

University
of Regina



COURSE OUTLINE

EINL 200
CULTURE AND ACQUISITION OF LANGUAGE AND LITERACY
3 CREDITS

PREPARED BY: Dr. Norma Shorty, Instructor
DATE: August 6, 2020

APPROVED BY: Dr. Andrew Richardson, Dean Applied Arts
DATE:

APPROVED BY SENATE:
RENEWED BY SENATE:



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CULTURE AND THE ACQUISITION OF LANGUAGE AND LITERACY

INSTRUCTOR: Norma Shorty, PhD	OFFICE HOURS: TBD
OFFICE LOCATION: N/A	CLASSROOM: Online via Zoom
E-MAIL: nshorty@yukonu.ca	TIME: 9:00-11:10 am
TELEPHONE: HEHS office 867.668.8845	DATES: Fridays Sept. 4 th -Dec. 4 th , 2020

COURSE DESCRIPTION

This course provides students with an understanding and analysis of how culture influences the development of language, literacy and communication skills, with a particular focus on the language experiences of Aboriginal peoples in Canada. With the increasing number of Aboriginal school-aged children in the territory, and the changing demographic of the classroom, teachers, and other school professionals will benefit from a greater understanding of how and in what ways culture affects and influences language acquisition and development.

PREREQUISITES

2nd year standing or permission of instructor.

LEARNING OUTCOMES

Upon successful completion of the course, students will be able to:

- Increase their understanding of, and in which ways
 - culture informs and shapes the learner;
 - language, literacy, and communication competencies are developed within a cultural and community context;
 - language acquisition is culturally biased and informed;
 - certain cultures have been privileged in terms of language and literacy development
- Have opportunities to increase their understanding and knowledge of:
 - how to teach language acquisition and literacy development within a culturally relevant and culturally rich context; and what happens when the ties between language learning and culture have been severed.

COURSE FORMAT

Peer teaching
Group work (adhering to COVID-19 guidelines)
Lecture
Independent learning

ASSESSMENTS:

Attendance & Participation

Participation (15%)

Zoom and Moodle attendance, group discussions, independent learning (adhering to COVID-19 guidelines)

Assignments

PowerPoint Archibald Chapter (25%)

Each learner will develop a PowerPoint of one chapter of Archibald, J. (2008), chapter 5 should be broken into two as this chapter is quite long. Each PowerPoint must share the information in the chapter, the presentation should include culturally relevant graphics and language, must capture the chapter focus, is organized, and identifies Archibald's culture-based pedagogy.

Presentation of Archibald PowerPoint: (10%)

The overall goal of this assignment is to allow you to present the results of one chapter of Joanne Archibald's Indigenous Storywork. The purpose of this assignment is for you to lead and teach Archibald's processes towards Indigenous culture, language acquisition, and literacy development using the culturally relevant and rich context that Archibald's text provides. You are expected to lead a discussion on how one may make Archibald's methods relevant to Yukon. This is a peer teaching exercise, so you are expected to look at the audience when you are talking, not read from slides, speak clearly and loudly, and provide great transitions from one slide to the next while utilizing Zoom as a teaching tool.

Culture, Language, and Literacy Project (40%)

In light of Indigenous colonization, and concepts of Indigenous truth and reconciliation, one of the goals of education today is to reconcile learners with Indigenous history, lands, languages, identity.

The focus of your culture, language and literacy project is to develop draft Indigenous

language and literacy inclusion plans for your classroom. Your plan should address how you will reconcile Yukon learners with Yukon First Nation heritage languages, lands, worldviews. This plan should embrace and integrate a way to process the cultural norms (moral concepts and taboos) of the community. For instance, given Indigenous protocols that Indigenous peoples work within when they are working with their own local language and culture, how will your plan address Indigenous inclusion to ensure cultural laws and protocols on the concepts and objects that you may be working with are addressed. Cultural competencies and protocols for language, literacy and communication may be gleaned from Yukon First Nation websites, meetings, the First Nation Partnership and Programs Website, the Council of Yukon First Nations Website, the Yukon Native Language Website and including those connections made with your own Indigenous Elders and Indigenous knowledge and culture bearers.

Presentation of culture, language and literacy project (10%)

You are expected to present the results of your research on your culture, language, and literacy inclusion framework and lead a class discussion on how teachers in the Yukon can achieve culture, language and literacy competencies within a cultural and community context. The purpose of this assignment is to present how you would include and teach Indigenous culture and language acquisition in your classroom, including Indigenous literacy development within a culturally relevant and rich context.

EVALUATION:

Culture, language and literacy inclusion framework	40%
Presentation of culture, language, and literacy inclusion framework	10%
Archibald Chapter PowerPoint	25%
Archibald PowerPoint presentation	10%
Participation	15%
Total	100%

5.9 GRADING SYSTEM AND DESCRIPTIONS

The University of Regina employs a percentage grading system. A grade of less than 50% is a failing grade for undergraduate programs.

5.9.1 GRADING DESCRIPTIONS 5.9.1.1 Percentage grades

90-100 An outstanding performance with very strong evidence of:

- an insightful and comprehensive grasp of the subject matter;
- a clear ability to make sound and original critical evaluation of the material given;
- outstanding capacity for original creative and/or logical thought;
- an excellent ability to organize, to analyze, to synthesize, to integrate ideas, and to express thoughts both in speech and in writing.

80-89 Very good performance with strong evidence of:

- a comprehensive grasp of the subject matter;
- an ability to make sound critical evaluation of the material given;
- a good capacity for original, creative, and/or logical thinking;
- a very good ability to organize, to analyze, to synthesize, to integrate ideas, and to express thoughts both in speech and in writing.

70-79 Above average performance with evidence of:

- relevant literature and techniques;
- some capacity for original, creative, and/or logical thinking;
- an above-average ability to organize, to analyze and to examine the subject material in a critical and constructive manner, and
- to express thoughts both in speech and in writing.

60-69 A generally satisfactory and intellectually adequate performance with evidence of: an acceptable basic grasp of the subject material;

- a fair understanding of the relevant issues;
- a general familiarity with the relevant literature and techniques;
- an ability to develop solutions to moderately difficult problems related to the subject material;
- a moderate ability to examine the material in a critical and analytical manner, and to express thoughts in writing.

50-59 A barely acceptable performance with evidence of:

- a familiarity with the subject material;
- average performance with evidence of:
- a substantial knowledge of the subject matter;
- a good understanding of the relevant issues and a good familiarity with the
- some evidence that analytical skills have been developed;
- some understanding of relevant issues;
- some familiarity with the relevant literature and techniques;

- partially successful attempts to solve moderately difficult problems related to the subject material and to examine the material in a critical and analytical manner;
- basic competence in writing.

0-49 Unacceptable performance.

REQUIRED TEXTBOOKS AND MATERIAL

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. Vancouver, BC: UBC Press.

Laptop and internet connection (Moodle and Zoom)

Selected readings, oral presentations from guests, websites and videos will be used. Whenever possible suggested materials will be posted in Moodle.

SUGGESTED MATERIALS FOR INDIGENOUS LANGUAGE INCLUSION PLAN (a work in progress)

Archibald, J. (2008). *Indigenous storywork: educating the heart, mind, body, and spirit*. Vancouver, Canada: UBC Press.

Assembly of Alaska Native Educators. (2000). Guidelines for respecting cultural knowledge. Retrieved from <http://ankn.uaf.edu/publications/Knowledge.pdf>

Barnhardt, R. & Kawagley, O. (2005). *Indigenous knowledge systems/Alaska native ways of knowing*. Retrieved from http://ankn.uaf.edu/Curriculum/Articles/BarnhardtKawagley/Indigenous_Knowledge.htm | (Original work published in 2005)

Ball, G. (1986). The Tahltan-Tlingit war: An oral history of an Indian war on the Northwest Coast. *The Alaska Journal: A 1986 Collection* (pp. 260 – 264). Anchorage Alaska: Alaska Northwest Publishing Company.

Champagne and Aishihik First Nations. (2009). *Kwäday Dän Ts'ìnchi: long ago person found*. A Champagne and Aishihik First Nations Special Report. Retrieved from

http://www.cafn.ca/pdfs/Kwaday_Dan_Ts'inchi_Newsletter_March_2009.pdf no longer available but do see <https://cafn.ca/category/news-updates/language-culture-heritage/> to request more information

Council of Yukon First Nations. (2011). Yukon First Nation Cultural Orientation and Protocols Toolkit. Whitehorse: Council of Yukon First Nations

Cruikshank, J. (1991). Reading voices: dan dha ts'edenintth'e, oral and written interpretations of the Yukon's past. Vancouver/Toronto: Douglas and McIntyre Ltd

Dauenhauer, N., & Dauenhauer, R. (1994). Haa kusteeeyí, our culture: Tlingit life stories classics of Tlingit oral literature, vol. 3. Seattle: University of Washington Press.

Dauenhauer, N., & Dauenhauer, R. (1987). Haa shuká, our ancestors: Tlingit oral narratives. Seattle and London: University of Washington Press, Sealaska Heritage Foundation.

Dauenhauer, N., & Dauenhauer, R. (1990). Haa tuwunáagu yís, for healing our spirit, Tlingit oratory. Seattle and London: University of Washington Press, Sealaska Heritage Foundation.

Dauenhauer, N., Dauenhauer, R., & Black, L. (2008). Anóoshi lingít aaní ká: Russians in Tlingit America : the battles of Sitka, 1802 and 1804. Seattle: University of Washington Press.

Davidson, G. (1901). Explanation of an Indian map of the rivers, lakes, trails, and mountains from the Chilkah to the Yukon drawn by the Chilkah chief, Kohklux, in 1896. In Mazama, April, 1901 (pp. 75-82).

Edwards, K. (2009). Dictionary of Tlingit. Retrieved from http://www.sealaskaheritage.org/programs/Language%20Resources/Tlingit_dictionary_web.pdf

First Peoples Language and Culture Council (n.d.). Culture Camps for Language Learning: An Immersion Handbook. Retrieved from <http://www.fpcc.ca/files/PDF/culture-camps-handbook.pdf>

First Peoples Language and Culture Council (n.d.). Language and Culture Immersion Handbook. Retrieved from <http://www.fpcc.ca/files/PDF/language-immersion-handbook.pdf>

Harris, A. S. (1996). Schwatka's last search: the New York ledger expedition through unknown Alaska and British America. Fairbanks, AK: University of Alaska Press.

Hebda, R., Greer, S., Mackie, A. (EDS.) (2017). Kwaday Dan Tsinchi: Teachings from Long Ago Person Found. Victoria Canada: Royal BC Museum and Champagne Aishihik First Nation.

Henry, D. (2012). Timeline rhetorical history of Chilkoot, Chilkat non-native interface. [Incomplete, not for public draft paper]. Google search 13-week Tlingit curriculum, Norma Shorty – see appendix 1.

Johnson, A. (2011). Mnemonic maps, talking landscapes: spatially narrated Kaajèt – Crow Clan – an examination of k'àma dzêa – ptarmigan heart as a geospatial narrative (Doctoral thesis, Trent University, Peterborough, Ontario, Canada). Retrieved from <http://phdtree.org/pdf/25888922-mnemonic-maps-talking-landscapes-spatially-narrated-kaajet-crow-clan-an-examination-of-kama-dzea-ptarmigan-heart-as-a-geospatial-narrative/>

Kawagley, A. O. (1995). A Yupiaq worldview: a pathway to ecology and spirit. Prospect Heights, IL: Waveland Press Inc.

Leonard, B. (2007). Deg Xinag oral traditions: reconnecting indigenous language and education through traditional narratives (Doctoral dissertation). Retrieved from www.ankn.uaf.edu/curriculum/PhD.../LeonardDissertation.pdf

McClellan, C. (1975). My old people say: an ethnographic survey of southern Yukon Territory. (National Museum of Man Publications in Ethnology. No. 6.1). National Museums of Canada.

McClellan, C. (2010). My old people's stories: a legacy for Yukon First Nations part III: Inland Tlingit narrators. (Occasional Papers in Yukon History No. 5.3). Yukon Cultural Services Branch: Government of Yukon. Retrieved from http://www.tc.gov.yk.ca/publications/inland_tlingit_stories_part3_2007.pdf

Nyman, E., & Leer, J. (1993). Gágiwduł.àt: brought forth to reconfirm: the legacy of a Taku River Tlingit clan. Yukon Native Language Centre and Alaska Native Language Centre.
Sam, E. (2000). Kinship terms. On Yú. á they say [CD and audio cassette]. Teslin Tlingit Council.

Shorty, E. (n.d.). How Emma got her Indian name. Council for Yukon Indians. Curriculum Development. Copy in Possession of Norma Shorty.

Shorty, N. and three Tlingit Elders. (2013). We are talking about our way of life: Thirteen-week college course. Retrieved from <https://uaf.academia.edu/NormaShorty>

Soboleff, W. (2013, February 19). Tlingit values by Dr. Walter Soboleff [Online poster]. Retrieved from <http://ankn.uaf.edu/ANCR/Values/Tlingit.html>

Wilson, S. (2008). Research is ceremony: Indigenous research methods. Halifax: Fernwood Publishing.

ACADEMIC AND STUDENT CONDUCT

Information on academic standing and student rights and responsibilities can be found in the current Academic Regulations that are posted on the Student Services/ Admissions & Registration web page.

PLAGIARISM

Plagiarism is a serious academic offence. Plagiarism occurs when a student submits work for credit that includes the words, ideas, or data of others, without citing the source from which the material is taken. Plagiarism can be the deliberate use of a whole piece of work, but more frequently it occurs when students fail to acknowledge and document sources from which they have taken material according to an accepted manuscript style (e.g., APA, CSE, MLA, etc.). Students may use sources which are public domain or licensed under Creative Commons; however, academic documentation standards must still be followed. Except with

explicit permission of the instructor, resubmitting work which has previously received credit is also considered plagiarism. Students who plagiarize material for assignments will receive a mark of zero (F) on the assignment and may fail the course. Plagiarism may also result in dismissal from a program of study or the University.

YUKON FIRST NATIONS CORE COMPETENCY

Yukon University recognizes that a greater understanding and awareness of Yukon First Nations history, culture and journey towards self-determination will help to build positive relationships among all Yukon citizens. As a result, to graduate from ANY Yukon University program, you will be required to achieve core competency in knowledge of Yukon First Nations. For details, please see www.yukonu.ca/yfnccr.

ACADEMIC ACCOMMODATION

Reasonable accommodations are available for students requiring an academic accommodation to fully participate in this class. These accommodations are available for students with a documented disability, chronic condition or any other grounds specified in section 8.0 of the Yukon University Academic Regulations (available on the Yukon University website). It is the student’s responsibility to seek these accommodations. If a student requires an academic accommodation, he/she should contact the Learning Assistance Centre (LAC): lac@yukonu.ca.

TOPIC OUTLINE

Week 1 Sept 4 9:00 – 12:00	Opening Address Land and Learning Acknowledgments to Kwanlin Dun First Nation and Ta’an Kwäch’än Council. Internet Meet and Greet (Who am I?) Go over course description & syllabus Create Groups for Breakout Rooms (send me an email of your group preferences) Health Break (10 minutes) Full Circle Discussion <ul style="list-style-type: none"> • How does who we are inform and shape our thoughts in the area of cross-cultural 	Go over class format 50 minutes of lecture as below by me 1 hour to student presentations 50 minutes to group work and discussions/questions
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	<p>curriculum, programs, resources?</p> <ul style="list-style-type: none"> • Who are you with respect to Yukon First Nations? • What is Indigenous and Western worldview and how does this impact how and what we learn? • What is the importance of community engagement? • What are some laws and protocols for working with Yukon First Nation culture (CYFN Protocols tools kits – find by community) 	
<p>Week 2 Sept 11 Culture informs and shapes the learner</p>	<p>9:00 AM What is Indigenous Identity (Zoom with Pat Joe, Shirley Adamson- around the campfire @ Wolf Creek)?</p> <ul style="list-style-type: none"> • What was it like (Mud Lake ka Shaanaxheeni ka Taan Mun and Klukwan to Kusuwa to Takhini history)? • What happened? • Where do you want education to go regarding the learning of Yukon First Nation history? • What is the connection between language learning and culture? <p>Health Break (10 minutes)</p> <p>Discussions and Questions STUDENTS send in requests for ARCHIBALD CHAPTERS. To avoid chapter duplication do not begin working on your chapter till you have been confirmed for your chapter.</p>	

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<p>Week 3 Sept 18 Understand what happens when the ties between language learning and culture have been severed</p>	<p>Before 1898 and after 1988 Cognitive land tour Intergenerational Trauma (culture/language/knowledge/land) Loss of personal names, place names, histories, Indigenous forms of literacy and language, dignity, spirituality, ceremonies View the Mission School Syndrome II Examine the Draft Tlingit Elders Curriculum on Boarding School which accompanies the Tlingit Elders YouTube presentation re boarding school at the Tlingit Clan Conference 2015 Class Discussion – Based on what you witnessed what happens when ties between language and culture have been severed?</p> <p>Health Break (10 minutes)</p> <ul style="list-style-type: none"> • Presentation and Discussion: Archibald Chapter 1 <p>Clarification/Discussions</p>	<p>the great disruption How was Indigenous identity disrupted? When they discovered gold in Yukon what was happening in the rest of Canada re “the Indian problem”?</p>
<p>Sept 25 Language, literacy, and communication competencies are developed within a cultural and community context</p>	<p>How do you develop cultural and community competencies?</p> <ul style="list-style-type: none"> • Use of Community, Elders, Parents in the Tlingit Elders Boarding School project, Goldbelt Heritage Foundation in Juneau Alaska • How can I blend Indigenous standards for language, literacy and communication with non-Indigenous standards for language, literacy and communication? • How can we use Interviews to strengthen cultural and community contexts? • Whose literature should I use when I am developing cultural and community contexts (ethics) • Why should I validate my work with the Elders? • How do I ensure that cultural norms and 	<p>CULTURE AND COMMUNITY Group Discussion What is language, literacy, communication?</p>

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	<p>protocols are adhered too in public education settings?</p> <p>Presentation and discussion, Archibald Chapter 2</p> <p>Zoom break out discussions and report back How you would include Indigenous community and identity in your culture and language project. Be sure to connect to the following pages CYFN Cultural Orientation and Protocols Toolkit (2010 and Positive Personal And Cultural Identity BC curriculum).</p>	
<p>Oct 2</p> <p>Language, literacy, and communication competencies are developed within a cultural and community context</p>	<p>Read the Battle of the Two Giants (Record of Human Experience) Read and or follow along Migration History (Robert Zuboff) POWERPOINT: HOW TO TEACH ORAL NARRATIVES THE TLINGIT WAY</p> <p>Discussion: How can we develop language, literacy and communication competencies? Whose language and literacy and communication constructs are we trying to articulate?</p> <p>Presentation and discussion, Archibald Chapter 3</p> <p>Full circle Zoom CULTURE PROJECT CHECK IN: WHAT'S YOUR TITLE? BRIEF OUTLINE</p>	<p>Tlingit language and literacy development Nyman and Leer, 1993, The Battle of Two Giants</p>
<p>Oct 9</p> <p>Language acquisition is culturally biased and informed</p>	<p>Culture and the Importance of Community Context Yukon First Nations Protocols http://lss.yukonschools.ca/yukon-first-nations-protocols.html</p> <p>Yukon culture and community (See Documents for Yukon First Nation Literacy Workshop Working</p>	<p>How can we teach a culture, language, pedagogy, rubric development</p>

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	<p>Together Moving Forward, 2014)</p> <p>Discussion: What is culture? What is the language of culture? Who are the teachers of culture? How can we best teach a culture that is not our own? Indigenous Knowledge Perspectives as shown in BC Curriculum – how can we Indigenize the big ideas for science?</p> <p>Present and discussion, Archibald Chapter 4</p>	<p>and implementation that is not our own? What does a community engagement process look like?</p>
<p>Oct 16 Language acquisition is culturally biased and informed</p>	<p>Dominant culture – Subordinate culture What is a dominant culture? What is a subordinate culture? What is the importance of place-based language learning and culture? What might a culturally responsive place-based education setting look like? Internet sites which may help to inform and shape our thoughts and work regarding Indigenous language acquisition and literacy development.</p> <p>Iñupiat loitqusiatic (2006) Those things that make us who we are. Portrait of a People - By the People. Originally a supplement to The Arctic Sounder. Retrieved from http://www.ankn.uaf.edu/curriculum/Inupiaq/Ilitqusiatic/FamilyRoles.html</p> <p>Inupiaq Education Curriculum adopted by Barrow School District https://www.nsbsd.org/domain/44</p> <p>Government of Yukon: First Nations Partnership and Programs Yukon Units: Developed by Yukon Teachers and</p>	<p>How is language acquisition culturally biased and informed?</p>

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	<p>Yukon First Nations Elders/Knowledge Keepers @ http://lss.yukonschools.ca/yukon-first-nations-ways-of-knowing-and-doing-planning-tools.html</p> <p>Presentation and discussion, Archibald Chapter 5</p>	
<p>Oct 23 Certain cultures have been privileged in terms of language and literacy development</p>	<p>Discuss Poster on Truth and Reconciliation in your Classroom https://www.edcan.ca/articles/truth-reconciliation-classroom/</p> <p>Culture Project Check In Brief presentation on framework of your project Your Elders, knowledge bearers, literature Language connections Elders and Community Teachers Curriculum connections</p> <p>Presentation and discussion, Archibald Chapter 6</p>	<p>Historical Indigenous displacement and together we are healing our spirits</p>
<p>Oct 30 How to teach language acquisition and literacy development within a culturally relevant and culturally rich context</p>	<p>Discussion: The Importance of place-based curriculum What is a culturally relevant and rich learning and teaching context? How would you incorporate heritage language acquisition and literacy development into your daily class regime?</p> <p>Presentation and discussion, Archibald Chapter 7</p>	
<p>Nov 6</p>	<p>Working together to develop culturally relevant and culturally rich learning environments.</p> <p>Assessment and rubric development for culture projects how do we align school assessments and cultural rubrics ?</p>	<p>Explore Yukon agencies; literature, Elders, policies, First Nation</p>

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		Governments
Nov 13	2 PROJECT PRESENTATIONS DISCUSSION	
Nov 20	2 PROJECT PRESENTATIONS DISCUSSION	
Nov 27	2 PROJECT PRESENTATIONS DISCUSSION	
December 4	2 PROJECT PRESENTATIONS DISCUSSION FINAL CLASS	
