e.g., *der kleine Junge* versus *die kleinen Jungen*) and must be capitalized.
- **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.
- **questions:** e.g.,*Wie alt bist du?, Wie viel kostet die Jacke?, Wie sagt man…?, Wo ist die Stadt?, Wann hast du Geburtstag?, Wer kommt mit?*
- **time and frequency:** e.g., *heute, gestern, morgen, jeden Tag, immer, manchmal, nie*
- **comparisons:** e.g., *auch, aber, mehr/weniger als, so viel wie*
- **sequence of events:** e.g., *zuerst, erstens, zweitens, drittens…, danach, dann, darauf(folgend), schließlich, zuletzt, abschließend*
- **preferences:** e.g., *Ich mag…; Oliver hat… (besonders) gern…; Rebecca liebt…; Wir haben… (gar) nicht gern…; Ich verabscheue…; Sie hasst…*
- **cultural aspects** e.g., celebrations, festivals, food, geography, history, population, territory, traditions
- **German communities:** e.g., Germany, Austria, Liechtenstein, Luxembourg, Switzerland, Canadian Prairies, Okanagan Valley, Iowa, Michigan, Missouri, Texas, Washington State, Argentina, Namibia, South Africa
- **time frames:** past, present, and future time frames for common verbs in context (e.g., *Wir haben [jetzt] Deutsch; Er hat [gestern] einen Film gesehen; Ich werde [heute Abend] meine Hausaufgaben machen*)
- **elements of common texts and stories:** For example:
  - format (letter versus email message), language, context, audience (informal versus formal), purpose
  - place, characters, setting, plot, problem and resolution
- **works of art:** e.g., creative works in dance, drama, music, visual arts
- **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