Wabasca Community Stewardship Project

What would it look like if community co-created curriculum?

Wabasca Community Stewardship Project
A Model for Curriculum Development: Final Report

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OPPORTUNITY TO STRENGTHEN AND IMPROVE CURRICULUM FOR ALL STUDENTS

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Executive Summary

The Wabasca Community Stewardship Project is a collaborative co-creative partnership between Northland School Division and Bigstone Cree Nation Education Authority facilitated by Alberta Education. The goals of this partnership are twofold. Northland School Division and Bigstone Cree Nation Education Authority collaboratively co-created a digitally based learning and teaching resource focused on *Learning from Place* within the Bigstone Cree traditional territories. Alberta Education recorded the development process so that a curriculum development model that engages students, educators and community stakeholders incorporating local traditional knowledge and expertise can be used by other jurisdictions for similar undertakings. This report chronicles the process undertaken in the development of the Wabasca Community Stewardship Project, and identifies learnings to carry forward to future collaborative community curriculum development activities.

This collaboratively created resource is a model to be used to guide new curriculum development. The policy shifts speak to both the curriculum and the different way of working with education partners in developing provincial curriculum. The Wabasca Community Stewardship Project demonstrates the shifts from less system focus to a more student focus; opportunities for local decision making and greater depth of study; a move from less print based to a digital base; synchronous development of program of study, teacher and learner resources and assessment; and last but not least, less of a ministry-led development model to collaborative and co-developed models.

The Wabasca Community Stewardship Project is currently hosted by both Bigstone Cree Nation and Northland School Division. The website can be viewed at http://wabascacommunitystewardshipproject.ca

Conceptual Beginnings

Originally conceptualized by Alberta Education Program Standards and Assessment in 2010, the initiative was to work with school authorities, teachers, parents, students and community members to improve educational outcomes for First Nations, Métis and Inuit students in Alberta. The scope of work was to co-create a digitally based curriculum resource that would assist in building capacity within educational jurisdictions in the areas of community engagement and curriculum development. The digitally based curriculum resource would address educational issues relevant to local communities.

First Nations, Métis and Inuit Cultures, Cross Curriculum Infusion Branch, Alberta Education initiated the Wabasca Community Stewardship Project in March 2012 intent on establishing a collaborative partnership to co-create a local and traditional land-based stewardship resource model. From the onset traditional local and organizational protocols were respected, honoured and fulfilled. This is essential in establishing and maintaining authentic collaborative relationships.

Building on Foundations

The integration of components from previous models, such as the Alberta Education Community Engagement Framework and Curriculum Development Framework, contribute to the building of capacity within the field, supporting teachers, and fostering relationships with First Nation, Metis and Inuit communities. The goal of the Wabasca Community Stewardship Project was to further refine a model which would use local community expertise in the development of culturally appropriate content and support resources for schools and staff within educational jurisdictions and First Nation Education Authorities in Alberta.

Goals, Approaches and Destinations

The project incorporates the draft standards and guidelines for curriculum development into a local and traditional environmental stewardship curriculum focused on the land, people and events within the Bigstone Cree Nation traditional territories. While the cross-curricular competences were integrated into the development of the project; two, 'collaboration and leadership' and 'global and cultural understanding, considering the economy and sustainable development', are prominent not only throughout the developed curriculum materials but were integral to the development process as well.

The Wabasca Community Stewardship Model of Curriculum Development aligns to the common goals of literacy and numeracy through the development of land-based navigational skills and 'reading the environment' in the acquisition of traditional stewardship knowledge and practices. Literacy and numeracy are natural concepts incorporated within environmental learning. While land stewardship programs exist at the post-secondary level, it is vital that youth develop a passion for learning and acquiring competencies to care for the environment in order to sustain future generations.

The project can be described as a series of experiential learning experiences that follows a journey through Bigstone Cree traditional territory, stopping at significant learning sites. Cree language and cultural knowledge is incorporated throughout learning activities. A balance of traditional and western knowledge paradigms is established and maintained. While the final digitally based learning and teaching resource is organic and continuously developing, the establishment of the project consisted of developing three learning units; two introductory units and one location specific unit. Additional sites and learning activities will be further developed by Northland School Division and Bigstone Cree Nation Education Authority.

This project lead to increased capacity and enhanced working relationships with Northland School Division, Bigstone Cree Nation Education Authority, and First Nation and Métis community members. The Wabasca Community Stewardship project based in the Wabasca-Desmarais area resulted in First Nation and Métis students, community members, Elders, oskâpewak and Knowledge Keepers, seeing themselves as active participants in the educational experience.

Learning from Place, the Wabasca Community Stewardship Project

The Wabasca Community Stewardship Project was a collaborative partnership between Northland School Division and Bigstone Cree Nation Education Authority. Alberta Education facilitated and managed the project. The project focused on community engagement in the development of a virtually housed land-based experiential learning and teaching resource. The final resource, the *Wabasca Community Stewardship* web site, is jointly owned by Northland School Division and Bigstone Cree Nation Education Authority. In facilitating the project Alberta Education recorded the developmental process to provide a learning model to facilitate a process which would be analyzed and used by other collaborative partnerships to co-create land-based learning experiences unique to their specific areas and to address the needs of local students, families and communities. This report is a chronicle of the process and the learning that took place while carrying out this project the Wabasca-Desmarais area.

Setting the Stage

Background
Alberta Education considers the Community Stewardship Model of Curriculum Development to be founded in relationships that will facilitate the goals of:

1. **Alberta Education, *Inspiring Education: A Dialogue with Albertans:*** "First our concept of education should expand beyond the school and make the community a true partner. The community can be a source of leadership, teaching, and support through the participation of experts, mentors and Elders. Leadership can be found in a variety of organizations including business, community, postsecondary institutions, not-for-profit organizations, and cultural groups" (p. 6).

2. **Alberta Education, Framework for Student Learning:** This project provides an opportunity to develop curriculum in which literacy and numeracy are foundational to learning and students develop cross-curricular competencies for successful learning.

3. **The First Nations, Metis and Inuit Education Partnership Council:** As a co-creative and collaborative undertaking this project continues the commitment between the provincial government, First Nation and Métis leaders and communities to take action on shared priorities that impact First Nations, Métis and Inuit student success.

4. **Memorandum of Understanding (MOU) for First Nations Education in Alberta:** The shared vision of the MOU is that "Canada, Alberta and the Assembly of Treaty Chiefs in Alberta hold a common vision for First Nation students where First Nations students are achieving or exceeding the full educational outcomes, levels and successes of all other Alberta students" (p. 3).

5. **Alberta Education, Business Plan 2012-15:** This project supports the three goals of the Business Plan – Goal One (Success for every student); Goal Two (High quality education through collaboration and innovation); and Goal Three (Success for First Nations, Métis and Inuit students).
6. **Northland School Division No. 61 (NSD):** The project supports Northland School Division Inquiry Report recommendations:
   Recommendation 12: "That NSD strengthen the Aboriginal cultural content within the curriculum; and further that more emphasis, including staff development and support, be placed on Aboriginal content infusion as provided for in the Alberta curriculum" (p. 3); and
   Recommendation 48: "That Alberta Education create a multi-stakeholder implementation team including representation from: all its branches involved with NSD, NSD leadership, the external agencies and organizations involved with NSD to engage in developing and delivering strategies, including those for community engagement with the report's recommendations, which are necessary to bring about positive change in NSD" (p. 8).

The Community Stewardship Model of Curriculum Development serves to further relationships that facilitate the goals of Northland School Division No. 61 (NSD) and Treaty 8 First Nations of Alberta. Kee Tas Kee Now Tribal Council and Metis Nation of Alberta, Region 5, as well as the Oil Sands Leadership Initiative provided

observatory and supportive roles in conjunction to expanding the relationship network established by this project.

7. **Partnership Agreement between Kee Tas Kee Now Tribal Council (KTC) and Northland School Division No. 61 (NSD):** The agreement acknowledges and builds upon the mutual commitment of KTC and NSD to work together in a new relationship intended to further improve educational opportunities and outcomes for students attending First Nations schools and students attending provincial NSD. The purpose of the Agreement is to develop a framework within which the Parties will collaborate on a number of initiatives between KTC and NSD. The framework will focus on establishing and maintaining a long-term, cooperative relationship that will improve service delivery. Agreement objectives include the development and delivery of traditional land-based-experiential education, and virtual/distance learning programming and delivery to enhance opportunities to meet educational outcomes, and the enhancement of student, parent and community engagement.

Key activities involve:
 a) providing for capacity building and sharing knowledge, resources, expertise within common areas of interest and responsibilities and
b) creating shared professional development opportunities for teachers and instructional staff, and, specifically, weaving Aboriginal history, perspective, knowledge, experience, pedagogy and resources into curriculum.

The Community Stewardship Model of Curriculum Development serves to further relationships at the provincial level in relation to:

8. **Government of Alberta, First Nations Consultation Policy on Land Management and Resource Development (2005);**

9. **Government of Alberta, Land-Use Framework (2008):** One of the seven strategies outlined in this framework is the need to include Aboriginal peoples in land use planning. This strategy is grounded in Alberta's legal responsibility to consult with Aboriginal communities whose constitutionally protected rights may be impacted by development;

10. *Alberta Stewardship Act, 2009***:** Conservation and stewardship tools outline a respect for property rights and local decision making in areas where development is considered.

11. **Government of Alberta, Aboriginal Relations:** Inter-departmental discussion to build upon: traditional land use studies to create classroom and teaching resources; development of high school resources leading to the Land Stewardship Certificate Program; capacity of jurisdictional staff; and, First Nations and/or Métis organization opportunities leadership and advisory roles specific to program outcome standards.

Our Story Begins…

Initial Beginnings

Beginning in April 2012, internal meetings were held within Alberta Education. These internal meetings involved Cross Curriculum Infusion FNMI team members, FNMI Services Branch Managers of Zone 1, CTS Managers, managers from Locally Developed Courses and a Technology Manager, Curriculum Design Supports.

The purpose of the meetings included:
a) Determine the possible process, requirements, common understandings and needs (technological, content and structure) of such a project;
b) Explore potential of situating such a project in the Northland School Division jurisdictional area and in close proximity to a band controlled/federal high school in Treaty 8 area and stakeholders from a Métis Settlement community;
c) Determining the internal requirements of such a process involving collaboration with local community members, students and teaching staff to develop a traditional environmental stewardship curriculum; and,
d) Determining the requirements and potential challenges of developing a resource in various scenarios/subject/content areas.

It was determined that such a project should include prevailing principles of curriculum design, be digitally based and relevant to the needs of the community in which it was developed. Northland School Division was identified as the jurisdiction offering the greatest number of potential work sites in a close proximity to First Nations and Metis communities.

Meeting with Potential Partners

In August 2012, a meeting was held with Northland School Division leadership representatives to discuss the possibility of hosting the project within a NSD school. Items of discussion included integration of the project into core curriculum, development of a digital resource with student input, synergy with a NSD local history project, elite program potential and student engagement, establishment of the project in grade nine and building towards high completion and possible sites.

Mistassiniy Jr. & Sr. High School in Wabasca-Desmarais was identified as the school with the greatest potential to participate in the project. The regional Education Authority in closest proximity to the school was identified as the Bigstone Cree Nation Education Authority (BCNEA). Subsequently, project information was presented to the BCNEA Director. Follow-up meeting requests involved observation of traditional community protocols. In moving towards authentic community involvement, acknowledgement, observation and practice of traditional community protocols were essential in establishing collaborative relationships.

In September 2012, a conversation was held with Métis Nation of Alberta Education representative and a follow-up meeting scheduled with Rupertsland Institute. Consequently, a representative from Metis Nation of Alberta, Region 5 participated and contributed support to the project.

Expanding the Relationships

Throughout September and October 2012, the land-based stewardship project concept and proposed plan were introduced to the educational leadership of Treaty 8 First Nations of Alberta and Bigstone Cree Nation Education Authority. In keeping with First Nations traditional community protocols, an Alberta representative formally presented an offering of tobacco to the Treaty 8 First Nation Authority Director of Education. A traditional community protocol, the formal presentation and offering of tobacco between two parties is understood to represent the spirit and intent of a mutually binding contractual arrangement to engage in a reciprocally respectful collaborative relationship.

Upon invitation, Alberta Education presented the project proposal to the Treaty 8 Education Commission. The following items were discussed at the meeting:

a) engagement of community Elders, traditional Knowledge Keepers, students and community members
b) availability of project to identified schools and to other schools across the province upon completion
c) local protocols to be observed during development with the expectation that local community protocols would be incorporated into the process template in such a way that other communities could replace the stated protocols with their own locally unique protocols when the process template becomes available to other communities
d) the Steering Committee would be comprised of members from T8FNA, Bigstone Cree Nation, NSD and MNA Region 5
e) agreement was reached that the project would be collaborative and co-creative with joint ownership of resources being held by NSD and BCNEA while Alberta Education facilitated and recorded the developmental process. Northland School Division No. 61 and Bigstone Cree Nation Education Authority would have the module/units and the template to apply to other projects and Alberta Education would record the development process and make the process template/model available to other education jurisdictions for application in the development of their own projects
f) two committees would address the developmental needs of the project; a steering committee to guide the process and a local working committee to develop the resource. (In the end membership between both committees became blurred as both committees consisted of many of the same individuals.).
g) the Working Committee was to be comprised of members from the following organizations:

- Alberta Education (as facilitators)
- Northland School Division No. 61
- Treaty 8 First Nations of Alberta
- Bigstone Cree Nation Education Authority
- Elders from the Bigstone Cree Nation, Kâpaskwatinâk Cultural Centre and Métis community
- Kweskipta Kipimâtsowin Program
- Mistassiniy Jr. & Sr. High School
- Rupertsland Institute (later replaced by Metis Nation of Alberta, Region 5).

Between October and December, 2012 relationship building meetings were held between BCNEA and Alberta Education staff to organize and arrange the first Steering Committee and Working Committee meetings.

Community Stewardship Project

Meeting in the Community

From the onset the desire was to host all meetings within the Wabasca-Desmarais community. Pragmatic reasons were based in finance and logistics. Reduced travel expenses would be incurred by Alberta Education staff traveling to the community rather than having many more community members traveling to Edmonton or another location. Logistically it would be more conducive to a collaborative work environment to be situated within the community where not only the work was being done but where the end product would be used. This community work situation was also respectful of the travel limitation of Committee and community Elders as well as recognizing the importance of relationship to and with the land. Travelling to the community resulted in additional networking and establishing relationships that were not anticipated at the onset of the project but was beneficial for the resource development.

Meeting Protocol

All meetings began with a blessing or opening invocation performed by an Elder, oskapew or traditional Knowledge Keeper. Proceedings were recorded verbatim and where appropriate and practical video recorded for use within the developing resource. All committee member signed consent and model release forms. To facilitate an easy flow of discussion and collaboration there were no restrictions on the language to be used. Cree was spoken just as freely as English and in some discussion Cree dominate. In this way Elders and Knowledge Keepers would able to express themselves more freely and with greater accuracy. Video recording of these discussions allowed for translation into English later when needed for non-Cree speakers.

Beginning the Work

The Steering Committee first met in November, 2012. This two day meeting was hosted at the Kâpaskwatinâk Cultural Centre located within Bigstone Cree Nation traditional territories. Traditional protocol was followed in arranging and conducting the meeting.

The purpose of the meetings included:

a) introduction of the project and briefing designated members on the project concept, structure and goals
b) share common understandings and identify needs (technological, content and structure)
c) review of project process, development and collaboration, type of project, requirements (venues, meeting dates, logistics, deliverables and timelines)
d) determine potential of collaborative communities
e) identify community member participants and Elder advisors
f) request nominations to the Working Committee (members to develop project)
g) plan and schedule Working Committee meetings in the home community
h) schedule Steering Committee meeting dates
i) determine next steps.

Three major concepts emerged from this meeting. The project must follow protocol, be relevant to the child's (student's) reality, and that the final product was to be in a digital format. Additional considerations were to be:

- the project would reconnect the spirit of the land with the person; it would honour the spirit, time and knowledge of place
- the project would blend traditional teachings with contemporary knowledge; in an effort to reveal the multiple layers of knowledge held by and in each identified place
- the community would determine the place(s).

Further explorations determined that some elements were foundational to the project; that it must:

- be embedded in story of place
- be experiential, leading to exploration of the inter-relationship/connections between place and the self, family and community
- use the language of the original inhabitants of the territory.

Donna Barrett, Superintendent of Northland School Division, and
Pauline Auger, Alberta Education,
discuss what the project could look like.

At the conclusion of the meeting, Alberta Education staff were invited to attend the upcoming land use transfer ceremony, and the invitation was accepted. The land use transfer ceremony was an official recognition of the changing uses of the areas surrounding the Kâpaskwatinâk Cultural Centre from that of the traditional and historic occupants, the Young and Gladue families, to the Bigstone Cree Nation Education Authority for educational and cultural purposes. Alberta Education staff were given the rare opportunity to photograph specific parts of the ceremony. Additionally, Alberta Education staff accepted an invitation to attend ceremony

at the Kâpaskwatinâk Cultural Centre during which guidance for the project was requested. Alberta Education staff adhered to local protocol before, after and during these ceremonies.

The follow graphic organizer was developed to guide the Steering Committee.

Community Stewardship Project Timeline

Steering Committee: three designated meeting dates

November 21.12 Develop project
What will it look like, content, format

January 30, 2013: up-date on results of initial of Working Committee

Verification of vision, next steps

A third meeting may be required but will be determined by the committee if necessary

March, 2013, week of 18 to 22, one day:
Up-date on progress of Working Committee
Verification of vision,
Completion of current phase of project, next steps

Vision from the Steering Committee meeting
The project is to be an experiential learning experience that follows a journey from Sandy Lake to Wabasca, stopping at significance points along the way. Cree place names and integration of the Cree language will be incorporated throughout traditional learning activities. A balance of traditional and western knowledge will be established and maintained. To ensure a manageable and workload project size a limited number of sites will be featured, perhaps one or two sites that have seasonal significant, thus a total of four or eight sites would be visited along the first part of the journey. Additional sites can be visited in later phrases of the project.

Working in Community
The first Working Committee meeting was also hosted at the Kâpaskwatinâk Cultural Centre in mid-December, 2012.
The purpose of this one day meeting was to include:
a) Brief the Working Committee on the project activities to date
b) Explore and develop a vision and structural model
• Determine the concept of traditional environmental stewardship
• Identify the depth and breadth to be addressed in the development of the traditional environmental stewardship project
• Determine which epistemological model would be followed
c) Identification of additional resources
• Identify background information regarding other relationships within the Treaty 8 First Nations of Alberta region. Relationships exist with Athabasca Tribal Council, Bigstone Cree Nation, Kee Tas Kee Now Tribal Council, Lesser Slave Lake Indian Regional Council, North Peace Tribal Council and Western Cree Tribal Council
d) Review of Protocol(s) to be utilized throughout project
• Ensure adherence to local FNMI traditional community protocol **AND** Alberta Education Ministry protocol when conducting Elders interviews, community meetings and relationship building activities
• Schedule curriculum alignment meetings with school staff and project development contributors

- Identify additional Working Group members
e) Project development and project management
- Document process (video and audio recordings of meetings and contributor interviews)
- Determine type of project: CTS course, LDC, Teaching and Learning Resource, Environmental Science Module
- Designate Alberta Education staff as project manager to document and record the process of developing the resource and writing of the final report
- Ensure recommendations are made available to other school jurisdictions and First Nation Education Authorities
- Identify technology considerations – video and audio recordings; Moodle site construction and maintenance, report writing, and logistics involved in coordinating a geographically dispersed working group
f) Field Work/Project development
- Identify local community members that could serve as the content and contextual authorities
- Assume field work was to be a major component in the content collection stages
- Identify technological solutions in communication to ensure productivity in project construction and model production

Several significant items resulted from this first meeting of the working committee. The first of which was a change from the working title of the project from the 'Land-based Stewardship Project' to the 'Wabasca Community Stewardship Project.' A list of significance places and locations within the Bigstone Cree Nation traditional territories were constructed.

The Need for Healing

At the ceremony attended by Alberta Education staff, the committee was advised to invite a *Healer* to assist in the developmental process. Discussion around the concept of a *Healer* resulted in the following observations:

- A *Healer* in the Western sense would not be available as no one has the full ability to assume such a role.
- A *Healer* as a person providing guidance and having gone through the healing process would be appropriate. Such an individual could ground the focus of the group(s) to the task at hand; they could conceive the bigger picture and relate it to project actions based upon their life experiences.
- The Elder members of the working committee were requested to identify an individual who would be able to function as a *Healer* for the project.

Elder Micheal Beaver: a healer is one who can get to that stage in life where there is balance in life; a healer can repair or restore that. Peace love and respect must be there in order for it to work.
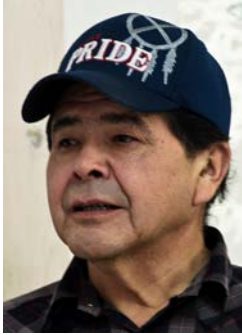
Elder Albert Yellowknee: (a healer) must be working on him/herself than all those things will be brought to life that is good, the voice that you have been given, gives strength to you. Your strength will be demonstrated to all. If you practice, those things will be brought to you. A person that follows the gift of the creator, as the first people of the land, a healer is the one that has dealt with his life and can open the gifts that were placed in his life; the healer must also have to show first and foremost, humility, he has to present himself humbly. The sacred pipe, the natural laws that have been given to us, are in the pipe.

The follow graphic organizer was developed to guide the Working Committee.
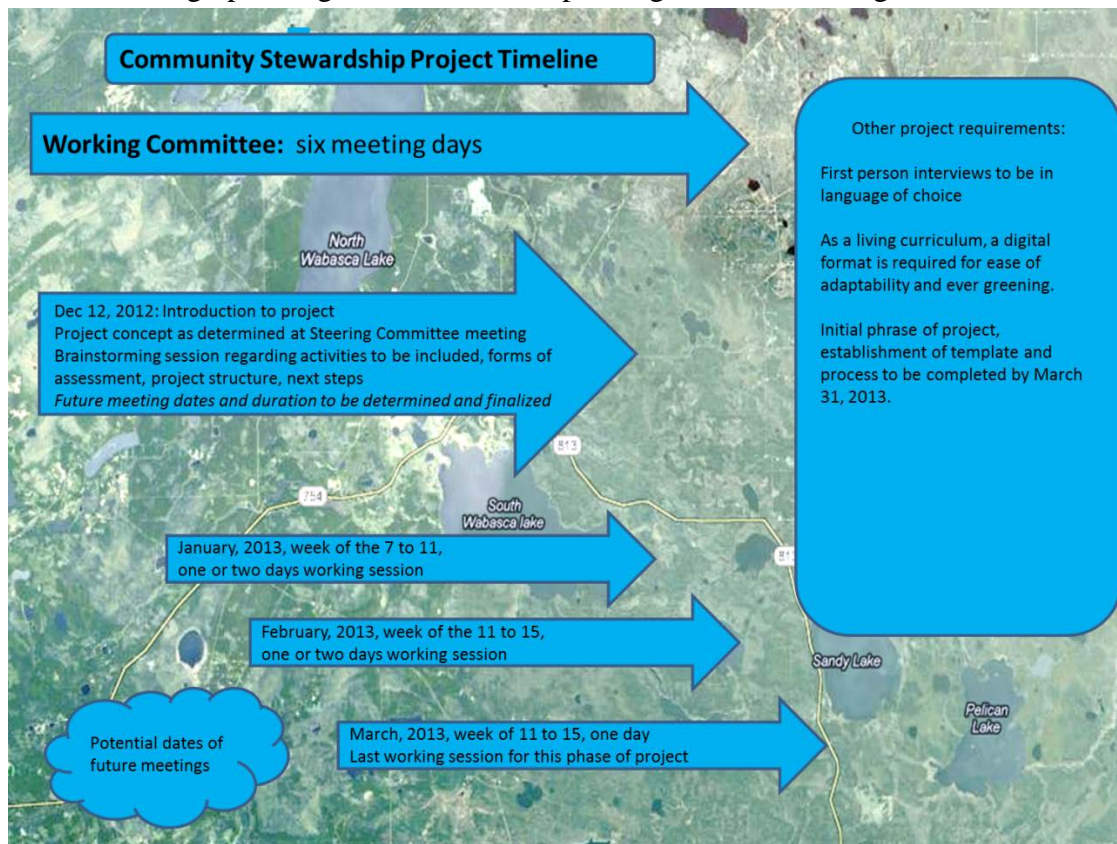
The Work in Community Moves Ahead

The second Working Committee meeting took place at Kâpaskwatinâk Cultural Centre January 11 and 12, 2013.

Elder Albert Yellowknee was identified by the Elder members of the working committee as the *Healer* to guide the project. Elder Albert Yellowknee attended all meetings, opening and closing them with prayer for guidance and to be mindful of the needs of the children and the community with open hearts and open minds. Elder Albert ensured that proper protocol was followed throughout the development process and that all knowledge was honoured. Elder Albert brought perspective to both the Steering and Working Committees; that the project was for the benefit of all students, young and old, with an emphasis to learn from the land; and that all members of the community needed to know the stories contained within the community and to share their own with the community.

The vision of the project was discussed in greater detail resulting in the following points:
- the process of learning should rebuild spiritual connections between the individual and the land
- the concept of place, should be a sheet covering many points across time and space, not a single point in space or time. This concept would be determined through relationships between the land, individuals, families and communities
- while the final product of the development process is to be digital it can only present the concept; visiting, experiencing and learning from the land is one of the ultimate goals
- the learning process would be a blending of traditional and contemporary teachings
- the learning from place process would begin at Kâpaskwatinâk.

At this second meeting the following conceptual model for the project structure was devised.
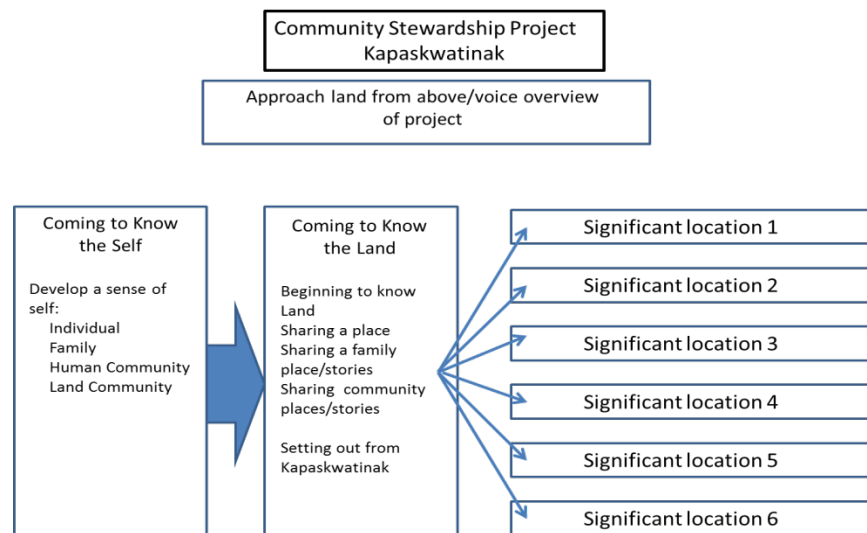
Coming to Know: A Holistic Approach

'Coming to Know the Self' was intended to facilitate students in coming to know themselves and their relationships with their family, their community and the environment. The concept was that by knowing one's self one can better know and appreciate the relationships and roles they have within the community and environment.

'Coming to Know the Land' was intended to facilitate students becoming more knowledgeable about the stories and histories of individuals, events and places within their community. The topic would culminate in the significance of Kâpaskwatinâk in both historical and contemporary context.

Of the significant location list, only one would be developed for the purpose of the project establishment and development of the process template.

The visual also contains production notes to better situate the visual concept of the future website.

Also significant of this second meeting was the defining of traditional assessment practices. Learner progress and mastery are importance within First Nation educational paradigms. A traditional approach to assessment was detailed as follows:

- kekway nikiskisin, ᖃᑲᐧ ᓂᑭᐣᑭᒍᐧ, What do I remember?
- kekway nistawinen, ᖃᑲᐧ ᓂᐣᑕᐃᐧᐅᐧ, What do I know (recognize)?
- kekway ninistaweyihtin, ᖃᑲᐧ ᓂᓂᐣᑕᐁᐧᔨ�*ᑎᐧ, How has this knowledge transformed me?

Following such an assessment model not only engages the learner but also transfers responsibility for learning from the instructor to the student. The purpose of knowledge is not just the accumulation of facts but of individual transformation as the student internalized the knowledge gained and applies that knowledge to their interactions within the community and environment.

The significance places listing from the previous meeting was expanded to include sixty (60) specific locations and areas within the central Bigstone Cree Nation traditional territory.

See Appendix A for the list of specific locations.

At the end of January, 2013, the Steering committee met at Kâpaskwatinâk. The committee was informed of the name change. Community Stewardship as a concept was explained as being more than just people living on the surface of the land; community is the complex relationships that exist between all beings that live on and in the land, it is reciprocal relationship with the land. Stewardship is a deeper aspect of this relationship in that not only do humans walk lightly on the earth but Mother Nature as manifested through the environment takes care of all beings.

Questions regarding technical and infrastructure issues were raised with solutions being brought forward at the next meeting. The north east shore area of North Wabasca Lake was identified as the most appropriate area to develop in unit three.

Moving Forward, Looking Back
February 7 and 8, 2013 the Working Committee met for their third meeting at Kâpaskwatinâk.

The committee was informed of the Steering Committee's recommendation to develop the third unit around knowledge regarding the north east shore area of North Wabasca Lake.

A presentation of the melded conceptualizations of the steering committee with that of the working committee was made. This presentation addressed what would become the opening to the website: An aerial view of the Bigstone Cree Nation traditional territories transitioning to ground level: Auditory voice over; to include a young person following protocol in requesting traditional knowledge (to maintain the continuity of story to learn past knowledge, protocols and skills to guide the future generations). The focus would be on the self and personal relationship to the land.

A presentation by Alberta Education staff outlining Career Technology Foundations (CTF) prototyping projects and concepts was made. Many similarities in approach between the projects were noted as well as potential opportunities for future collaboration.

Mistassiniy Jr. Sr. High School students, the Assistant Principal and the Career and Technology Studies (CTS) teacher shared the CTS course modules they were beginning in the second semester of the 2012-2013 school

year. The CTS course modules would support learning activities associated with the Wabasca Community Stewardship Project. Activities would include but not be limited to students using media technology, gathering their own family stories, and environmental and community/kinship mapping. The intent was to use what was learned to develop other student activities, as well as possible exemplars to support development of the project.

On March 6, 2013 the first combined Steering/Working Committee meeting was held. A combined meeting was desirable in order to discuss elements that would require input from each group. Due to the number of members sitting on both committees, eliminating meetings that covered the same matters was requested; this also reduced overall development costs for all parties.

A request from the College of Alberta School Superintendents to present the Wabasca Community Stewardship Project was shared and elements of the presentation were determined. Comments and suggestions resulted in a revised presentation.
See Appendix B for the presentation.

The Virtual Look, Visioning the Experience
Mockups of potential Graphical User Interface(s), (GUI's) were presentation and feedback collected and forwarded to the developer. Internet links were later forwarded to committee members so that could review the GUI's in more detail.

Graphic Design Note: it was determined by the committees that the graphic designer be familiar with First Nations worldview, specifically the Bigstone Cree Nation. The chosen graphic design was a member of the Bigstone First Nation, has extensive experience in media production and was completing his Masters of Digital Media, a graduate program jointly offered by University of British Columbia, Simon Fraser University, Emily Carr University and the British Columbia Institute of Technology.

The following images are samples from each suggestion. In the end feedback from the committee members resulted in a fourth option that eventually became the graphical user interface of the Wabasca Community Stewardship Wabasca website.

Suggestion One: Medicine Wheel concept

Suggestion Two: Lodges of Learning
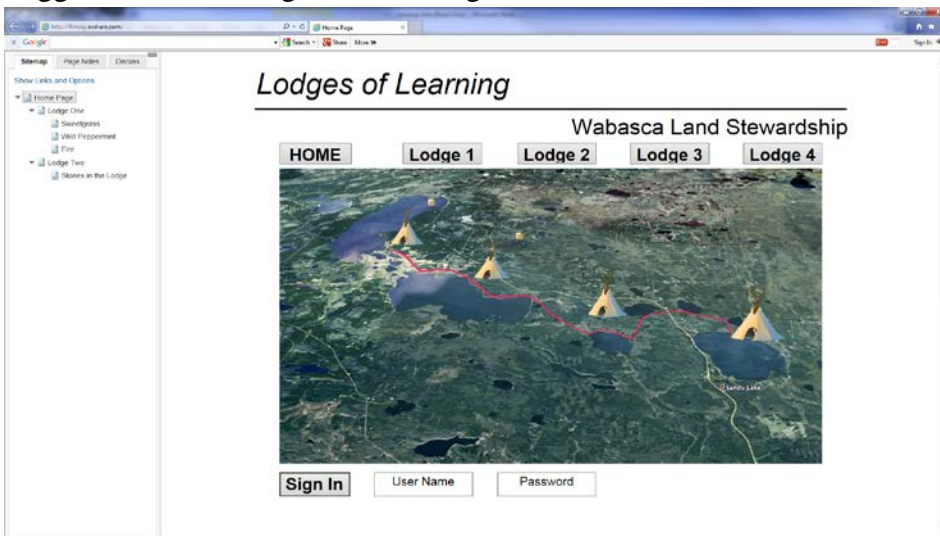


Suggest Three: Journeys on the Land

The [Land-use Transfer ceremony video segment](#) was shared and reviewed.

The narration accompanying the images is Cree. This emphasized Gladys Cardinal's statement, "Knowing or studying the language is not enough. One must live the language to truly understand." Viewing the Land-use transfer segment thus becomes an experiential learning opportunity. The drum song bookending the narration was shared at the land-use transfer ceremony and is an auditory bridging of the past, the present and the future as the uses of lands surrounding Kâpaskwatinâk change over time.

Mapping the Way

The Working Committee met for the fourth time on May 21 and 22, 2013.

During this meeting the content of learning activities was determined in some detail as well as items that required future development. The graphic organizer was revised to the following:
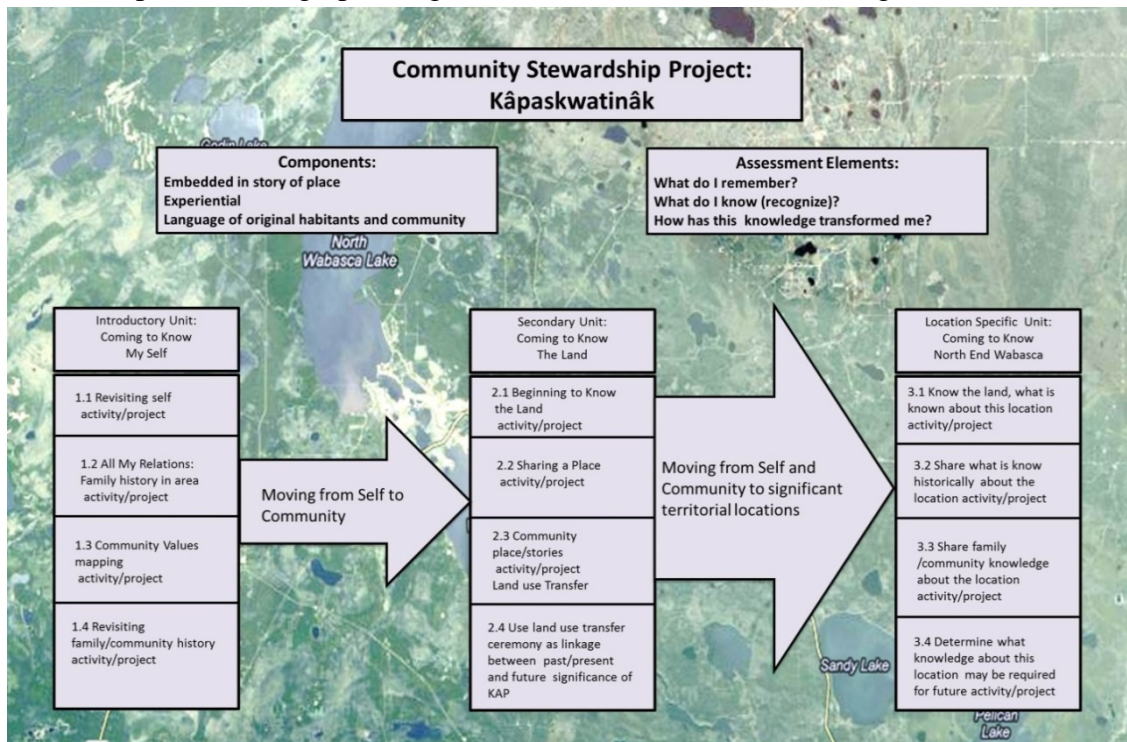
Alberta Education staff toured some of the potential learning sites in the Wabasca-Desmarais area guided by Elder Albert Yellowknee; who also provided local teachings regarding specific events and locations. Digital images were collected for use in producing the various learning activities. This experience was far from sight-seeing; it provided Alberta Education staff an experience similar to what the students would be experiencing in their investigation of the specific sites. Just as one must enter and establish relationship with community in order to work collaboratively; one needs to experience the land in order to know and understand the significance of specific locations. The venture yielded 86 usable images.

Learning Activities

The Working Committee met a fifth time on November 20 and 21, 2013, this time at Mistassiniy School in Wabasca. This site was desirable for several reasons, but primarily it would provide school staff and students more convenience access to the meeting venue and not prevent other students from utilizing the Kâpaskwatinâk Cultural Centre for Cree Language and Cultural instruction. In order to be a truly collaborative venture, all

parties needed to be flexible in time commitments, venue changes and changing personnel and roles. This was just one example of the flexibility and adaptability required in working with community stakeholders in a collaborative co-creation of curricular resources.

The purpose of the two day meeting was to:

• Confirm and validate the learning activities for Unit One: nistawehtamowin, ᐃᐢᑕᐁᐧᑊᑕᒍᐃᐧ (Coming to Know the Self) and Unit Two: moyehtamowin atinistawehtamihk aske, ᐅᔕᑊᑕᒍᐃᐧ ᐊᖕᓂᐢᑕᐁᐧᑊᑕᒥᑊ ᐊᖕᐠ (Coming to Know the Land).

• Facilitate a more engaging presentation of the project activities a review of images and video for inclusion in the 'web page' was necessary.

The learning activities of Unit One: nistawehtamowin, ᐃᐢᑕᐁᐧᑊᑕᒍᐃᐧ (Coming to Know the Self), while engaging, were deemed to not be culturally appropriate in their approach. The approach was changed from the individual focusing on the 'self' to the individual learning about another. This approach is grounded in the traditional concept of humility, where it is inappropriate to talk about one's own accomplishment and situation. Unit Two: moyehtamowin atinistawehtamihk aske, ᐅᔕᑊᑕᒍᐃᐧ ᐊᖕᓂᐢᑕᐁᐧᑊᑕᒥᑊ ᐊᖕᐠ, (Coming to Know the Land) was determined as the appropriate place to introduce the previously list of places of significance so that students might be made aware of the rich learning opportunities in their community and surrounding area. It was determined that Unit Three would focus on the northeast shore area of North Wabasca Lake, and the suggested place listing is to provide areas of future investigation and learning activity development. As content was developed by members of the committees, it was passed onto the graphic designer, who created a fourth graphical user interface based on feedback from the committees.

The home page is featured below.

Coming to Know the Self

As an outcome of this meeting, the learning activities of Unit One: nistawehtamowin, ᐃᐢᑕᐁᐧᑌᐧᒪᑐᐃᐧᓐ, (Coming to Know the Self) became:

Activity 1.1: wahkohtowin, ᐊᐧᐦᑯᐦᑐᐃᐧᓐ, (Relationship) Students would have knowledge of what protocol is, how and when to use it, and be awareness of how knowledge of protocol influences their interactions with others.

Activity 1.2: awîna keya mena tâniti ohci keya, ᐊᐃᐧᓇ ᑫᔭ ᒣᓇ ᑕᓂᑎ ᐅᐦᒋ ᑫᔭ, (Who are you and where are you from?). Students gain knowledge of themselves, their peers and their community through presentations made by the community and present this information through the construction of art collages

Activity 1.3: mâmâwinitowin, ᒪᒪᐃᐧᓂᑐᐃᐧᓐ, (What is important in Our Community?). Students learn what is important in the community and the traditional values associated with specific locations within the community through presentations and community investigations.

Activity 1.4: ka kehtiyihtakwahk, ᑲ ᑫᐦᑎᔨᐦᑕᑲᐧᕽ, (Connections to Significant Places). Students gain awareness and knowledge of family and community connections within the community boundaries through various story media.

The Unit One launch page is featured below.

Coming to Know the Land

The learning activities of Unit Two: moyehtamowin atinistawehtamihk aske, ᒧᔦᐦᑕᒧᐃᐧᓐ ᐊᑎᓂᐢᑕᐁᐧᐦᑕᒥᕽ ᐊᐢᑫ, (Coming to Know the Land), Students focus on developing a sense of connectedness between the land and themselves.

Activity 2.1: nanitawapenamohk kahkehtwam, ᓇᓂᑕᐊᐧᐯᓇᒧᕽ ᑲᐦᑫᐦᑤᒼ, (Revisiting Place and Time). Students explore their connections to a personally significant place.

Activity 2.2: kamamaw apacihcikatek, ᑲᒪᒪᐤ ᐊᐸᑭᐦᒋᑲᑌᐠ, (Sharing Place). Students demonstrate, through
expressive medium of their choice, their connections to a personally significance place and how the changes
to that place over time have affected them.

Activity 2.3: âniskômohcikewin, ᐊᓂᐢᑯᒧᐦᒋᐠᐁᐃᐧᐣ, (Connecting to Kâpaskwatinâk). Students come to know the
significance of Kâpaskwatinâk to local families and the community.

Activity 2.4: nanâniskohtewin, ᓇᓇᓂᐢᑯᐦᑌᐃᐧᐣ, (Connecting to Other Places). Students know and share
community connections to Kâpaskwatinâk and create an action plan to identity and explore other
significance places in their community.

The Unit Two launch page is featured below.

Coming to Know North Wabasca Lake

Unit Three: nahetamowin / nakayatsowin / nistawehtamowin, ᓇᐦᐁᑕᒧᐃᐧᐣ / ᓇᑲᔭ�building / ᓂᐢᑕᐁᐧᐦᑕᒧᐃᐧᐣ, (Coming
to Know North Wabasca Lake), would follow the same structural format of the previous units while aligning
with the developmental process of Unit Two. The three part Cree title of the unit indicates that each place can
be studied on a variety of levels. While related, these levels are not the same. The learning activities developed
for Unit Three: nahetamowin / nakayatsowin / nistawehtamowin, ᓇᐦᐁᑕᒧᐃᐧᐣ / ᓇᑲᔭᐢᓱᐃᐧᐣ / ᓂᐢᑕᐁᐧᐦᑕᒧᐃᐧᐣ,
(Coming to Know North Wabasca Lake), are as follows:

Activity 3.1: kisipikamahk itâpihk, ᑭᓯᐱᑲᒪᕽ ᐃᑖᐱᕽ, (Looking towards North Wabasca Lake). Students create
a list of significance places along the northeast shore of North Wabasca Lake by reflecting on their personal
knowledge and community known stories. Students will compile a list of knowledgeable community
members who have teaching regarding this place.

Activity 3.2: âcimowin, ⊲ᒋ⅃Δ·ᐁ (Stories of North Wabasca Lake). Students demonstrate their knowledge of local protocol by inviting Elders, oskapewak ▷ᐣbᐯ⊲·ᐟ and traditional Knowledge Keepers into the class to share their knowledge regarding the northeast shore area of North Wabasca Lake.

Activity 3.3: kîhokewin, Ṗ�005 ▷9Δ·ᐁ, (Visiting North Wabasca Lake). Students expand upon the previous learning activities and determine appropriate sites for visitation. Students practice local protocol where and when required.

Activity 3.4: kamamawapacihtahk, ᑲ⅃⅃⊲·<ᒋᐦᑕˣ, (Sharing North Wabasca Lake). Students demonstrate and share their knowledge of the northeast shore of North Wabasca Lake.

The Unit Three launch page is featured below.

Development and refinement of the learning activities continued throughout the winter. Various educational organizations, who were aware of the project, requested presentations outlining the process that was used.

Approaching the End of Our Chapters in the Story

On February 3, 2014, the second combined committee meeting was held. The purpose was to review and critique the digital product and to determine final adjustments to its structure and content. The final repository of the resource was also discussed briefly with more information required from the technology departments of both Northland School Division and Bigstone Cree Nation Education Authority. It was also determined that the specific nature of the knowledge contained in this resource required a teachers' support document to assist teachers in using the resource.

February 24, 2014, the combined committees met for a third time. The purpose was to review the updated content and visual appeal of the digital resource. Final video components were captured for inclusion in the introductory reel of the splash page of the resource.

February 25, 2014, the Wabasca Community Stewardship Project Teacher Resource Working Committee met. This committee was comprised of working committee members. Resources were identified from outside sources as well as being created by the committee. The assembled and created resources were edited and formatted for inclusion in the Wabasca Community Stewardship digital resource.

With all content assembled and validated, the final phases of digital development were underway. At this stage communication with the digital design team addressed the details of content and visual presentation.

Moving Forward from Where We Started

The story of the Wabasca Community Stewardship Project does not end with the completed construction of the website. Reflection upon the journey, and the stories heard and lived along the way; provide opportunities to examine the successes and challenges of the process. It helps identify a process for future use, and a means for individuals to reflect upon the potential to transform the processes by which communities are authentically engaged in the collaborative co-creation of curriculum.

Living Protocol
Throughout the relationship building and project development, the observance and practice of traditional local and governance protocol was foundational. While protocol may appear as a time consuming exercise that impedes the onset of productive work, it is vital to the establishment and maintenance of relationships. The exchange of tobacco or other appropriate gifts is more than a symbolic gesture to engage. It is more than a symbolic contact; it is a reciprocal, convenentual bond that both parties will do their utmost to bring about the actions requested. The actions requested include sharing of wisdom and knowledge of the land, events and people, relating teachings regarding the knowledge held by the land to the project, and spiritual guidance from Elders, oskapewak, traditional Knowledge Keepers and from the project *Healer*. Knowledge and wisdom of the land, events and people who live with/on/in the land was requested and received through observance of protocol. Protocol and the acknowledgement of protocol became an essential part of all meetings and undertakings. Time spent following protocol and establishing authentic relationships resulted in more productive relationships as all involved come to share a common vision and goal. Misinterpretations were addressed before misunderstandings arose. The established mutual and collaborative relationships have far reaching influence and helped expand networks. The gifts and talents of unknown individuals were brought into the work by those who knew them, and their expertise enhanced the process.

As indicated in the story of the Wabasca Community Stewardship Project, establishing relationships within the community by entering the community resulted in authentic community engagement. Committee members, while sharing their own knowledge and wisdom, were able to engage others who may have more specific knowledge required to contribute to the work. Such occurrences are very difficult when meetings are held outside of the Wabasca. In meeting face-to-face in the community and offering protocol, questions regarding the nature and manner of the project as well as the requested action can be addressed. Networks expand in a natural and organic way; leading to greater synergy and productivity.

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The project focused on learning from the land within the boundaries of the traditional territories of the Bigstone Cree Nation, and the opportunity to experience the specified locations was paramount for developers unfamiliar with the sites. To learn from the land, one must experience the land.

Challenges on the Journey

As with any new venture, the Wabasca Community Stewardship Project encountered opportunities and challenges, some known from the onset, other surprisingly revealed along the way.

Learning from Place versus Learning of Place

The first challenge was in defining 'learning from place'. While a recognizable concept within First Nation, Metis and Inuit communities, it is not a common or well understood concept in current mainstream educational practice. In coming to know learning from place, the concepts of stewardship and land-based education required explanation.

Land stewardship involves acquiring the skills to care for the land in a responsible manner so that it will sustain future generations. In practice, this results in conscientious and ethical consumers who strive for sustainability of resources.

Land-based curriculum attempts to reconnect urban youth to the environment. In practice, land-based curricula are directed towards youth who have not been successful within the mainstream educational experience. These programs tend to focus on agricultural and environmental industry employment opportunities.

Learning from Place, also referred to as Land-based Literacy, explores how the learner fits into the environment and what knowledge is contained within the environment. This holistic approach to education views the learner as part of the environment and encourages them to investigate their role within that environment. The competencies acquired through the local contextualization of knowledge are highly transferable. The resulting life-long learners are able to conceptualize their role within the environment and their long term impact as well.

Collaborative Facilitation versus Collaborative Co-Creation

From the onset, the role of Alberta Education staff was to facilitate and record the developmental process, not complete the construction of the end product. Breaking from the historical model of centralized curriculum development, the Wabasca Community Stewardship project demanded leadership from those who knew the subject matter most intimately; knowledgeable educators from the community. In a process with no established model to compare against or build upon, original creativity creates hesitation before freedom.

From research and previous discussions regarding learning from place it was suggested that authentic learning would be best achieved through a holistic model. The model would need to be based in traditional indigenous pedagogy. It would be a blending of knowledge systems where neither required validation from the other. The model would need to be organic adding additional structures as details of the project evolved. This organic approach, while liberating, caused anxiety for those more accustomed to a preconceived, defined, and sequential method of development.

Working from a traditional holistic educational paradigm rather than a subject-topic specific model allowed both the steering and working committee to ground the model in traditional indigenous pedagogy, centered on experiential learning. All learning concepts and activities focus on gaining knowledge and wisdom to address three traditionally foundational assessment criteria.

- kekway nikiskisin, ᑫᐧᑲᐧᐤ ᓂᑭᐢᑭᓯᐣ, What do I remember?

- kekway nistawinen, ᖀᐦ� ᓂᐣᑕᐃᐧᓂᐅᐧᑐᐣ, What do I know (recognize)?
- kekway ninistaweyihten, ᖀᐦᑕ ᓂᓂᐢᑕᐃᐧᔭᐦᑌᐧ, How has this knowledge transformed me?

Based upon this criteria, a developmental model addressing the whole child's being, physical, emotional, intellectual and spiritual, is best developed through a holistic approach. Within this holistic approach the cross-curricular competencies, were embedded is a seamless and authentic manner.

Task Leadership and Role Responsibilities
As a collaborative co-creative undertaking, the project was developed upon a model of consensus development. Ideas and concepts were presented to the working group. Through discussion, concepts and ideas were fleshed out and evolved to their presentation form. The unique skills sets of individual committee members were used to bring life to the resulting activities.

From the onset, the role of Alberta Education staff was to facilitate the process. This involved scheduling, hosting and facilitating meetings, recording proceedings and reporting activities and progress back to the committees. Due to Alberta Education staff taking on this clerical role, there was a perception that Alberta Education was leading and directing the process. This required restating the specific roles of each partner in the collaborative process. As a departure from the historical process of curriculum resource development, questions of responsibility and task ownership arose.

Alberta Education staff managed the contract with the digital design team and assembled the content submissions, edited and formatted the content and passed it on to the digital designer. This further clouded the issues of who was creating and who was facilitating the process.

Staff turnover and role reassignments impacted both the steering and working committees. Individuals from both BCNEA and NSD, who had been assigned to work on the project, were repositioned during the project design and construction phases. With their priorities reoriented, production and collection of learning activity content and commitment to the project was impacted. In an effort to continue to move the project along, Alberta Education staff assumed responsibility for modification of existing activities and the compiling of learning activities, all of which required approval and validation by the steering and working committees. This impacted the initial authenticity of the learning activities as they were constructed from a single perspective removed from the community. The working committee reviewed and corrected noted deficiencies in the activities. The need to review single perspective work at each meeting resulted in reconstruction and production delays. Delays regarding timely, editorial feedback negatively affected the construction timeline of the digital product.
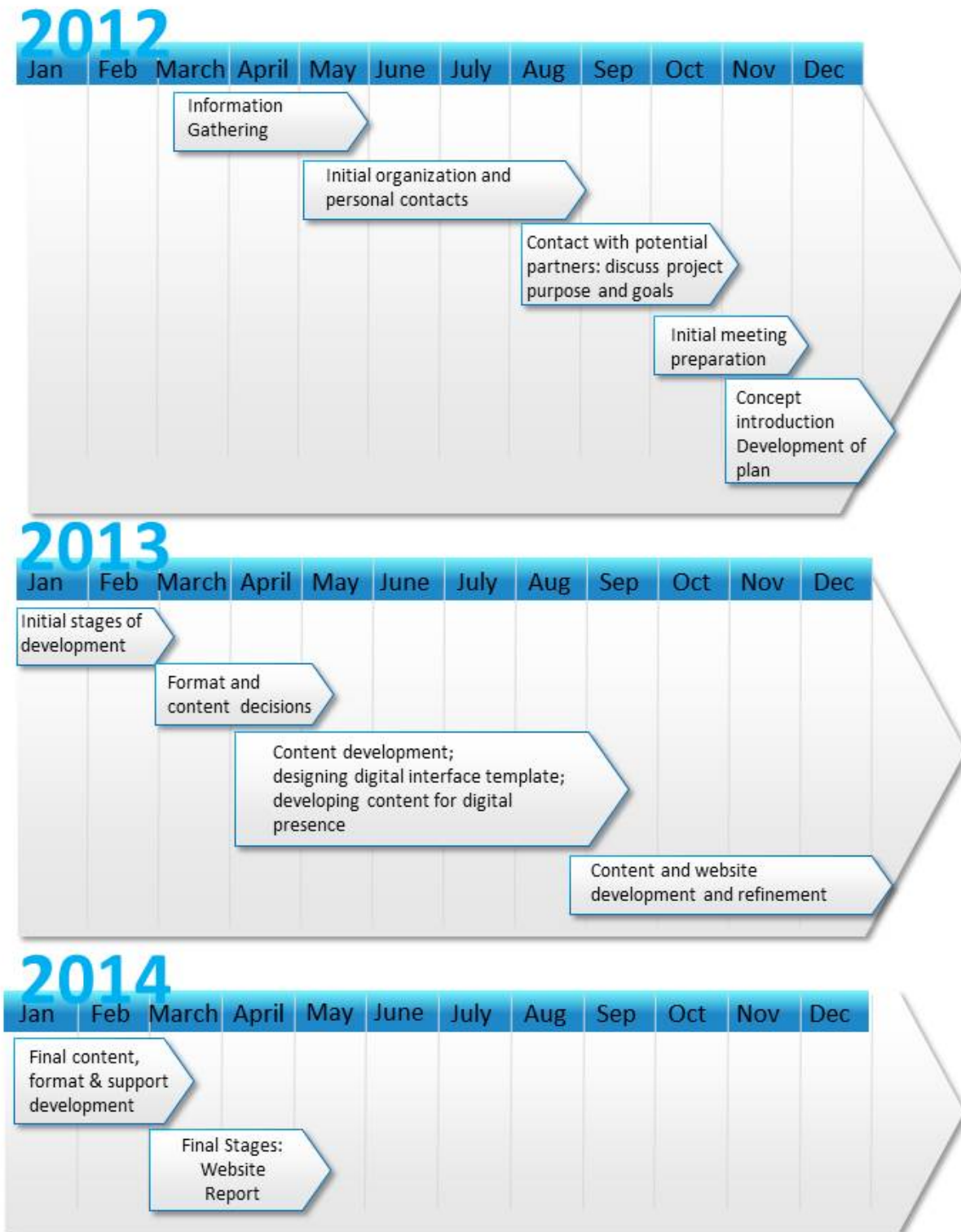
Technical and Legal Challenges
Two technical concerns require specific notation; website hosting and copyright permissions. Early in the process, the technical requirements of the project were discussed with a request to define hosting options. It was determined that the digital product would be constructed in HTML 5 to facilitate access on current internet accessible devices. Technology specifications from each partner were required so that the digital design team would be aware of them and take them into consideration during development. Technology personnel were specifically requested to attend an initial meeting to make them aware of the project and its requirements. While not an immediate priority, host domain identification would be required for the digital resource to have a live

presence on the internet. This was not a reoccurring agenda item so it appeared to be a surprise to some when - in the final development phases - the request for information regarding the host domain was made.

Copyright permission became a point of concern as the final images for the digital resource were determined. Traditionally, Alberta Education takes legal possession of the final product and is responsible for obtaining copyright permissions for images, videos and text. However, Alberta Education is not the final legal owner of this product and therefore could not obtain copyright permission for any items. While the legal requirement of copyright was known from the onset of the project, who was to obtain that copyright was not determined. In the end, Alberta Education staff constructed a list, including known contact information, for those items requiring third party consent. This list was forwarded to NSD and BCNEA to determine who would obtain copyright for the project.

A Look at the Journey

The development process of the Wabasca Community Stewardship Project as undertake with Northland school Division and Bigstone Cree Nation Education Authority in the community of Wabasca-Desmarais is represented below.

2012

Jan	Feb	March	April	May	June	July	Aug	Sep	Oct	Nov	Dec

Information Gathering

Initial organization and personal contacts

Contact with potential partners: discuss project purpose and goals

Initial meeting preparation

Concept introduction Development of plan

2013

Jan	Feb	March	April	May	June	July	Aug	Sep	Oct	Nov	Dec

Initial stages of development

Format and content decisions

Content development; designing digital interface template; developing content for digital presence

Content and website development and refinement

2014

Jan	Feb	March	April	May	June	July	Aug	Sep	Oct	Nov	Dec

Final content, format & support development

Final Stages: Website Report

Take Away Learnings

1. Specific roles, responsibilities and requirements need to be defined during initial meetings.

2. Develop contingences for participant/role turnover; attempt to ensure consistency of committee membership. This is important for short term projects.

3. Ensure that participants are fully aware of their commitment to the overall project. Committee membership crossover while unavoidable distracts from the function of each committee and leaves crossover members unsure of their responsibilities.

4. Future legal and technological requirements, such as domain hosting and copyright, should be revolving agenda items so that all participants know of them and can address them.

5. In the collaborative co-creative process Alberta Education's role as a process facilitator rather than project lead will continue to be developed and redefined with future projects. Conversely, as Alberta Education takes on a more facilitative role, greater leadership of curriculum construction capacity will develop within the partnering organizations.

6. There can be no overstatement of the importance of traditional protocols when working with traditional communities. The observance of protocol helps to establish and maintain authentic relationships based upon mutual respect and recognition of expertise.

Project Costs

From the onset, travel to the community was required in order to establish and maintain authentic relationships. Sending Alberta Education Staff to the community was also cheaper than absorbing travel costs for committee members. Staff travel was by private vehicle and was coordinated to include multiple staff further reducing travel expenses. Contracts, a major expense, were established with community members to acquire images and digital production. Meetings were held at the Kâpaskwatinâk Cultural Centre located within Bigstone Cree Nation traditional territories and Mistassiniy School in Wabasca. Venue and hosting were included in the charge-out rates. Protocol and honouria (gifting Elders for their knowledge and time) accounted for only $6040, less than six percent of the total project costs. Miscellaneous supplies consisted primarily of video capture and storage supplies and topographical maps of the Bigstone Cree Nation traditional territories. Reproduction of a custom made wall maps was a major expense. These maps facilitated discussions and identification of significant sites of interest to the project.

Category	Amount	
Contracts	$53,400.00	
Meeting Cost (venue)	7468.00	
Travel expense (GoA)	12,115.00	
Protocol items	1,140.00	
Miscellaneous supplies	1,765.00	
Honouria	4,900.00	
Sub-total		80,788.00
In-kind cost (staff)		25,300.00
Total		$106,118.00

Community Stewardship Process Model Overview

Pre-project Considerations
Community is the relationships and interactions of all beings that live on, in and with the land.

Use appropriate community protocols to establish and maintain relationships between all project participants.

Steps Leading to a Successful Project

1. Identify partners, such as community members, Elders, traditional Knowledge Keepers and educators.
- From the group of partners, create a development committee to guide the project and develop the final product.
- You will need an expert who knows the local community and community protocols. This person could be an Indigenous scholar, educator, or researcher.

2. Identify all significant places or locations within the community's territory. Then decide what knowledge and which locations to share in the project. Determine the format for sharing knowledge and locations at this point.
- Possible formats include print documents, a collection of video recordings, or a website
- The format will help you determine how to collect and record information from the community.

3. Determine how to collect information. The information may include still images or photographs, video recordings, audio recordings, or scripted interviews
- Decide whether to translate recordings and interviews.
- You will need a media specialist to collect information that is usable for the final product. Find a media specialist from the local community who knows community members and leaders. Leaders may include Elders, traditional Knowledge Keepers, or educators
- The media specialist should also know significant locations and community protocols.

4. Engage a media specialist to develop a website or other final product. Ensure community input to develop the web resource. Ideally, this media specialist is the same person in item 3 who will collect the information.
- An editor should review all content throughout the development process. The completed website needs to undergo editorial review before it is ready for live launch. As well, check with content providers to ensure that content is accurate and consistent.

5. Collect information for the resource. Record stories; gather images of the locations; and obtain copyright permissions for the information.
- Follow appropriate community protocols when recording stories and acquiring images. Design and follow a process for collecting, editing and maintaining the information. Determine who will be responsible for this task.

6. Create learning resources. Work with classroom teachers and educators who know about designing curriculum. Follow the Alberta Education Development Guideline.
- Check the accuracy of the content and follow proper protocols. Share information with community members and leaders often.

7. Share information with the development committee to check the draft version of the product. The committee needs to check that the project meets the goals of the project. Make edits as applicable.

8. Complete the edits. Then share the product again with the development committee and other members of the community. Make final edits as applicable.

9. Make the final product available to teachers. If the resource is to be a website determined if the website is to be placed on the Internet for public access. Maintain and develop new learning resources, if possible.

Notes

Copyright permission needs preparation and care.

Recording development committee and working meetings using video is helpful. Often, such gatherings can produce valuable information for use in the project.

Appendixes

A: List of the Significant Places as Identified by the Project Elders

B: College of School Superintendents Information Presentation

C: Teacher's Resource

A: List of the Significant Places as Identified by the Project Elders

Significant Places identified by Elder Albert Yellowknee. These places hold significance for the local community the list is provided to illustrate the type of sites and the place based knowledge that may be included. The list numbers correspond to the numbered sites on the maps.

1. Eness Osepeyimis
2. Ayimewaso
3. Notokwew Okipawistikos (Lessard Merrier)
4. Mayacan Otaske (Phil Nanemahoo's Grandfather)
5. Wihtiko kakeyayat
6. Ayimekamikos (grave site)
7. Pewemo Otaske (Mary Rose Beaver – Mary Louise's grandfather)
8. Ekawiskaw Sepe (Fishing spring - berry patches)
9. Kamayahcikos (stopping place for lunch)

10. Mitaeheyekaw Iskwew
11. Mistayi newatim
12. Kâ sapihcawaykasik
13. Ekawiskasihk (stopping place -MD golf course)
14. Enas Gambler (Elsie Gambler's grandfather)
15. Akamiwasahk, Newatim

16. Metoskaw (Gladues/Cardinals/Augers families)
17. Nepsihkopaw Sepe
18. Maskotehk
19. Asowawinanihk (place to cross – before bridge was built) Nora C Yellowknee's grandfather
20. Max Kakohcik (Albert Yellowknee's grandfather)
21. Kâ-newahpcikek /Kânahastimihk (transportation/ 4 horses steep)
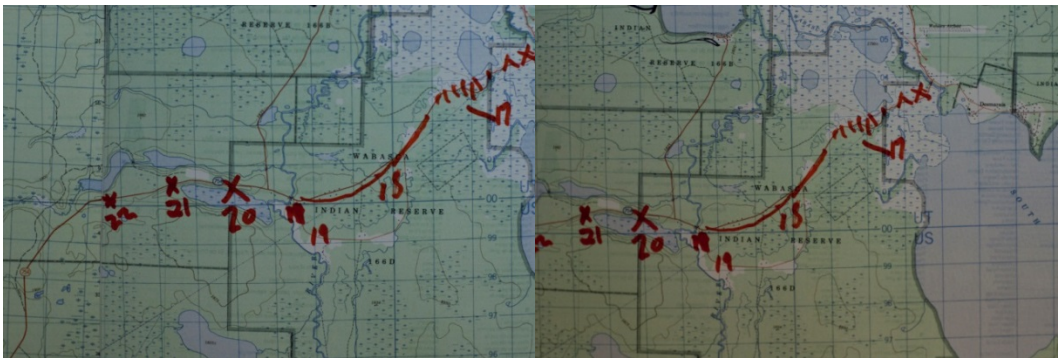
22. Kapaskwatinak (Sleeping place and berry patch (cranberry and blueberries)
23. Monayipansa kayakwaw (3 Springs stopping place, muskeg, rabbit trails -Kitohâtatwaw)
24. Ihko Sâkahikan (camping/stopping area)
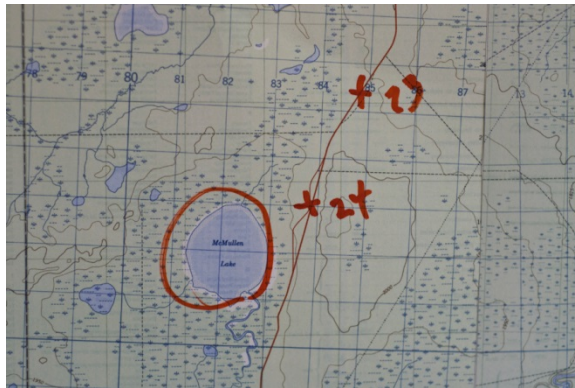
25. Ihkosepes (Stopping place)
26. Maskohtehk (John Auger – Joe, Eric) John Houle (grandfather) had buffalo, Augers and Houles have
    always lived there.

27. Eyiciwalis Kahayat (where he raised his family   - find out who Ecihwalis is? He was old Edward Auger. Is it Ediwar or Edward) Ecihwalis, Ediwar were used for Edward.

28. Mihkwamiskosepes - camping place
29. Kakeskahtsikatek (Albert's Grandfather)

30. Mohkitapowin

31. Mahkakoskakotek (Tub hanging/ stopping place/ camp-place for hunting and making dry meat
32. Wayaman kayat - wayamaniskahk (Where the ochre is – used in Wihkohtokamik; for making manitôhkân for writing (fire, ashes and grease)
    - Kakinwak asikwan (always a bridge there, made with trees) area past 32
33. Weyakan ka akotek (stopping place = Mile 40) There is an ômacew story here, A man got lost and an old man (Nâpecôs – Yvonne A's omosoma) was asked to find this person through a pipe ceremony. Albert Cardinal was along, on this trail/journey, to help find the lost man.
    Between points 33 and 35 was called Jack Larson miskanahk, otapasew (otapasewak ekonikik). He was Pewapisk otinahk (German), he wouldn't go to war or was a prisoner of war, no one is sure. He was loved by the people; Albert's father was friends with him. He only left in the spring and fall to sell his furs. He never used the road he cut across Martin Hills, he had a big dog that carried his pack, and the people would drop food in his mailbox along the road.
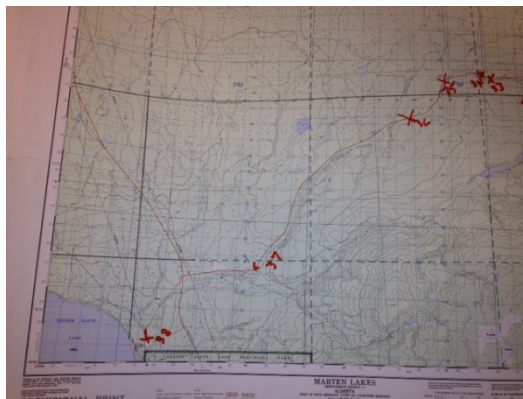34. amiskayat (means a good water supply)

35. Pahko Sahkahikansa . His trail was along the road near Dry Lakes.
36. Pastew Sepes (Burnt Creek –Pulp Wood work area)

37. Oskahtakaw sepe
38. Matawsahk - half breed/Métis land long ago –farmed and raised cows and oats, haulers stopped there (name: Louis Savard)

39. Eben Kâhayât – Eben-Ebenau Homestead –along Slave Lake; he was a collector of many bush items (eg. Grizzly bears) hunted through Martin Hills, Swan Hills, he knew all the freight haulers -was a camping place.
40. Bull Site (?) –camping place x-------X Mistayasinskahk (lots of rocky area, hard to travel. Traveled on the water, along the shore.
41. Mistayekawiskaw
42. Sapaces (Jean Baptiste) lived there (moved to Dawson Creek/Ft. St. John, wife moved back to Slave Lake). Mother's Land, Akamiwasahk (Albert's great grandfather's place). Albert grew up in Newacimisihk (Anglican Church)

Significant places identified by community members (Elder Mike Beaver, Nora Yellowknee, and George D. Auger)

Yekawiskaw Sakahikan (Sandy Lake) is Elder Mike Beaver's traditional home land; the original trail between these significant places is still visible.

Places which still have their Cree names:
1. Sakicawasihk (Cree for Mouth of the River): Creeks around Sandy Lake flow into the basin of Sandy Lake and also flows the other direction into the Pelican then into the Athabasca River. Sandy Lake drains into the Peace Athabasca River
2. Pakwacayikwanis: bark was taken off the trees in this area of significance.
3. Kaminiscikewisihk (Island Lake)
4. Kapaskwatinak (Bald Hill)
5. Pawastik Kiskeciwan (The Rapids)
6. Wihciko Pawiscikos (swift running rapids)
7. Sakitawahk (mouth of the river to south Wabasca Lake): homesteads were located alongside the river and lake
8. Kapes asinskasihk (Stoney Place): many homesteads located in this area
9. Kapaskwak Newatim (Grassy Point)
10. Kamahkaskahk (Big Whitecap Waves)
11. Miniscikosehk (Blue Bird Island): is also called Toothbrush Island because of its shape and stand of trees.
12. Wasasihk (Bay Area)
13. Cakiwiyak (Cardinal Point)
14. Kasiniskasik (Stoney Point/Desmarais)
15. Wapaskahk (Stoney Place, Stoney point, -all of these points/places, there are about 5-7 places where people have lived.
16. Mistayikawiskahk
17. Kaminstikosihk (McMillian Lake camp)
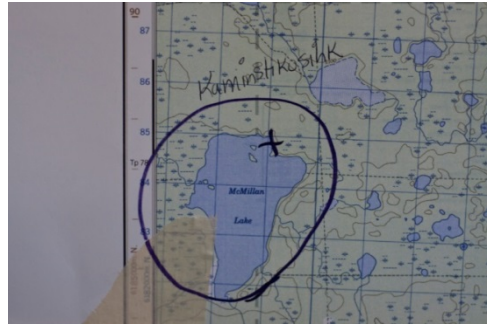
B: College of School Superintendents Information Presentation.
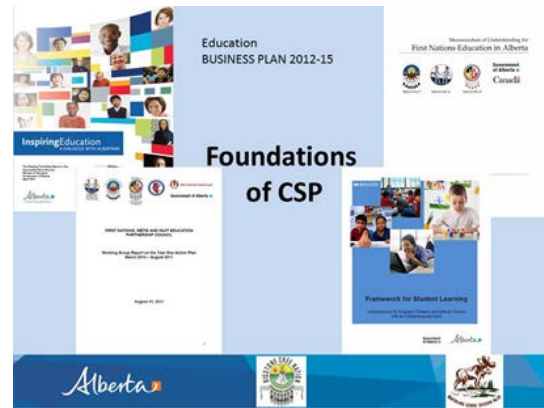
The following slides made up the presentation that was shared with member of the College of School Superintendents at their Fall 2013 conference. This presentation has also been share with other groups and individuals interested in the Wabasca Community Stewardship Project.

Slide 1

Slide 2

Slide 3

Slide 4

Slide 5

Slide 6

Slide 7

Slide 8

Slide 9

Silde 10

Slide 11

Slide 12

Slide 13

Slide 14

Slide 15

Slide 16

Slide 17

Yekawiskaw Sâkâhikan

Slide 18

Pahkwacayikekwânis

Slide 19

Sâkicawâsihk

Slide 20
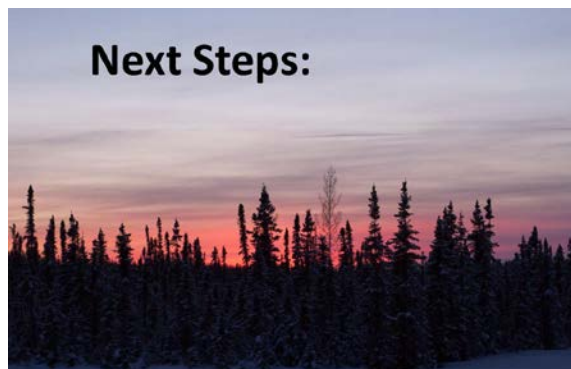
Next Steps:

Slide 21
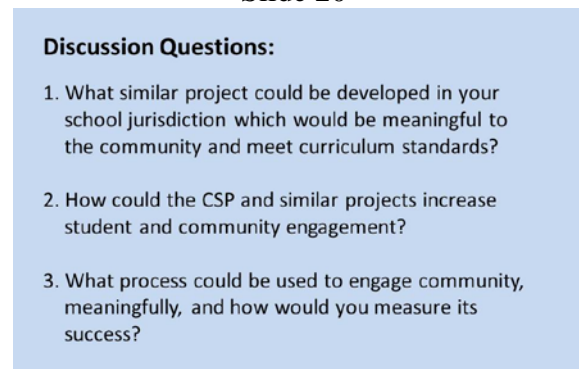
Discussion Questions:

1. What similar project could be developed in your school jurisdiction which would be meaningful to the community and meet curriculum standards?

2. How could the CSP and similar projects increase student and community engagement?

3. What process could be used to engage community, meaningfully, and how would you measure its success?

Slide 22

C: Teacher's Resource

<div align="center">

Educator Support Resource

</div>

Background Support Materials

Introduction

The Wabasca Community Stewardship resource was collaboratively co-created with community. The intent of this enquiry based resource is to assist educators and students in gaining knowledge of the community's local history, historical sights and significant locations as well as the stories associated with them. Educators will be required to seek knowledge, support and assistance from community members, Elders, oskapew and traditional Knowledge Keepers in order to ensure that information is appropriate, authentic and accurate. Educators are expected to follow appropriate protocol as identified by the community in all their interactions.

**Subject Areas/Disciplines**

While the resource is intended to support teaching and learning in grades 9 to 12, it can be adapted to all subject areas in all grade levels. It can be taught as an interdisciplinary course, with learning outcomes defined per course or program of study, developed as a Locally Developed Course (refer to guidelines on [Locally Developed Courses](#)). The course could also be developed as a Career and Technology Studies (CTS) Career and Technology Foundations (CTF) course. The video clips, activities and lesson plans can be adapted to meet the outcomes/competencies of areas of study such as Language Arts/English; Social Studies, Science, Art, Music and Media, amongst others.

Local Protocol

Prior to using this resource, it is advisable that the educator speak to Elders, oskapewak and traditional Knowledge Keepers from the community, to validate the teachings found within the resource and invite individual Elders, oskapewak or traditional Knowledge Keepers to the first class to provide support and acknowledgement of this curriculum and its intent to convey community knowledge and protocols in relation to community stewardship. Protocol will be demonstrated to the students at this time.

The students and educator are required to participate in the tobacco teachings (see the video clip on tobacco protocol) as identified in the Introductory Unit. Other protocol within the community should be acknowledged and adhered to, based on the situation. Information on specific protocol can be obtained from a local Elder or traditional Knowledge Keeper, who will either share the information and/or advise on an appropriate contact person.   (A list of identified community cultural experts, Knowledge Keepers and Elders is below and will be continually ever-greened/changed as required).

Some specific cultural practices identified in the units of study are identified below:

SMUDGING: is the process of purification and centering one body, mind and spirit before continuing with a task, meeting ceremony or just starting one's day. Various medicines, herbs such as sage, sweetgrass or cedars as well as others are burnt to produce the purifying smoke. For more detail and instruction seek out a local Elder, oskapew or traditional Knowledge Keeper.

TOBACCO: is the sacred medicine used as an offering primarily to Elders when asking for advice, support or a blessing.

TOBACCO TIES are tobacco offerings used to ensure that protocol is followed from beginning to end. After the introductory lesson on teaching how to make tobacco ties it is important that the students understand the process does not end there. The significance between the tobacco offerings is for the students to retain and maintain the knowledge being transferred through spirit. The Elder receiving the tobacco is to show honour and respect to that individual for the sharing with whom they are imparting knowledge.

Steps to making tobacco ties:

- The student smudges in order to purify the mind, body and spirit.
- Next, prepare the tobacco offerings (tobacco ties from Unit 1: Activity students smudge the tobacco ties before offering them to the Elder.
- Holding the tobacco tie, the student makes a request to the Elder specifying the matter they are seeking advice on. The Elder may take the tobacco and provide the information sought or the Elder may not accept the tobacco but will give an explanation why he/she doesn't accept it, and may send you to seek help from another Elder that he/she knows has that specific information.

*Note: For smudging, please check with your administration regarding policy on smudging. Some schools may require notes going home asking permission.

There are some community members who may not smudge or accept tobacco as an offering. In this case it might be acceptable to offer another form of gift instead of tobacco, the students may offer something else, and basically anything is open for gifting. It may also be advisable not to have students seek each other's advice, using tobacco ties, it may be more appropriate for students to offer, other age appropriate gifts (such as candy or other items)

In teaching this course the educator must have a person who can authenticate the teachings, either an Elder, oskapew, traditional Knowledge Keeper or knowledgeable person from the community; you might even have a resource person within your school that can direct you to someone who can assist you. The community resources listing below is also a good place to begin, if you do not already have a community person advising you.

Field trips
Engagement with the community usually requires leaving the school and visiting individuals and sites in and around the local community. To facilitate this ensure that jurisdictional and school policies and procedures are followed. Prior to heading out on the field trip review the purpose of the outing, the expected learning and experiential outcomes and other items that are relevant and appropriate to the students and the situation.

Community Resources
Elders, oskapewak or traditional Knowledge Keepers play a foundational role in the maintenance and continuation of community knowledge. Much of local knowledge does not reside within the pages of text books, video or online but in the collective lived and living memory of local community members; this is true across the world. In order to access this valuable storehouse of knowledge and experience students and educators need to be not only familiar with protocol but confident in using it in their daily interactions. Inviting individual Elders, oskapewak or traditional Knowledge Keepers into the classroom, school or Cultural Centre for the first time may be daunting. Assistance can be obtained from local individuals in the school or community. Additional information is also available on the Walking Together website and on pages 71 to 76 of

Our Words, Our Ways. The accompanying list of Elders, oskapewak or traditional Knowledge Keepers is a preview of the expertise that exists within the community.

EA- OPK & Kâpaskwatinâk Community Resource List

Names	Skill, Abilities, Gifts and Interests	Contact
Christie Alook	Crafts, local history, child rearing practices	
Bert Alook	Local History, past band councilor	
Christie Auger	Craft making: moccasins, knitting, crocheting	
Bernard Noskiye	Syllabics, local history, legends, storytelling, sap making, hunt/trap	
Clement Auger (Cepwam)	Harvests: berries, fungus, plants/hunter	
Margaret Rose Auger	Brain hide tanning, dry meat, beading, quillwork, fish scales, Moose hair tufting	
Louis Paul Bigstone	Net fishing, dream catchers, wall hangings and paintings	
Bertha Manybears	Cooks helper	780-891-0047
Lillian Manybears	Local history, craft making, sap making, traditional preparation of fish, ducks, muskrats, etc.	780-891-4054
Mary Cardinal	Drying meat and fish, brain hid tanning	
Betty Jackson	Craft making, bannock on a stick	
Francis Cardinal	Craft making (miniature moccasins) earrings, mukluks	
Elmer Gambler	Moose hunter	780-891-2388
Maurice Oar	Moose hunter	
Lawrence Oar	Moose hunter	780-891-3970
Graham Auger	Ducks, rabbits	780-773-0775
Paul Gladue Jr	Drying fish/meat, syllabics, local history, storytelling	
Clifford Gullion	Trapping, prep beaver, muskrats, life on trap line	780-891-2000
Ida Houle	Traditional prep of meat, fish, ducks, muskrats	
Ronnie Macleod	Sleigh and wagon rides	
John Felix Auger	Net fishing	780-891-9226
Phillip Nanemahoo	Drum making/drum group	780-891-3777
Eli Cardinal	Drum making/drum group	780-891-8301
Verna Oar/Ray Yellowknee	Brain hide tanning, dry meat, traditional food prep	780-891-3389
Evelyn Okemow	Fish filleting, traditional meat prep	
Linda Beaver	Caterer- traditional foods	780-891-2552
Yvonne Alook	Caterer-traditional foods	
Sandra Cardinal	Caterer-contemporary/traditional foods	780-891-2035

Virginia Rathbone	Local histories, child-rearing practices, dry fish/meat prep	780-891-3748
Kathy Thunder	Local history, child-rearing practices, dry fish/meat	780-891-3295
George Thunder	Moose hunter, traditional prep of meat, fish, ducks	
Cecile Yellowknee	Brain hide tanning process, traditional feast caterer	
William Yellowknee	Brain hide tanning, meat preparation	
Nora Yellowknee-Sawan	Local history, child rearing practices, meat prep, cook	780-891-3672
Alvin Young	Net fishing, Oskapew	
Leonard Young	Local history, past band chief and councilor	
Vina Young	Local history, hide tanning, child-rearing practices	780-891-2250
Mabel Yellowknee	Local history, crafts, child rearing practices, meat prep	
	CEREMONIAL PEOPLE	
Names	**Skill, Abilities, Gifts and Interests**	**Contact**
Albert Yellowknee	Traditional ceremonies	780-891-9142
Gerald Auger	Oskapew, Actor, traditional info, practices and value system	
Roger Cardinal (Alvina's son)	Oskapew	
Mike Beaver	Cultural heritage, traditional info, practices and value system, past chief and councilor, pipe carrier, lodge holder-wihkohkew	
John Bigstone	Pipe carrier	
Lillian Bigstone	Pipe carrier	
Lorraine Cardinal (Calling Lake)	Legend storyteller, women's ceremonial holder & teachings	780-331-2914
Leonard Cardinal (Calling Lake)	Traditional ceremonies	780-331-3185
Julian Ribbonleg	Drummer, singer	780-659-3893
	LIMITED CAPACITY/MOBILITY	
Denys Auger	Cultural heritage; traditional info, ceremonial practices, value system, Pipe carrier, lodge holder, past band councilor. (Wheel chair)	
Rita Auger	Crafts, local history, child rearing practices, cultural heritage, past band	

	councilor (wheel chair)	
John D. Nanemahoo	Storytelling, local history, cultural heritage, hunting, traditional dancing and singing (under care & watch)	
Marina Alook	Child rearing practices, family history, drying meat and fish (wheel chair)	
Donald Yellowknee	Storytelling, local history, hunting (wheel chair)	

Other community Resources:

Contact local school staff to learn about previous projects that have been undertaken in the community.

Contact the school or jurisdiction liaison workers for assistance in contacting knowledgably community members.

Do not forget that good relationships with your students, their parents and community members are the best ways to learning about and gaining access to community resources.

Published Resources:

Kituskeenow: Cultural land-use and occupancy study. The Bigstone Cree Nation and Metis People of Kituskeenow, 1999. Published by the Arctic Institute of North America of the University of Calgary. ISBN: 0-919034-89-6

The Bush land People by Terry Garvin, 1992. Published by the Arctic Institute of North America of the University of Calgary. ISBN: 0919034691 / 0-919034-69-1 (available through abebook.ca)

The following course outlines and lesson plans are intended to assist educators in bring the Wabasca Community Stewardship Project alive in their classrooms. The lesson plans work in conjunction with indicated sections of the Wabasca *Community Stewardship Project website. By copying and pasting the text into a word document it can be changed or modified to suit a particular situation.*

Course Description:

Course Outlines
Below is the course outline of the first course utilizing elements of the Wabasca Community Stewardship Project. Mrs. DeGiacomo and her students graciously piloted concepts and activities for the project. The course incorporated credits from the CTS Media Studies program.

Mistassiniy School

Winter-Spring 2013
Community Stewardship/Visual Composition Course Outline

Teacher: Mrs. S. DeGiacomo   *Room: 21*

The Visual Composition/Community Stewardship course is a pilot project that will be used in collaboration with Alberta Education to create resources and assessment based on real life application. This course will focus on creating resources generated around the Bigstone Cree Nation Traditional Territory and will develop a wide variety of skills including video production, interviews, kinship mapping as well as geographical studies.

Course Organization:
While following the Visual Composition curriculum in terms of media production, the main focus of the course will be applying the techniques learned to create useful resources for the Community Stewardship course. There will be three major areas of study which will include:

1) Coming to Know the Land: A History of the Area Through Mapping and Statistical Data
    a)   Census studies, (Stats Canada, http://www.statcan.gc.ca/start-debut-eng.html)
    b)   Recognizing the importance of geographical features

c)   Accessing local, provincial and national archives to learn about primary and secondary sources
2) Coming to Know My History: Interviews and Video Production
     a)   Will include family tree components,(ancestry.com and familytree.com)
     b)   Includes student learning about their connections to Elders, in their lives and to the land
3) Coming to Know Myself: Kinship Mapping
     a)   Application of mapping skills, family tree and local area knowledge in learning
     b)   About their relationship to the community and the traditional territories in which it is located.
     c)   Recognizing yourself as a part of a whole- self identity

Evaluation:

Major Projects (1 per section)	/50
Class work and assignments	/35
Active participation and attendance	/15

As we continue to build our relationship with the partners involved in this project additional activities and assignments may be added. Feedback, suggestions, and community involvement are strongly encouraged.

Please note that homework assignments must be completed on time in order to continue work during class time. It is your responsibility to keep up with your attendance and make up for any work missed.

Students may keep track of their progress by monitoring their mark on www.engrade.com. A username and password will be provided within the first few weeks of school.

Please feel free to contact me at Mistassiniy School if you have any questions.
780-891-3949
Mrs. DeGiacomo

Student Signature _____ Parent Signature _____

Parent Contact # _____   Email _____

Lesson Plans
Unit One: Nistawehtamowin, ᐃᓂᐡᑕᐁᐧᐦᑕᒧᐃᐧᐣ, (Coming to Know the Self)
Activity 1.1: Wahkohtowin, ᐋᐧᐦᑯᐦᑐᐃᐧᐣ, (Relationship)
(Submitted by Nora Yellowknee)
Wew Wat, ᐅᐁᐧᐤ ᐅᐊᐟ

Lesson 1: Making a 'Wew wat' (Personal Bundle/Harvesting Bag)

Lesson Objective(s):
- **Students will demonstrate awareness of (local/community-based) protocol in seeking knowledge from others**
- **Seek out and invite community and family members to share family/community relationship knowledge with all things.**

Activity Objectives:
Students/Participants will
o Understand the use of the Harvest Bag/Personal Bundle as an important part of their personal preparation.

o Prepare themselves in anticipation of learning to harvest sacred substances i.e. a small rock, willow punk/fungus, rat root, wild mint, etc. by making a small 'Wew wat' or a personal bundle/harvesting bag for storage and personal preparedness.

o Learn how to make a simple 'Wew wat'

o Have equal opportunity to share ideas/thoughts

o have all necessary materials to complete the activity to make one (1) 'Wew wat' each;

o Learn how to hand sew using two different stitches

o Have ample time to experience success in completing the activity

o   Assess what they experienced, learned from and accomplished in this activity

Materials Needed:
Cloth: Pre-cut to make Arctic Fleece bag; Leather: commercial tanned for fringes and drawstring/pull tie;
Thread: different colors; Needles: for hand sewing; Scissors: for cutting fabric

Activity Process:
Use the sharing circle method for participants to have equal opportunity to share ideas/thoughts on how a 'Wew wat' is assembled

o   Show samples of 'Wew wat' Harvesting Bags-different configurations and sizes

o   Allow the students/participants to examine how a 'Wew wat'/Harvesting Bag is assembled or put together.

o   Demonstrate how the Back Stitch and the simple Running Stitch are made to use in assembling the 'Wew wat'

o   Demonstrate how and where to attach the leather piece

o   Demonstrate how to cut the leather piece for fringes

o   Demonstrate how to pull the drawstring through the narrow pocket

o   Provide a self-assessment of what they experienced, learned from and accomplished in this activity

Assessment:
Student Self-Assessment on what they experienced, learned and accomplished in this activity.

Lesson Plans
Unit One: Nistawehtamowin, ∆ᔆᑕ∇�'ᑕ⅃∆·ᒀ, (Coming to Know the Self)
Activity 1.1: Wahkohtowin, ◁·ᕁᔑᕁᑐ∆·ᒀ, (Relationship)
(Submitted by Nora Yellowknee)
Wew Wat, ∘∇∘ ∘◁ᐠ

Tobacco Ties

Lesson 2: Making Tobacco Ties as part of Protocol

Lesson Objective(s):
Students will demonstrate awareness of (local/community-based) protocol in seeking knowledge from others
Seek out and invite community and family members to share family/community relationship knowledge with all things.

Activity Objectives:
Students/Participants will
o   Begin to understand the use of tobacco as a necessary item in following and honoring protocol.

o   Learn that the use of tobacco ties is one way of honoring protocol.

o   Examine a sample of a tobacco tie

o   Learn the significance and meaning of the colors used in making tobacco ties

o   Receive materials to complete the activity to make two (2) tobacco ties each

o   Have ample time to complete the activity and experience success

o   Assess what they experienced, learned from and accomplished in this activity

Materials Needed:
White Broad cloth, tobacco, green narrow ribbon or green yarn, scissors for cutting cloth, several round cardboard templates to cut round pieces of broadcloth, coloring pencils

Activity Process:
Use the sharing circle to open and close the activity and for participants have equal opportunity to share ideas/thoughts on their experience on assembling a Tobacco Tie

o   Students/Participants will cut their own round broadcloth pieces and their ribbon before going into the circle

o   Use the Circle formation to complete the Tobacco Tie activity

o   Distribute samples of tobacco ties when students/participants are ready to start the activity

o   Have the participants examine how it is made or put together

o   Demonstrate how to make a tobacco tie

o   Following the clockwise direction, distribute tobacco to make the first tobacco tie, circulate the tobacco a second time to make the second tobacco tie

o   Provide a self-assessment of what they experienced, learned from and accomplished in this activity

Assessment:
Student Self-Assessment on what they experienced, learned and accomplished in this activity.

Professional Development

Contact your local Alberta Profession Development Consortia representative
http://learning.arpdc.ab.ca/

Internet resources and supports
Our Words Our Ways (https://education.alberta.ca/media/307199/words.pdf)
      Information of Welcoming and engaging Elders pages 71 to 74
      Information on Community Protocols pages 75 & 76
      Information on Talking/Sharing circles, page 163

Walking Together: First Nations, Metis and Inuit Perspectives in Curriculum
      Introduction to protocol contained within FNMI Worldviews
http://www.learnalberta.ca/content/aswt/index.html#/fnmi_worldviews

Maps
Google Maps of Wabasca and Desmarais:
http://www.mdopportunity.ab.ca/content/wabasca-desmarais
https://maps.google.ca/maps?q=north+wabasca+lake&ie=UTF-8&ei=1RKzUrXOEcWc2QXxg4GwCQ&ved=0CAoQ_AUoAg

Government of Canada Toporama map: http://atlas.nrcan.gc.ca/site/english/toporama/index.html
This interactive map requires some searching to get the correct detail and resolution but maps are printable.

Fish and Wildlife Management Information System (FWMIS) Internet Mapping Tool:
http://esrd.alberta.ca/forms-maps-services/maps/online-mapping-services.aspx
This interactive map requires some searching to get the correct detail and resolution but maps are printable.

Forestry map of Bigstone Cree Nation traditional territory
      A copy is located at the Bigstone Cree Nation Administration office

Syllabics and Roman Orthography links

Keyman*   http://www.tavultesoft.com/keyman/ recommended by Nora Yellowknee

Cree Dictionary.com* http://www.creedictionary.com/

Language and Culture sites

The Gift of Language*   http://www.giftoflanguageandculture.ca/
    (Lesson plans and educator tools for Cree Language and Culture)

Four Directions teachings http://www.fourdirectionsteachings.com/

*refer to local authorities first on regional variations and writing systems for Cree language and culture.